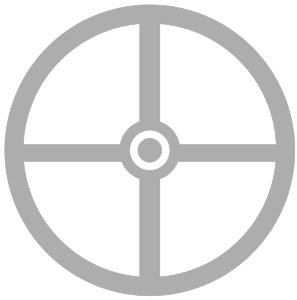
THE HOLY BIBLE

The Fellowship Edition

VOLUME THREE

The New Testament and the Gnostic Writings



SEPTUAGINT

Translated by Sir Lancelot C. L. Brenton

VULGATE

Douay-Rheims, revised by Bishop Richard Challoner

Fellowship of the Common Good

The Holy Bible, Fellowship Edition, Volume Three: The New Testament and the Gnostic Writings.

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The underlying translations, Brenton's Septuagint (1844), the Douay–Rheims Bible revised by Challoner, and the other texts listed under Sources of This Edition, are in the public domain.

The Psalms are numbered as in the Septuagint; most are one number lower than in other Bibles.

First edition, 2026. Published by the Fellowship of the Common Good.

SOURCES OF THIS EDITION

The Old Testament

The Septuagint Translated from the Greek by Sir Lancelot C. L. Brenton, *The Septuagint Version of the Old Testament* (London, 1844). Brenton's notes are kept as footnotes.

Other Ancient Books

1 Enoch Translated by R. H. Charles, *The Book of Enoch* (1917).

Jubilees Translated by R. H. Charles, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2 (Oxford, 1913).

2 Esdras From the World English Bible (public domain).

4 Baruch *The Rest of the Words of Baruch*. A new translation from the Greek, made for this edition by the Fellowship of the Common Good (2026).

Testaments of the Twelve Patriarchs Translated by Robert Sinker, in *The Ante-Nicene Fathers*, vol. 8 (1886).

Psalms of Solomon Translated by G. Buchanan Gray, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2, ed. R. H. Charles (Oxford, 1913).

Odes of Solomon Translated by J. Rendel Harris, *The Odes and Psalms of Solomon* (Cambridge, 1911).

Ascension of Isaiah Translated by R. H. Charles, *The Ascension of Isaiah* (London, 1900).

Life of Adam and Eve Translated by L. S. A. Wells, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2, ed. R. H. Charles (Oxford, 1913).

The New Testament

The Vulgate The Latin Vulgate of St. Jerome in English: the Douay-Rheims version (Rheims, 1582), revised by Bishop Richard Challoner (1749–1752), from the edition of 1899.

Gnostic Writings

The Lost Gospels The Gospels of Thomas, Mary, Philip, Truth and Judas, and the Secret Book of James. Translated from the Coptic by Mark M. Mattison, who has committed his translations to the public domain.

Pistis Sophia Translated by G. R. S. Mead, *Pistis Sophia*, revised edition (London, 1921).

The Hymn of the Pearl Translated by G. R. S. Mead, *The Hymn of the Robe of Glory* (London, 1908).

The Hymn of Jesus Translated by G. R. S. Mead, *The Hymn of Jesus* (London, 1907).

Valentinus and Basilides From Clement of Alexandria, *Stromata*, tr. W. Wilson, and Hippolytus, *Refutation of All Heresies*, tr. J. H. MacMahon, in *The Ante-Nicene Fathers*, vols. 2 and 5 (1885–86), with corrections from the Greek made for this edition.

The Letter of Ptolemy to Flora A new translation from the Greek of Epiphanius, *Panarion* 33, ed. K. Holl (1915), made for this edition by the Fellowship of the Common Good (2026).

All of these translations are in the public domain. Throughout this edition the divine names follow the Fellowship's rule: God *for God,* the Eternal *where* God *follows, and* Master *for Jesus. Hand corrections made to old printed texts are recorded in the Fellowship's proofing notes.*

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ON THE NAMES OF GOD IN THIS EDITION

Every Bible is a translation, and every translation makes choices. This edition makes one choice that a reader will notice on almost every page: the word *Lord* does not appear anywhere in its text of Scripture. This introduction explains why, and shows exactly what stands in its place, so that nothing is hidden from the reader.

The Name Behind the Word

The Hebrew Scriptures call God by a name of four letters, YHWH, which occurs nearly seven thousand times. In time, out of reverence, the name ceased to be spoken aloud. When the reader came to it, another word was said instead: *Adonai*, "my Lord." The Greek translators of the Septuagint followed this custom and wrote *Kyrios*, "Lord." The Latin of the Vulgate wrote *Dominus*, and the English translations wrote *Lord*.

So the word *Lord* was never the Name. It was a covering laid over the Name, a title borrowed from the speech of human households and courts. The English word itself comes from the Old English *hlāford*, the "loaf-ward," the keeper of the bread: the head of a household, on whom others depended. Over the centuries it came to mean the master of land and of the people bound to it, the lord of the manor, the feudal ruler. When a reader of English hears *Lord*, those centuries of masters and servants come with it.

Why the Fellowship Lays the Word Aside

The Fellowship of the Common Good holds that God is not a landlord, and that the bond between the Most High and each soul is not the bond between a ruler and a subject. The divine right, as the Fellowship teaches it, is the dignity given to every person: a light within each one, which no throne bestowed and no throne can take away. A word shaped by lordship over people sits uneasily beside that teaching.

The Fellowship also holds that sacred writing should free the reader and never be used to control. Many readers have heard the word *Lord* spoken by those who claimed to rule in God's name. This edition sets that word aside so that the text may be heard afresh, in words that point to God rather than to the powers of this world.

Nothing in this choice is meant as a judgement on any other Bible or on any believer. Those who pray to God as Lord pray sincerely, and the Fellowship honours every faith that seeks the good. This edition is one more door into the same house.

