

Faith without faith

Christian literature uses the word faith in two ways. To discriminate I have used FAITH as a set of beliefs and faith is believing something to be true particularly when there is insufficient data to know it is true. I am a scientist and I know that the sun obtains its energy by fusing Hydrogen atoms together to make Helium. I know this because I have read the work of many scientists, Their works have been checked by many scientists, I have studied Physics and can check some of their work myself. It is not having faith in the other scientists. I can have a scientific FAITH. That is a set of beliefs in the way that the universe works. I can do this by having sufficient data to know it is true. There are several approaches to the existence of God. I have distilled them to their basics.

St. Thomas Aquinas:

The First Way: Argument from Motion

The Second Way: Argument from Efficient Causes

The Third Way: Argument from Possibility and Necessity (Reductio argument)

The Fourth Way: Argument from Gradation of Being

The Fifth Way: Argument from Design

John Calvin: That there exists in the human mind and indeed by natural instinct some sense of the Deity, we hold to be in some dispute, since God Himself, to prevent any man from pretending ignorance, has endued all men with some idea of His Godhead, the memory of which He constantly enlarges, that all to a man being aware that there is a God, and that He is their Maker.... There is no nation so barbarous no race so brutish, as not to be imbued with a conviction that there is a God... A sense of Deity is inscribed on every heart

C. S. Lewis: Everyone knows, and so believes, that there are objective moral truths. Unlike other animals this knowledge is not from experience but is in us from birth.

Robert Black: First way: 80% of the matter in the universe can not be seen or felt. This matter formed the universe. Scientists only know of its existence because it has gravity. As far as scientist know it is around us, on us and in us. Second way: Quantum Mechanics shows that anything is possible we only know what is highly likely, Things can be in two places at the same time and It is possible for things to instantly effect each other even when on opposite ends of our observable universe. Einstein said that if this is true it is the end of physics. It has been proven true. It has not been the end of Physics.

It is possible to know about God by reading the work of many Theologians. Studying Theology and checking some of their work yourself. The final test is to accept Christ and see that your attitudes towards things change. You will find that the Holy Spirit will begin to dwell in you and give you direction. It is possible to have enough data to know that it is true. This way you are not easily persuaded into some other FAITH. The characters in the bible spoke different languages including Early versions of Hebrew, Aramaic and Greek. In the New Testament only the writings of Paul were written at the time. The balance were stories written later. The Bible isn't written to be a history book. The chronology isn't clear and some of the stories are morality tales and are not placed historically. The Bible is not a science book. The descriptions of the universe are for nomadic shepherds. The Bible is not a medical book. No one takes seriously Leviticus instruction on treating skin diseases. The Bible is a Theology book. It has instructions on how to relate to God, How people should relate to each other and how we should conduct ourselves. For a book of 1,000 or so pages

depending on the translation that is a big enough job. The Old Testament is God inspired. Reading the Old Testament stories is good for understanding some of the dialog in the New Testament. Read it for background. The Old Testament is wonderful literature. It has stories that reveal how God works and how we should

behave as well as how real people do behave. I have edited the New Testament because this is the key to our life now. It is all that is needed to become a Christian. Nothing has been added except the story from Josephus and my notes in brackets.

Table of Contents:

FAITH and faith	1
Introduction of Edited New Testament	4
First story of Jesus by Josephus	7
Second story of Jesus by Paul	9
Third story of Jesus Called Mark on Canon	10
Fourth story of Jesus Called Matthew in the Canon	37
Fifth story of Jesus Called Luke in the Canon	42
Sixth story of Jesus Called John In the Canon	54
Acts of the Apostles	58
Paul letter to the Romans as an introduction	99
Paul first letter to the Ecclesia he founded in Corinth	115
Paul second letter to the Ecclesia he founded in Corinth	130
Paul letter to the Ecclesia he founded in Galatia	140
Paul letter to the Ecclesia he founded in Philippi	145
Paul letter to the Ecclesia he founded in Thessalonica	149
Paul Letter to Philemon	153
Paul letter to the Hebrews	154
Letter by a man named James	168
First, second and third letters by men named John	170, 174, 175
Letter by Jude	176
Revelations in the Canon	178
Notes of personal thoughts	198
Science and the Bible	200
Original Christianity	202

The New Testament Edited by a Scientist and Engineer

In AD 367 Athanasius a Bishop of Alexandria chose the 27 books in the New Testament in the Christian Canon. At the time there were many documents to choose from including the Gospels of Thomas and the Gospel of Peter. There were other canons and his list only applied to his Diocese. The list was settled by consensus over many years. His criterion was correct Theology as it had been interpreted at that time. It was not historic correctness. Christians who were literate in Greek originally wrote all of the texts we now have. All of what we have are copies of copies of copies and all but Paul's letters were written by someone who used verbal stories or previous writings that are not now in existence. The original text did not have capital letters, or punctuation. The words were run together. Chapters and verses were not numbered. We have more versions of the text than words in the text. Most were found in Egyptian garbage dumps in the last 100 years. The Jews in Judea in Jesus time spoke Aramaic.

When Jesus is quoted as saying church he used the equivalent to the Greek word Ecclesia. This means to us the Christian Church as a whole. Referring to what started as a reformation of the Jewish movement and became the Christian movement and not a building. I changed the word church to Ecclesia the Greek word so that it is understood to be the Christian movement. The material in the New Testament has been modified, added to and changed over the years

both by being passed by word of mouth, added to by authors and then improperly copied and added to by the monks that did the copying. Some of the authors have added material that made sense to them in light of passages in the Old Testament. I have eliminated material that has been made up, changed and improperly copied. The material that I have eliminated includes stories that are in conflict with multiple sources and earlier sources, material that could not have been observed, material that did not fit the flow of the text and material in conflict with Paul. Paul had the best opportunity to write about Jesus. Paul was literate in Greek, spent time with the Apostles and was met on the road by Jesus after his death. His letters were written at the time. The monks that did the copying added to the text of Paul's letters. They made Paul out to be in favor of making women second-class citizens. Paul in text known to be his did not take this point of view. I have removed their additions. I have deleted all of the Paul letters that were forgeries. As a result I have not included these books: Ephesians, Colossians, Second Thessalonians, First Timothy, Second Timothy and Titus. They were written later and are forgeries. They do not have the same vocabulary as Paul, they do not have the same Theology as Paul. Unlike the real letters of Paul these also made women second-class and they write about the Ecclesia as it was later and not as it was in the time of Paul. Some of this is easy to spot when we read a few

real sentences of first or second Corinthians and a few sentences in Ephesians. The vocabulary and sentence structure are not the same. There are 116 words used in Ephesians that are not found in any of Paul's real writings.

I have eliminated 1 and 2 Peter. The introductions claim they were written by the Apostle Peter. It was written later and not by an Apostle. It describes the Ecclesia as it was later and also downplays the role of women. Where there was any question I cut. Most of the input for my deletions came from the studies done by Professor Dale Martin of Yale, Professor Bart D Ehrman of the University of North Carolina at Chapel Hill, James Charlesworth of the Princeton Theological Seminary and Matt Slick President and Founder of the Christian Apologetics and Research Ministry. I used several compilations of scholars debating various subjects in the New Testament put together by Christopher Price. The basic message is one of love and redemption and much of the material is extraneous. Jesus had no effect on the Roman Empire during his life. Things I have removed include the manger story with the wise men, shepherds, and angels. The census by Publius Sulpicius Quirinius took place in Judea in 6 AD, and King Herod died in 4 BC. Archelaus was then ruler of Judea. Herod Antipas became tetrarch of Galilee and Peraea. Jesus' parents were from Nazareth in Galilee and would have not been involved in a census of Judea. Events like killing the babies by Herod would have been mentioned by the Roman historians and would have

been noted by Jewish writers. Some of this may be true, but it is not necessary. The various authors of the New Testament wanted to find events that relate to Jesus with Old Testament text. Some was clearly added like the genealogies of Jesus, which I have deleted. Additional examples of deletion are: The tempting of Jesus by the devil in the wilderness. No one saw this and Jesus is never quoted as saying this happened. A passage near the end of 1 Corinthians 14 that stated women are to keep silent in church was added as a note by a monk and later included in the text. It doesn't match Paul's theology or his many statements about particular women. Some of the remaining text is hard to understand without knowing the stories in the Old Testament. I find that what is called the Old Testament is a God inspired mix of parables, history and wisdom literature. The Parables are not unlike the legend of Paul Bunyon and the story of the boy who cried wolf: They are: good literature, good stories and make good moral points. Not all of the characters actually existed but the real characters that did are often exaggerated. Of the real characters the basic stories are true. The Prophets gave good advice both for their time and ours. Psalms and Proverbs are wonderful guides to prayer and action. When reading, note that Greek was the language of the entire Mediterranean area. Alexander had introduced it. Romans made no attempt to change it. The Jews in Jerusalem spoke Aramaic. The text uses the terms Greeks, uncircumcised, pagans and gentiles interchangeably to mean non-Jews.

Theologians seem to be struggling on the subject of predestination. John Calvin takes the position that God knows your final destination even before your birth. Luther and many others believe in free will. With free will each of us can decide at any minute to change our destiny. There is no conflict if God can see all of time. Watching someone do something is not making them do something.

In order to better understand the New Testament it helps to read what Christians call the Old Testament.

With all we have remaining what can we know?

Jesus existed, His family was from Nazareth, He was baptized by John the Baptist. He did not travel far. He predicted the end of time where God would intervene in the world. He told parables. He did what were called signs and deeds that amazed the people at that time. He called the existing Jewish leadership names. He was a threat to the religious powers at the time. He was taken by the religious leadership to Pontus Pilate who had him crucified. The sign on his cross said he was king of the Jews. He was put in a tomb. He was seen by his followers after his death. Based on his instructions, his followers met and were given the Spirit that allowed them to spread his message to Judea, Samaria and to the ends of the earth. Either Jesus is God or this was the

biggest fraud ever.

The following is my edit. It helped me to have a firm belief. It may help you.

I recommend that you do not believe me but do research in both the Christian literature and the secular literature and test what I have written this way you can know what is true.

One thing in the text that is certain is Jesus calling Jewish leaders hypocrites and saying other insults are true. He wasn't crucified because he got along with the religious leaders of the day.

I have retained most King James spellings.

Paul is called Saul by the Aramaic speakers and Paul by Greek speakers.

At the time of these events were written no one kept track of dates of events of common people but they did keep track of dates of important people. We only know about when things happen to common people when they say what happen in relation to important people.

I can easily be accused of cutting too much but I believe that the remainder is all that is required.

I have put my notes that are in the text in brackets. []

Robert Harrison Black

First Story of Jesus

[Author: Josephus is a former Jewish general who surrendered to Rome and became a court historian. He was not a Christian. He worked for the Romans who did not like Christianity. In two of his histories he mentions Jesus. He wrote this about 60 years after Jesus died. It is the only material we have that tells the story and was not written by a Christian. It has been edited over the years by Christian Monks but many scholars believe that the basic story is accurate. Note: He says that he had a following among Greeks. That was not true and would have been changed by the monks who later copied his work. He may have said this because of the rapid growth of the Ecclesia. He was unwilling to believe that a few peasants were all that it took. Josephus called, what are called in the New Testament miracles, Surprising feats. He could not have said more because of who he worked for.]

Summary of what many scholars think was in the original text: About this time there lived Jesus, a wise man. For he was one who wrought surprising feats and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. When Pilate, upon hearing him accused by men of the highest standing amongst us, had condemned him to be crucified, those who had in the first place come to love him did not give up their affection for him. And the tribe of the Christians, so called after him, has still to this day not disappeared.

[Josephus also describes the life and death of John the Baptist that is believed

to be accurate and matches the New Testament story.

The Roman historian Tacitus in the Annals also confirmed the existence of Jesus and that he was crucified by Pontius Pilate but adds little else.]

[In regard to James, Josephus wrote:] And now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to God, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity. Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as

were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king, desiring him to send to Ananus that he should act no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a Sanhedrin without his consent. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest. [The Romans allowed the Jews some independence but it was illegal for the Jewish authorities to have someone killed. There were stonings but these were like lynching done by a mob and not officially sanctioned by the Jewish Authorities. As long as the Jews did not give the Romans trouble they turned a blind eye. This is not about James but is about the succession of the high priest. Also Josephus would have never said Jesus, who was called Christ. He would have said; some called Christ to distinguish him from Jesus the son of Damneus. This was probably a fix by Monks copying the text.] Josephus also describes the death of Herod by worms as described in Acts chapter 12.

Second Story of Jesus by Paul

[Author: Paul, who became the greatest evangelist. He was a contemporary of Jesus and had the best opportunity to tell stories about him. He spent time with Peter, (which means Rock) the disciples and Jesus brother James in Jerusalem. He describes a meeting with Jesus that converted him and gave him the message to preach. In spite of that he wrote few things about Jesus. The message Jesus told him to preach was not stories of Jesus life but the message of love and redemption. If we eliminate the forgeries and the text insertions by the monks that copied the letters, the remainder is dependable. From Paul's letters that were not forgeries:]

Jesus was descended from David.
Romans 1:3

Christ became a servant to the circumcised. (Jews) Romans 15: 8

God sent forth his son borne of a woman. Galatians 4:4

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread and when he had given thanks he broke it and said: This is my body which is for you. Do this in remembrance of me. In the same way also the cup after supper saying: This cup is the covenant in my blood. Do this as often as you drink it in remembrance of me. For as often as you eat this bread and drink this cup you proclaim the Lord's death until he comes. 1 Corinthians 11: 23-26

For I delivered to you first of all that which I also received, how that

Christ died for our sins according to the scriptures; He was buried, and that he rose again the third day according to the scriptures: He was seen by Peter, then by the twelve: After that, he was seen by more than five hundred Brothers at once; of whom the greater part remain to the present, but some are dead. After that, he was seen by James; then by all the apostles. And last of all he was seen by me also, as one born out of due time. 1 Corinthians 15:3-8 [This is Paul saying to the Corinthians: If you don't believe me, just go ask the other witnesses.]

Preachers should be paid 1Corrinthians 9:14

From Acts Paul is reported to have said: I have showed you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20:

Third Story of Jesus Called Mark

[Author: Unknown]

This was written about 35 years after Jesus died by an educated Greek speaking Christian. The work is not signed and author is not known. It is based on some previous work and verbal accounts that had been passed down. It is called Mark in the Christian Canon. This author is probably closest to being accurate as to Jesus travels and teachings. This version stresses Jesus wish to be unknown until the end. Details of Jesus travels or of his miracles are not important. The teachings are important.]

One The beginning of the story of Jesus Christ, the Son of God;
The prophets wrote: Behold, I send my messenger before you, which shall prepare the way. The voice of one crying in the wilderness, prepare you the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Many went out to him in the land of Judaea, and those of Jerusalem, and were all baptized by him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he ate locusts and wild honey; And preached, saying, There comes one mightier than I after me, the ties of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in they days that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And

immediately the spirit drove him to the wilderness. And he was there in the wilderness forty days.

After that John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent all of you and believe the gospel. As he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net to the sea: for they were fishermen. Jesus said to them, Come after me, and I will make you fishers of men. Immediately they abandoned their nets, and followed him. When he had gone a little further, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. He called them: and they left their father Zebedee in the ship with the hired servants, and went after him. They went to Caperniam; and on the Sabbath day he entered the synagogue, and taught. they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. There was in their synagogue a man with an unclean spirit; and he cried out: Let us alone; what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are, the Holy One of God. Jesus rebuked him, saying, Hold your peace, and come out of him. When the unclean spirit had torn him, and cried with a loud voice, he came out of him. they were all amazed, they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority he commanded even the unclean spirits, and they do obey him. Immediately his fame spread abroad

throughout the entire region round about Galilee. When they came out of the synagogue, they entered into the house of Simon and Andrew, with James and John. Simon's wife's mother lay sick of a fever, and they told him of her. Jesus came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered to them. In the evening when the sun did set, they brought him all that were diseased, and those that were possessed with devils. The entire city was gathered together at the door. Jesus healed many that were sick of diverse diseases, and cast out many devils; and he did not allow the devils to speak, because they knew him. In the morning, rising up a great while before day, he went out, and departed to a solitary place, and there prayed. Simon and those that were with him followed after him. And when they had found him, they said to him, all men seek you. And he said to them, Let us go to the next towns, that I may preach there also: for therefore I came forth. He preached in their synagogues throughout all Galilee, and cast out devils. A leper came to him, beseeching him, and kneeling down to him, and saying to him, If you will, you can make me clean. Jesus, moved with compassion, put forth his hand, and touched him, and said to him, I will be clean. As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. He strongly charged him, and sent him away; Saying to him: Say nothing to any man: but go your way, show yourself to the priest, and offer for your cleansing the things which Moses commanded, for a testimony to them. But he went out,

and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter to the city, but was outside in desert places: and they came to him from every quarter.

Two And again he entered to Caperniam after some days; and the news spread that he was in the house. Immediately many were gathered together, so that there was no room to receive them, and he preached the word to them. they come to him, bringing one sick of the palsy, which was carried by four. When they could not come to him for the press of the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed where the man sick of the palsy lay. When Jesus saw their faith, he said to the man sick of the palsy, Son, your sins be forgiven. There were certain of the scribes sitting there, and they reasoned in their hearts, why does this man thus speak blasphemies? Who can forgive sins but God only? Immediately when Jesus perceived in their spirit that they so reasoned he said to them, Why are you reasoning things in your hearts? Is it easier to say to the sick of the palsy, Your sins be forgiven; or to say, Arise, and take up your bed, and walk? But that you may know that the Son of man has power on earth to forgive sins, (he said to the sick of the palsy,) I say to you: Arise, and take up your bed, and go your way to your house. And immediately he rose, took up the bed, and went before them all; insomuch that they were all amazed, and glorified God, saying: We never saw it on this fashion. He went forth again by the sea side; and all the

multitude resorted to him, and he taught them. As he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said to him, follow me. And he rose and followed him. It came to pass, that, as Jesus sat at a meal in his house, many publicans [publicans were employees of Rome, Some were tax collectors some were minor Rome representatives.] and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. When the scribes and Pharisees saw him eat with publicans and sinners, they said to his disciples, how is it that he eats and drinks with publicans and sinners? When Jesus heard it, he said to them, they that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repent. The disciples of John and of the Pharisees used to fast: and they came and say to him, Why do the disciples of John and of the Pharisees fast, but your disciples fast not? Jesus said to them, Could the children of the bride chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. The days will come, when the bridegroom shall be taken away from them, and then they shall fast. No man also sews a piece of new cloth on an old garment: else the new piece that filled it up tears away from the old, and the rip is made worse. No man puts new wine to old wine skins: or else the new wine will burst the wine skins, and the wine is spilled, and the wine skins will be marred: but new wine must be put to new wine skins. It came to pass, that he went through the grain fields on the Sabbath day; and his

disciples began, as they went, to pluck the shocks of grain. And the Pharisees said to him, Behold, why do they do on the Sabbath day that which is not lawful? He said to them, have you never read what David did, when he had need, and was hungry, he, and they that were with him? How he went to the house of God in the days of Abiathar the high priest, and ate the show bread, which is not lawful to eat but for the priests, and also gave it to them that were with him? He said to them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath. [picking the heads of grain was legal. Farmers were to do a harvest and leave the grain that fell and the grain along the paths for others.]

Three And he again entered the synagogue; and there was a man there that had a withier hand. They watched him, whether he would heal him on the Sabbath day; that they might accuse him. He said to the man which had the withered hand, Stand forth. And he said to them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. When he had looked round about on them with anger, being grieved for the hardness of their hearts, he said to the man, Stretch forth your hand. And he stretched it out: and his hand was restored whole as the other. The Pharisees went out, and immediately took counsel with the Herodians against him, how they might destroy him. But Jesus left with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, And from Jerusalem, and from Idumaea, and

from beyond Jordan; and they around Tyre and Sidon, a great multitude, when they had heard what great things he did, came to him. He told his disciples, that a small ship should wait on him because of the multitude, or they should overwhelm him. He had healed many; so much that they pressed on him to touch him, as many as had plagues and unclean spirits, when they saw him, they fell down before him, and cried, saying, You are the Son of God. And he strongly charged them that they should not make him known. He went up to a mountain, and called to them that would: and they came to him. He ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: Simon he named Peter (Rock); And James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, The sons of thunder: Andrew, and Philip, and Bareholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went to a house. The multitude came together again, so that they could not so much as eat bread. When his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. The scribes which came down from Jerusalem said, He has Beelzebub, and by the prince of the devils he casts out devils. He called them to him, and said to them in parables, How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand. If a house be divided against itself, that

house cannot stand. If Satan did rise up against himself, and be divided, he cannot stand, but has an end. No man can enter to a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. I say to you, all sins shall be forgiven to the sons of men, and blasphemies wherewith however they shall blaspheme: He that shall blaspheme against the Holy Ghost has never forgiveness, but is in danger of eternal damnation. Because they said, He has an unclean spirit. Then his brothers and his mother came, standing outside, sent to him, calling him. The multitude sat about him, and they said to him, Behold, your mother and your brothers are outside and seek you. He answered them, saying, who is my mother, or my brother? And he looked around them that sat about him, and said, Behold my mother and my brothers! For whoever does the will of God, the same is my brother, and my sister, and mother.

Four And great multitudes were gathered together to him, so that he went to a ship, and sat; and the whole multitude stood on the shore. And he spoke many things to them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the

thorns sprung up, and choked them: But other fell to good ground, and brought forth fruit, some an hundredfold, some sixty fold, some thirty fold. Who has ears to hear, let him hear. And the disciples came, and said to him: Why do you speak to them in parables? He answered and said to them, because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever has, to him shall be given, and he shall have more abundance: but whosoever has not, from him shall be taken away even that he has. Therefore I speak to them in parables: because they seeing do not see; and hearing they do not hear, neither do they understand. And in them is fulfilled the prophecy of Elijah, which said, By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive: For this people's heart is hardened, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say to you, That many prophets and righteous men have desired to see they things which you see, and have not seen them; and to hear they things which you hear, and have not heard them. Hear you therefore the parable of the sower. When any one hears the word of the kingdom, and does not understand it, then comes the wicked one, and takes away that which was sown in his heart. This is he that received seed by the way side. But he

that received the seed to stony places, the same is he that hears the word, and soon with joy receives it; though has he no root in himself, but endures for a while: for when tribulation or persecution arises because of the word, by and by he is offended. He also that received seed among the thorns is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful. But he that received seed to the good ground is he that hears the word, and understands it; which also bears fruit, and brings forth, some an hundredfold, some sixty, some thirty. Another parable he put forth to them, saying, The kingdom of heaven is likened to a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said to him, Sir, did not you sow good seed in your field? From where did it get its tares? He said to them, an enemy has done this. The servants said to him, will you then that we go and gather them up? But he said, no; lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them: but gather the wheat to my barn. Another parable put he forth to them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when

it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof. Another parable he spoke to them; The kingdom of heaven is like to leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things Jesus spoke to the multitude in parables; and without a parable he did not speak to them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Then Jesus sent the multitude away, and went to the house: and his disciples came to him, saying, declare to us the parable of the tares of the field. He answered and said to them, He that sows the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them to a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who has ears to hear, let him hear. Again, the kingdom of heaven is like to treasure hid in a field; that which when a man has found, he hides, and for joy thereof goes and sells all that he has, and all but that field.

Again, the kingdom of heaven is like to a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like to a net, that was cast to the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good to vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them to the furnace of fire: there shall be wailing and gnashing of teeth. Jesus said to them, have you understood all these things? they say to him, yes, Lord. Then he said to them, Therefore every scribe that is instructed to the kingdom of heaven is like to a man that is a householder, which brings forth out of his treasure things new and old. And it came to pass, that when Jesus had finished these parables, he departed there.

Six And when he was come to his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Where has this man obtained this wisdom, and these mighty works? Is not this the Construction workers son? is not his mother called Mary? and his Brothers, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Where then has this man obtained all these things?

And he offended them. But Jesus said to them, a prophet is not without honor, save in his own country, and in his own house. And he did not do many mighty works there because of their unbelief.

At that time Herod the tetrarch heard of the fame of Jesus, and said to his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said to him, It is not lawful for you to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed by her mother, said: Give me John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and those that sat with him at a meal, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus. When Jesus heard of it, he departed there by ship to a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, this is a desert place, and the time is now past; send the multitude away, that they may go to the villages, and buy themselves food. But Jesus said to them, they need not depart; give you

them to eat. And they say to him: We have here but five loaves, and two fishes. He said, bring them here to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and broke, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children. And when they were gone over, they came to the land of Gennesaret. And when the men of that place had knowledge of him, they sent out to all that country round about, and brought to him all that were diseased; And sought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Seven Then the scribes and Pharisees came to Jesus, which were from Jerusalem, saying, why do your disciples transgress the tradition of the elders? for they do not wash their hands when they eat bread. But he answered and said to them, why do you also transgress the commandment of God by your tradition? For God commanded, saying, honor your father and mother: and, He that curses father or mother, let him die the death. But you say, whosoever shall say to his father or his mother, it is a gift, whatsoever might profit you by me; And honor not his father or his mother, he shall be free. Thus you have made the commandment of God of none effect by your tradition. You hypocrites, well did Elijah prophesy to you, saying, This

people draws near to me with their mouth, and honors me with their lips; but their heart is far from me. But in vain they do worship me, teaching the doctrines the commandments of men. And he called the multitude, and said to them, Hear, and understand: Not that which goes to the mouth defiles a man; but that which comes out of the mouth, this defiles a man. Then his disciples came, and said to him, do you know that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father has not planted, shall be rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall to the ditch. Then Peter answered and said to him, declare to us this parable. And Jesus said, are you also without understanding? Do you not understand, that whatsoever entered in at the mouth goes to the belly, and is cast out to the feces? But they things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornication, theft, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands does not defile a man. Then Jesus went there, and departed to the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried to him, saying, Have mercy on me, O Lord, you son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and sought him, saying, Send her away; for

she cries after us. But he answered and said, I am not sent but to the lost sheep of the house of Israel. Then she came and worshiped him, saying, Lord, help me.

But he answered and said, it is not right to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: though the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said to her, O woman, great is your faith: be it to you even as you will. And her daughter was made whole from that very hour. And Jesus departed from there, and came near to the Sea of Galilee; and went up to a mountain, and sat down there. And great multitudes came to him, having with them they that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Eight And he sent away the multitude, and took ship, and came to the coasts of Magdala. The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said to them, when it is evening, you say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O you hypocrites, you can discern the face of the sky; but can you not discern the signs of the times? A wicked and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. And he left

them, and departed. And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said to them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said to them, O you of little faith, why reason you among yourselves, because you have brought no bread? Do you not yet understand, neither remember the five loaves of the five thousand, and how many baskets you took up? Neither the seven loaves of the four thousand, and how many baskets you took up? How is it that you do not understand that I spoke it not to you concerning bread that you should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. When Jesus came to the coasts of Caesarea Philippi, he asked his disciples, saying, who do men say that I the Son of man am? And they said, some say that you are John the Baptist: some, Elias; and others, Jeremia, or one of the prophets. He said to them, but whom say you that I am? And Simon Peter answered and said, you are the Christ, the Son of the living God. And Jesus answered and said to him, blessed are you, Simon Barjona: for flesh and blood has not revealed it to you, but my Father which is in heaven. And I say also to you, That you are Peter [In Aramaic it is ܦܬܪܐ which is phonetically usually written as Cephas and translates To Petra in Greek and Rock in English in various

places in the Bible it is Peter and Cephas] and upon this rock I will build my Ecclesia; and the gates of hell shall not prevail against it. And I will give to you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven. Then he charged his disciples that they should tell no man that he was Jesus the Christ. From that time forth Jesus began to show to his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from you, Lord: this shall not happen to you. But he turned, and said to Peter, Get you behind me, Satan: you are an offense to me: for you mean not the things that be of God, but they that be of men. Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Nine Verily I say to you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. And his disciples asked him, saying, why then

say the scribes that Elias must first come? And Jesus answered and said to them, Elias truly shall first come, and restore all things. But I say to you, That Elias is come already, and they knew him not, but have done to him whatever they liked. Likewise also the Son of man shall suffer like them. Then the disciples understood that he spoke to them of John the Baptist. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is a lunatic, and sore vexed: for often he falls to the fire, and often to the water. And I brought him to your disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him here to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then the disciples came to Jesus apart, and said, why could not we cast him out? And Jesus said to them, Because of your unbelief: for verily I say to you, If you have faith as a grain of mustard seed, you shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. however this kind goes not out but by prayers and fasting. And while they abode in Galilee, Jesus said to them, The Son of man shall be betrayed to the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. And when they were come to Copernian, they that received tribute money came to Peter, and said, does not your master pay tribute? He

said, yes. And when he was come to the house, Jesus prevented him, saying, what do you think, Simon? from whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter said to him, of strangers. Jesus said to him, then are the children free. Notwithstanding, lest we should offend them, go to the sea, and cast an hook, and take up the fish that first comes up; and when you have opened his mouth, you shall find a piece of money: that take, and give to them for me and you. At the same time the disciples came to Jesus, saying, who is the greatest in the kingdom of heaven? And Jesus called a little child to him, and set him in the midst of them, And said, Verily I say to you, Except you be converted, and become as little children, you shall not enter to the kingdom of heaven. Who ever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who ever shall receive one such little child in my name receives me. But who ever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe to the world because of offenses! For it must needs be that offenses come; but woe to that man from whom the offense comes! Wherefore if your hand or your foot offend you, cut them off, and cast them from you: it is better for you to enter to life halt or maimed, rather than having two hands or two feet to be cast to everlasting fire. And if your eye offend you, pluck it out, and cast it from you: it is better for you to enter to life with one eye, rather than

having two eyes to be cast to hell fire. Take heed that you despise not one of these little ones; for I say to you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How do you think? if a man have an hundred sheep, and one of them has gone astray, does he not leave the ninety and nine, and goes to the mountains, and seeks that which has gone astray? And if he finds it, verily I say to you, he rejoices more of that sheep, than of the ninety and nine that did not go astray. Even so it is not the will of your Father, which is in heaven, that one of these little ones should perish. Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone: if he shall hear you, you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the Ecclesia: but if he neglects to hear the Ecclesia, let him be to you as a heathen man and a publican. Verily I say to you, What ever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven. Again I say to you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus said

to him, I say to you, not until seven times: but, until seventy times seven. Therefore is the kingdom of heaven likened to a certain king, which would take account of his servants. And when he had begun to reckon, one was brought to him, which owed him ten thousand talents. But in as much as he had nothing to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay you all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that you owe. And his fellow servant fell down at his feet, and sought him, saying, Have patience with me, and I will pay you all. And he would not: but went and cast him to prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told to their lord all that was done. Then his lord, after that called him, said to him, O you wicked servant, I forgave you all that debt, because you desired it of me: should not you also have had compassion on your fellow servant, even as I had pity on you? And his lord was angry, and delivered him to the tormentors, till he should pay all that was due to him. So likewise shall my heavenly Father do also to you, if you from you do not forgive every one his brother their trespasses.

Ten And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came to the coasts of Judaea beyond Jordan; And great multitudes followed him; and he healed them there.

The Pharisees also came to him, tempting him, and saying to him, Is it lawful for a man to put away his wife for every cause? And he answered and said to them, Have you not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder.

They said to him, Why did Moses then command to give a writing of divorcement, and to put her away? He said to them, Moses because of the hardness of your hearts allowed you to put away your wives: but from the beginning it was not so. And I say to you, Who ever shall put away his wife, except it be for fornication, and shall marry another, commits adultery: and whosoever marries her who is put away does commit adultery. His disciples said to him, If the case of the man be so with his wife, it is not good to marry. But he said to them, all men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there are eunuchs, which have made themselves eunuchs for the kingdom of heaven's

sake. He that is able to receive it, let him receive it. Then there were brought to him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come to me: for of such is the kingdom of heaven. And he laid his hands on them, and departed there. And, behold, one came and said to him, Good Master, what good thing shall I do, that I may have eternal life? And he said to him, why do you call me good? There is none good but one, that is, God: but if you will enter to life, keep the commandments. He said to him, which? Jesus said, you shall do no murder, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and your mother: and, you shall love your neighbor as yourself. The young man said to him, All these things have I kept from my youth up: what do I lack? Jesus said to him, If you will be perfect, go and sell that you have, and give to the poor, and you shall have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then Jesus said to his disciples, Verily I say to you, that a rich man shall hardly enter to the kingdom of heaven. And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter to the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, who then can be saved? But Jesus beheld them, and said to them, with men this is impossible; but with God all things are possible. Then Peter answered and said

to him, Behold, we have forsaken all, and followed you; what shall we have therefore? And Jesus said to them, Verily I say to you, that you which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses, or Brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first. For the kingdom of heaven is like to a man that is an householder, which went out early in the morning to hire laborers to his vineyard. And when he had agreed with the laborers for a penny a day, he sent them to his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said to them; Go you also to the vineyard, and whatsoever is right I will give you. And they went there way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said to them, why stand you here all the day idle? they say to him, Because no man has hired us. He said to them, Go you also to the vineyard; and whatsoever is right, that shall you receive. So when evening was come, the lord of the vineyard said to his steward, Call the laborers, and give them their hire, beginning from the last to the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came,

they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, Saying, These last have worked but one hour, and you have made them equal to us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do you no wrong: did not you agree with me for a penny? Take what is yours, and go your way: I will give to this last, even as to you. Is it not lawful for me to do what I will with my own? Is your eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said to them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. Then the mother of Zebedees children came to him with her sons, worshiping him, and desiring a certain thing of him. And he said to her, What will you? She said to him, Grant that these my two sons may sit, the one on your right hand, and the other on the left, in your kingdom. But Jesus answered and said, you know not what you ask. Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say to him, We are able. And he said to them, you shall drink indeed of 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, but it shall be given to them for whom it is prepared by my Father. And when the ten heard it, they were moved with indignation against the two Brothers. But Jesus called them to him, and said, you know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many. And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, you son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, you son of David. And Jesus stood still, and called them, and said, what will you that I shall do to you? they say to him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Eleven And when they drew near to Jerusalem, and were come to Bethphage, to the mount of Olives, then Jesus sent two disciples, Saying to them, Go to the village over against you, and straightway you shall find an ass tied, and a colt with her: loose them, and bring them to me. And if any man say anything to you, you

shall say, The Lord has need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell you the daughter of Zion, Behold, your King comes to you, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest. And when he was come to Jerusalem, all the city was moved, saying, who is this? And the multitude said, this is Jesus the prophet of Nazareth of Galilee. And Jesus went to the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said to them, It is written, My house shall be called the house of prayer; but you have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were very displeased, And said to him, Do you not hear what these say? And Jesus said to them, yes; have you never read, Out of the mouth of babes and sucklings you have

perfected praise? And he left them, and went out of the city to Bethany; and he lodged there. Now in the morning as he returned to the city, he was hungry. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, Let no fruit grow on you henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said to them, Verily I say to you, If you have faith, and do not doubt, you shall not only do this which is done to the fig tree, but also if you shall say to this mountain, Be you removed, and be you cast to the sea; it shall be done. And all things, whatsoever you shall ask in prayers, believing, you shall receive. And when he was come to the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority do you these things? and who gave you this authority? And Jesus answered and said to them, I also will ask you one thing, which if you tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say to us, Why did you not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said to them, Neither tell I you by what authority I do these things. But what do you think? A certain man had two sons; and he came to the first, and said, Son, go work to day in

my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? they said to him, The first. Jesus said to them, Verily I say to you, that the publicans and the harlots go to the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him: but the publicans and the harlots believed him: and you, when you had seen it, repented not afterward, that you might believe him. Hear another parable: There was a certain Householder, which planted a vineyard, and hedged it round about, and dug a wine press in it, and built a tower, and let it out to husbandmen, and went to a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did to them likewise. But last of all he sent to them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard comes, what will he do to the husbandmen? He will miserably destroy the wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons. Jesus said to them, did you

never read in the scriptures: The stone which the builders rejected, the same is become the head of the grain storehouse: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Twelve And Jesus answered and spoke to them again by parables, and said, The kingdom of heaven is like to a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my dinner: my oxen and my fat lings are killed, and all things are ready: come to the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed the murderers, and burned up their city. Then said he to his servants, The wedding is ready, but they which were bidden were not worthy. Go you therefore to the highways, and as many as you shall find, bid to the marriage. So they servants went out to the highways,

and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he said to him, Friend, how did you come in not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him to outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen. Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out to him their disciples with the Herodians, saying, Master, we know that you are true, and teach the way of God in truth, neither care you for any man: for you regard not the person of men. Tell us therefore, What do you think? Is it lawful to give tribute to Caesar, or not? But Jesus perceived their wickedness, and said, Why do you tempt me, you hypocrites? show me the tribute money. And they brought to him a penny. And he said to them, Whose is this image and superscription? they say to him, Caesar's. Then said he to them, Render therefore to Caesar the things which are Caesar's; and to God the things that are God's. When they had heard these words, they marveled, and left him, and went their way. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed to his brother. Now there were with us seven Brothers: and the first, when he had

married a wife, deceased, and, having no issue, left his wife to his brother: Likewise the second also, and the third, to the seventh. And last of all, the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said to them, you do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have you not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said to him, you shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like to it, you shall love your neighbor as yourself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, Saying, What do you think Christ? Whose son is he? They say to him, The son of David. He said to them, How then does David in spirit call him Lord, saying, The LORD said to my Lord, Sit you on my right hand, till I make your enemies your footstool? If

David then call him Lord, how is he his son? And no man was able to answer him a word, neither did any man from that day forth ask him any more questions. Then Jesus spoke to the multitude, and to his disciples, Saying The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not do like their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their prayer box, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But do not be called Rabbi: for one is your Master, even Christ; and all you are Brothers. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men: for you neither go in yourselves, neither allow them that are entering to go in. Woe to you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretense make long prayers: therefore you shall receive the greater damnation. Woe to you, scribes and Pharisees,

hypocrites! for you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves. Woe to you, you blind guides, which say, Who ever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! You fools and blind: for whether is greater, the gold, or the temple that sanctify the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever swears by the gift that is upon it, he is guilty. You fools and blind: for whether is greater, the gift, or the altar that sanctify the gift? Whoso therefore shall swear by the altar, swears by it, and by all things thereon. And whoso shall swear by the temple, swears by it, and by him that dwells therein. And he that shall swear by heaven swears by the throne of God, and by him that sits thereon. Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these you should have done, and not to leave the other undone. you blind guides, which strain at a gnat, and swallow a camel. Woe to you, scribes and Pharisees, hypocrites! For you make clean the outside of the cup and of the platter, but within they are full of extortion and excess. you blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like to whitewashed tombs, which indeed appear beautiful outward, but are within full of dead men's bones, and of all

uncleanness. Even so you also outwardly appear righteous to men, but within, you are full of hypocrisy and iniquity. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets, and garnish the tomb 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. Wherefore you be witnesses to yourselves, that you are the children of them which killed the prophets. Fill you up then the measure of your fathers. you serpents, you generation of vipers, how can you escape the damnation of hell? Wherefore, behold, I send to you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them shall you scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom you slew between the temple and the altar. Verily I say to you, All these things shall come upon this generation. O Jerusalem, Jerusalem, you that killed the prophets, and stoned them which are sent to you, how often would I have gathered your children together, even as a hen gathered her chickens under her wings, and you would not! Behold, your house is left to you desolate. For I say to you, you shall not see me henceforth, till you shall say, Blessed is he that comes in the name of the Lord.

Thirteen And Jesus went out, and departed from the temple: and his disciples came to him to show him the

buildings of the temple.

And Jesus said to them, See you not all these things? Verily I say to you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of your coming, and of the end of the world? And Jesus answered and said to them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And you shall hear of wars and rumors of wars: see that you be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and you shall be hated of all nations for my name's sake. And then many shall be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come. When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand) Then let them which be in Judaea flee to the mountains: Let him which is on the

housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe to them that are with child, and to them that give suck in they days! But pray you that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except they days should be shortened, there should no flesh be saved: but for the elect's sake they days shall be shortened. Then if any man shall say to you, Lo, here is Christ, or there; do not believe it. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so much that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Therefore if they shall say to you, Behold, he is in the desert; do not go forth: behold, he is in the secret chambers; do not believe it. For as the lightning comes out of the east, and shines even to the west; so shall also the coming of the Son of man be. For where so ever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of the days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together

his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When its branch is thought tender, and puts forth leaves, you know that summer is near: So likewise you, when you shall see all these things, know that it is near, even at the doors. Verily I say to you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knows no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered to the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for you know not what hour your Lord does come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have allowed his house to be broken up. Therefore you also be ready: for in such an hour as you do not think the Son of man comes. Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them a meal in due season? Blessed is that servant, whom his lord when he comes shall find doing so. Verily I say to you, That he shall make him ruler over all his

goods. But and if that evil servant shall say in his heart, My lord delays his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he does not look for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. they that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom stayed, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom comes; go out to meet him. Then all they virgins rose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say to you, I do not know you. Watch therefore, for you know neither the day nor the hour wherein the Son of man comes. For the kingdom of heaven is as a man traveling to a far country, who called his own servants, and delivered his goods to them. And to

one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them another five talents. And likewise he that had received two, he also gained another two. But he that had received one went and dug in the earth, and hid his lord's money. After a long time the lord of they servants comes, and reckoned with them. And so he that had received five talents came and brought other five talents, saying, Lord, you delivered to me five talents: behold, I have gained beside them five talents more. His lord said to him, Well done, you good and faithful servant: you have been faithful over a few things, I will make your ruler over many things: enter to the joy of your lord. Also he that had received two talents came and said, Lord, you delivered to me two talents: behold, I have gained two other talents beside them. His lord said to him, well done, good and faithful servant; you have been faithful over a few things, I will make your ruler over many things: enter to the joy of your lord. Then he which had received the one talent came and said, Lord, I knew you that you are an hard man, reaping where you have not sown, and gathering where you have not scattered: And I was afraid, and went and hid your talent in the earth: lo, there you have that is yours. His lord answered and said to him, you wicked and slothful servant, you knew that I reap where I did not sowed and gather where I have not scattered: you ought therefore to have put my money to the

exchangers, and then at my coming I should have received my own with interest. Take therefore the talent from him, and give it to him which has ten talents. For to every one that has shall be given, and he shall have abundance: but from him that has not shall be taken away even that which he has. And cast you the unprofitable servant to outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry, and you gave me food: I was thirsty, and you gave me drink: I was a stranger, and you took me in: Naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came to me. Then shall the righteous answer him, saying, Lord, when did we see you hungry, and fed you? or thirsty, and gave you drink? When did we see you a stranger, and took you in? or naked, and clothed you? Or when did we see you sick, or in prison, and came to you? And the King shall answer and say to them, Verily I say to you, Inasmuch as you have done it to one of the least of these my Brothers, you have done it to me. Then shall he say also to them on the left hand, Depart from me, you cursed, to everlasting fire,

prepared for the devil and his angels: For I was hungry, and you gave me no food: I was thirsty, and you gave me no drink: I was a stranger, and you did not take me in: naked, and you did not clothe me: sick, and in prison, and you did not visited me. Then shall they also answer him, saying, Lord, when did we see you an hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you? Then he shall answer them, saying, Verily I say to you, Inasmuch as you did not do it to one of the least of these, you did not do it to me. And these shall go away to everlasting punishment: but the righteous to life eternal.

Fourteen And it came to pass, when Jesus had finished all these sayings, he said to his disciples, you know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, to the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people. Now when Jesus was in Bethany, in the house of Simon the leper, There came to him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat to eat. But when his disciples saw it, they had indignation, saying, to what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said to them, Why trouble you the woman? For she has done a good work to me. For you

have the poor always with you; but me you have not always. For in that she has poured this ointment on my body, she did it for my burial. Verily I say to you, Where ever this gospel shall be preached in the whole world, there shall also this, that this woman has done, be told for a memorial of her. Then one of the twelve, called Judas Iscariot, went to the chief priests, And said to them, What will you give me, and I will deliver him to you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying to him, Where will you that we prepare for you to eat the Passover? And he said, Go to the city to such a man, and say to him, The Master said, My time is at hand; I will keep the Passover at your house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say to you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say to him, Lord, is it I? And he answered and said, He that dips his hand with me in the dish, the same shall betray me. The Son of man goes as it is written of him: but woe to that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said to him, you have said. And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my

body. And he took the cup, and gave thanks, and gave it to them, saying, Drink you all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out to the mount of Olives. Then Jesus said to them, All you shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you to Galilee. Peter answered and said to him, though all men shall be offended because of you, though will I never be offended.

Jesus said to him, Verily I say to you, That this night, before the cock crow, you shall deny me thrice. Peter said to him, though I should die with you, though will I not deny you. Likewise also said all the disciples. Then Jesus came with them to a place called Gethsemane, and said to the disciples, Sit you here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then said he to them, My soul is exceeding sorrowful, even to death: tarry you here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as you will. Then he came to his disciples, and said to them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is

betrayed to the hands of sinners. Rise, let us be going: behold, he is at hand that does betray me. And while he spoke, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staffs, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said to him, Friend, wherefore are you come? Then they came, and laid hands on Jesus and took him. And, behold, one of them that was with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then Jesus said to him, Put up your sword to it's place: for all them that take the sword shall perish with the sword. Don't you think that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Have you come out as against a thief with swords and staffs to take me? I sat daily with you teaching in the temple, and you laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off to the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against

Jesus, to put him to death; But found none: yes, though many false witnesses came, they found none. At the last came two false witnesses, and said, this fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest rose, and said to him, Answer you nothing? What is it which these witness against you? But Jesus held his peace, and the high priest answered and said to him, I adjure you by the living God, that you tell us whether you be the Christ, the Son of God. Jesus said to him, you have said: nevertheless I say to you, Hereafter shall you see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? Behold, now you have heard his blasphemy. What do you think? They answered and said, He is guilty of death. Then they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy to us, you Christ, Who is he that smote you? Now Peter sat without in the palace: and a damsel came to him, saying, you were also with Jesus of Galilee. But he denied before them all, saying, I know not what you say. And when he was gone out to the porch, another maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while they that stood by came to him, and said to Peter, Surely you also are one of them; for your speech betrays you. Then began he to curse and to swear, saying, I know not

the man. And immediately the cock crew.

And Peter remembered the word of Jesus, which said to him, Before the cock crow, you shall deny me thrice. And he went out, and wept bitterly.

Fifteen When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see you to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them to the treasury, because it is the price of blood. And they took counsel, and bought with them the indigents field, to bury strangers in. Wherefore that field was called, The field of blood, to this day. Then that was fulfilled which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom those of the children of Israel did value; And gave them for the indigents field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, are you the King of the Jews? And Jesus said to him, you say. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate to him, don't

you hear how many things they witness against you? And he answered him to never a word; insomuch that the governor marveled greatly. Now at that feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said to them, Who will you that I release to you? Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent to him, saying, Have nothing to do with that just man: for I have seen many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said to them, Which of the twain will you that I release to you? They said, Barabbas. Pilate said to them, what shall I do then with Jesus which is called Christ? they all say to him, Let him be crucified. And the governor said, why, what evil has he done? But they cried out the more, saying, let him be crucified. When Pilate saw that he could not prevail, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see you to it. Then answered all the people, and said, His blood be on us, and on our children. Then he released Barabbas to them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus to the common hall, and gathered to him the whole band of soldiers. And they

stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: they compelled him to bear his cross. And when they were come to a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture they did cast lots. And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, you that destroyed the temple, and built it in three days, save yourself. If you be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. 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 him deliver him now, if he will have him: for

he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land to the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why have you forsaken me? Some of them that stood there, when they heard that, said, This man called for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept rose, And came out of the graves after his resurrection, and went to the holy city, and appeared to many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and they things that were done, they feared greatly, saying, truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering to him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. When the evening was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had

taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had carved out in the rock: and he rolled a great stone to the door of the tomb, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the tomb. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate, Saying, Sir, we remember that that deceiver said, while he was still alive, After three days I will rise again. Command therefore that the tomb be made sure until the third day, lest his disciples come by night, and steal him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said to them, you have a watch: go your way, make it as sure as you can. So they went, and made the tomb sure, sealing the stone, and setting a watch.

Sixteen In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the tomb. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said to the women, Fear not you: for I know that you seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come; see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goes before you to

Galilee; there you shall see him: lo, I have told you. And they departed quickly from the tomb with fear and trembling and said nothing to anyone for they were afraid. [The original ending had he women not telling anyone. The following was added in the second century. It was a verbal legend and makes more sense in light of what is known to have happened later. It is shown as a note in the Revised Standard Version] and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then Jesus said to them, Be not afraid: go tell my Brothers that they go to Galilee, and there they shall see me. Now when they were going, behold, some of the watch came to the city, and showed to the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, Saying, Say you, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away to Galilee, to a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spoke to them, saying, All power is given to me in heaven and in earth. Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son,

and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world. Amen.

Fourth story of Jesus: Called Matthew

[Author Unknown It was published about 50 years after Jesus died. Some was identical to what is called Mark in the cannon. Some was added to make the story fit the Old Testament. Some was made up. I have deleted the text that was not known by the earliest writers. I have kept the chapter numbers so that some are missing. The section in five contains what are called the Beatitudes. A shorter version is contained in Story 5 Called Luke. It is not included. The word Blessed was translated from the Greek word makarios. The Greek word also means happy or envied. We do not know the Aramaic word Jesus used.]

Three In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. People went out to him from Jerusalem, and all Judaea, and all the region round about Jordan, And they were baptized by him in the Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, O generation of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham as our father: for I say unto you, that God is

able from these stones to raise up children to Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which does not bear good fruit is hewn down, and cast into the fire. I baptize you with water for repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then Jesus came from Galilee to Jordan to John, to be baptized by him. But John forbid him, saying, I have need to be baptized by you, and you come to me? And Jesus answering said unto him, Make it be so now: for it allows us to fulfill all righteousness. Then he baptized him. And Jesus, when he was baptized, went out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Four Then Jesus was led into the wilderness. Now when Jesus had heard that John was cast into prison, he departed to Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of

death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he said to them, Follow me, and I will make you fishers of men. And they immediately left their nets, and followed him. And going on from there, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought to him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatics, and those that had the palsy; and he healed them. And great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan followed him

Five And seeing the multitudes, he went up to a mountain: and when he was set, his disciples came to him: And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth.

Blessed are they that are hungry and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for they persecuted the prophets which were before you. You are the salt of the earth: but if the salt has lost his savor, how shall it salt? it is therefore good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; where it gives light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father that is in heaven. Do not think that I have come to destroy the law, or the prophets: I have not come to destroy, but to fulfill. For verily I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all are fulfilled. Who ever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but who ever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say to you, that except your righteousness shall exceed the

righteousness of the scribes and Pharisees, you shall in not enter the kingdom of heaven. you have heard that it was said of them of old time, you shall not kill; and whosoever shall kill shall be in danger of the judgment: But I say to you, That who ever is angry with his brother without a cause shall be in danger of the judgment: and who ever shall say to his brother, Worthless, shall be in danger of the council: but who ever shall say, you fool, shall be in danger of hell fire. Therefore if you bring your gift to the altar, and there remember that your brother has something against you; Leave your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, whiles you are in the way with him; lest at any time the adversary delivers you to the judge, and the judge delivers you to the officer, and you are cast into prison. Verily I say to you, you shall by no means come out there, till you have paid the uttermost farthing. You have heard that it was said by them of old, you shall not commit adultery: But I say to you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart. And if your right eye offends you, pluck it out, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast to hell. And if your right hand offend you, cut it off, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast to hell. It has been said, Whosoever shall put away his wife, let him give her a

writing of divorcement: But I say to you, That whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: and whosoever shall marry her that is divorced commits adultery. Again, you have heard that it has been said by them of old time, you shall not forswear yourself, but shall perform to the Lord your oaths: But I say to you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shall you swear by your head, because you cannot make one hair white or black. But let your communication be, yes, yes; no, no: for whatsoever is more than these comes of evil. You have heard that it has been said, An eye for an eye, and a tooth for a tooth: But I say to you, That you resist not evil: but whosoever shall smite you on your right cheek, turn to him the other also. And if any man will sue you at the law, and take away your coat, let him have your cloak also. And whoever shall compel you to go a mile, go with him two, Give to him that asks you, and from him that would borrow of you turn not you away. You have heard that it has been said, you shall love your neighbor, and hate your enemy. But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you; That you may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love them that love you, what reward have you? Do not even the

publicans the same? And if you salute your Brothers only, what do you more than others? do not even the publicans so? Be therefore perfect, even as your Father that is in heaven is perfect.

Six Take heed that you do not present your alms before men, to be seen of them: otherwise you have no reward of your Father that is in heaven. Therefore when you do your alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say to you, they have their reward. But when you do alms, let not your left hand know what your right hand does: That your alms may be in secret: and your Father which saw in secret himself shall reward you openly. And when you pray, you shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say to you, they have their reward. But you, when you pray, enter to your closet, and when you have shut your door, pray to your Father which is in secret; and your Father which saw in secret shall reward you openly. But when you pray, do not use vain repetitions, as the heathen do: for they think that they shall be heard for there much speaking. Do not therefore be like to them: for your Father knows what things you have need of, before you ask him. After this manner therefore pray: Our Father which are in heaven, Hallowed be your name. Your kingdom come, your will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not to temptation, but deliver us

from evil: For yours is the kingdom, and the power, and the glory, for ever. Amen. For if you forgive men their trespasses, your heavenly Father will also forgive you: But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover when you fast, not be, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear to men to fast. Verily I say to you, they have their reward. But you, when you fast, anoint your head, and wash your face; That you do not appear to men to fast, but to your Father which is in secret: and your Father, which saw in secret, shall reward you openly. Do not Lay up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore your eye be single, your whole body shall be full of light. But if your eye be evil, your whole body shall be full of darkness. If therefore the light that is in you be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. you cannot serve God and wealth. Therefore I say to you, Take no thought for your life, what you shall eat, or what you shall drink; nor thought for your body, what you shall put on. Is not the life more than a meal, and the body than raiment? Behold the fowls of the air: for they sow

not, neither do they reap, nor gather to barns; though your heavenly Father feeds them. Are you not much better than they? Which of you by taking thought can add one cubit to his stature? And why take you thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And I say to you, that even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothe the grass of the field, which to day is, and to morrow is cast to the oven, shall he not much more clothe you, O you of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knows that you have need of all these things. But seek you first the kingdom of God, and his righteousness; and all these things shall be added to you. Take therefore have no worries for the morrow: for the morrow shall have worries for the things of itself. Sufficient to the day is the evil thereof.

Seven Judge not, that you be not judged. For with what judgment you judge, you shall be judged: and with what measure you allot justice, it shall be measured to you again. And why behold you the mote that is in your brother's eye, but consider not the beam that is in your own eye? Or how will you say to your brother, Let me pull out the mote out of your eye; and, behold, a beam is in your own eye? You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the mote out of your brother's eye. Give not that which is holy to the dogs, neither cast you your

pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you:

For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he asks a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever you would that men should do to you, do you even so to them: for this is the law and the prophets. Enter in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in there: Because strait is the gate, and narrow is the way, which leads to life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. you shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that does not bring forth good fruit is cut down, and cast to the fire. Therefore by their fruits you shall know them. Not every one that said to me, Lord, Lord, shall enter to the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied

in your name? And in your name have
cast out devils? And in your name done
many wonderful works? And then will I
profess to them, I never knew you:
depart from me, you that work iniquity.
Therefore whosoever hears these sayings
of me, and does them, I will liken him to
a wise man, which built his house upon a
rock: And the rain descended, and the
floods came, and the winds blew, and
beat upon that house; and it did not fall:
for it was founded upon a rock. And
every one that hears these sayings of me,
and does not do them, shall be likened to
a foolish man, which built his house
upon the sand: And the rain descended,
and the floods came, and the winds blew,
and beat upon that house; and it fell: and
great was the fall of it. And it came to
pass, when Jesus had ended these
sayings, the people were astonished at
his doctrine: For he taught them as one
having authority, and not as the scribes.

Fifth story of Jesus Called Luke

[Author Unknown. It was written about 50 years after Jesus died. This writer probably also wrote Acts. Both are dedicated to Theophilus. (Greek for lover of God or loved by God) It may be a real name or a code for Christians. Some attribute this to Luke a companion of Paul. It was later called Luke in the cannon. Some things in Acts are contradicted in known writings of Paul so it may have been someone else. This writer either had a copy of the third story of Jesus (Called Mark in the cannon) or he had the same material used in the third story.]

Three Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came to John the son of Zacharias in the wilderness. And he came to all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Elijah the prophet, saying, The voice of one crying in the wilderness, prepare you the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God. Then he said to the multitude that came forth to be baptized by him, O generation of vipers, who has

warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and do not begin to say within yourselves, We have Abraham to our father: for I say to you, That God is able of these stones to raise up children to Abraham. And now also the axe is laid to the root of the trees: every tree therefore which does not brings forth good fruit is cut down, and cast to the fire. And the people asked him, saying, what shall we do then? He answered and said to them, He that has two coats, let him impart to him that has none; and he that has food, let him do likewise. Then came also publicans to be baptized, and said to him, Master, what shall we do? And he said to them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in what they heard from John, whether he were the Christ, or not; John answered, saying to them all, I indeed baptize you with water; but one mightier than I comes, the buckle of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat to his garner; but the chaff he will burn with fire that can't be quenched. And many other things in his exhortation he preached to the people. But Herod the tetrarch, having been reprimanded by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Herod was

concerned about this above all, that he shut up John in prison. Now when all the people were baptized, it came to pass, that Jesus also was baptized, and praying, And Jesus himself being about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,[Here is where I omitted the genealogy.]

Four And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit to the wilderness, And Jesus returned in the power of the Spirit to Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went to the synagogue on the Sabbath day, and stood up for to read. And there was delivered to him the book of the prophet Elijah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach what is acceptable to the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all of those that were in the synagogue were fastened on him. And he began to say to them, this day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words that proceeded out of his mouth. And they said, Is not this Joseph's son? And he said to them, you will surely say

to me this proverb, Physician, heal yourself: whatsoever we have heard done in Caperniam, do also here in your country. And he said, Verily I say to you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But Elias to none of them, save to Sarepta, a city of Sidon, to a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all those in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way,

Six Blessed are the poor: for yours is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are you that weep now: for you shall laugh. Blessed are you, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice you in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for you have received your consolation. Woe unto you that are full! for you shall hunger. Woe unto you that laugh now! for you shall mourn and weep. Woe unto you, when all men shall

speak well of you! for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies, do good to them which hate you,

Bless them that curse you, and pray for them which despitefully use you. And unto him that Strikes you on the one cheek offer also the other; and him that takes away your cloak forbid not to take thy coat also. Give to every man that asks of you; and of him that takes away your goods ask them not again. And as you would that men should do to you, do you also to them likewise. For if you love them which love you, what thanks have you? for sinners also love those that love them. And if you do good to them which do good to you, what thank have you? for sinners also do even the same. And if you lend to them of whom you hope to receive, what thank have you? for sinners also lend to sinners, to receive as much again. But love you your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be you therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven:

Thirteen There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

And Jesus answering said to them, Suppose these Galilaeans were sinners

above all the Galilaeans, because they allowed such things? I tell you, no: but, except you repent, you shall all likewise perish. Or the eighteen, upon whom the tower in Siloam fell, and slew them, do you think that they were sinners above all men that dwelt in Jerusalem? I tell you, no: but, except you repent, you shall all likewise perish. He spoke also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why burden the ground? And he answering said to him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that you shall cut it down. And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could not lift up herself. And when Jesus saw her, he called her to him, and said to her, Woman, you are loosed from your infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath day, and said to the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, you hypocrite, does not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a

daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. Then he said, to what is the kingdom of God like? and whereto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast to his garden; and it grew, and became a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereto 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 went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one to him, Lord, are there few that be saved? And he said to them, Strive to enter in at the strait gate: for many, I say to you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and has shut the door, and you begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say to you, I know you not, who you are: Then shall you begin to say, We have eaten and drunk in your presence, and you have taught in our streets. But he shall say, I tell you, I know you not, who you are; depart from me, all you workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the

north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and their are first which shall be last. The same day there came certain of the Pharisees, saying to him, Get out, and depart hence: for Herod will kill you. And he said to them, Go, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killed the prophets, and stoned them that are sent to you; how often would I have gathered your children together, as a hen does gather her brood under her wings, and you would not! Behold, your house is left to you desolate: and verily I say to you, you shall not see me, until the time come when you shall say, Blessed is he that comes in the name of the Lord.

Fourteen And it came to pass, as he went to the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

And, behold, there was a certain man before him that had the dropsy.

And Jesus answering spoke to the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen to a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things. And he put forth a parable to them which were bidden, when he marked how they chose

out the chief rooms; saying to them. When you are bidden of any man to a wedding, do not sit down in the highest room; lest a more honorable man than you be bidden by him; And he that bade you come and say to you, Give this man place; and you begin with shame to take the lower room. But when you are bidden, go and sit down in the lower room; that when he that bade you comes, he may say to you, Friend, go up higher: then you have shall worship in the presence of them that sit at a meal with you. For whosoever exalts himself shall be humiliated; and he that humbles himself shall be exalted. Then he also said to him that bade him, When you make a dinner or a supper, call not your friends, nor your Brothers, neither your kinsmen, nor your rich neighbors; lest they also bid you again, and a recompense be made to you. But when you make a feast, call the poor, the maimed, the lame, the blind: And you shall be blessed; for they cannot recompense you: for you shall be recompensed at the resurrection of the just. And when one of them that sat at a meal with him heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God. Then said he to him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said to him, I have bought a piece of ground, and I must needs go and see it: I pray you have me excused. And another said, I have bought five yoke of oxen, and I must go to prove them: I pray you

have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly to the streets and lanes of the city, and bring in the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as you have commanded, and there is still room. And the lord said to the servant, Go out to the highways and hedges, and compel them to come in, that my house may be filled. For I say to you, that none of the men which were bidden shall taste of my supper. And there went great multitudes with him: and he turned, and said to them, If any man come to me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, yes, and his own life also, he cannot be my disciple. And whosoever does not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, does not sit down first, and count the cost, whether you have sufficient to finish it? Lest by chance, after you have laid the foundation, and is not able to finish it, all that behold it begin to mock you, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, does not sit down first, and consults whether he be able with ten thousand to meet him that comes against him with twenty thousand? Or else, while the other is still a great way off, he sends an ambassador, and desires conditions of peace. So likewise, whosoever of you that forsakes not all that he has, he cannot be my disciple. Salt is good: but

if the salt has lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor also for the dunghill; but men cast it out. He that has ears to hear let him hear.

Fifteen Then all the publicans and sinners drew near to him to hear him. And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them. And he spoke this parable to them, saying, What man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he finds it? And when he has found it, he carries it on his shoulders, rejoicing. And when he comes home, he called together his friends and neighbors, saying to them, rejoice with me; for I have found my sheep which was lost. I say to you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently till she find it? And when she has found it, she called her friends and her neighbors together, saying, Rejoice with me; for I have found the piece that I had lost. Likewise, I say to you, there is joy in the presence of the angels of God over one sinner that repents. And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falls to me. And he divided to them his living. And not many days after the younger son gathered all together, and took his journey to a far country, and

there wasted his substance with riotous living. And when he had spent all, there rose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him to his fields to feed swine. And he longed to have filled his belly with the husks that the swine did eat: and no man gave to him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before you, And am no more worthy to be called your son: make me as one of your hired servants. And he rose, and came to his father. But when he was still a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said to him, your brother is come; and your father has killed the fatted calf, because he has received him safe and sound. And he was angry, and would not go in: therefore his father

came out, and entreated him. And he answering said to his father, Lo, these many years do I serve you, neither did I transgress at any time your commandment: and though you never gave me a kid, that I might make merry with my friends: But as soon as this your son was come, which has devoured you living with harlots, you have killed for him the fatted calf. And he said to him, Son, you are ever with me, and all that I have is yours. It was appropriate that we should make merry, and be glad: for this your brother was dead, and is alive again; and was lost, and is found.

Seventeen Then said he to the disciples, It is impossible but that offenses will come: but woe to him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast to the sea, than that he should offend one of these little ones. Take heed to yourselves: If your brother trespass against you, rebuke him; and if he repent, forgive him. And if he trespasses against you seven times in a day, and seven times in a day turn again to you, saying, I repent; you shall forgive him. And the apostles said to the Lord, Increase our faith. And the Lord said, If you had faith as a grain of mustard seed, you might say to this sycamore tree, Be you plucked up by the root, and be you planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to a meal? And will not rather say to him, Make ready wherewith I may sup, and gird yourself, and serve me, till I have eaten and

drunken; and afterward you shall eat and drink? Does he thank that servant because he did the things that were commanded him? I say not. So likewise you, when you shall have done all the things that are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. And it came to pass, as he went to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered to a certain village, there ten men that were lepers met him, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said to them, Go show yourselves to the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? They are not found that returned to give glory to God, save this stranger. And he said to him, Arise, go your way: your faith has made you whole. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God comes not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said to the disciples, The days will come, when you shall desire to see one of the days of the Son of man, and you shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lights out

of the one part under heaven, shines to the other part under heaven; so shall also the Son of man be in his day. But first he must suffer many things, and be rejected of this generation. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered to the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they build; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said to him, Where, Lord? And he said to them, Where ever the body is, to there will the eagles be gathered together.

Eighteen And he spoke a parable to them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came

to him, saying, Avenge me of my adversary. And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man; though because this widow troubles me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge said. And shall not God avenge his own elect, which cry day and night to him, though he bears long with them? I tell you that he will avenge them speedily.

Nevertheless when the Son of man comes, shall he find faith on the earth? And he spoke this parable to certain which trusted in themselves that they were righteous, and despised others: Two men went up to the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank your, that I am not as other men are, extortionist, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalts himself shall be abased; and he that humble himself shall be exalted. And they brought to him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them to him, and said, suffer little children to come to me, and forbid them not: for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. And a certain ruler

asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said to him, Why do you call me good? none is good, save one, that is, God. you know the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, honor your father and your mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said to him, you lack one thing: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hard is for them that have riches enter to the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter to the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed you. And he said to them, Verily I say to you, There is no man that has left house, or parents, or Brothers, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting. Then he took to him the twelve, and said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered to the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and

the third day he shall rise again. And they understood none of these things: and understanding was hid from them, neither did they know the things that were spoken. And it came to pass, that as he was come near to Jericho, a certain blind man sat by the way side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passes by. And he cried, saying, Jesus, you son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried so much the more, you son of David, have mercy on me. And Jesus stood, and commanded him to be brought to him: and when he was come near, he asked him, Saying, What will you that I shall do to you? And he said, Lord, that I may receive my sight. And Jesus said to him, Receive your sight: your faith has saved you. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise to God.

Nineteen And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see who Jesus was; and could not for the press, because he was little of stature. And he ran before, and climbed up to a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said to him, Zacchaeus, let go, and come down; for to day I must abide at your house. And he let go, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That

he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said to him, This day is salvation come to this house, for so much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. And it came to pass, when he was come near to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go you to the village near you; in the which at your entering you shall find a colt tied, whereon never man sat: loose him, and bring him here. And if any man ask you, why do you loose him? thus shall you say to him, Because the Lord has need of him. And they that were sent went their way, and found even as he had said to them. And as they were loosing the colt, the owners thereof said to them, Why do you loose the colt? And they said, The Lord has need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that comes in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said to him, Master, rebuke your disciples. And he answered and

said to them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, Saying, If you had known, even you, at least in this your day, the things which belong to your peace! but now they are hid from your eyes. For the days shall come upon you, that your enemies shall cast a trench about you, and compass you round, and keep you in on every side, And shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another; because you knew not the time of your visitation. And he went to the temple, and began to cast out them that sold therein, and them that bought; Saying to them, It is written, My house is the house of prayers: but you have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, And could not find what they might do: for all the people were very attentive to hear him. **Twenty** And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him to the power and authority of the governor. And they asked him, saying, Master, we know that you say and teach rightly, neither accept you the person of any, but teach the way of God truly: Is it lawful for us to give tribute to Caesar, or not?

But he perceived their craftiness, and said to them, Why do you tempt me Show me a penny. Whose image and superscription has it? they answered and said, Caesar's. And he said to them, Render therefore to Caesar the things which be Caesar's, and to God the things which be God's. And they could not take hold of his words before the people: and they marveled at his answer, and held their peace. Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, Saying, Master, Moses wrote to us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother. There were therefore seven Brothers: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all, the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her as wife. And Jesus answering said to them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live to

him. Then certain of the scribes answering said, Master, you have well said. And after that they did not ask him any question at all.

Twenty One And he looked up, and saw the rich men casting their gifts to the treasury. And he saw also a certain poor widow casting in two mites. And he said, Of a truth I say to you, that this poor widow has cast in more than them all: For all these have of their abundance cast in to the offerings of God: but she of her poverty has cast in all the living that she had. And as some spoke of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which you behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

Twenty Four:

After Jesus arose from the dead, And, behold, two of the disciples went that same day to a village called Emmaus, which was from Jerusalem about fifteen miles. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were hidden that they did not know him. And he said to them, What manner of communications are these that you have one to another, as you walk, and are sad? And the one of them, whose name was Cleopas, answering said to him, are you only a stranger in Jerusalem, and have not known the things which are come to pass there in these days? And he said to them, What things? And they said to him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and

word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. yes, and certain women also of our company made us astonished, which were early at the tomb; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the tomb, and found it even as the women had said: but they did not see him. Then he said to them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have allowed these things, and to enter to his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things concerning himself. And they drew near to the village, where they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at a meal with them, he took bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The

Lord is risen indeed, and has appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spoke, Jesus himself stood in the midst of them, and said to them, Peace be with you. But they were terrified and freighted, and supposed that they had seen a spirit. And he said to them, why are you troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as you see me have. And when he had thus spoken, he showed them his hands and his feet. And while they did not believe for joy, and wondered, he said to them, Have you here any food? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said to them, These are the words which I spoke to you, while I was with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures, And said to them, Thus it is written, and thus it was the responsibility of Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And you are witnesses of these things. And, behold, I send the promise of my Father upon you: but stay in the city of Jerusalem, until you are endued with power from on high. And he led them out as far as Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up to heaven. And they worshiped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

Sixth story of Jesus: Called John

[According to the introduction, this story was written by John. This John was an educated Greek speaking Christian who wrote this about 60 to 65 years after Jesus death. It seems to be independent of the other Gospels in the New Testament canon. It is not known who this John is. In this story he claims to be one of the apostles. The theme is that Jesus is God and was God from the beginning of time. Jesus is also a fully flesh and blood man. This is carried over into first John, Second John and Third John. This doctrine was confirmed by the Council of Nicaea in AD 325. It remains the core of mainline Christian Churches. In this story Jesus is light and overcomes darkness. Unlike the other stories John would have us believe that Jesus was recognized as the Messiah from the beginning. The material is too late and too modified to tell us much. There are some parts that I have kept that fit the other sources and the times.]

One

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you? And he confessed, and did not deny; but confessed, I am not the Christ. And they asked him, What then? Are you Elias? And he said, I am not. Are you that prophet? And he answered, No. Then said they to him, Who are you? that we may give an answer to them that sent us. What say you of yourself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Elijah. And they that

were sent were of the Pharisees. And they asked him, and said to him, Then why do you baptize, if you are not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there stands one among you, whom you do not know; It is he, who coming after me is preferred before me, whose shoe's buckle I am not worthy to unloose.

Three

Verily, verily, I say to you, We speak that we do know, and testify that we have seen; and you do not receive our witness. If I have told you earthly things, and you do not believe, how shall you believe, if I tell you of heavenly things? And no man has ascended up to heaven, except that he came down from heaven, even the Son of man which is in heaven. After these things came Jesus and his disciples went to the land of Judaea; and there he stayed with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast to prison. Then there rose a question between some of John's disciples and the Jews about purifying. And they came to John, and said to him, Rabbi, he that was with you beyond Jordan, to whom you bare witness, behold, the same baptizes, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. You yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and hears him, rejoices greatly because of the

bridegroom's voice: thus my joy therefore is fulfilled. He must increase, but I must decrease. He that comes from above is above all: he that is of the earth is earthly, and speaks of the earth: he that comes from heaven is above all. And what he has seen and heard, that he testifies; and no man receives his testimony. He that has received his testimony has set to his seal that God is true. For he whom God has sent speaks the words of God: for God gives not the Spirit by measure to him.

Four When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself did not baptize, but his disciples,) he left Judaea, and departed again to Galilee.

Eleven Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent to him, saying, Lord, behold, he whom you love is sick. When Jesus heard that, he said, This sickness is not to death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that he said to his disciples, Let us go to Judaea again. His disciples say to him, Master, the Jews recently sought to stone you; and go you to there again? Jesus answered, Are there not twelve hours in

the day? If any man walk in the day, he does not stumble because he saw the light of this world. But if a man walk in the night, he stumbles, because there is no light in him. These things he said: and after that he said to them, Our friend Lazarus sleeps; but I go, that I may awake him out of sleep. Then his disciples said, Lord, if he sleep, he shall do well. How is it Jesus spoke of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus to them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent you may believe; nevertheless let us go to him. Then said Thomas, which is called Didymus, to his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was near to Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then Martha said to Jesus, Lord, if you had been here, my brother had not died. But I know, that even now, whatsoever you will ask of God, God will give it you. Jesus said to her, your brother shall rise again. Martha said to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection, and the life: he that believes in me, though he were dead, he shall live: And whosoever lives and believes in me shall never die. Do you believe this? She said to him, yes, Lord: I believe that you are the Christ, the Son

of God, which should come to the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and called for you. As soon as she heard that, she rose quickly, and came to him. Now Jesus did not yet come to the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up with great weight and went out, followed her, saying, She goes to the grave to weep there. Then when Mary came where Jesus was, and saw him, she fell down at his feet, saying to him, Lord, if you had been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have you laid him? They said to him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself comes to the grave. It was a cave, and a stone lay upon it. Jesus said, Take you away the stone. Martha, the sister of him that was dead, said to him, Lord, by this time he stinks: for he has been dead four days. Jesus said to her, Did I not say to you, that, if you would believe, you should see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank you that you have heard me. And I knew that you hear me always: but because of the people which

stand by I said it, that they may believe that you have sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then the chief priests and the Pharisees gathered a council, and said, What should we do? for this man does many miracles. If we let him alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said to them, you know nothing at all, Nor consider what it is expedient for us, that one man should die for the people, and that the whole nation not perish. And he did not speak of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together how to put him to death. Jesus therefore walked no more openly among the Jews; but went there to a country near to the wilderness, to a city called Ephraim, and there continued with his disciples. And the Jews' Passover was near at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then they sought Jesus, and

spoke among themselves, as they stood in the temple, What do you think, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

Twelve Then Jesus six days before the Passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying has she kept this. For the poor always you have with you; but me you do not always have. Many people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus. On the next day many people that had come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet

him, and cried, Hosanna: Blessed is the King of Israel that comes in the name of the Lord.

Acts: the story of what happened after Jesus died

[Author: This was believed to be written by the same person that wrote story five of Jesus called Luke in the Christian Canon. Some of the chronology conflicts with Paul. I left in the conflict. How Paul introduced himself to the people is also different. Acts has Paul go to the Synagogue first and be rejected than go to the gentiles. From Paul's letters Paul starts as worker and then tells gentiles how to be prepared for the coming of Jesus. He reminds his followers in each city that they were formerly worshipers of idols. Clearly not Jews]

One

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments to the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen for forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, he said, you have heard from me. For John truly baptized with water; but you shall be baptized with the Holy Ghost not many days hence. When they therefore came together, they asked of him, saying, Lord, will you at this time restore again the kingdom to Israel? And he said to them, It is not for you to know the times

or the seasons, which the Father has put in his own power. But you shall receive power, after the Holy Ghost has come upon you: and you shall be witnesses to me both in Jerusalem, and in all Judaea, and in Samaria, and to the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which said, you men of Galilee, why do you stand gazing up to heaven? This same Jesus, who is taken up from you to heaven, shall come in like manner as you have seen him go to heaven. Then they returned to Jerusalem from the mount called Olives, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up to an upper room, where was both Peter, and James, and John, and Andrew, Philip, and Thomas, Bareholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayers and supplication, with the women, and Mary the mother of Jesus, and with his Brothers. And in the day Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and Brothers, this scripture needed to have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and

falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper languages, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his place let another take. Wherefore of these men which have companies with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, to that same day that he was taken up from us, one must be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, you, Lord, which knows the hearts of all men, show whether of these two you have chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Two And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the entire house where they were sitting. And there appeared to them cloven tongues like fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak other languages, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of

every nation under heaven. Now when this was spoken abroad, the multitude came together, and were confounded, because every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are all these which speak not Galileans? And how do we hear every man in our own languages, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our languages the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, what does this mean? Others mocking said, these men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said to them, you men of Judaea, and all you that dwell at Jerusalem, be this known to you, and hearken to my words: For these are not drunken, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned

to darkness, and the moon to blood, before the great and notable day that the Lord will come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. You men of Israel, hear these words; Jesus of Nazareth, a man approved by God among you by miracles and wonders and signs, which God did by him in the midst of you, as you yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain: Whom God has raised up, having loosed the pains of death: because it was not possible that he should be held by it. For David speaks concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Therefore my heart did rejoice, and my language was glad; moreover also my flesh shall rest in hope: Because you will not leave my soul in hell, neither will you suffer your Holy One to see corruption. You have made known to me the ways of life; you shall make me full of joy with your countenance. Men and Brothers, let me freely speak to you of the patriarch David that he is both dead and buried, and his tomb is with us to this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus God has raised up, whereof we all are witnesses. Therefore being by the

right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this, which you now see and hear. For David is not ascended to the heavens: but he said himself, The Lord said to my Lord, Sit you on my right hand, Until I make your foes your footstool. Therefore let all the house of Israel know assuredly, that God has made the same Jesus, whom you have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said to Peter and to the rest of the apostles, Men and Brothers, what shall we do? Then Peter said to them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the LORD our God shall call. And with many other words he did testify and exhort, saying, Save yourselves from this lost generation. Then they that gladly received his word were baptized: and the same days about three thousand souls were added to them. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and the apostles did many wonders and signs. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meals with gladness and singleness of heart, Praising God, and having favor with all

the people. And the Lord added to the Ecclesia daily such as should be saved. **Three** Now Peter and John went up together to the temple at the hour of prayers, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered to the temple; Who seeing Peter and John about to go to the temple asked for alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed to them, expecting to receive something from them. Then Peter said, Silver and gold have I none; but such as I have I give you: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and anklebones received strength. And he leaping up stood, and walked, and entered with them to the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: And they knew that it was he, which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him. And as the lame man which was healed held Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered to the people, you men of Israel, why marvel you at this? or why look you so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Son

Jesus; whom you delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But you denied the Holy One and the Just, and desired a murderer to be granted to you; and killed the Prince of life, whom God has raised from the dead; whereof we are witnesses. And his name through faith in his name has made this man strong, whom you see and know: yes, the faith, which is by him, has given him this perfect soundness in the presence of you all. And now, Brothers, I would have you know that through ignorance you did it, as did also your rulers. But they things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he has so fulfilled. Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached to you: Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began. For Moses truly said to the fathers, A prophet shall the Lord your God raise up to you of your Brothers, like to me; him shall you hear in all things whatsoever he shall say to you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yes, and all the prophets from Samuel and they that follow after, as many as have spoken, have likewise foretold of these days. you are the children of the prophets, and of the covenant which God made with our

fathers, saying to Abraham, And in your seed shall all the inhabitants of the earth be blessed. To you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Four And as they spoke to the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached about Jesus the resurrection from the dead. And they laid hands on them, and put them in hold to the next day: for it was now eventide. however many of them which heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow, that their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have you done this?

Then Peter, filled with the Holy Ghost, said to them, you rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by him does this man stand here before you whole. This is the stone which was set not by you builders, which is become the head of the cornerstone. Neither is their salvation in any other: for there is none other name under heaven given among men,

whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And beheld the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle has been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us strictly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said to them, Whether it be right in the sight of God to obey you more than to God, you judge. For we must speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was showed. And being let go, they went to their own company, and reported all that the chief priests and elders had said to them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, you are God, which have made heaven, and earth, and the sea, and all that in them is: Who by the mouth of your servant David have said, Why did the

heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against your holy child Jesus, whom you have anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, To do whatever your hand and your counsel determined before to be done. And now, Lord, behold their threatening: and grant to your servants, that with all boldness they may speak your word, By stretching forth your hand to heal; and that signs and wonders may be done by the name of your holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them about the things which they possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made to every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet.

Five But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not your own? and after it was sold, was it not in your own power? why have you conceived this thing in your heart? you have not lied to men, but to God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men rose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered to her, Tell me whether you sold the land for so much? And she said, yes, for so much.

Then Peter said to her, How is it that you have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried your husband are at the door, and shall carry you out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the Ecclesia, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest did not dare to join himself to them: but the people

magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick to the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. A multitude also came out of the cities round about Jerusalem, bringing sick folks, and those which were vexed with unclean spirits: and these were healed every one. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered to the temple early in the morning, and taught. But the high priest came, and those that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came they did not find them in the prison, they returned and told, Saying, The we found the prison shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted them and were concerned where this would grow. Then someone came and told them, saying, Behold, the men whom you put in prison are standing in the temple, and teaching the people.

Then the captain with the officers brought them without violence: because they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we strictly command you that you should not teach in this name? and, behold, you have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, we ought to obey God rather than men. The God of our fathers raised up Jesus, whom you slew and hanged on a tree. Him has God exalted with his right hand to be a Prince and a savior, to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God has given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then one in the council, a Pharisee, named Gamaliel stood up in the council, a doctor of the law, had in reputation among all the people, and commanded that the apostles be sent away a little space; And said to them, you men of Israel, take heed to yourselves what you intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nothing. After this man rose up Judas of Galilee in the days of the taxing, and drew away many people after him: he also perished; and all, even as many as obeyed him, were dispersed.

And now I say to you, Refrain from these men, and let them alone: for if this counsel or this work is of men, it will come to nothing: But if it be of God, you cannot overthrow it; unfortunately you will be found to fight against God. And they agreed to him : and when they had called the apostles, and beat them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they did not ceased to teach and preach Jesus Christ.

Six And in those days, when the number of the disciples was multiplied, there rose a murmuring of the Grecian against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples to them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, Brothers, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayers, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company

of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there rose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke. Then they induced men to commit perjury, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up false witnesses, which said, This man cease not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Seven Then said the high priest, are these things so? And he said, Men, Brothers, and fathers, hearken; The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said to him, Get you out of your country, and from your kindred, and come to the land which I shall show you. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from there, when his father was dead, he removed him to this land, wherein you now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: though he

promised that he would give it to him for a possession, and to his seed after him, when as though he had no child. And God spoke on this wise, That his seed should sojourn in a strange land; and that they should bring them to bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph to Egypt: but God was with him, And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was grain in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his Brothers; and Joseph's kindred was made known to Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down to Egypt, and died, he, and our fathers, And were carried over to Sychem, and laid in the tomb that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt, Till another king rose, which did not

know Joseph. The same dealt cleverly with our kindred, and evilly treated our fathers, so that they cast out there young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came to his heart to visit his Brothers the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his Brothers would have understood how that God by his hand would deliver them: but they did not understand. And the next day he showed himself to them as they made great effort, and would have set them at one again, saying, Sirs, you are Brothers; why do you wrong one to another? But he that did his neighbor wrong thrust him away, saying, who made you a ruler and a judge over us? will you kill me, as you did the Egyptian yesterday? Then Moses fled at this saying, and was a stranger in the land of Madian, where he fathered two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the LORD came to him, Saying, I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and did not dare to look. Then

said the Lord to him, Put off your shoes from your feet: for the place where you stands is holy ground. I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send you to Egypt. This Moses whom they refused, saying, who made you a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said to the children of Israel, A prophet shall the Lord your God raise up to you of your Brothers, like me; you shall hear him. This is he, that was in the Ecclesia in the wilderness with the angel which spoke to him in the mount Sina, and with our fathers: who received the lively oracles to give to us: To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again to Egypt, Saying to Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we do not know what is become of him. And they made a calf in the days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O you house of Israel, have you offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yes, you took up the tabernacle of Moloch, and the star of your god Remphan, figures which you

made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking to Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus to the possession of the Gentiles, whom God drove out before the face of our fathers, to the days of David; Who found favor before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him a house. How is it the most High dwells not in temples made with hands; as said the prophet, Heaven is my throne, and earth is my footstool: what house will you build me? Said the Lord: or what is the place of my rest? has not my hand made all these things? you stiff necked and uncircumcised in heart and ears, you do always resist the Holy Ghost: as your fathers did, so do you. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom you have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly to heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast

him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. (Saul is an Aramaic name, Paul is the equivalent Greek name.) And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he knelled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell dead.

Eight And Saul was consenting to his death. And at that time there was a great persecution against the Ecclesia which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the Ecclesia, entering to every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ to them. And the people with one accord gave heed to they things that Philip spoke, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great

power of God. And to him they had regard, because that of long time he had bewitched them with sorcery. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs that were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as though he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said to him, your money perishes with you, because you have thought that the gift of God may be purchased with money. You have neither part nor lot in this matter: for your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you. For I perceive that you are in the gall of bitterness, and in the bond of iniquity. Then Simon answered and said, pray you to the LORD for me, that none of these things that you have spoken come upon me. And they, when they had

testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. And the angel of the Lord spoke to Philip, saying, Arise, and go toward the south to the way that goes down from Jerusalem to Gaza, which is desert. And he rose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Elijah the prophet. Then the Spirit said to Philip, Go near, and join yourself to this chariot. And Philip ran there to him, and heard him read the prophet Elijah, and said, do you Understand what you read? And he said, how can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? For his life is taken from the earth. And the eunuch answered Philip, and said, I pray you, who is it that the prophet speaks? Of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached to him Jesus. And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what does keep me from being baptized? And Philip said, If you believe with all your heart, you May. And he answered and said, I believe that Jesus Christ is the Son of God. And he

commanded the chariot to stand still: and they both went down to the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea. **Nine** And Saul, breathing out threatening and slaughter against the disciples of the Lord, went to the high priest, And asked him for letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying to him, Saul, Saul, why do you persecute me? And he said, who are you, Lord? And the Lord said, I am Jesus whom you persecute: it is hard for you to kick against the pricks. And he trembling and astonished said, Lord, what will you have me to do? And the Lord said to him, Arise, and go to the city, and it shall be told you what you must do. And the men that journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul rose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him to Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said to him,

Arise, and go to the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prays, And has seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he has done to your saints at Jerusalem: And here he has authority from the chief priests to bind all that call on your name. But the Lord said to him, Go your way: for he is a chosen vessel to me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered to the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared to you in the way as you came, has sent me, that you might receive your sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and rose, and was baptized. And when he had received food, he was strengthened. Then Saul was with the disciples certain days which were at Damascus. And immediately he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came here with that intent, that he might bring them bound to the chief priests? But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ. And after that many days were fulfilled,

the Jews took counsel to kill him: But there laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints that dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said to him, Aeneas, Jesus Christ makes you whole: arise, and take your bed. And he rose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, gifts and deeds which she did. And it came to pass in they days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And in as much as Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent to him two men, desiring him that he would not delay to come to them. Then Peter rose and went with them. When he was come, they brought him to the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and knelled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many

believed in the Lord. And it came to pass, that he stayed many days in Joppa with one Simon a tanner.

Ten There was a certain man in Caesarea called Granelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave many gifts to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying to him, Granelius. And when he looked on him, he was afraid, and said, what is it, Lord? And he said to him, your prayers and your gifts are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodges with one Simon a tanner, whose house is by the seaside: he shall tell you what you ought to do. And when the angel who spoke to Granelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all these things to them, he sent them to Joppa. The next day as they went on there journey, and drew near to the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell to a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for

I have never eaten any thing that is common or unclean. And the voice spoke to him again the second time, What God has cleansed, you shall not call common. This was done three times: and the vessel was received up again to heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Granelius had made inquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed where Peter was lodged. While Peter thought on the vision, the Spirit said to him, Behold, three men seek you. Arise therefore, and go down, and go with them, doubt nothing: for I have sent them. Then Peter went down to the men that were sent to him from Granelius; and said, Behold, I am he whom you seek: what is the reason you came? And they said, Granelius the centurion, a just man, and one that fears God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for you to his house, and to hear words from you. Then he called them in, and lodged them. And the next morning Peter went away with them, and certain Brothers from Joppa accompanied him. And the next day they entered Caesarea. And Granelius waited for them, and he had called together his kinsmen and near friends. And as Peter was coming in, Granelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that had come together. And he said to them, you know

how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but God has showed me that I should not call any man common or unclean. Therefore I came to you without expecting reward saying, as soon as I was sent for: I ask therefore for what intent you have sent for me? And Granelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, And said, Granelius, your prayers are heard, and your gifts are had in remembrance in the sight of God. Therefore send to Joppa, and call Simon here, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he comes, shall speak to you. Immediately therefore I sent to you; and you have done well that you have come. Now therefore are we all here present before God, to hear all things that are commanded of your God. Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: But in every nation he that fears him, and works righteousness, is accepted with him. The word that God sent to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, you know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the

Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly; Not to all the people, but to witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach to the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believes in him shall receive remission of sins. While Peter spoke these words, the Holy Ghost fell on all those that heard the word. And they of the circumcision that believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with other languages, and magnify God. Then Peter answered, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then they asked him to stay certain days.

Eleven And the apostles and Brothers that were in Judaea heard that the Gentiles had also received the word of God. And when Peter came up to Jerusalem, they that were of the circumcision contended with him, Saying, you went in to men uncircumcised, and did eat with them. But Peter rehearsed the matter from the beginning, and expounded it to them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by

four angles; and it came even to me: Upon the which when I had fastened my eyes, I considered, and saw four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying to me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean has at any time entered to my mouth. But the voice answered me again from heaven, What God has cleansed, that call not you common. And this was done three times: and all were drawn up again to heaven. And, behold, immediately there were three men that had already come to the house where I was, sent from Caesarea to me. And the Spirit bade me go with them, without doubting. Moreover these six Brothers accompanied me, and we entered to the man's house: And he showed us how he had seen an angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell your words, whereby you and all your house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then I remembered the word of the Lord, how that he said, John indeed baptized with water; but you shall be baptized with the Holy Ghost. In as much then as God gave them the like gift as he did to us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then has God also to the Gentiles granted repentance to life. Now they that were scattered abroad upon the persecution that rose about Stephen traveled as far as Phenice, and

Cyprus, and Antioch, preaching the word to none but to the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spoke to the Greeks, preaching the LORD Jesus. And the hand of the Lord was with them: and a great number believed, and turned to the Lord. Then tidings of these things came to the ears of the Ecclesia which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave to the Lord. For he was a good man, and full of the Holy Ghost and of faith: and many people were added to the Lord. Then Barnabas departed to Tarsus, to seek Saul: And when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the Ecclesia, and taught many people. And the disciples were called Christians first in Antioch. And in these days prophets came from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief to the Brothers which lived in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul (Paul).

Twelve Now about that time Herod the king stretched forth his hands to vex certain of the Ecclesia. And he killed James the brother of John with the

sword. [Not Jesus brother] And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions [16]of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayers was made without ceasing of the Ecclesia to God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said to him, Gird yourself, and bind on your sandals. And so he did. And he said to him, Cast your garment about yourself, and follow me. And he went out, and followed him; and did not believe that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came to the iron gate that leads to the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter came to himself, he said, Now I know of a surety, that the LORD has sent his angel, and has delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the

house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she did not open the gate for gladness, but ran in, and told how Peter stood before the gate. And they said to her, you are mad. But she constantly affirmed that it was even so. Then they said, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning to them with the hand to hold their peace, declared to them how the Lord had brought him out of the prison. And he said, Go show these things to James, and to the Brothers. And he departed, and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and did not find him, he examined the keepers, and commanded that they should be put to death. And Peter went down from Judaea to Caesarea, and stayed there. And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration to them. And the people gave a shout, saying, it is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Thirteen Now there were in the Ecclesia that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed to Seleucia; and from there they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they also had John as their minister.

And when they had gone through the isle to Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him.

And said, O full of all subtlety and all mischief, you child of the devil, you enemy of all righteousness, will you not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon you, and you shall be blind,

not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking someone to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. Now when Paul and his company left from Paphos, they came to Perga in Pamphylia: and John departed from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went to 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 to them, saying, you men and Brothers, if you have any word of exhortation for the people, say it. Then Paul stood up, and beckoning with his hand said, Men of Israel, and you that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years he allowed their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave to them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave to them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after my own heart, which shall fulfill all my will. Of

this man's seed has God according to his promise raised to Israel a Savior, Jesus: When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, who do you think that I am? I am not he. But, behold, there comes one after me, whose shoes of his feet I am not worthy to loose. Men and Brothers, children of the stock of Abraham, and who ever among you fears God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they did not know him, nor thought the voices of the prophets that are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, they desired that Pilate should have him slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: And he was seen many days by those that came up with him from Galilee to Jerusalem, who are his witnesses to the people. And we declare to you glad tidings, how that the promise which was made to the fathers, God has fulfilled the same to us their children, in that he has raised up Jesus again; as it is also written in the second psalm, you are my Son, this day have I begotten you. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he said also in another psalm, you shall not suffer your Holy One to see corruption. For David, after he had served his own generation by the will of God, died, and

was laid to his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known to you therefore, men and Brothers, that this man preached to you the forgiveness of sins: And by him all that believe are justified from all things, from which you could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, you that despise, and wonder, and perish: for I work a work in your days, a work which you shall in not believe, though a man declare it to you. And when the Jews were gone out of the synagogue, the Gentiles sought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day almost the whole city came together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spoke against they things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas became bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so has the Lord commanded us, saying, I have set you to be a light of the Gentiles, that you should be for salvation to the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained

to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came to Iconium. And the disciples were filled with joy, and with the Holy Ghost.

Fourteen And it came to pass in Iconium, that they went both together to the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the Brothers. Long time therefore abode they spoke boldly in the Lord, which gave testimony to the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to mistreat them, and to stone them, they were aware of it, and fled to Lystra and Derbe, cities of Lycaonia, and to the region that lies round about: And there they preached the gospel. And there sat a certain man at Lystra, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who steadfast beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on your feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying

in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands to the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do you these things? We also are men of like passions with you, and preach to you that you should turn from these vanities to the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past allowed all nations to walk in their own ways. Nevertheless he did not leave himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice to them. And there came to there certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. However, as the disciples stood round about him, he rose up, and came to the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter to the kingdom of God. And when they had ordained them

elders in every Ecclesia, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down to Attalia: And there sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they had come, and had gathered the Ecclesia together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles. And there they abode long time with the disciples.

Fifteen And certain men that came down from Judaea taught the Brothers, and said, except you be circumcised after the manner of Moses, you cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem to the apostles and elders about this question. And being brought on their way by the Ecclesia, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy to all the Brothers. And when they came to Jerusalem, they were received by the Ecclesia, and by the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up,

and said to them, Men and Brothers, you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knows the hearts, bare them witness, giving them the Holy Ghost, even as he did to us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt you God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the LORD Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and Brothers, hearken to me: Simeon has declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, said the Lord, who does all these things.

Known to God are all his works from the beginning of the world.

Wherefore my sentence is, that we do not trouble them, which from among the Gentiles are turned to God: But that we write to them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from

blood. For Moses of old time has in every city those that preach him, being read in the synagogues every Sabbath day. The apostles and elders with the whole Ecclesia decided, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the Brothers: And they wrote letters by them after this manner; The apostles and elders and Brothers send greeting to the Brothers which are of the Gentiles in Antioch and Syria and Cilicia. In as much as we have heard, that certain men that went out from us have troubled you with words, subverting your souls, saying, you must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if you keep yourselves, you shall do well. Fare you well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the Brothers with many words, and

confirmed them. And after they had stayed there a space, they were let go in peace from the Brothers to the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. And some days after Paul said to Barnabas, Let us go again and visit our Brothers in every city where we have preached the word of the LORD, and see how they are doing. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought it was not good to take him with them, who departed from them from Pamphylia, and did not go with them to the work. And the contention was so sharp between them, that they departed separately from the other: and so Barnabas took Mark, and sailed to Cyprus; And Paul chose Silas, and departed, being recommended by the Brothers to the grace of God. And he went through Syria and Cilicia, confirming the Ecclesia.

Sixteen Then he came to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the Brothers that were at Lystra and Iconium. He would have Paul go with him; and took and circumcised him because of the Jews which were in they quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees to keep, that were ordained of the apostles and elders that were at Jerusalem. And so were the Ecclesia

established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden by the Holy Ghost to preach the word in Asia, After they had come to Mysia, they analyzed the idea of going to Biyournia: but the Spirit did not allowed them. And they went passing by Mysia and came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over to Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go to Macedonia, assuredly gathering that the Lord had called us to preach the gospel to them. Therefore leaving from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from there to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayers were appropriate to be made; and we sat down, and spoke to the women which resorted to them. And a certain woman named Lydia, a seller of purple, of the city of Youratira, which worshiped God, heard us: whose heart the Lord opened, that she attended to the things which were spoken by Paul. And when she was baptized, and her household, she sought us, saying, If you have judged me to be faithful to the Lord, come to my house, and abide there. And she constrained us. And it came to pass, as we went to prayers, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by

soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show to us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them to the marketplace to the rulers, And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded them be beaten. And when they had laid many stripes upon them, they cast them in prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them to the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, do yourself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling,

and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your house. And they spoke to him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was immediately baptized, he and all his family. And when he had brought them to his house, he set food before them, and rejoiced, believing in God with his entire house. And when it was day, the magistrates sent the magistrate's body guards, saying, Let them men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said to them, they have beaten us openly not condemned, being Romans, and have cast us in prison; and now do they thrust us out privately? No verily; but let them come themselves and fetch us out. And the magistrates body guards told these words to the magistrates: and they feared, when they heard that they were Romans. And they came and sought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered to the house of Lydia: and when they had seen the Brothers, they comforted them, and departed.

Seventeen Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews: And Paul, as his manner was, went in to them, and three Sabbath days reasoned with them out of the scriptures, Opening and alleging, that

Christ must have been allowed by the scriptures, and risen again from the dead; and that this Jesus, whom I preach to you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which did not believe, moved with envy, took to them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they did not find them, they drew Jason and certain Brothers to the rulers of the city, crying, These that have turned the world upside down are come here also; Whom Jason has received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go. And the Brothers immediately sent away Paul and Silas by night to Berea: who coming to there went to the synagogue of the Jews. They were more noble than they in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether the things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached by Paul at Berea, they came to there also, and stirred up the people. And then immediately the Brothers sent away Paul to go as it were to the sea: but Silas and Timothy abode there still. And they

that conducted Paul brought him to Athens: and receiving a commandment to Silas and Timothy to come to him with all speed, they departed. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other say, He seems to be a setter forth of strange gods: because he preached to them Jesus, and the resurrection. And they took him, and brought him to Areopagus, saying, May we know what this new doctrine, you speak of is? For you bring certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, you men of Athens, I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, I declare to you: God that made the world and all things there in, seeing that he is Lord of heaven and earth, dwells not in temples made with hands; Neither is worshiped with man's hands, as though he needed any thing, seeing he gives to all life, and breath, and all things; And has made of one blood all nations of men to dwell on all the face of the earth, and

has determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if by chance they might look after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. in as much then as we are the offspring of God, we ought not to think that the Godhead is like to gold, or silver, or stone, graven by are and man's device. And the times of this ignorance God did not pay attention to; but now commands all men every where to repent: Because he has appointed a day, in the which he will judge the world in righteousness by that man whom he has ordained; whereof he has given assurance to all men, in that he has raised him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, we will hear you again of this matter. So Paul departed from among them. However certain men clung to him, and believed: among which was Dionysius the Areopagite, and a woman named Damaris, and others with them. **Eighteen** After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because Claudius had commanded all Jews to depart from Rome:) and came to them. And because he was of the same craft, he stayed with them, and worked: for by their occupation they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timothy

had come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed them, and blasphemed, he shook his raiment, and said to them, Your blood be upon your own heads; I am clean; from henceforth I will go to the Gentiles. And he departed there, and entered a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with his entire house; and many of the Corinthians hearing believed, and were baptized. Then spoke the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not your peace: For I am with you, and no man shall set on you to hurt you: for I have many people in this city. And he continued there a year and six months, teaching the word of God among them. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This fellow persuades men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said to the Jews, If it were a matter of wrong or wicked lewdness, O you Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look you to it; for I will be no judge of such matters. And he drove them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of the things. And Paul after this stayed there for a good while, and then

took his leave of the Brothers, and sailed there to Syria, and with him Priscilla and Aquila; having shaved his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered to the synagogue, and reasoned with the Jews. When they desired him to stay longer time with them, he did not consent; But bade them farewell, saying, I must by all means keep this feast that comes in Jerusalem: but I will return again to you, if God will. And he sailed from Ephesus. And when he had landed at Caesarea, and gone up, and saluted the Ecclesia, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him to them, and expounded to him the way of God more perfectly. And when he was disposed to pass to Achaia, the Brothers wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ.

Nineteen And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts

came to Ephesus: and finding certain disciples, He said to them, Have you received the Holy Ghost since you believed? And they said to him, We have not so much as heard whether there is any Holy Ghost. And he said to them, to what then were you baptized? And they said, to John's baptism. Then Paul said, John baptized with the baptism of repentance, saying to the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke in other languages, and prophesied. And all the men were about twelve. And he went to the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when various people were hardened, and did not believe, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: So that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preaches. And there were seven sons of

one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are you? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And all the Jews and Greeks also dwelling at Ephesus knew this; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious are brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent to Macedonia two of them that ministered to him, Timothy and Erastus; but he himself stayed in Asia for a season. And the same time there rose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain to the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, you know that by this craft we have our wealth. Moreover you see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set

at nothing; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worship. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord to the theater. And when Paul would have entered in to the people, the disciples did not allowed him. And certain of the chief of Asia, which were his friends, sent to him, desiring him that he would not go to the theater. Some therefore cried one thing, and some another: for the assembly was confused: and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defense to the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the town clerk had appeased the people, he said, you men of Ephesus, what man is there that knows not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, you ought to be quiet, and to do nothing rashly. For you have brought here these men, which are neither robbers of Ecclesia, nor blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a

matter against any man, the law is open, and there are deputies: let them sue one another. But if you inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly. **Twenty** And after the uproar was ceased, Paul called to him the disciples, and embraced them, and departed to go to Macedonia. And when he had gone over the parts, and had given them much exhortation, he came to Greece, And there abode three months. And when the Jews laid wait for him, as he was about to sail to Syria, he purposed to return through Macedonia. And accompanied him to Asia to beat These going before stayed for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came to them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, ached to them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen to a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Do not trouble yourselves; for his life is in him. When he therefore came up again, and had broken bread, and eaten, and talked

a long while, even till break of day, so he departed. And they brought the young man alive, and were significantly comforted. And we went before to ship, and sailed to Assos, there intending to take in Paul: for so had he decided himself to go on foot. And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed there, and came the next day over against Chios; and the next day we arrived at Samos, and stayed at Trogyllium; and the next day we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he wished, if it were possible for him, to be at Jerusalem the day of Pentecost. And from Miletus he sent to Ephesus, and called the elders of the Ecclesia. And when they were come to him, he said to them, you know, from the first day that I came to Asia, after what manner I have been with you at all seasons, Serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the Jews lying in wait: And how I kept back nothing that was profitable to you, but have showed you, and have taught you openly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesses in every city, saying that bonds and afflictions abide me. But none of these things move me, neither do I count my life dear, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus,

to testify the gospel of the grace of God. And now, behold, I know that you all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not held back to declare to you all the counsel of God. Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the Ecclesia of God, which he has purchased with his own blood. For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also from among you men shall arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I did not cease to warn every one night and day with tears. And now, Brothers, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. I have coveted no man's silver, or gold, or apparel. Yes, you yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he knelled down, and prayed with them all. And they all wept, and fell on Paul's neck, and kissed him, Sorrowing most of all for the words which he spoke, that they should see his face no more. And they accompanied him to the ship.

Twenty One And it came to pass, that after we were gotten from them, and had launched, we came with a straight course to Coos, and the day following to Rhodes, and from there to Patara: And finding a ship sailing over to Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed to Syria, and landed at Tyre: for their the ship was to unload her burden. And finding disciples, we stayed there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. And when we had accomplished they days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we knelled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the Brothers, and abode with them one day. And the next day we that were of Paul's company departed, and came to Caesarea: and we entered to the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we stayed there many days, there came down from Judaea a certain prophet, named Agabus. And when he was come to us, he took Paul's girdle, and bound his own hands and feet, and said, Thus said the Holy Ghost, So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him to the hands of the Gentiles. And when we heard these things, both we, and they of that place,

asked him to not go to Jerusalem. Then Paul answered, why do you weep and break my heart? I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, the will of the Lord be done. And after they days we took up our carriages, and went up to Jerusalem. Certain of the disciples of Caesarea went with us, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. And when we had come to Jerusalem, the Brothers received us gladly. And the day following Paul went in with us to James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said to him, you saw, brother, how many thousands of Jews there are that believe; and they are all zealous of the law: And they are informed of you, that you teach all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise them children, neither to walk after the customs. What is it therefore? The multitude must come together: for they will hear that you are come. Do therefore this that we say to you: We have four men which have a vow on them; Them take, and purify yourself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning you, are nothing; but that you yourself also walk orderly, and keep the law. As touching the Gentiles which believe, we have written

and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered the temple, to signify the accomplishment of the days of purification, until an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teaches all men every where against the people, and the law, and this place: and further brought Greeks also to the temple, and has polluted this holy place. (For they had seen him before with an Ephesian in the city Trophimus, whom they supposed that Paul had brought to the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and quickly the doors were shut. And as they went about to kill him, tidings came to the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried to the castle. And when he came upon the

stairs, so it was, that he was borne by the soldiers for the violence of the people. For the multitude of the people followed after, crying, away with him. And as Paul was to be led to the castle, he said to the chief captain, May I speak to you? Who said, can you speak Greek? are not you that Egyptian, which before these days made an uproar, and led out to the wilderness four thousand men that were murderers? But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech you, suffer me to speak to the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand to the people. And when there was made a great silence, he spoke to them in the Hebrew languages, saying,

Twenty Two Men, Brothers, and fathers, hear you my defense which I make now to you. (And when they heard that he spoke in the Hebrew languages to them, they kept the more silence: and he said,) I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, though brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as you all are this day. And I persecuted this way to the death, binding and delivering to prisons both men and women. As also the high priest does bear me witness, and all the estate of the elders: from whom also I received letters to the Brothers, and went to Damascus, to bring them which were there bound to Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come near to Damascus about noon,

suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecute you me? And I answered, who are you, Lord? And he said to me, I am Jesus of Nazareth, whom you persecute. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me. And I said, what shall I do, LORD? And the Lord said to me, Arise, and go to Damascus; and there you shall be told you of all things which are appointed for you to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came to Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews that dwelt there, Came to me, and stood, and said to me, Brother Saul, receive your sight. And the same hour I looked up upon him. And he said, The God of our fathers has chosen you, that you should know his will, and see that Just One, and should hear the voice of his mouth. For you shall be his witness to all men of what you have seen and heard. And now why do you stay here? arise, and be baptized, and wash away your sins, calling on the name of the Lord. And it came to pass, that, when I had come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying to me, Make haste, and get quickly out of Jerusalem: for they will not receive your testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue those that believed on you: And when the blood of your martyr

Stephen was shed, I also was standing by, and consenting to his death, and kept the clothing of those that slew him. And he said to me, Depart: for I will send you far away to the Gentiles. And they gave him audience to this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust to the air, The chief captain commanded that he be brought to the castle, and ordered that he should be examined by scourging; that he might know why they cried so against him. And as they bound him with thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and not condemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what you do: for this man is a Roman. Then the chief captain came, and said to him, Tell me, are you a Roman? He said, yes. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then immediately they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. On the morrow, because he would have known with certainty why the Jews accused him, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Twenty Three And Paul, earnestly beholding the council, said, Men and Brothers, I have lived in all good

conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul to him, God shall smite you, you whited wall: for you sit you to judge me after the law, and command me to be smitten contrary to the law? And they that stood by said, revile you God's high priest? Then said Paul, I wish not, Brothers, that he was the high priest: for it is written, you shall not speak evil of the ruler of your people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and Brothers, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there rose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there rose a great cry: and the scribes that were of the Pharisees' part rose, and strove, saying, We find no evil in this man: but if a spirit or an angel has spoken to him, let us not fight against God. And when there rose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him to the castle. And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as you have testified of me in Jerusalem, so must you bear witness also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse,

saying that they would neither eat nor drink till they had killed Paul. And they were more than forty that had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore you with the council signify to the chief captain that he bring him down to you to morrow, as though you would inquire something more perfectly concerning him: and we, when ever he come near, are ready to kill him. And when Paul's sister's son heard of there lying in wait, he went and entered to the castle, and told Paul. Then Paul called one of the centurions to him, and said, Bring this young man to the chief captain: for he has a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me to him, and prayed me to bring this young man to you, who has something to say to you. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that you have to tell me? And he said, The Jews have agreed to desire you that you would bring down Paul to morrow to the council, as though they would inquire somewhat of him more perfectly. But do not yield to them: for there lie in wait for him more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from you. So the chief captain then let the young man depart, and charged him, see you tell no man that you have showed these things to me. And he called to him two

centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spear men two hundred, at the third hour of the night; And provide them beasts, that they may set Paul on, and bring him safe to Felix the governor. And he wrote a letter after this manner: Claudius Lysias to the most excellent governor Felix sends greeting. This man was taken of the Jews, and should have been killed by them: then I came with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth to there council: Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent him immediately to you, and gave commandment to his accusers also to say before you what they had against him. Farewell. Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: Who, when they came to Caesarea and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; he said I will hear you, when your accusers are also came. And he commanded him to be kept in Herod's judgment hall.

Twenty Four And after five days Ananias the high priest descended with the elders, and with a certain orator

named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by you we enjoy great quietness, and that very worthy deeds are done to this nation by your providence, We accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious to you, I pray you that you would hear us of your clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also has gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, Commanding his accusers to come to you: to be examined by yourself May you take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so. Then Paul, after that the governor had beckoned to him to speak, answered, in as much as I know that you have been of many years a judge to this nation, I do the more cheerfully answer for myself: Because you May understand, that there are but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess to you, that after the way which they call heresy, I worship the God of my fathers,

believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience to not have any offense toward God, and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before you, and object, if they had anything against me. Or else let these same here say, if they have found any evil doing in me, while I stood before the council, Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come to him. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go your way for this time; when I have a convenient season, I will call for you. He hoped also that Paul should have been given him money, that he might loose him: wherefore he sent

for him the oftener, and communed with him. But after two years Porcius Festus came to Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

Twenty Five Now when Festus was come to the province, after three days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and sought him, And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly to there. Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had stayed among them more than ten days, he went down to Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, neither against the law of the Jews, neither against the temple, nor against Caesar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, will you go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as you very well know. For if I be an offender, or have committed any thing worthy of death, I refuse not to die:

but if there be none of these things whereof these accuse me, no man may deliver me to them. I appeal to Caesar. Then Festus, when he had conferred with the council, answered, have you appealed to Caesar? to Caesar shall you go. And after certain days king Agrippa and Bernice came to Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause to the king, saying, There is a certain man left in bonds by Felix: About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. Then Agrippa said to Festus, I would also hear the man myself. To morrow, said he, you shall hear him. And on the morrow, when Agrippa was come, and Bernice, with

great pomp, and was entered to the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, you see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write to my lord. Wherefore I have brought him forth before you, and specially before you, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemed to me unreasonable to send a prisoner, and not with what would signify the crimes laid against him.

Twenty Six Then Agrippa said to Paul, you are permitted to speak for yourself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before you touching all the things whereof I am accused of the Jews: Especially because I know you to be expert in all customs and questions which are among the Jews: wherefore I beseech you to hear me patiently. My manner of life from my thought, which was at the first among my own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straight sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the

promise made of God, to our fathers: to which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints I did shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them often in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew languages, Saul, Saul, why persecute you me? it is hard for you to kick against the pricks. And I said, Who are you, Lord? And he said, I am Jesus whom you persecute. But rise, and stand upon your feet: for I have appeared to you for this purpose, to make you a minister and a witness both of these things which you have seen, and of the things in the which I will appear to you; Delivering you from the people, and from the Gentiles, to whom I now send you, To open their eyes, and to turn them from darkness to light, and from

the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient to the heavenly vision: But showed it first to them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works sufficient for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue to this day, witnessing both to small and great, saying none other things than they which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light to the people, and to the Gentiles. And as he thus spoke for himself, Festus said with a loud voice, Paul, you are beside yourself; much learning does make you mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knows of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, do you believe the prophets? I know that you believe. Then Agrippa said to Paul, You almost persuaded me to be a Christian. And Paul said, I would to God, that not only you, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that

sat with them: And when they were gone aside, they talked between themselves, saying, This man does nothing worthy of death or of bonds. Then said Agrippa to Festus, This man might have been set at liberty, if he had not appealed to Caesar.

Twenty seven And when it was determined that we should sail to Italy, they delivered Paul and certain other prisoners to one named Julius, a centurion of Augustus' band. And entering to a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously treated Paul, and gave him liberty to go to his friends to refresh himself. And when we had launched from there, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing to Italy; and he put us in it. Then we sailed slowly many days, and came little nearer Cnidus, the wind continued, we sailed under Crete, over against Salmone; And, hardly passing it, came to a place which is called The fair havens; near where there was the city of Lasea. Now that much time had been spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, And said to them, Sirs, I perceive that this voyage will be with injury and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the master and the owner of the ship, more than the things that were

spoken by Paul. And because the haven was not good to winter in, we departed, In an attempt to get to Phenice, and there to winter; which is an haven of Crete, and lies toward the south west and north west. And when the south wind blew softly, supposing that they had obtained their purpose, leaving there, they sailed close by Crete. But not long after there arose a tempestuous wind, called cyclone. And when the ship was caught, and could not bear up to the wind, we let her drift. And running under a certain island which is called Clauda, we had much work to do on the boat: Which when they had taken up, they used helps, undergirding the ship; and, fearing that they should fall to the quicksand, struck sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; And the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, Sirs, you should have hearkened to me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; you must be brought before Caesar: and, lo, God has given you all them that sail with you. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. However we must be cast

upon a certain island. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ship men deemed that they drew near to some country; And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the ship men were about to flee out of the ship, when they had let down the boat to the sea, to leeward as though they would have cast anchors out of the bow, Paul said to the centurion and to the soldiers, Except these abide in the ship, you cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul sought them all to eat, saying, This day is the fourteenth day that you have stayed and continued fasting, having taken nothing. Therefore I pray you to take something to eat: for this is for your health: for there shall not be a hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took something to eat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat to the sea. And when it was day, they knew not the land: but they discovered a certain creek with a shore, to the which they intended, if it were possible, to thrust in the ship. And when they had taken up the anchors,

they committed themselves to the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. And falling to a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first to the sea, and get to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they all escaped safely to land.

Twenty eight And when they had escaped, then they knew that the island was called Melita. And the barbarous people showed us much kindness: for they kindled a fire, and received every one of us, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, through vengeance he will not to live. And he shook off the beast to the fire, and felt no harm. However they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same ideas

were also believed by the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed. They also honored us with many honors; and when we departed, they laded us with such things as were necessary. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we stayed there three days. And from there we obtained a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: Where we found Brothers, and we stayed with them seven days: and so we went toward Rome. And from there, when the Brothers heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw them, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was allowed to dwell by himself with a soldier that kept him. And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said to them, Men and Brothers, though I have committed nothing against the people, or customs of our fathers, though I was delivered prisoner from Jerusalem to the hands of the Romans. Who, when they had examined me, would have let me go,

because there was no cause of death in me. But when the Jews spoke against it, I was constrained to appeal to Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. And they said to him, we neither received letters out of Judaea concerning you, neither did any of the Brothers that came showed or spoke any harm of you. But we desire to hear of you what you think: for as concerning this sect, we know that every where it is spoken against. And when they had appointed him a day, there came many to him to his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some did not believe. And when they did not agree among themselves, they departed, after that Paul had spoken one word, Well spoke the Holy Ghost by Elijah the prophet to our fathers, Saying, Go to this people, and say, Hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore to you, that the salvation of God is sent to the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among

themselves. And Paul dwelt two whole
years in his own hired house, and
received all that came in to him,
Preaching the kingdom of God, and
teaching they things which concern the
Lord Jesus Christ, with all confidence,
no man forbidding him.

Letter of Paul to the Romans:

[Note. Paul was going to Rome and he wanted to be sure that the Ecclesia in Rome that he did not establish agreed with the message that Jesus gave him. It is a complete review of Paul's understanding of Jesus message to the world. This is the message of Jesus as passed on by Paul. This is the only thing he had when he converted people and founded Ecclesia. When he was doing all of this there wasn't a New Testament. It is the only thing his converts needed and the only thing we need to be a Christian. In Paul's writing he will on occasion give his opinion and say it is not a command. He is careful to identify the message he was given by Jesus to deliver as distinct from his personal thoughts.]

Romans

One Paul, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God, (Which he had promised before by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom you are also the called to Jesus Christ: To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for

all of you, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; Making request, if by any means now at length I might have a prosperous journey by the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, to the end you may be established; That is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, Brothers, that oftentimes I purposed to come to you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God to salvation to every one that believes; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God has showed it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because, when they knew God, they glorified him not as God, neither

were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the incorruptible God to an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God to a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up to vile affections: for even their women did change the natural use to that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in there lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do the things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Two Therefore you are inexcusable, O man, whosoever you are that judges: for wherein you judges another, you condemn yourself; for you that judges do the same things. But we are sure that the judgment of God is according to truth against them that commit such things. And think about this, O man, that judges them that do such things, and do the same, that you shall escape the judgment of God? Or despises you the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leads you to repent? But after your hardness and impenitent hear treasures up to yourself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that does evil, of the Jew first, and also of the Gentile; But glory, honor, and peace, to every man that works good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which do not have the law, do by nature the things contained in the law, those, not having the law, are a law to themselves: Which show the work of the

law written in their intellect, their conscience also bearing witness, and their thoughts they mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Behold, you are called a Jew, and rest in the law, and make you boast of God, And knows his will, and approve the things that are more excellent, being instructed out of the law; And are confident that you yourself are a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which have the form of knowledge and of the truth in the law. you therefore which teach another, do you not teach yourself? you that preach a man should not steal, do you steal? you that say a man should not commit adultery, do you commit adultery? you that abhor idols, do you commit sacrilege? you that make you boast of the law, through breaking the law dishonor you God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profits, if you keep the law: but if you be a breaker of the law, your circumcision is made lack of circumcision. Therefore if the lack of circumcision keep the righteousness of the law, shall not his lack of circumcision be counted for circumcision? And shall not lack of circumcision which is by nature, if it fulfill the law, judge you, who by the letter and circumcision do transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and

circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Three What advantage then has the Jew? or what profit is there of circumcision? Much every way: chiefly, because that to them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yes, let God be true, but every man a liar; as it is written, That you might be justified in your sayings, and might overcome when you are judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who took vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God has more abounded through my lie to his glory; why do you think I am also judged as a sinner? And not rather, (as we be slanderous reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understands, there is none that seeks after God. they are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one. Their throat is an open tomb; with their languages they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of

peace they have not known: There is no fear of God before their eyes. Now we know that what things the law said, it said to them who are under the law: that every mouth may be stopped, and the entire world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ to all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:

Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believes in Jesus. Where is boasting then? It is excluded. By what law? of works? no: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? you, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and lack of circumcision through faith. Do we then make void the law through faith? God forbid: yes, we establish the law.

Four (Note: This requires some understanding of the Old Testament and would not mean anything to non Jews of

Paul's day.) What shall we say then that Abraham our father, as pertaining to the flesh, has found? For if Abraham were justified by works, he has gone to glory; but not before God. For what do the scripture say? Abraham believed God, and it was counted to him for righteousness. Now to him that works is the reward not reckoned of grace, but of debt. But to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness. Even as David also describes the blessedness of the man, to whom God imputes righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. comes this blessedness then upon the circumcision only, or upon the lack of circumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in lack of circumcision? Not in circumcision, but in lack of circumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had bin uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the

righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law works wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made you a father of many nations,) before him whom he believed, even God, who quickens the dead, and called the things which are not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall your seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither did he think of the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offenses, and was raised again for our justification.

Five Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith to this grace wherein we stand, and rejoice in hope of

the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation works patience; And patience, experience; and experience, hope: And hope makes not ashamed; because the love of God is shed abroad in those that hear. by the Holy Ghost which is given to us. For when we were without strength, in due time Christ died for the ungodly. For scarcely a righteous man will die, for a good man some would even dare to die. But God commands his love toward us, in that, while we were sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered to the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, has abounded to many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses to justification. For if by

one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: That as sin has reigned to death, even so might grace reign through righteousness to eternal life by Jesus Christ our Lord. **Six** What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? You do not know, that so many of us as were baptized to Jesus Christ were baptized to his death? Therefore we are buried with him by baptism to death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dies no more; death has no more dominion over him. For in that he died, he died to sin once: but in

that he lives, he lives to God. Likewise reckon you also yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. Neither yield you your members as instruments of unrighteousness to sin: but yield yourselves to God, as they that are alive from the dead, and you members as instruments of righteousness to God. For sin shall not have dominion over you: for you are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. You do not know, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin to death, or of obedience to righteousness? But God be thanked, that you were the servants of sin, but you have obeyed from the hearing that form of doctrine which was delivered you. Being then made free from sin, you became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as you have yielded your members servants to uncleanness and to iniquity to iniquity; even so now yield your members servants to righteousness to holiness. For when you were the servants of sin, you were free from righteousness. What fruit had you then in the things whereof you are now ashamed? for the end of the things is death. But now being made free from sin, and become servants to God, you have your fruit to holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Seven You do not know, Brothers, for I speak to them that know the law, how that the law has dominion over a man as long as he lives? For the woman which has a husband is bound by the law to her husband so long as he lives; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband lives, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is not an adulteress, though she be married to another man. Wherefore, my Brothers, you also are become dead to the law by the body of Christ; that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit to God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit to death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. no, I had not known sin, but by the law: for I had not known lust, except the law had said, you shall not covet. But sin, taking occasion by the commandment, wrought in me all manner of sexual urges. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be to death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and

good. Was then that which is good made death to me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I do not allow: for what I would, that I do not do; but what I hate, that I do. If then I do that which I would not, I consent to the law that it is good. Now then it is no more I that do it, but sin that dwells in me. For I know that in me (that is, in my flesh,) dwells no good thing: for to will is present with me; but how to perform that which is good I do not find. For the good that I would do I do not do: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwells in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me to captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Eight There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of

sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But you are not in the flesh, but in the Spirit, if so see that the Spirit of God dwell in you. Now if any man does not have the Spirit of Christ, he is not alive in Christ. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you. Therefore, Brothers, we are debtors, not to the flesh, to live after the flesh. For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live. For as many as are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, endearing Father. The Spirit itself bears witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so it is that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time

are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waits for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption to the glorious liberty of the children of God. For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man saw, why does he think is hope for? But if we hope for that we do not see, then do we with patience wait for it. Likewise the Spirit also helps our infirmities: for we do not know what we should pray for: but the Spirit itself makes intercession for us with groaning which cannot be uttered. And he that searches the heart knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did know ahead of time, he also did predestined to be conformed to the image of his Son, that he might be the firstborn among many Brothers. Moreover those he did predestine, those he also called: and whom he called, those he also justified: and those he justified, those he also glorified. What

shall we then say to these things? If God be for us, who can be against us? He that did not spare his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who is he that condemns? It is Christ that died, yes rather, that is risen again, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For your sake we are killed all the day long; we are accounted as sheep for the slaughter. no, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Nine I say the truth in Christ, I do not lie, my conscience also bears me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that I were accursed because Christ by my Brothers, my kinsmen according to the flesh: Who are Israelite; to whom has the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Who are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God has taken no effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In

Isaac shall your seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; For the children being not born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that called; It was said to her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he said to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that wills, nor of him that runs, but of God that shows mercy. For the scripture said to Pharaoh, Even for this same purpose have I raised you up, that I might show my power in you, and that my name might be declared throughout all the earth. Therefore has he mercy on whom he will have mercy, and whom he will he harden. you will say then to me, Why does he find fault? For who has resisted his will? No but, O man, who are you that rebel from God? Shall the thing formed say to him that formed it, why have you made me thus? Has not the potter power over the clay, of the same lump to make one vessel to honor, and another to dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted

to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had prepared before to glory, Even us, whom he has called, not of the Jews only, but also of the Gentiles? As he said also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it said to them, you are not my people; there shall they be called the children of the living God. Elijah also cries concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Elijah said before, Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like to Gomorrah. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, has not attained the law of righteousness. Therefore? Because they did not seek by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; As it is written, Behold, I lay in Jerusalem a stumbling stone and rock of offense: and whosoever believes on him shall not be ashamed.

Ten Brothers, my heart's desire and prayers to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and

going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believes. For Moses described the righteousness which is of the law, That the man which does they things shall live by them. But the righteousness that is of faith speaks on this wise, Say not in your heart, Who shall ascend to heaven? that is, to bring Christ down from above: Or, Who shall descend to the deep? that is, to bring up Christ again from the dead. But what said it? The word is near you, even in your mouth, and in your heart: that is, the word of faith, which we preach; That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved. For with the heart man believes to righteousness; and with the mouth confession is made to salvation. For the scripture said, Whosoever believes on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich to all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Elijah said, Lord, who has believed our report? So then faith comes by

hearing, and hearing by the word of God. But I say, Have they not heard? yes verily, their sound went to all the earth, and their words to the ends of the world. But I say, Did not Israel know? First Moses said, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Elijah is very bold, and said, I was found by them that did not seek me; I was made manifest to them that did not ask me. But to Israel he said, All day long I have stretched forth my hands to a disobedient and gain saying people.

Eleven I say then, has God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away his people which he knew before. Do you not note what the scripture said of Elias? how he makes intercession to God against Israel saying, Lord, they have killed your prophets, and destroyed your altars; and I am left alone, and they seek my life. But what did God say to him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. What then? Israel has not obtained that which he seeks for; but the election has obtained it, and the rest were blinded. (According as it is written, God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) to this day.

And David said, Let their table be made a snare, and a trap, and a stumbling block, and to recompense to them: Let their eyes be darkened, that they may not see, and bow down their back always. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles, to provoke them to jealousy. Now if the fall of those are the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office: If by any means I may provoke to emulation those that are my flesh, and might save some of them. For if the casting away of those be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the remainder is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and you, being a wild olive tree, were grafted in among them, and with those partake of the root and fatness of the olive tree; Boast not against the branches. But if you boast, you do not bear the root, but the root yourself. You will say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and you stand by faith. Be not high minded, but fear: For if God did not spare the natural branches, take heed lest he also not spare you. Behold therefore the goodness and severity of God: on them which fell, severity; but toward your, goodness, if you continue in his goodness: otherwise you also shall be cut off. And them also, if they abide not

still in unbelief, shall be grafted in: for God is able to graft them in again. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature to a good olive tree: how much more shall these, which be the natural branches, be grafted to their own olive tree? For I would not, Brothers, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in equality is happening to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Judea the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant to them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without payment. For as you in times past have not believed God, though have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God has concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counselor? Or who has first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Twelve I beseech you therefore,

Brothers, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given to me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teaches, on teaching; Or he that exults, on exhortation: he that gives, let him do it with simplicity; he that rules, with diligence; he that shows mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Show kindly affection one to another with brotherly love; in honor preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayers; Distributing to the necessity of saints; given to hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to

men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lies in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is my; I will repay, said the Lord. Therefore if your enemy hunger, feed him; if he thirst, give him drink: for in so doing you shall heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Thirteen Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resists the power, resists the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. will you then not be afraid of the power? do that which is good, and you shall have praise of the same: For he is the minister of God to you for good. But if you do that which is evil, be afraid; for he bears not the sword in vain: for he is the minister of God, a revenge to execute wrath upon him that does evil.

Wherefore you must needs be subject, not only for wrath, but also for conscience sake. For this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another: for he that loves another has fulfilled the law. For this, you shall not commit adultery, you shall

not kill, you shall not steal, you shall not bear false witness, you shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, you shall love your neighbor as yourself. Love works no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in sexual immorality and wantonness, not in strife and envying. But put yourself on the Lord Jesus Christ, and do not make provision for the flesh, to fulfill the lusts of the flesh.

Fourteen Him that is weak in the faith receives you, but not to doubtful disputations. For one believes that he may eat all things: another, who is weak, is a vegetarian. Do not Let him that eats despise him that does not eat; and do not let him which eats not judge him that does not eat: for God has received him. Who are you that judge another man's servant? to his own master he stands or falls. Yes, he shall be held up: for God is able to make him stand. One man esteem one day above another: another esteem every day alike. Let every man be fully persuaded in his own mind. He that regard the day, regard it to the Lord; and he that regard not the day, to the Lord he does not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that does not eat, to the Lord he does not eat, and gives God thanks. For none

of us lives to himself, and no man dies to himself. For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why do you judge your brother? or why do you set at nothing your brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, said the Lord, every knee shall bow to me, and every languages shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that believes any thing to be unclean, to him it is unclean. But if your brother be grieved with your meal, now walk charitably. Do not destroy him with your meal, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not food and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serves Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For food does not destroy the work of God. All things indeed are pure; but it is evil for that man who eats with offense. It is good neither to eat flesh, nor to drink wine, nor any thing whereby your brother stumbles, or is offended, or is made weak. Have you faith? Have it

to yourself before God. Happy is he that does not condemn himself in that thing which he allows. And he that doubts is damned if he eat, because he does not eat of faith: for whatsoever is not of faith is sin.

Fifteen We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ did not please himself; but, as it is written, The reproaches of them that reproached you fell on me. For whatsoever things were written before were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus: That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Therefore receive one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to you among the Gentiles, and sing to your name. And again he said, Rejoice, you Gentiles, with his people. And again, Praise the Lord, all you Gentiles; and laud him, all you people. And again, Elijah said, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of

the Holy Ghost. And I myself also am persuaded by you, my Brothers, that you also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, Brothers, I have written the more boldly to you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore able that I may glory through Jesus Christ in they things that pertain to God. For I will not dare to speak of any of the things which Christ has not taught by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about to Illyricum, I have fully preached the gospel of Christ. Yes, so I have I worked hard to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken to, that they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you. But now having no more place in these apostles, and having a great desire these many years to come to you; When ever I take my journey to Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way to a ward by you, if first I be somewhat filled with your company. But now I go to Jerusalem to minister to the saints. For it has pleased them of Macedonia and Achaia to make a certain contribution for

the poor saints which are at Jerusalem. It has pleased them verily; and there debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you to Spain. And I am sure that, when I come to you, I shall come in the fullness of the blessing of the gospel of Christ. Now I beseech you, Brothers, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; That I may come to you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen. **Sixteen** I commend to you Phebe our sister, which is a servant of the Ecclesia which is at Cenchrea: that you receive her in the Lord, as becomes saints, and that you assist her in whatsoever business she has need of you: for she has been a patron of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: to whom not only I give thanks, but also all the Ecclesia of the Gentiles. Likewise greet the Ecclesia that is in their house. Salute my well-beloved Epaenetus, who is the first fruits of Achaia to Christ. Greet Mary, who bestowed much labor on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias

my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. Salute Herodion my kinsman. Greet them that are of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord. Salute Rufus chosen in the Lord, and his mother and me. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brothers that are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints that are with them. Salute one another with an holy kiss. The Ecclesia of Christ salute you. Now I beseech you, Brothers, mark them that cause divisions and offenses contrary to the doctrine that you have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is known abroad by all men. I am glad therefore on your behalf: but I would have you wise to that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Timothy my work fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius my host, and of the whole Ecclesia, salute you. Erastus the chamberlain of the city salute you, and Quareus a brother. The grace of our Lord Jesus Christ be with you all. Amen.

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen.

First Letter by Paul to the Ecclesia he founded in Corinth.

[Note: The balance of Paul's letters where written in response to problems that developed in Ecclesia he founded. Usually we can understand the problem that is addressed. In any case Paul is teaching what he was instructed to preach by Jesus. Interestingly Paul will sometimes give a personal opinion and say it is not a commandment from God.]

1 Corinthians

One Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, to the Ecclesia of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing you are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that you come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom you were called to the fellowship of his Son Jesus Christ our Lord. Now I beseech you, Brothers, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same

mind and in the same judgment. For it has been declared to me by you, my Brothers, by them that are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you said, I am of Paul; and I of Apollos; and I of Peter; and I of Christ. Is Christ divided? was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in my own name. And I baptized also the household of Stephan: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but to us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom does not know God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; But to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For you see your calling, Brothers, how that not many wise men after the flesh,

not many mighty, not many noble, are called: But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, God has chosen, yes, and things which are not, to bring to nothing things that are: That no flesh should glory in his presence. But of him are you in Christ Jesus, who of God is made to us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorifies, let him glory in the Lord.

Two And I, Brothers, when I came to you, I did not come with excellency of speech or of wisdom, declaring to you the testimony of God. For I determined not to know any thing among you, except Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. however we speak wisdom among them that are perfect: though not the wisdom of this world, nor of the princes of this world, that come to nothing: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world to our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, eye has not seen, nor ear heard, neither have entered to the heart of man, the things

which God has prepared for them that love him. But God has revealed them to us by his Spirit: for the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man, save the spirit of man that is in him? Even so the things of God knows no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit that is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned. But he that is spiritual judges all things, though he himself is judged by no man. For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Three And I, Brothers, could not speak to you as to spiritual, but as to carnal, even as to babes in Christ. I have fed you with milk, and not with meat: for hitherto you were not able to bear it, neither now are you able. For your thinking is carnal, and walk as men? For while one said, I am of Paul; and another, I am of Apollos; are you not carnal? Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that plants any thing, neither he that waters; but God that gives the increase. Now he that plants and he

that waters are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: you are God's husbandry, you are God's building. According to the grace of God that is given to me, as a wise master builder, I have laid the foundation, and another builds thereon. But let every man take heed how he builds thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abides which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; though so as by fire. You do not know that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are. Let no man deceive himself. If any man among you seemed to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He took the wise in their own craftiness. And again, The Lord knows the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are your's; Whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all are yours; and you are Christ's; and Christ is God's.

Four Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged by you, or of man's judgment: yes, I judge not my own self. For I know nothing of myself; though am I not hereby justified: but he that judges me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, Brothers, I have in a figure transferred to myself and to Apollos for your sakes; that you might learn from us not to think of men above that which is written, that no one of you be puffed up for one against another. For who makes you to differ from one another? And what have you that you did not receive? now if you did receive it, why do you glory, as if you had not received it? Now you are full, now you are rich, you have reigned as kings without us: and I would to God you did reign, that we also might reign with you. For I think that God has set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honorable, but we are despised. Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; And labor, working with our own hands: being reviled, we bless; being persecuted, we

suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the rejected of the world to this day. I do not write these things to shame you, but as my beloved sons I warn you. For though you have ten thousand instructors in Christ, though you do not have many fathers: for in Christ Jesus I have begotten you through the gospel. Therefore I beseech you, be followers of me. For this cause have I sent to you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you to remembrance of my ways which is in Christ, as I teach every where in every Ecclesia. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them that are puffed up, but the power. For the kingdom of God is not in word, but in power. What will you? Shall I come to you with a rod, or in love, and in the spirit of meekness?

Five It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And you are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has so done this deed, In the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is

not good. You do not know that a little leaven leavens the whole lump? Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote to you in an epistle not to company with fornicators: Not altogether with the fornicators of this world, or with the covetous, or extortionist, or with idolaters; for then must you needs go out of the world. But now I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a braggart, or a drunkard, or an extortionist; with such an one you should not to eat. For what have I to do to judge them also that are without? do not you judge them that are within? But them that are without God judges. Therefore put away from among yourselves that wicked person.

Six Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters? You do not know that we shall judge angels? how much more things that pertain to this life? If then you have judgments of things pertaining to this life, set them to judge who are least esteemed in the Ecclesia. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his Brothers? But brother goes to law with

brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because you go to law one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded? no, you do wrong, and defraud, and that your Brothers. You do not know that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionist, shall inherit the kingdom of God. And such were some of you: but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful to me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. foods for the belly, and the belly for foods: but God shall destroy both of them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God has both raised up the Lord, and will also raise up us by his own power. You do not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. What? You do not know that he which is joined to an harlot is one body? For two, said he, shall be one flesh. But he that is joined to the Lord is one spirit. Flee fornication. Every sin that a man does is without the body; but he that commits fornication sins against his own body. What? You do not know that your body is the temple of the Holy Ghost which is

in you, which you have from God, and you are not your own? For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Seven Now concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render to the wife due benevolence: and likewise also the wife to the husband. The wife has not power of her own body, but the husband: and likewise also the husband has not power of his own body, but the wife. Do not refuse one the other, except it be with consent for a time, that you may give yourselves to fasting and prayers; and come together again, that Satan can not tempt you for your holding back. But I speak this by permission, and not of commandment. For I would that all men were even as I myself. But every man has his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And to the married I command, that the Lord directed, That the wife should not depart from her husband: But and if she departs, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife. But to the rest I speak, not the Lord: If any brother has a wife that does not believe, and she is pleased to dwell with him, let him not put her away. And the woman who has a

husband that does not believe, and if he is pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else your children will be unclean; but now they are holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God has called us to peace. For what do you know, O wife, whether you shall save your husband? or how Do you know, O man, whether you shall save your wife? But as God has distributed to every man, as the Lord has called every one, so let him walk. And so I ordain in all Ecclesia. Is any man called being circumcised? let him not become uncircumcised. Is any called in lack of circumcision? Let him not be circumcised. Circumcision is nothing, and lack of circumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. are you called being a servant? care not for it: but if you May you be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. you are bought with a price; be not you the servants of men. Brothers, let every man, wherein he is called, therein abide with God. Now concerning virgins I have no commandment of the Lord: though I give my judgment, as one that has obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Are you bound to a wife? Seek not to be loosed.

are you loosed from a wife? Seek not a wife. But and if you marry, you have not sinned; and if a virgin marry, she has not sinned. Nevertheless such shall have trouble in the flesh: but I warn you. But this I say, Brothers, the time is short: it remains, that both they that have wives be as though they had none; And they that weep, as though they had not wept; and they that rejoice, as though they had not rejoiced; and they that buy, as though they did not possess; And they that use this world, as not abusing it: for the fashion of this world passes away. But I would have you without carefulness. He that is unmarried cares for the things that belong to the Lord, how he may please the Lord: But he that is married cares for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman cares for the things of the Lord, that she may be holy both in body and in spirit: but she that is married cares for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that that is of good appearance, and that you may attend upon the Lord without distraction. But if any man think that he behaves himself note of good appearance toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he does not sins: let them marry. Nevertheless he that stands steadfast in his heart, having no necessity, but has power over his own will, and has so decreed in his heart that he will keep his virgin, does well. So then he that gives her in marriage does well; but he that does not gives her in marriage does

better. The wife is bound by the law as long as her husband lives; but if her husband is dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abides, after my judgment: and I think also that I have the Spirit of God.

Eight Now as touching things offered to idols, we know that we all have knowledge. Knowledge puffs up, but charity edifies. And if any man think that he knows any thing, he knows nothing that he ought to know. But if any man loves God, the same is known of him. As concerning therefore the eating of they things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. however there is not in every man that knowledge: for some with conscience of the idol to this hour eat it as a thing offered to an idol; and their conscience being weak is defiled. But meat commands us not to God: for neither, if we eat, are we the better; neither, if we do not eat, are we the worse. But take heed lest by any means this liberty of you become a stumbling block to them that are weak. For if any man see you which have knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat the things which are offered to idols; And through your knowledge shall the weak brother perish, for whom Christ

died? But when you sin so against the Brothers, and wound their weak conscience, you sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother offended.

Nine Am I not an apostle? Am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord? If I am not an apostle to others, though doubtless I am to you: for the seal of my apostleship are you in the Lord. my answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the Brothers of the Lord, and Peter? Or I only and Barnabas, Do we not have power to forbear working? Who goes to war any time at his own decision? who plants a vineyard, and does not eat the fruit thereof? Or who feeds a flock, and does not eat the milk of the flock? Say I these things as a man? Or said not the law the same also? For it is written in the law of Moses, you shall not muzzle the mouth of the ox that treads out the grain. does God take care for oxen? Or said he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plows should plow in hope; and that he that threshes in hope should gain the reward of his hope. If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things? If others gain the power over you, are we not proffered? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do you not know that they that minister about holy things live

off of the things of the temple? And they that wait at the altar gain the power with the altar? Even so has the Lord ordained that they that preach the gospel should live by the gospel. But I have used none of these things: neither have I written these things, that it should be so done to me: for it were better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yes, woe is to me, if I do not preach the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed to me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I am free from all men, though have I made myself servant to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be power thereof with you. You do not know that they which run in a race all run, but one receives the prize? So run, that you may obtain. And every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore run, not as

uncertainly; so I fight, not as one that beats the air: But I keep under my body, and bring it to subjection: lest that by any means, when I have preached to others, I myself should be a castaway. **Ten** Moreover, Brothers, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized to Moses in the cloud and in the sea; And did all eat the same spiritual food; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither should you be idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents. Neither murmur you, as some of them also murmured, and were destroyed by the destroyer. Now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are to come. Wherefore let him that thinks he stands take heed lest he fall. There has no temptation given you but that which is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that you may be able to

bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge you what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they that eat of the sacrifices partakers of the altar? What do I say then? That the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things that the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that you should have fellowship with devils. You cannot drink the cup of the Lord, and the cup of devils: you cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things do not edify. Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lord's, and the fullness thereof. If any of them that do not believe bid you to a feast, and you be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say to you, This is offered in sacrifice to idols, do not eat for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fullness thereof: Conscience, I say, not your own, but of the other: for why is my liberty judged

of another man's conscience? For if I by grace be a partakers, why am I evil spoken of for that for which I give thanks? Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the Ecclesia of God: Even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

Eleven For first of all, when you come together in the Ecclesia, I hear that there are divisions among you; and I do believe it. For there must be also be heresies among you, that those which are approved may be made manifest among you. When you come together therefore to one place, this is not to eat the Lord's Supper. For in eating every one took before other his own supper: and one is hungry, and another is drunken. What? have you not houses to eat and to drink in? Or do you despise the Ecclesia of God, and shame them that have not? What shall I say to you? shall I praise you in this? I do not praise you. For I have received of the Lord that which also I delivered to you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do you, as oft as you drink it, in remembrance of me. For as often as you eat this bread, and drink this cup, you do show the Lord's death till he comes. Therefore whosoever shall eat this bread,

and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many die. For if we would judge ourselves, we should not be judged. But when we are judged, we are separated by the Lord, that we should not be condemned with the world. Wherefore, my Brothers, when you come together to eat, tarry one for another. And if any man hunger, let him eat at home; that you do not come together to condemnation. And the rest will I set in order when I come.

Twelve Now concerning spiritual gifts, Brothers, I would not have you ignorant. you know that you were Gentiles, carried away to these dumb idols, even as you were led. Wherefore I give you to understand, that no man speaking of the Spirit of God called Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which works all in all. But the manifestation of the Spirit is given to every man to profit all. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of

miracles; to another prophecy; to another discerning of spirits; to another divers kinds of languages; to another the interpretation of languages: But all these works that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized to one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink to one Spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now has God set the members every one of them in the body, as it has pleased him. And if they were all one member, where were the body? But now are they many members, but one body. And the eye cannot say to the hand, I have no need of you: nor again the head to the feet, I have no need of you. no, much more they members of the body, which seem to be more feeble, are necessary: And they members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our not beautiful parts have more abundant beauty. For our comely parts have no need: but God has tempered the body together, having given more abundant honor to that part which lacked. That there should be no schism in the body;

but that the members should have the same care one for another. And whether one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it. Now you are the body of Christ, and members in particular. And God has set some in the Ecclesia, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of languages. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with languages? Do all interpret? But covet earnestly the best gifts: and I show to you a more excellent way.

Thirteen though I speak with the languages of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing. Love suffers long, and is kind; love does not envy; love does not value itself, is not puffed up, does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil; rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. love never fails: but whether there are prophecies, they shall fail; whether there are languages, they shall cease; whether there is knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect has come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abides faith, hope, love, these three; but the greatest of these is love.

Fourteen Follow after love, and desire spiritual gifts, but rather that you may prophecy. For he that speaks in an unknown language speaks not to men, but to God: for no man understands him; however in the spirit he speaks mysteries. But he that prophesies speaks to men to edification, and exhortation, and comfort. He that speaks in an unknown languages edify himself; but he that speaks prophecy edifies the Ecclesia. I would that you all spoke with languages but rather that you prophesied: for greater is he that prophesy than he that speaks with languages, except he interpret, that the Ecclesia may receive edifying. Now, Brothers, if I come to you speaking with languages, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise you, except you utter by the languages words

easy to be understood, how shall it be known what is spoken? for you shall speak to the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I do not know the meaning of the voice, I shall be to him that speaks a barbarian, and he that speaks shall be a barbarian to me. Even so you, in as much as you are zealous of spiritual gifts, seek that you may excel to the edifying of the Ecclesia. Wherefore let him that speaks in an unknown language pray that he may interpret. For if I pray in an unknown languages, my spirit prays, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when you shall bless with the spirit, how shall he that occupies the room of the unlearned say Amen at your giving of thanks, seeing he not understand what you say? For you verily give thanks well, but the other is not edified. I thank my God, I speak with languages more than you all: in the Ecclesia I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown languages. Brothers, be not children in understanding: however in malice be you children, but in understanding be men. In the law it is written, With men of other languages and other lips will I speak to this people; and for all that will not hear me, said the Lord. Wherefore languages are for a sign, not to them that believe, but to them that do not believe: but prophesying does not serve them that

do not believe, but for them that believe. If therefore the whole Ecclesia is come together to one place, and all speak with languages, and there come in they that are unlearned, or unbelievers, will they not say that you are mad? But if all prophesy, and there come in one that does not believe, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. How is it then, Brothers? When you come together, every one of you has a psalm, has a doctrine, has a languages, has a revelation, has an interpretation. Let all things be done to edifying. If any man speaks in an unknown language, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the Ecclesia; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing is revealed to another that sits by, let the first hold his peace. For you may all prophesy one by one that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all Ecclesia of the saints. If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the commandments of the Lord. But if any man is ignorant, let him be ignorant. Therefore, Brothers, covet to prophecy, and do not forbid speaking with languages. Let all things be done decently and in order.

Fifteen Moreover, Brothers, I declare to you the gospel which I preached to you, which also you have received, and wherein you stand; By which also you are saved, if you keep in memory what I preached to you, unless you have believed in vain. For I delivered to you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen by Peter, then by the twelve: After that, he was seen by more than five hundred Brothers at once; of whom the greater part remain to this present, but some are dead. After that, James; then all of the apostles saw him. And last of all he was seen by me also, as of one born out of due time. For I am the least of the apostles, I am not meant to be called an apostle, because I persecuted the Ecclesia of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: though not I, but the grace of God which was with me. Therefore whether it was I or they, so we preach, and so you believed. Now if Christ is preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yes, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he did not raise. If so be that the dead rise not. For if the dead do not rise, then is not Christ raised: And

if Christ is not raised, your faith is vain; you remain in your sins. Then they also which are died in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then comes the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death. For he has put all things under his feet. But when he said all things are put under him, it is manifest that he is accepted, which did put all things under him. And when all things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some do not have the knowledge of God: I speak this to your

shame. But some man will say, How are the dead raised up? And with what body do they come? You fool, that which you sow is not made alive, except it die: And that which you sow, you sow not that body that shall be, but bare grain, it may chance become wheat, or of some other grain: But God gives it a body as it has pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star is different from another star in glory. So also is the resurrection of the dead. It is sown in decay; it is raised without decay: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. However that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, how ever; the second man is the Lord from heaven. As is the earlier, such are they also that are earlier: and as is the heavenly, such are those also that are heavenly. And as we have borne the image of the earlier, we shall also bear the image of the heavenly. Now this I say, Brothers, that flesh and blood cannot inherit the kingdom of God;

neither does decay inherit lack of decay. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised without decay, and we shall be changed. For this decay must put on without decay, and this mortal must put on immortality. So when this decay shall have put on lack of decay, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is your sting? O grave, where is your victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which gives us the victory through our Lord Jesus Christ. Therefore, my beloved Brothers, be steadfast, unmovable, always abounding in the work of the Lord, in as much as you know that your labor is not in vain in the Lord.

Sixteen Now concerning the collection for the saints, as I have given order to the Ecclesia of Galatia, even so do you. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters, them will I send to bring your gifts liberality to Jerusalem. And if it is appropriate that I go also, they shall go with me. Now I will come to you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yes, and winter with you, that you may carry me on my journey wherever I go. For I will not see you now by the way; but I trust to tarry a

while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened to me, and there are many adversaries. Now if Timothy comes, see that he may be with you without fear: for he works the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come to me: for I look for him with the Brothers. As touching our brother Apollos, I greatly desired him to come to you with the Brothers: but his will was not at all to come at this time; but he will come when he shall have a convenient time. Watch, stand fast in the faith, quit you like men, be strong. Let all your things be done with love. I beseech you, Brothers, (you know the house of Stephan, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) That you submit yourselves to such, and to every one that helps with us, and labors. I am glad of the coming of Stephan, Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge you them that are such. The Ecclesia of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Ecclesia that is in their house. All the Brothers greet you. Greet you one another with a holy kiss. The salutation of me Paul with my own hand. If any man does not love the Lord Jesus Christ, let him be cursed and the Lord come. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

[This is the second letter of Paul to the Ecclesia he founded in Corinth. He seems to be telling the people to forgive the person that he was condemning in the first letter.]

2 Corinthians

One Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the Ecclesia of God which is at Corinth, with all the saints which are in all Achaia: Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also abound by Christ. And whether we are afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as you are partakers of the sufferings, so shall you be also of the consolation. For we would not, Brothers, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raises the dead: Who delivered us from so great a death, and does deliver: in whom we trust that he will continue to

deliver us; you also helping together by prayers for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you. For we write no other things to you, than what you read or acknowledge; and I trust you shall acknowledge even to the end; As also you have acknowledged us in part, that we are your rejoicing, even as you also are ours in the day of the Lord Jesus. And in this confidence I was minded to come to you before, that you might have a second benefit; And to pass by you to Macedonia, and to come again out of Macedonia to you, and of you to be brought on my way toward Judaea. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yes yes, and no no? But as God is true, our word toward you was not yes and no. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yes and no, but in him was yes. For all the promises of God in him are yes, and in him Amen, to the glory of God by us. Now he which established us with you in Christ, and has anointed us, is God; Who has also sealed us, and given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spurned by you I came not as though to Corinth. Not for that we have dominion over your faith, but are helpers

of your joy: for by faith you stand.

Two But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that makes me glad, but the same that is made sorry by me? And I wrote this same to you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in all of you, that my joy is the joy of all of you. For out of much affliction and anguish of heart I wrote to you with many tears; not that you should be grieved, but that you might know the love which I have more abundantly to you. But if any have caused grief, he has not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted on many. So that contrariwise you ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with too much sorrow. Therefore I beseech you that you would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether you are obedient in all things. To whom you forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes I forgave it in the person of Christ; Lest Satan should get an advantage on us: for we are not ignorant of his devices. Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother: but taking my leave of them, I went from there to Macedonia. Now thanks be to God, which always causes us to triumph in Christ, and makes manifest the savior

of his knowledge by us in every place.

For we are to God a sweet savior of Christ, in them that are saved, and in them that perish: To the one we are the savior of death to death; and to the other the savior of life to life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God we speak in Christ.

Three Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? you are our epistle written in our hearts, known and read by all men: in as much as you are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter kills, but the spirit gives life. But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation is glory, much more does the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excels. For if

that which is done away was glorious, much more that which remains is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remains the same veil not taken away in the reading of the old testament; which veil is done away in Christ. But even to this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed to the same image from glory to glory, even as by the Spirit of the Lord.

Four Therefore seeing we have this ministry, as we have received mercy, we do not faint; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine to them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the

face of Jesus Christ. But we have this treasure in earthen vessels that the excellence of the power may be of God, and not of us. We are troubled on every side, though not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered to death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death works in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he that raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we do not faint; but though our outward man perish, the inward man is renewed day by day. For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory; While we do not look at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. **Five** For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house that is from heaven: If so that being clothed we

shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that has wrought us for the selfsame thing is God, who also has given to us the earnest of the Spirit. Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Therefore we labor, that, whether present or absent, we may be accepted by him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he has done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest to God; and I trust also are made manifest in your consciences. For we do not commend ourselves again to you, but give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live to themselves, but to him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yes, though we have known Christ after the flesh, though now henceforth

we know him no more. Therefore if any man is in Christ, he is a new creature: old things are passed away; behold, all things have become new. And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them; and has committed to us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, that you are reconciled to God. For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Six We then, as workers together with him, beseech you also that you do not receive the grace of God in vain. (For he said, I have heard you in a time accepted, and in the day of salvation have I secured you: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry is not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labors, in watching, in fasting; By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, By honor and dishonor, by evil report and good report: as deceivers, and true thought; As unknown, and well known; as dying, and, behold, we live; as attached, and not

killed; As sorrowful, though always rejoicing; as poor, though making many rich; as having nothing, and though possessing all things. O you Corinthians, our mouth is open to you, our heart is enlarged. You are not straitened in us, but you are straitened in your own bowels. Now for compensation in the same, (I speak as to my children,) be you also enlarged. Be you not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Christ with the Devil? Or what part has he that believes with an infidel? And what agreement has the temple of God with idols? For you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be separate, said the Lord, and touch not the unclean thing; and I will receive you. And will be a Father to you, and you shall be my sons and daughters, said the Lord Almighty.

Seven Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I do not speak this to condemn you: for I have said before, that you are in our hearts to die and live with you. Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we had come to Macedonia, our flesh

had no rest, but we were troubled on every side; without were fighting, within were fears. Nevertheless God, that comforts they that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted by you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle has made you sorry, though it were but for a season. Now I rejoice, not that you were made sorry, but that you sorrowed to repent: for you were made sorry after a godly manner, that you might receive damage by us in nothing. For godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death. For behold this selfsame thing, that you sorrowed after a godly sort, what carefulness it wrought in you, yes, what clearing of yourselves, yes, what indignation, yes, what fear, yes, what vehement desire, yes, what zeal, yes, what revenge! In all things you have approved yourselves to be clear in this matter. Wherefore, though I wrote to you, I did it not for his cause that had done the wrong, nor for his cause that allowed wrong, but that our care for you in the sight of God might appear to you. Therefore we were comforted in your comfort: yes, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by all of you. For if I have boasted any thing to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our

boasting, which I made before Titus, is found a truth. And his inward affection is more abundant toward you, while he remembers the obedience of all of you, how with fear and trembling you received him. I rejoice therefore that I have confidence in you in all things.

Eight Moreover, Brothers, we refer you to the will of the grace of God bestowed on the Ecclesia of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. For to their power, I bear record, yes, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and to us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as you abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that you abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For you know the grace of our Lord Jesus Christ, that, though he was rich, though for your sakes he became poor, that you through his poverty might be rich. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of

that which you have. For if there be first a willing mind, it is accepted according to that a man has, and not according to that he has not. For I mean not that other men be eased, and you burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. But thanks be to God, which put the same earnest care to the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went to you. And we have sent with him the brother, whose praise is in the gospel throughout all the Ecclesia; And not that only, but who was also chosen of the Ecclesia to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our Brothers be inquired of, they are the messengers of the Ecclesia, and the glory of Christ. Wherefore show you to them, and before the Ecclesia, the proof of your love, and of our boasting on your behalf.

Nine For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has provoked very many. Though have I sent the Brothers, lest our boasting of you should be in vain in this behalf; that, as I said, you may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the Brothers, that they would go before to you, and make up beforehand your bounty, whereof you had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully. Every man according as he purpose in his heart, so let him give; not grudgingly, or of necessity: for God loves a cheerful giver. And God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work: (As it is written, He has dispersed abroad; he has given to the poor: his righteousness remains forever. Now he that ministers seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causes through us thanksgiving to God. For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings to

God; While by the experiment of this ministration they glorify God for your professed subjection to the gospel of Christ, and for your liberal distribution to them, and to all men; And by their prayers for you, which long after you for the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

Ten Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am weak among you, but being absent am bold toward you: But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing to captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do you look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction, I should not be ashamed: That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let

such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. For we dare not make ourselves of the number, or conduct ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God has distributed to us, a measure to reach even to you. For we stretch not ourselves beyond our measure, as though we reached not to you: for we have come as far as to you also in preaching the gospel of Christ: Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorifies, let him glory in the Lord. For not he that commands himself is approved, but whom the Lord commands.

Eleven Would to God you could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a attached virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that comes preaches another Jesus, whom we have not preached, or if you receive

another spirit, which you have not received, or another gospel, which you have not accepted, you might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, though not in knowledge; but we have been completely made manifest among you in all things. Have I committed an offense in abasing myself that you might be exalted, because I have preached to you the gospel of God freely? I robbed other Ecclesia, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the Brothers which came from Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I do not love you? God knows. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves to the apostles of Christ. And no marvel; for Satan himself is transformed to an angel of light. Therefore it is no great thing if his ministers also are transformed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool; if otherwise, thought as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that

many glory after the flesh, I will glory also. For you suffer fools gladly, seeing you yourselves are wise. For you suffer, if a man bring you to bondage, if a man devour you, if a man take from you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. however where in soever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I allowed shipwreck, a night and a day I have been in the deep; In journeying often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false Brothers; In weariness and painfulness, in watching often, in hunger and thirst, in fasting often, in cold and nakedness. Beside these things that are without, that which comes upon me daily, the care of all the Ecclesia. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern my infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knows that I do not lie. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in

a basket I was let down by the wall, and escaped his hands.

Twelve It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ more than fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knows;) How that he was caught up to paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: though of myself I will not glory, but in my infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he saw me to be, or that he hears of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I sought the Lord three times, that it might depart from me. And he said to me, My grace is sufficient for you: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; you have compelled me: for I ought to have been commended of you: for in nothing am I behind the very highest

apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein you were inferior to other Ecclesia, except it be that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent to you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps? Again, do you think that we excuse ourselves to you? we speak before God in Christ: but we do all things, dearly beloved, for your edification. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found to you such as you would not: lest there be debates, envying, wrath, strife, backbiting, whispering, swelling, tumults: And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

Thirteen This is the third time I am coming to you. In the mouth or two or three witnesses shall every word be

established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not hold back: Since you seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, though he lives by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. examine yourselves, whether you be in the faith; prove your own selves. You do not know your own selves, how that Jesus Christ is in you, except you be reprobates? But I trust that you shall know that we are not reprobates. Now I pray to God that you do no evil; not that we should appear approved, but that you should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and you are strong: and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me to edification, and not to destruction. Finally, Brothers, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Letter of Paul to the Ecclesia he founded in Gelatia:

One Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) And all the Brothers which are with me, to the Ecclesia of Galatia: Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom give glory for ever and ever. Amen. I marvel that you are so soon removed from him that called you to the grace of Christ to another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel to you than that you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I pleased men, I should not be the servant of Christ. But I certify you, Brothers, that the gospel which was preached by me is not after man. For I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ. For you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Ecclesia of God, and wasted it: And profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers.

But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither did I go to Jerusalem to them which were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things that I write to you, behold, before God, I do not lie. Afterwards I came to the regions of Syria and Cilicia; And was unknown by face to the Ecclesia of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past now preaches the faith which once he destroyed. And they glorified God in me.

Two Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false Brothers unawares brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us to bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it makes no matter to me:

God accepted no man's person:) for they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw that the gospel of the lack of circumcision was committed to me, as the gospel of the circumcision was to Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Peter, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they to the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. But when Peter came to Antioch, I withstood him to the face, because he was to be blamed. For before representatives certain came from James, he did eat with the Gentiles: but when they came, he withdrew and separated himself, fearing them that were of the circumcision. And the other Jews dissembled likewise with him; in so much that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said to Peter before them all, If you, being a Jew, lives after the manner of Gentiles, and not as do the Jews, why compel you the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by

the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For through the law I am dead to the law, that I might live to God. I am crucified with Christ: nevertheless I live; though not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness comes by the law, then Christ is dead in vain.

Three O foolish Galatians, who has bewitched you, that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? This is only what I would have taught you, Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now made perfect by the flesh? Have you allowed so many things in vain? if it be thought in vain. He therefore that ministers to you the Spirit, and works miracles among you, does he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know you therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In you shall all nations be blessed. So then they which are of faith are blessed with

faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that does them shall live in them. Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brothers, I speak after the manner of men; though it be but a man's covenant, though if it be confirmed, no man takes from, or adds thereto. Now to Abraham and his seed were the promises made. He did not say, And to seeds, as of many; but as of one, And to your seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot annul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Therefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness

should have been by the law. But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up to the faith which should after wards be revealed. Therefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For you are all the children of God by faith in Christ Jesus. For as many of you as have been baptized to Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus. And if you are Christ's, then are you Abraham's seed, and heirs according to the promise.

Four Now I say, that the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fullness of the time was come, God sent forth his Son, made by a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of his Son to your hearts, crying, loving, Father. Wherefore you are no more a servant, but a son; and if a son, then an heir of God through Christ. However then, when you knew not God, you did service to them which by nature are no gods. But now, after that you have known God, or rather are known by God, how do you turn again to the weak

and beggarly elements, whereto you desire again to be in bondage? You observe days, and months, and times, and years. I am afraid for you, lest I have bestowed upon you labor in vain.

Brothers, I beseech you, be as I am; for I am as you are: you have not injured me at all. you know how through infirmity of the flesh I preached the gospel to you at the first. And my temptation which was in my flesh you did not despise, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness you spoke of? For I bear you record, that, if it had been possible, you would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? They zealously affect you, but not well; yes, they would exclude you, that you might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I go through pain in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, you that desire to be under the law, do you not hear the law? For it is written, that Abraham had two sons, the one by a slave, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gave an offspring to bondage, which is Hagar For this Hagar is mount Sinai in Arabia, and answered to Jerusalem which now is, and is in bondage with her children. But

Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, you barren that bear not; break forth and cry, you that suffer not: for the desolate has many more children than she that has a husband. Now we, Brothers, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what said the scripture? Cast out the slave and her son: for the son of the slave shall not be heir with the son of the free woman. So then, Brothers, we are not children of the bondwoman, but of the free.

Five Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say to you, that if you be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect to you, whosoever of you are justified by the law; you are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision avails any thing, nor lack of circumcision; but faith that works by love. You did run well; who did hinder you that you should not obey the truth? This persuasion comes not of him that called you. A little leaven leavens the whole lump. I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubles you shall bear his judgment, whosoever he be. And I, Brothers, if I preach circumcision, why do I suffer persecution? Then is the offense of the

cross ceased. I would they were even cut off which trouble you. For, Brothers, you have been called to liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; you shall love your neighbor as yourself. But if you bite and devour one another, take heed that you be not consumed one of another. This I say then, Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would. But if you are led of the Spirit, you are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, conflicting, jealousy, wrath, strife, sedition, heresies envy, murder, drunkenness, reveling, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, endurance, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

Six Brothers, if a man is overtaken in a fault, you which are spiritual, restore such a one in the spirit of meekness; considering yourself, lest you also be tempted. Bear you one another burdens, and so fulfill the law of Christ. For if a

man thinks himself to be something, when he is nothing, he deceives himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate to him that teaches in all good things. Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap. For he that sows to his flesh shall of the flesh reap decay; but he that sows to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we do not quit. As we have therefore opportunity, let us do good to all men, especially to them who are of the household of faith. You see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision leads to any thing, nor lack of circumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brothers, the grace of our Lord Jesus Christ be with your spirit. Amen.

[Letter of Paul to the Ecclesia he founded in Philippe:]

Philippians

One Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippe, with the bishops and deacons: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayers of me for you all making request with joy, For your fellowship in the gospel from the first day until now; Being confident of this very thing, that he which has begun a good work in you will perform it until the day of Jesus Christ: Even as it is good for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, you all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound more and more in knowledge and in all judgment; That you may approve things that are excellent; that you may be sincere and without offense till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God. But I would you should understand, Brothers, that the things which happened to me have fallen out rather to the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the Brothers in the Lord, waxing confident by my bonds, are much more bold to speak the word

without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preaches Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defense of the gospel. What then? Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yes, and will rejoice. For I know that this shall turn to my salvation through your prayers, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: though what I shall choose I care not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becomes the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For to you it is given in the behalf of Christ, not only

to believe on him, but also to suffer for his sake; having the same conflict which you saw in me, and now hear to be in me.

Two If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any support and mercies, you fulfill my joy, that you be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every language should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which works in you both to will and to do of his good pleasure. Do all things without murmuring and disputes: That you may be blameless and harmless, the sons of God, without

rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. yes, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do you joy, and rejoice with me. But I trust in the Lord Jesus to send Timothy shortly to you, that I also may be of good comfort, when I know your state. For I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But you know the proof of him, that, as a son with the father, he has served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Though I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that you had heard that he had been sick. For indeed he was sick near to death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when you see him again, you may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was near to death, not regarding his life, to supply your lack of service toward me.

Three Finally, my Brothers, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers and beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinks that he has whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the Ecclesia; touching the righteousness which is in the law, blameless. But what things were gain to me, they I counted loss for Christ. yes doubtless, and I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord: for whom I have allowed the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; If by any means I might attain to the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brothers, I count not myself to have apprehended: but this one thing I do, forgetting the things which are behind, and reaching forth to they

things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing you are otherwise minded, God shall reveal even this to you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brothers, be followers together with me, and mark them which walk so as you have us for an example. (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: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like to his glorious body, according to the working whereby he is able even to subdue all things to himself.

Four Therefore, my Brothers dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they are of the same mind in the Lord. And I entreat you also, true yoke fellow, help the women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life. Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known to all men. The Lord is at hand. Be careful for nothing; but in every thing by prayers and supplication with thanksgiving let your requests be made known to God.

And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus. Finally, Brothers, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. These things, which you have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. But I rejoiced in the Lord greatly, that now at the last your care of me has flourished again; wherein you were also careful, but you lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ that strengthens me. Notwithstanding you have done well, that you did communicate with my affliction. Now you Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no Ecclesia communicated with me as concerning giving and receiving, but you only. For even in Thessalonica you sent once and again to my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall

supply all your need according to his riches in glory by Christ Jesus. Now to God and our Father be glory for ever and ever. Amen. Salute every saint in Christ Jesus. The Brothers which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household. The grace of our Lord Jesus Christ be with you all. Amen.

[Letter that Paul wrote to the Thessalonians, an Ecclesia he founded. There is a second letter but it is a forgery and is not included.]

Thessalonians

One Paul, and Silvanus, and Timothy, to the Ecclesia of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be to you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, Brothers beloved, your election of God. For our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance; as you know what manner of men we were among you for your sake. And you became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. So that you were examples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we do not need to speak any thing. For they themselves show of us what manner of entering in we had to you, and how you turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Two For yourselves, Brothers, know our entrance to you, that it was not in vain:

But even after that we had allowed before, and were shamefully entreated, as you know, at Philippi, we were bold in our God to speak to you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed by God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which tire our hearts. For neither at any time did we use flattering words, as you know, nor a cape of covetousness; God is witness: Nor of men did we seek glory, neither of you, nor thought of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherishes her children: So being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls, because you were dear to us. For you remember, Brothers, our labor and suffering: for laboring night and day, because we would not be chargeable to any of you, we preached to you the gospel of God. You are witnesses, and God also, how holly and justly and without blame we behaved ourselves among you that believe: As you know how we exhorted and comforted and charged every one of you, as a father does his children, That you would walk worthy of God, who has called you to his kingdom and glory. For this cause also we thank God without ceasing, because, when you received the word of God which you heard of us, you received it not as the word of men, but as it is in truth, the word of God, which effectually works also in you that believe. For you, Brothers, became

followers of the Ecclesia of God which in Judaea are in Christ Jesus: for you also have allowed like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. But we, Brothers, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come to you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not even you in the presence of our Lord Jesus Christ at his coming? For you are our glory and joy.

Three Therefore when we could no longer forbear, we thought it good to be left at Athens alone; And sent Timothy, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and you know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. But now when Timothy came from you to us, and brought us good tidings of your faith and charity, and that you have good remembrance of us

always, desiring greatly to see us, as we also to see you: Therefore, Brothers, we were comforted over you in all our affliction and distress by your faith: For now we live, if you stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way to you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may establish your hearts without blame in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Four Furthermore then we beseech you, Brothers, and exhort you by the Lord Jesus, that as you have received from us how you ought to walk and to please God, so you would abound more and more. For you know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that you should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor; Not in sexual lust, even as the Gentiles which do not know God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God has not called us to uncleanness, but to holiness. He therefore that despises, despises not man, but God, who has also

given to us his holy Spirit. But as touching brotherly love you need not that I write to you: for you yourselves are taught by God to love one another. And indeed you do it toward all the Brothers which are in all Macedonia: but we beseech you, Brothers, that you increase more and more; And that you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That you may walk honestly toward them that are without, and that you may have lack of nothing. But I would not have you to be ignorant, Brothers, concerning them that are dead, that you do not sorrow, even as others that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say to you by the word of the Lord, that we that are alive and remain to the coming of the Lord shall not prevent them that are dead. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Five But of the times and the seasons, Brothers, you have no need that I write to you. For yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they shall say, Peace and safety; then sudden destruction comes upon them, as suffering in childbirth upon a woman with child; and they shall not escape. But

you, Brothers, are not in darkness, that that day should overtake you as a thief. you are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also you do. And we beseech you, Brothers, to know them that labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, Brothers, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil to any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not teaching. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless to the coming of our Lord Jesus Christ. Faithful is he that

called you, who also will do it. Brothers,
pray for us. Greet all the Brothers with
an holy kiss. I charge you by the Lord
that this epistle be read to all the holy
Brothers. The grace of our Lord Jesus
Christ be with you. Amen.

[This is a letter Paul wrote to Philemon:
Note: This is a personal letter asking Philemon to treat Onesimus well. Onesimus is believed to be Philemon's run away slave that has helped Paul. Paul called Onesimus a son and as a brother. This is not his son or brother but he treats him like a son and a brother. Paul is writing this while in prison. Acts ends with Paul under house arrest but Paul, in his letters from prison, indicates that he wasn't allowed to remain in house arrest but was put in prison. Paul calls Apphia and Archippus fellow soldiers. This is an example of Paul making women equal partners in Christianity.]

Philemon

One Paul, a prisoner of Jesus Christ, and Timothy our brother, to Philemon our dearly beloved, and fellow laborer, And to our beloved Apphia, and Archippus our fellow soldiers, and to the Ecclesia in your house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of you always in my prayers, Hearing of your love and faith, which you have toward the Lord Jesus, and toward all saints; That the communication of your faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in your love, because the bowels of the saints are refreshed by you, brother. Wherefore, though I might be much bold in Christ to enjoin you that which is convenient, though for love's sake I rather beseech you, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. I

beseech you for my son Onesimus, whom I have begotten in my bonds: Which in time past was to you unprofitable, but now profitable to you and to me: Whom I have sent again: you therefore receive him, that is, my own bowels: Whom I would have retained with me, that in your stead he might have ministered to me in the bonds of the gospel: But without your mind would I do nothing; that your benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that you should receive him for ever; Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more to you, both in the flesh, and in the Lord? If you count me therefore a partner, receive him as myself. If he has wronged you, or owes you, put that on my account; I Paul have written it with my own hand, I will repay it: albeit I do not say to you how you owe to me even your own self besides. yes, brother, let me have joy of you in the Lord: refresh my bowels in the Lord. Having confidence in your obedience I write to you, knowing that you will also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given to you. Their salute you Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers. The grace of our Lord Jesus Christ be with your spirit. Amen.

[This is a letter Paul wrote to the Ecclesia he founded to discourage them from converting to Judaism. It is called Hebrews but it is a warning not to be one. Because Jesus came for all it is a rejection of Jesus to require conversion to Judaism. Paul assumes that the readers know the entire Old Testament.]

Hebrews

One God, who at sundry times and in divers manners spoke in time past to the fathers by the prophets, has in these last days spoken to us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they. For to which of the angels said he at any time, you are my Son, this day have I begotten you? And again, I will be to him a Father, and he shall be to me a Son? And again, when he brings in the first begotten to the world, he said, and let all the angels of God worship him. And of the angels he said, who makes his angels spirits, and his ministers a flame of fire. But to the Son he said, your throne, O God, is for ever and ever: a rulers staff of righteousness is the staff of your kingdom. you have loved righteousness, and hated iniquity; therefore God, even your God, has anointed you with the oil of gladness above your fellows. And, you, Lord, in the beginning have laid the

foundation of the earth; and the heavens are the works of your hands: they shall perish; but you remain; and they all shall wax old as does a garment; And as a garment shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make your enemies your footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Two Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just punishment of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For to the angels has he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that you are mindful of him? Or the son of man that you visit him? you made him a little lower than the angels; you crowned him with glory and honor, and did him over the works of your hands: you have put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of

death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for who are all things, and by who are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both he that sanctify and they who are sanctified are all of one: for which cause he is not ashamed to call them brother, Saying, I will declare your name to my brother, in the midst of the Ecclesia will I sing praise to you. And again, I will put my trust in him. And again, Behold I and the children that God has given me. In as much then as the children partake of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it was incumbent upon him to be made like to his brother, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has allowed being tempted, he is able to obtain them that are tempted.

Three Wherefore, holy brothers who partake of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who has built the house has more honor than the house. For every house is built

by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of they things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the end. Wherefore (as the Holy Ghost said, To day if you will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, they do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter to my rest.) Take heed, brothers, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made to partake of Christ, if we hold the beginning of our confidence steadfast to the end; While it is said, To day if you will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: however not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcass fell in the wilderness? And to whom swore he that they should not enter to his rest, but to them that did not believe? So we see that they could not enter in because of unbelief.

Four Let us therefore fear, lest, a promise being left us of entering to his

rest, any of you should seem to come short of it. For to us was the gospel preached, as well as to them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter to rest, as he said, As I have sworn in my wrath, if they shall enter to my rest: although the works were finished from the foundation of the world. For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, if they shall enter to my rest. Seeing therefore it remains that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limits a certain day, saying in David, To day, after so long a time; as it is said, To day if you will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. Their remains therefore a rest to the people of God. For he that is entered to his rest, he also has ceased from his own works, as God did from his. Let us labor therefore to enter to that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and discerns the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened to the eyes of him with whom we have to do. Seeing then that we have a great high priest that is passed to the heavens, Jesus the Son of God, let us hold fast our

profession. For we do not have a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, though without sin. Let us therefore come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need.

Five For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man took this honor to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said to him, you are my Son, to day have I begotten you. As he said also in another place, you are a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he feared; though he were a Son, though he learned obedience by the things which he allowed; And being made perfect, he became the author of eternal salvation to all them that obey him; Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing. For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are

become such as have need of milk, and not of strong meat. For every one that uses milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongs to them that are of full age, even they who by reason of use have their senses exercised to discern both good and evil.

Six Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and partake of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinks in the rain that comes oft upon it, and brings forth herbs meet for them by whom it is dressed, receives blessing from God: But that which bears thorns and briers is rejected, and is near to cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which you have showed toward his name, in that you have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full

assurance of hope to the end: That you be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless you, and multiplying I will multiply you. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entered to that within the veil; where the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Seven For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like to the Son of God; abides a priest continually. Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the spoils. And verily

they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their Brothers, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receives them, of whom it is witnessed that he lives. And as I may so say, Levi also, who receives tithes, paid tithes in Abraham. For he was thought to be in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood. And it is thought far more evident: for that after the similitude of Melchisedec there arises another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifies, you are a priest for ever after the order of Melchisedec. For there is verily a canceling of the commandment going before for the weakness and uselessness. For the law made nothing perfect, but

the bringing in of a better hope did; by which we draw near to God. And inasmuch as not without an oath he was made priest: (For they priests were made without an oath; but this with an oath by him that said to him, The Lord swore and will not repent, you are a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not allowed to continue by reason of death: But this man, because he continues ever, has an unchangeable priesthood.

Wherefore he is able also to save them to the uttermost that come to God by him, seeing he ever lives to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needs not daily, as they high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law makes men high priests who have infirmity; but the word of the oath, which was since the law, makes the Son, who is consecrated for evermore.

Eight Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the

law: Who serve to the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, said he, that you make all things according to the pattern showed to you in the mount. But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he said, Behold, the days come, said the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, said the Lord. For this is the covenant that I will make with the house of Israel after the days, said the Lord; I will put my laws to their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he said, A new covenant, he has made the first old. Now that which decays and grows old is ready to vanish away.

Nine Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a

tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the guardian angles of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always to the first tabernacle, accomplishing the service of God. But to the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way to the holiest of all was not thought made manifest, while as the first tabernacle was standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in foods and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ having become a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once to the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctify to the purifying of the

flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator lives. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God has enjoined to you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered to the holy places made with hands, which are the figures of the true; but to heaven itself, now to appear in the presence of God for us: Nor thought that he should offer himself often, as the high priest entered to the holy place every year with blood of others; For then must

he often have allowed since the foundation of the world: but now once in the end of the world has he appeared to put away sin by the sacrifice of himself. And as it is appointed to men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin to salvation.

Ten For the law having a shadow of good things to come, and not the very image of the things, can never with the sacrifices which they offered year by year continually make the comers thereto perfect. For then would they not have ceased to be offered? Because that the worshipers once purged should have had no more conscience of sins. But in they sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he comes to the world, he said, Sacrifice and offering you would not, but a body have you prepared me: In burnt offerings and sacrifices for sin you have had no pleasure. he said I, Lo, I come (in the volume of the book it is written of me,) to do your will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin you would not, neither had pleasure therein; which are offered by the law; Then said he, Lo, I come to do your will, O God. He took away the first, that he may establish the second. By that which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away

sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he has perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after the days, said the Lord, I will put my laws to their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, Brothers, boldness to enter to the holiest by the blood of Jesus, By a new and living way, which he has consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us pay close attention one another to provoke to love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how

much sorer punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite to the Spirit of grace? For we know him that has said, Vengeance belongs to me, I will recompense, said the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall to the hands of the living God. But call to remembrance the former days, in which, after you were illuminated, you endured a great fight of afflictions; partly, while you were made a gazing stock both by reproaches and afflictions; and partly, while you became companions of them that were so used. For you had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance. Do not Cast away therefore your confidence, which has great compensation of reward. For you have need of patience, that, after you have done the will of God, you might receive the promise. For though a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back to hell; but of them that believe to the saving of the soul.

Eleven Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things that do

appear. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead speaks. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that comes to God must believe that he is, and that he rewards those that diligently seek him. By faith Noah, being warned by God of things not seen as though, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out to a place which he should after receive for an inheritance, obeyed; and he went out, not knowing where he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which has foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and

confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is, a heavenly: Therefore God is not ashamed to be called their God: for he has prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall your seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave a commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect to the compensation of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him

who is invisible. Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Reed sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were circled about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mocking and beating, yes, moreover of bonds and imprisonment: they were stoned, they were cut apart, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Twelve Therefore seeing we also are

compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, Looking to Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds. You have not resisted to blood, striving against sin. And you have forgotten the exhortation which speaks to you as to children, My son, do not despise the punishment of the Lord, nor faint when you are rebuked by him: For whom the Lord loves he punishes, and beats every son whom he receives. If you endure punishments, God deals with you, as with sons; for what son is he whom the father does not punish? But if you are without punishment, which all have had, then are you bastards, and not sons. Furthermore we have had fathers of our flesh that corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days punishment after their own pleasure; but he for our profit, that we might partake of his holiness. Now no punishment for the present seemed to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness to those that are exercised thereby. Wherefore lift up the hands that hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way;

but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of food sold his birthright. For you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no repentance, though he sought it carefully with tears. For you are not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:.) But you are come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and Ecclesia of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel. See that you refuse not him that speaks. For if they did not escape who refused him that spoke on earth, much more shall we not escape, if we turn away from him that speaks from

heaven: Whose voice then shook the earth: but now he has promised, saying, Once more I shake not the earth only, but also heaven. And this word, once more, signify the removing of the things that are shaken, as of things that are made, that the things that cannot be shaken may remain. Therefore we receive a kingdom that cannot be moved. Let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire. **Thirteen** Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unaware. Remember those that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Let your conversation be without covetousness; and be content with such things as you have: for he has said, I will never leave you, nor forsake you. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do to me. Remember them which have the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with foods, which have not profited them that has been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of they beasts, whose blood is brought to the sanctuary by the high

priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, allowed without the gate. Let us go forth therefore to him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. And I beseech you, Brothers, suffer the word of exhortation: for I have written a letter to you in few words. Know you that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. Those of Italy salute you. Grace be with you all. Amen.

[Letter written by James:

Jesus had a brother named James but this was written 50 to 70 years after Jesus died. James the brother was an Aramaic speaking construction worker.(not carpenter) He did come to prominence in the Christian movement and was mentioned by Paul and Josephus. This book was written by a educated Greek speaking Christian. It is possible that James became educated. He did live that long because Josephus reported that the high priest Ananus had him illegally killed in 62AD. We just don't know. In any case it is well written and picked by Athanasius. It forms the argument that if faith is real then it will be expressed in works. It does not present a theology different from Paul. It is a different emphasis.]

James

One James, a servant of God and of the Lord Jesus Christ, to the twelve tribes that are scattered abroad, greeting. My Brothers, count it all joy when you confront divers temptations; Knowing this, that the trying of your faith works patience. But let patience have her perfect work, that you may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that gives to all men liberally, and does not scold; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he

is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withers the grass, and the flower thereof falls, and the grace of the fashion of it dies: so also shall the rich man fade away in his ways. Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him. Let no man say when he is tempted, I am tempted by God: for God cannot be tempted with evil, neither does he tempt any man: But every man is tempted, when he is drawn away by his own lust, and enticed. Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death. Do not err, my beloved Brothers. Every good gift and every perfect gift is from above, and comes down from the Father of lights, which does not change, neither shadow of turning. Of his own will produce the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved Brothers, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man does not work the righteousness of God. Wherefore lay apart all filthiness and superfluity of bad behavior, and receive with meekness the attached word, which is able to save your souls. But be doers of the word, and not only hearers, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like to a man beholding his natural face in a glass: For he sees himself, and goes his way, and straightway forgets what manner of man he was. But whoso looks to the perfect law of liberty, and continues therein, he

being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and does not conquer his languages, but deceives his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself uncontaminated from the world.

Two My Brothers, have faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And you have respect to him that wears the fancy clothing, and say to him, Sit you here in a good place; and say to the poor, Stand you there, or sit here under my footstool: Are you not then partial in yourselves, and are become judges with evil thoughts? Hear, my beloved Brothers, has not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him? But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which you are called? If you fulfill the royal law according to the scripture, you shall love your neighbor as yourself, you do well: But if you have prejudice to persons, you commit sin, and are convicted by the law as transgressors. For whosoever shall keep the whole law, and though offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if you commit no adultery, though if you kill, you are become a

transgressor of the law. So speak you, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that has showed no mercy; and mercy rejoices against judgment. What does it profit, my Brothers, though a man say he has faith, and does not have works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say to them, Depart in peace, be you warmed and filled; notwithstanding you do not give them the things which are needful to the body; what does it profit? Even so faith, if it has not works, is dead, being alone. Yes, a man may say, you have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. you believe that there is one God; you do well: the devils also believe, and tremble. But will you know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? you saw how faith wrought with his works, and by works faith was made perfect? And the scripture was fulfilled which said, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God. you see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

Three My Brothers, be not many masters, knowing that we shall receive

the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven by fierce winds, though are they turned about with a very small helm, where ever the governor wishes. Even so the tongue is a little member, and boast great things. Behold, how great a matter a little fire kindles! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and has been tamed by mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. For we bless God, even the Father; and then we curse men, which are made after the resemblance of God. Out of the same mouth proceeds blessing and cursing. My Brothers, these things ought not so to be. Does a fountain send forth at the same place sweet water and bitter? Can the fig tree, my Brothers, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descends not from above, but is earthly, sensual, devilish. For where envying and strife is,

there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Four From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? You lust, and have not: you kill, and desire to have, and cannot obtain: you fight and war, though you have not, because you ask not. You ask, and do not receive, because you ask amiss, that you may consume it upon your lusts. You adulterers and adulteresses, you do not know that the friendship of the world is enmity with God? Who ever therefore will be a friend of the world is the enemy of God. Do you think that the scripture said in vain, the spirit that dwells in us lusts to envy? But he gives more grace. Wherefore he said, God resists the proud, but gives grace to the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, Brothers. He that speaks evil of his brother, and judges his brother, speaks evil of the law, and judges the law: but if you judge the law, you are not a doer of the law, but a

judge. There is one lawgiver, who is able to save and to destroy: who are you that judges another? Go to now, you that say, To day or to morrow we will go to such a city, and continue there a year, and buy and sell, and get gain: Whereas you do not know what shall be on the morrow. For what is your life? It is even a vapor that appears for a little time, and then vanishes away. For that you ought to say, If the Lord will, we shall live, and do this, or that. But now you rejoice in your boast: all such rejoicing is evil.

Therefore to him that knows to do good, and does it not, to him it is sin.

Five Go to now, you rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which you kept back by fraud, cries: and the cries of them which have reaped are entered to the ears of the Lord of Sabbath. You have lived in pleasure on the earth, and been wanton; you have nourished your hearts, as in a day of slaughter. you have condemned and killed the just; and he does not resist you. Be patient therefore, brothers, to the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain. Be you also patient; establish your hearts: for the coming of the Lord draws near. Grudge not one against another, brothers, lest you be condemned: behold, the judge

stands before the door. Take, my brothers, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. you have heard of the patience of Job, and have seen the end of the Lord; that the Lord has pity, and of tender mercy. But above all things, my Brothers, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yes be yes; and your no, no; lest you fall to condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the Ecclesia; and let them pray over him, anointing him with oil in the name of the Lord: And the prayers of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayers of a righteous man do much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brothers, if any of you do err from the truth, and one convert him; Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

[The three letters of John may be by three separate John's. They do not claim to be from an Apostle and we have no knowledge of who this John or the Johns were. They were written after the Ecclesia had become an organized institution. They continue the Theology of story six called John. They also have the light / darkness motif. They are included because I didn't have a good reason to reject them. This is written from the point of view of a tight sect that excludes outsiders.]

1 John

One That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show to you that eternal life, which was with the Father, and was manifested to us;) That which we have seen and heard declare we to you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things we write to you, that your joy may be full. This then is the message which we have heard of him, and declare to 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 lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleans us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive

us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Two My little children, these things write I to you, that you do not sin. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the one to appease God for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that said, I know him, and does not keep his commandments, is a liar, and the truth is not in him. But who keeps his word, in him verily is the love of God perfected: hereby know we that we are in him. He that said he abides in him ought himself also so to walk, even as he walked. Brothers, I write no new commandment to you, but an old commandment that you had from the beginning. The old commandment is the word that you have heard from the beginning. Again, a new commandment I write to you, which thing is true in him and in you: because the darkness is past, and the true light now shines. He that said he is in the light, and hates his brother, is in darkness even until now. He that loves his brother abides in the light, and there is no occasion of stumbling in him. But he that hates his brother is in darkness, and walks in darkness, and does not know where he goes, because that darkness has blinded his eyes. I write to you, little children, because your sins are forgiven you for his name's sake. I write to you, fathers, because you have known him that is from the beginning. I write to you, young men, because you have

overcome the wicked one. I write to you, little children, because you have known the Father. I have written to you, fathers, because you have known him that is from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one. Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that does the will of God abides forever. Little children, it is the last time: and as you have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But you have been anointed by the Holy One, and you know all things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar but he that denies that Jesus is the Christ? He is antichrist, that denies the Father and the Son. Whosoever denies the Son, the same has not the Father: he that acknowledges the Son has the Father also. Let that therefore abide in you, which you have heard from the beginning. If that which you have heard from the beginning shall remain in you, you also shall continue in the Son, and in

the Father. And this is the promise that he has promised us, even eternal life. These things have I written to you concerning them that seduce you. But the anointing which you have received of him abides in you, and you need not that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, you shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If you know that he is righteous, you know that every one that does righteousness is born of him. **Three** Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world does not know us, because it did not know him. Beloved, now are we the sons of God, and it does not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that has this hope in him purify himself, even as he is pure. Whosoever commits sin transgress also the law: for sin is the transgression of the law. And you know that he was manifested to take away our sins; and in him is no sin. Whosoever abides in him sins not: whosoever sins has not seen him, neither known him. Little children, let no man deceive you: he that does righteousness is righteous, even as he is righteous. He that commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God does not

commit sin; for his seed remains in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever does not do righteousness is not of God, neither he that loves not his brother. For this is the message that you heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my Brothers, if the world hates you. We know that we have passed from death to life, because we love the Brothers. He that loves not his brother abides in death. Whosoever hates his brother is a murderer: and you know that no murderer has eternal life abiding in him. Hereby we perceive the love of God, because he laid down his life for us: and we ought to lay down our lives for the Brothers. But whoso has this world's good, and saw his brother have need, and shuts up his heart of compassion from him, how dwells the love of God in him? My little children, let us not love in words, neither in languages; but in deed and in truth. And hereby 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 knows all things. Beloved, if our heart does not condemn us, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and they do things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one

another, as he gave us the commandment. And he that keeps his commandments dwells in him, and he in him. And hereby we know that he abides in us, by the Spirit that he has given us. Four Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out to the world. Hereby know you the Spirit of God: Every spirit that confesses that Jesus Christ is come in the flesh is of God: And every spirit that does not confesses that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof you have heard that it should come; and even now already is it in the world. You are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world hears them. We are of God: he that knows God hears us; he that is not of God does not hear us. Hereby we know the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loves is born of God, and knows God. He that loves not knows not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son to the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to turn away the wrath of God for our sins. Beloved, if God so loved us, we ought also to love one another. No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us,

because he has given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwells in him, and he in God. And we have known and believed the love that God has to us. God is love; and he that dwells in love dwells in God, and God in him. Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hates his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen? And this commandment have we from him, That he who loves God love his brother also.

Five Whosoever believes that Jesus is the Christ is born of God: and every one that loves him that created loves him also that is a creation of him. 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 grievous. For whatsoever is born of God overcomes the world: and this is the victory that overcomes the world, even our faith. Who is he that overcomes the world, but he that believes that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, because the Spirit is truth. For there are

three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God that he has testified of his Son. He that believes on the Son of God has the witness in himself: he that believes not God has made him a liar; because he believes not the record that God gave of his Son. And this is the record, that God has given to us eternal life, and this life is in his Son. He that has the Son has life; and he that has not the Son of God has not life. These things have I written to you that believe on the name of the Son of God; that you may know that you have eternal life, and that you may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he hears us: And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not to death, he shall ask, and he shall give him life for them that sin not to death. There is a sin to death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not to death. We know that whosoever is born of God does not sin; but he that is a creation of God keeps himself, and that devil can not touch him. And we know that we are of God, and the whole world lies in wickedness. And we know that the Son of God is come, and has given us an understanding, that we may know him

that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep from idols. Amen.

[This John has the same point of view as first John.]

2 John

One The elder to the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; For the truth's sake, which dwells in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found your children walking in truth, as we have received a commandment from the Father. And now I beseech you, lady, not as though I wrote a new commandment to you, but that which we had from the beginning, that we love one another. And this is love that we walk after his commandments. This is the commandment, that, as you have heard from the beginning, you should walk in it. For many deceivers are entered to the world, which do not confess that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not the things that we have obtained, but that we receive a full reward. Whosoever sins, and does not abide in the doctrine of Christ, has not God. He that abides in the doctrine of Christ, he has both the Father and the Son. If there come any to you, and does not bring this doctrine, do not receive him in your house, neither bid

him God speed: For he that bids him God speed is a partaker of his evil deeds. Having many things to write to you, I would not write with paper and ink: but I trust to come to you, and speak face to face, that our joy may be full. The children of your elect sister greet you. Amen.

[This Third John sounds like a problem in the Ecclesia. After the Ecclesia became more like a business all of the problems that a business has arrived. Apparently this is a complaint about the rejection of missionaries sent by the writer of Second John.]

3 John

One The elder to the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers. For I rejoiced greatly, when the Brothers came and testified of the truth that is in you, even as you walk in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, do faithfully whatsoever you do to the Brothers, and to strangers; Which have borne witness of your charity before the Ecclesia: whom if you bring forward on there journey after a godly sort, you shall do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth. I wrote to the Ecclesia: but Diotrephes, who loves to have the preeminence among them, did not receive us. Wherefore, if I come, I will remember his deeds which he does,

gossiping against us with malicious words: and not content with that, he also does not receive the Brothers, and forbids them that would, and casts them out of the Ecclesia. Beloved, follow not that which is evil, but that which is good. He that does good is of God: but he that does evil has not seen God. Demetrius has good report of all men, and of the truth itself: yes, and we also bear record; and you know that our record is true. I had many things to write, but I will not with ink and pen write to you: But I trust I shall shortly see you, and we shall speak face to face. Peace be to you. Our friends salute you. Greet the friends by name.

[The author of Jude is not otherwise known. This was also written later. Jude does not profess to have authority except that he is a servant of Jesus Christ. James is a common name. James was the name of one of the brothers of Jesus. Jude is saying that he has a brother James but does not claim that he is a brother of Jesus. This must be a different James. The brothers of Jesus are listed in the third story called Mark Chapter six and Jude is not one of them. In this letter Jude is not happy with what is happening. He is speaking from the point of view of a Jew converted to Christianity. This is later work where FAITH is a noun describing a set of beliefs.]

Jude

One Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy to you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write to you of the common salvation, it was required of me that I write to you, and exhort you that you should earnestly contend for the faith that was once delivered to the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God to lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that did not believe. And the angels which kept

not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness to the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Though Michael the archangel, when contending with the devil he disputed about the body of Moses, did not bring against him a railing accusation, but said, The Lord rebuke you. But these speak evil of the things that they do not know: but what they know naturally, as brute beasts, in they things they corrupt themselves. Woe to them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit wither, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord comes with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken

against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaks great swelling words, having man's persons in admiration because of advantage. But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; How they told you there would be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But you, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our savior, be glory and majesty, dominion and power, both now and ever. Amen.

[The Revelation of John was written by someone who had a vision. It is written in the style of an Apocalypse. The Apocalyptic style was common for both Jewish and Christian writers in the time of the early Ecclesia. They are commonly pseudonymous, they start with saying things are bad then go through a series of things getting progressively worse and finally end with God intervening to fix everything. This one is unusual in that the author names himself, and it includes an opening addressed to the Ecclesia. It was written when Christians were still being persecuted and Christians were still suffering from what Nero had done. Nero had blamed the burning of Rome on Christians even though he had started it. The numerology of the day gave each letter in a name a number. A name was the sum of the numbers. When this was done Emperor Nero was either 666 or 616 depending on how his title was written. Both numbers show up in early copies of Revelations. At the time people thought if Jesus could come back the devil may be able to bring Nero back or someone worse. All of the images are symbolic and not literal. Jesus is the lamb. Babylon the mother of whores is the great city that has dominion over the earth. (Rome) She is sitting on the Beast, the seven hills of Rome. The sequence of bad things is not literal it is to show that in spite of God bad things will happen. The ending is typical of an apocalypse where God is in control, comes back and makes things right. It is interesting that in Chapter 11 the whole world sees the two Prophets killed and come back to life. This requires

worldwide television.]

Revelation

One The Revelation of Jesus Christ, which God gave to him, to show to his servants things which must shortly come to pass; and he sent and signified it by his angel to his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that reads, and they that hear the words of this prophesy, and keep these things that are written therein: for the time is at hand. John to the seven Ecclesia which are in Asia: Grace be to you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first made alive from the dead, and the prince of the kings of the earth. To him that loved us, and washed us from our sins in his own blood, And has made us kings and priests to God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he comes with clouds; and every eye shall see him, and they also which pierced him: and all families of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, said the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great

voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What you saw, write in a book, and send it to the seven Ecclesia which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Youratira, and to Sardis, and to Philadelphia, and to Laodicea. And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like to the Son of man, clothed with a garment down to the foot, and girt about the chest with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shines in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not; I am the first and the last: I am he that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things that you have seen, and the things that are, and the things which shall be hereafter; the mystery of the seven stars which you saw in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven Ecclesia: and the seven candlesticks which you saw are the seven Ecclesia.

Two to the angel of the Ecclesia of Ephesus write; These things said he that hold the seven stars in his right hand, who walks in the midst of the seven

golden candlesticks; I know your works, and your labor, and your patience, and how you can not bear them which are evil: and you have tried them which say they are apostles, and are not, and have found them liars: And have borne, and have patience, and for my name's sake have labored, and have not fainted. Nevertheless I have somewhat against you, because you have left your first love. Remember therefore from whence you are fallen, and repent, and do the first works; or else I will come to you quickly, and will remove your candlestick out of his place, except you repent. But this you have, that you hate the deeds of the Nicolaitanes, which I also hate. He that has an ear, let him hear what the Spirit said to the Ecclesia; To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God. And to the angel of the Ecclesia in Smyrna write; These things said the first and the last, which was dead, and is alive; I know your works, and tribulation, and poverty, (but you are rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of the things which you shall suffer: behold, the devil shall cast some of you to prison, that you may be tried; and you shall have tribulation ten days: be you faithful to death, and I will give you a crown of life. He that has an ear, let him hear what the Spirit said to the Ecclesia; He that overcomes shall not be hurt of the second death. And to the angel of the Ecclesia in Pergamos write; These things said he which has the sharp sword with two edges; I know your works, and where you dwell, even where

Satan's seat is: and you hold fast my name, and have not denied my faith, even in they days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells. But I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So you also have those that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come to you quickly, and will fight against them with the sword of my mouth. He that has an ear, let him hear what the Spirit said to the Ecclesia; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it. And to the angel of the Ecclesia in Youratira write; These things said the Son of God, who has his eyes like to a flame of fire, and his feet are like fine brass; I know your works, and charity, and service, and faith, and your patience, and your works; and the last to be more than the first. Notwithstanding I have a few things against you, because you allow that woman Jezebel, which called herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave her space to repent of her fornication; and she did not repent. Behold, I will cast her to a bed, and them that commit adultery with her to great tribulation, except they repent of their deeds. And I will kill her children with death; and all the Ecclesia shall know that I am he which searches the

reins and hears: and I will give to every one of you according to your works. But to you I say, and to the rest in Youratira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which you have already hold fast till I come. And he that overcomes, and keeps my works to the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that has an ear, let him hear what the Spirit said to the Ecclesia.

Three And to the angel of the Ecclesia in Sardis write; These things said he that has the seven Spirits of God, and the seven stars; I know your works, that you have a name that you live, and are dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found your works perfect before God. Remember therefore how you have received and heard, and hold fast, and repent. If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you. You have a few names even in Sardis that have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that has an ear, let him hear what the Spirit said to the Ecclesia. And to the angel of the Ecclesia in Philadelphia write; These

things said he that is holy, he that is true, he that has the key of David, he that opens, and no man shuts; and shuts, and no man opens; I know your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have kept my word, and have not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you. Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which you have, that no man take your crown. Him that overcomes will I make a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which comes down out of heaven from my God: and I will write upon him my new name. He that has an ear, let him hear what the Spirit said to the Ecclesia. And to the angel of the Ecclesia of the Laodiceans write; These things said the Amen, the faithful and true witness, the beginning of the creation of God; I know your works, that you are neither cold nor hot: I would you were cold or hot. So then because you are lukewarm, and neither cold nor hot, I will spit you out of my mouth. Because you say, I am rich, and increased with goods, and have need of nothing; and knows not that you are wretched, and miserable, and poor, and blind, and naked: I counsel you to

buy for me gold tried in the fire, that you May you be rich; and white raiment, that you May you be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eye salve, that you May you see. As many as I love, I rebuke and punish: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that has an ear, let him hear what the Spirit said to the Ecclesia.

Four After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show you things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like jasper and a sardine stone: and there was a rainbow round about the throne, in sight like to an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightning and thundering and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like to crystal: and in the midst of the throne, and round about the throne, were four beasts full of

eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. And when they beasts give glory and honor and thanks to him that sat on the throne, who lives for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that lives for ever and ever, and cast their crowns before the throne, saying, you are worthy, O Lord, to receive glory and honor and power: for you have created all things, and for your pleasure they are and were created.

Five And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said to me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, has managed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes,

which are the seven Spirits of God sent forth to all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, you are worthy to take the book, and to open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every kindred, and languages, and people, and nation; And have made us to our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be to him that sits upon the throne, and to the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that lives forever and ever.

Six And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was

given to him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword. And when he had opened the third seal, I heard the third beast say, come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see you hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given to them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, do you not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said to them, that they should rest for a little season, until their fellow servants also and their Brothers, that should be killed as they were, should be fulfilled. And I beheld when he had opened the sixth seal, and, lo, there was a great

earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell to the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

Seven And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda 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 Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 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. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and families, and people, and languages, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sits upon the throne, and to the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be to our God for ever and ever. Amen. And one of the elders answered, saying to me, What are these which are arrayed in white robes? And where did they come from? And I said to him, Sir, do you know. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sits on the throne shall dwell among them. they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb

which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes.

Eight And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden incense burner; and there was given to him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the incense burner, and filled it with fire of the altar, and cast it to the earth: and there were voices, and thundering, and lightning, and an earthquake. And the seven angels who had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast to the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood:

and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are thought to sound!

Nine And the fifth angel sounded, and I saw a star fall from heaven to the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there rose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and to them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only the men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he strikes a man. And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like to horses prepared to battle; and on their heads were as it were crowns like

gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like to scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew languages is Abaddon, but in the Greek languages has his name Apollyon. One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of zircon, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like to serpents, and had heads, and with them they do

hurt. And the rest of the men which were not killed by these plagues did repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorcerers, nor of their fornication, nor of their thefts.

Ten And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roarers: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me, Seal up the things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that lives for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets. And the voice, which I heard from heaven, spoke to me again, and said, Go and take the little book that is open in the hand of the angel which stands upon the sea and upon the earth. And I went to

the angel, and said to him, Give me the little book. And he said to me, Take it, and eat it up; and it shall make your belly bitter, but it shall be in your mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said to me, you must prophesy again before many peoples, and nations, and languages, and kings.

Eleven And there was given me a reed like to a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it does not rain in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called

Sodom and Egypt, where also our Lord was crucified. And those of the people and relatives and languages and nations shall see their dead bodies three days and an half, and shall not allow their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the spirit of life from God entered to them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying to them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were freighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe comes quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, Saying, We give you thanks, O LORD God Almighty, which are, and were, and are to come; because you have taken to you you great power, and have reigned. And the nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that you should give reward to your servants the prophets, and to the

saints, and them that fear your name, small and great; and should destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightning, and voices, and thundering, and an earthquakes, and great hail.

Twelve And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, traveling in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to his throne. And the woman fled to the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and did not prevail; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out to the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come

salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our Brothers is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to the death. Therefore rejoice, you heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down to you, having great wrath, because he knows that he has but a short time. And when the dragon saw that he was cast to the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly to the wilderness, to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Thirteen And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like to 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

him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon that gave power to the beast: and they worshiped the beast, saying, Who is like to the beast? who is able to make war with him? And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given to him to make war with the saints, and to overcome them: and power was given him over all families, and languages, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leads to captivity shall go to captivity: he that kills with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. And he exercised all the power of the first beast before him, and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, And deceives them that dwell on the earth by the means of the miracles which he had power to do in the sight of the beast; saying to them that

dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Fourteen And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb where ever he goes. These were redeemed from among men, being the first fruits to God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach

to them that dwell on the earth, and to every nation, and kindred, and languages, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture to the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascended up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying to me, Write, Blessed are the dead which die in the Lord from henceforth: yes, said the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your sickle, and reap: for the time is

come for you to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle to the earth, and gathered the vine of the earth, and cast it to the great wine press of the wrath of God. And the wine press was trodden without the city, and blood came out of the wine press, even to the horse bridles, by the space of a thousand and six hundred furlongs.

Fifteen And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God Almighty; just and true are your ways, you King of saints. Who shall not fear you, O Lord, and glorify your name? for you only are holy: for all nations shall come and worship before you; for your judgments are made manifest. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven

was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave to the seven angels seven golden vials full of the wrath of God, who lives for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter to the temple, till the seven plagues of the seven angels were fulfilled.

Sixteen And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, you are righteous, O Lord, which are, and wast, and shall be, because you have judged thus. For they have shed the blood of saints and prophets, and you have given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are your judgments. And the fourth angel poured out his vial upon the sun; and power was given to him to scorch men with fire. And men were scorched with great heat, and

blasphemed the name of God, which has power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their languages for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame. And he gathered them together to a place called in the Hebrew languages Armageddon. And the seventh angel poured out his vial to the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightning; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided to three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give to her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were

not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Seventeen And there came one of the seven angels which had the seven vials, and talked with me, saying to me, Come hither; I will show to you the judgment of the great whore that sits upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit to the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and obscenities of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great wonderment. And the angel said to me, Wherefore did you marvel? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and ten horns. The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go to hell: and they that dwell on the earth shall wonder, whose names were not written in the book of life from

the foundation of the world, when they behold the beast that was, and is not, and thought is. And here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goes to hell. And the ten horns which you saw are ten kings, which have received no kingdom as thought; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength to the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he said to me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and languages. And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God has put in their hearts to fulfill his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled. And the woman which you saw is that great city, which reigns over the kings of the earth.

Eighteen And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and

the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that you did not partake of her sins, and that you receive not of her plagues. For her sins have reached to heaven, and God has remembered her iniquities. Reward her even as she rewarded you, and double to her double according to her works: in the cup which she has filled fill to her double. How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is your judgment come. And the merchants of the earth shall weep and mourn over her; for no man bought their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all wood, and all manner vessels of ivory, and all manner vessels of most precious wood,

and of brass, and iron, and marble, And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that your soul lusted after are departed from you, and all things which were dainty and goodly are departed from you, and you shall find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nothing. And every captain, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like to this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, you heaven, and you holy apostles and prophets; for God has avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it to the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harp players, and musicians, and of pipers, and trumpeters, shall be heard no more at all in you; and no craftsman, of whatsoever craft he be, shall be found any more in you; and the sound of a

millstone shall be heard no more at all in you; And the light of a candle shall shine no more at all in you; and the voice of the bridegroom and of the bride shall be heard no more at all in you: for your merchants were the great men of the earth; for by your sorcerers were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Nineteen And after these things I heard a great voice of much people in heaven, Saying, Alleluia; Salvation, and glory, and honor, and power, to the Lord our God: For true and righteous are his judgments: for he has judged the great whore, which did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand. And again they said, Alleluia And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all you his servants, and you that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Alleluia: for the Lord God omnipotent reign. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said to me, Write, Blessed are they which are called to the marriage supper of the Lamb. And he said to me, These are the true sayings of God. And I

fell at his feet to worship him. And he said to me, See you do it not: I am your fellow servant, and of you Brothers that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a cape dipped in blood: and his name is called The Word of God. And the armies that were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the wine press of the fierceness and wrath of Almighty God. And he has on his cape and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God; That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before

him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive to a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Twenty And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him to the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given to them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog,

to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast to the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of they things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell delivered up the dead that were in them: and they were judged every man according to their works. And death and hell were cast to the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast to the lake of fire.

Twenty One And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their

God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said to me, Write: for these words are true and faithful. And he said to me, It is done. I am Alpha and Omega, the beginning and the end. I will give to him that is athirst of the fountain of the water of life freely. He that overcomes shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death. And there came to me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show you the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like to a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of

the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like to clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an ameyerst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor to it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations to it. And there shall in no wise enter to it any thing that defiles, neither

whatsoever works abomination, or makes a lie: but they that are written in the Lamb's book of life.

Twenty Two And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light: and they shall reign forever and ever. And he said to me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show to his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keeps the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he to me, See you do it not: for I am your fellow servant, and of your Brothers the prophets, and of them which keep the sayings of this book: worship God. And he said to me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthier still: and he that is righteous, let him be

righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates to the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie. I Jesus have sent my angel to testify to you these things in the Ecclesia. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify to every man that hears the words of the prophecy of this book, If any man shall add to these things, God shall add to him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifies these things said, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

[Notes on my personal thoughts:

I am a Christian because I know Jesus was a Palestine Jew; preached love, repentance and the soon coming of God into a sinful world; his preaching was a problem to the local authorities; he was crucified; died; was buried; rose from the dead and visited his followers. Jesus told his followers to spread Ecclesia to Judea, Samaria and to the ends of the earth. His Apostles followed his direction and with the help of the Spirit spread his message throughout the world.

I belong to a Methodist Church. Their community outreach, missionary work, service to the poor and needy are something I find commendable. I also enjoy the services. I sometimes cringe when a passage is quoted that I know is part of a forgery or was not observable.

To be Christian I need to believe that Jesus was sent into the world to change belief in God and the pagan gods from one of following rules to one of love for one another. He wants us Christians to love in such a way that we will be known to be Christians by our love.

I do not have spiritual gifts. I was somewhat comforted when I heard of Mother Teresa's diary where she complained to God that she was not able to hear from him.

I don't need to believe the history in the Old Testament, the virgin birth, wise men from the East, a specific age of the earth, where Jesus was born How the earth was made, etc. The only important

thing is Jesus and his love.

I do believe miracles happen. Quantum mechanics allows seemingly impossible things to happen. God can do what ever God wants to do. See my note on science and the bible.

I am a Christian but I am not a perfect person. I take being a Christian seriously and strive to become better. Like working out makes my body better, working on my faults makes it easier to avoid temptation and I become more aware of my failings.

As a Christian I strive to show the fruits of the spirit. (Galatians 5:22-23 New International Version (NIV) ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness and self-control. Against such things there is no law.)

To be a Christian is serious. The following are my thoughts on what it is to be a Christian.

- Christians are not prideful or conceited. Christians do not need the biggest and fanciest house or the latest fanciest car. Christians do not need to have the latest styles and the latest gadgets.
- Christians have courage. Courage is the testing point for most of the other requirements. Christians are not afraid of death. As C.S Lewis said Pontius Pilate was courageous in defending Jesus until it became risky.
- Christians are to love others as

they love themselves. When we ourselves commit a sin and others commit sins we are to continue to love others and ourselves just as much. We may not like the sin but we are to continue to love others and ourselves.

- Christians do not hate. Hate destroys love and it hurts our soul. It has no effect on the people or things we hate. Hate is also contagious.
- Christians are forgiving. We are to forgive others as we wish God to forgive ourselves. This is hard and requires that we separate the sin from the person.
- Christians do not commit adultery. The road to adultery is paved with popular media, pornography, flirting and often estrangement from their spouse. Christians refrain from even starting down that path.
- Christians are charitable. This does not end with what we put in the plate in the church. We are to have charitable thoughts to the person that cuts us off on the road or pushes ahead of the line. Being charitable is not giving to everything but is doing the research to see that our gifts are truly helping.
- Christians do not worry. We plan for the future as best as we can and do each day what we can. We then let God have the rest.
- Christians are to be joyful.

Without hate, with love and being generous joy will be our natural state.

I recommend C.S. Lewis book Mere Christianity. He does a better job than I do in supporting belief in God and Jesus.

Science and the Bible:

I am a scientist, engineer and businessman. I approached everything from an engineering, scientific and skeptical business point of view.

When Isaac Newton published his Principia in 1687 and Charles Darwin published his theory of evolution based in natural selection in 1859 people of the time thought that everything about the natural world was known and it was the end of religion. The clergy in particular saw science as a challenge to religion. Many still do. The insistence that people believe what is obviously wrong in order to be a member of their religion is driving sensible people away from Christianity entirely.

When I was a child I lived on a farm in the country. It was one of my chores to spray the barn with DDT. At first It would only take a few pumps on the sprayer to knock down all of the flies. Later even a thick cloud of DDT didn't work. It was classic Darwinian evolution. The resistant flies survived and their progeny was no longer susceptible to DDT.

The thinking of most people is trapped in what is called Newtonian Mechanics. It was developed by Isaac Newton and describes the how things from grains of sand to things the size of a cruise ship move, how we measure time and how we measure space. It fails when dealing with the very small like atoms or atomic particles, things moving fast like atomic particles, Things moving in a strong gravitational field like the planet

Mercury and things that are very large like stars. These things are best described by Quantum Mechanics and Relativity. No one has been able to reconcile Quantum Mechanics and Relativity. Our intuition is based on Newtonian Mechanics and completely fails with Quantum Mechanics and Relativity. Something can be in two places at the same time, time and space are not constant. Our disbelief is based on our intuition and is not reliable. 80% of the material in the universe is called dark matter. It is the material that builds and holds galaxies together. Scientists do not know what else it does. We also have something that is ripping our universe apart that is called dark energy. Scientists do not know what it is or how it operates. With each new discovery, scientists find that there is more to discover. The universe humbles real scientists. People think that they have some understanding of The Theory of Relativity because that they have watched a program on Television. It is more than $E=MC^2$ the actual equation is:

$$G_{\mu\nu} + g_{\mu\nu} \Lambda = 8\pi T_{\mu\nu} .$$

It is a four dimensional tensor equation. Each of the subscripted terms is a four dimensional matrix of differential terms. It describes how energy, matter, time and space relate to each other. It can only be solved in special cases.

It is easier to believe in Jesus than quantum mechanics. Einstein was the founder of quantum mechanics and he had trouble believing it. He had no trouble believing in God. When two particles are entangled, when something

happens to one the other, even if it is thousands of miles away it is immediately affected. Einstein didn't like it and said the problem was spooky action at a distance. Because of the statistical nature of quantum mechanics identical experiments can have different results. Einstein said that he didn't believe god played dice. Albert Einstein said: If quantum theory is correct, it signifies the end of physics as a science. Richard Feynman was one of the most important people in developing the science of Quantum Mechanics. He said: "I am going to tell you what nature behaves like. If you will simply admit that maybe she does behave like this, you will find her a delightful, entrancing thing. Do not keep saying to yourself, if you can possibly avoid it, but how can it be like that? because you will get down the drain, into a blind alley from which nobody has yet escaped. Nobody knows how it can be like that."

Our questions about God are similar and we ask: How can God be like that?. They are similarly as fruitless. We can try to understand how God is but understanding why he is like that or God's motive or why he does what he does is a blind alley.

Science is useful for technicians to make the things of this world but it is no help to knowing God. The question of the existence of God has been approached in different ways: St. Thomas Aquinas starts from the question: What made and started everything? His answer is it must be a higher being. John Calvin says that there must be a God because even

isolated tribes know of God. C. S. Lewis goes further when he notes that we all know what is right and what is wrong. This knowledge we all recognize and we do not do what we know we should. I note that atheists don't want there to be a God. Sometimes atheist's protests come from wanting to blot out their own knowledge of God. The historic record of Jesus and his followers is well documented. Jesus said he was God. We only need to decide if Jesus was what he said he was or he was a fraud that has swept the world. People who have given their lives to Jesus and have received the Holy Spirit know that it is from God.

Original Christianity

The ecclesia founded on Jesus teachings and Paul's organization was modified and became a business by the Third Century. Women were displaced, business systems and structure was put in place. The New Testament was modified to fit the leaders vision. As this is written the only piece remaining of The original vision is the underground Ecclesia in China.

The New Testament is now written to be faithful to the original text. Women are restored to their proper place as part of the leadership. To be an Original Ecclesia the following is required:

No member is to be paid. There are no clergy.

The Ecclesia does not own artifacts, robes or anything used in a sacrament

Congregations are to meet in homes or small local meeting rooms.

Congregations that grow big should split in two.

The New Testament to be used is this one.

Suggested readings are listed at the end of the New Testament

At every meeting the sacrament of the breaking of bread and drinking of the wine (or grape juice) is to be done. This

can be more like a pot luck supper.

Baptism technique is to be determined by the adults. It is symbolic and any way is OK. Doing it at a beach is fun.

Joy is one of the fruits of the spirit . It should be demonstrated at every meeting.

We do not take up a collection. Our generosity is to be shown in individual gifts of financial aid and service to others.

As individuals we are to show the fruits of the spirit which are: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

The Old Testament is not to be treated as a history book or as a science book. There is some history, some parables, some rules for living generally and some specific rules for Jews. It helps to know the Old Testament when reading the New Testament because the New Testament characters are Jews and often reference The Old Testament.

Jesus eliminated the Jew specific laws. They were replaced with: Love God with all your heart and soul and Love Your Neighbor as yourself. According to Jesus your neighbor is everyone else.

An example is the parable of Jonah: It is

not about a city called Niniva, a sea voyage, a fish, a shelter or a vine. It is about a man who knew he needed to speak up to people who were doing wrong but was not interested in them and tried to get away. He could not get away so at last he did speak up. The people he spoke up to stopped doing wrong and were saved from their own behavior. He was then disappointed that they did not suffer.

For discussion of Old Testament parables like Jonah or New Testament parables like The prodigals son, the fig tree where Jesus uses a fig tree as a symbol and the good Samaritan the discussion is to relate them to present situations. Then relate them to ourselves. For example are we the prodigals brother? Are we Jonah wanting bad things to happen to people who have engaged in significant sins, not wanted to tell them to turn to Jesus from this behavior and disappointed if they become Christians and don't suffer?

There is no head quarters. Missionaries are people who go with only the personal mission of doing the great commission. They like Paul support themselves.