What Stands in Its Place

The rule followed in this edition is simple, and it is applied the same way in every book.

God. Where the translation says *the Lord* and means the Most High, this edition says *God*. "God tends me as a shepherd." "Thus says God."

The Eternal. Where *Lord* stands directly before *God*, as in "the Lord your God," this edition says *the Eternal*: "Hear, O Israel, the Eternal our God is one God." The name is not new. The French Protestant Bibles have rendered the divine name as *l'Éternel* since the sixteenth century, the German translation of Moses Mendelssohn wrote *der Ewige*, and English translators such as James Moffatt wrote *the Eternal*. It answers to the meaning of the Name itself. When Moses asks the Name at the burning bush, the Septuagint answers, in Brenton's words, "I am THE BEING." This edition keeps those words just as Brenton gave them. The One who simply is, without beginning or end, is rightly called the Eternal.

God of hosts, God Almighty. The ancient titles *Lord of hosts* and *Lord Almighty* become *God of hosts* and *God Almighty*. In two verses, where *the Lord Almighty* is followed at once by *their God* (Haggai 1:14 and Zechariah 12:5), the rule for *the Eternal* comes first, and the text reads *the Eternal Almighty their God*, so that the name *God* is not said twice.

Master. In the New Testament, where *Lord* is spoken of Jesus, this edition says *Master*. This is the title his own disciples gave him. In the Gospel of Luke they call him *Epistata*, "Master," and in all four Gospels he is called *Rabbi*, "my teacher, my master." It is a title of love and learning, the word a disciple uses for the one he follows. Where Jesus himself pairs the two titles, "You call me Teacher, and Master" (John 13:13), the Greek words *didaskalos* and *kyrios* are

each given their own English word.

Human lords. Where *lord* means a man of rank, this edition says *master*, and *lords* become *rulers*. *Lordship* becomes *dominion*.

What Has Not Changed

The words of Scripture are otherwise left as the translators gave them. The Old Testament is Sir Lancelot Brenton's English Septuagint, and the New Testament is the Douay-Rheims rendering of St. Jerome's Vulgate as revised by Bishop Richard Challoner. Their sentences, their order and their meaning stand. Brenton's own notes are printed at the foot of the page.

Every change described here was made by one rule, applied evenly, and every change can be traced against the original translations, which remain freely available to all. A reader who wishes to know what a verse said before may always look, and is encouraged to.

A Word on the Other Ancient Books

Between the two Testaments stand nine books that were treasured by ancient communities of faith but left out of most Bibles of the West: 1 Enoch, Jubilees, 2 Esdras, 4 Baruch, the Testaments of the Twelve Patriarchs, the Psalms of Solomon, the Odes of Solomon, the Ascension of Isaiah and the Life of Adam and Eve. Several of them belong to the Bible of the Ethiopian Church, and others were read widely in the early centuries. They are given here so that the reader may know them and weigh them. The same rule for the names of God is followed in them as in the rest of the book.

The Gnostic Writings

The last part of this edition gathers twelve writings of the early Gnostic Christians: the Gospels of Thomas, Mary, Philip, Truth and Judas, the Secret Book of James, Pistis Sophia, the Hymn of the Pearl, the Hymn of Jesus, the fragments of Valentinus and Basilides, and the Letter of Ptolemy to Flora. Most were lost for more than a thousand years and came to light again in the last two centuries, many of them in the jars found at Nag Hammadi in Egypt in 1945. No church today includes them in its Bible, and this edition does not claim that they belong to the canon of any church. The Fellowship prints them because they are among the oldest witnesses to the faith of the first Christians who sought God as light and knowledge, and because a reader who wishes to know them should be able to read them whole, beside the books that were kept. The same rule for the names of God is followed in them as in the rest of the book.

How This Edition Is Arranged

The Fellowship Bible is printed in three volumes. The first holds the Law and the Writings, from Genesis to the Song of Solomon. The second holds the Prophets, the Deuterocanonical Books and the Other Ancient Books. The third holds the New Testament and the Gnostic Writings. Each volume opens with this introduction and its own table of contents.

The books keep the names that Brenton gave them, and where those names differ from the ones most readers know, the familiar name follows in brackets: *Esaias* (*Isaiah*), *Osee* (*Hosea*), *Kings I* (*1 Samuel*). The books of Ezra and Nehemiah, which the Septuagint joins as one book, are printed separately.

The Psalms are numbered as in the Septuagint, which Brenton translated. From the ninth Psalm to the hundred and forty-seventh, most Psalms are numbered one lower than in other English Bibles: the Psalm that begins "God tends me as a shepherd," known to many readers as the twenty-third, is here the twenty-second. The Septuagint also keeps a hundred and fifty-first Psalm, which is printed here.

May all who read these pages find in them the One who is beyond every name, yet near to every soul.

THE NEW TESTAMENT

MATTHEW

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham: [2] Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. [3] And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. [4] And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. [5] And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. [6] And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. [7] And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. [8] And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. [9] And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. [10] And Ezechias begot Manasses. And Manesses begot Amon. And Amon begot Josias. [11] And Josias begot Jechonias and his brethren in the transmigration of Babylon. [12] And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. [13] And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. [14] And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. [15] And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. [16] And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ. [17] So all the generations, from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations. [18] Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. [19] Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. [20] But while he thought on these things, behold the angel of God appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. [21] And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins. [22] Now all this was done that it might be fulfilled which the Master spoke by the prophet, saying: [23] Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. [24] And Joseph rising up from sleep, did as the angel of God had commanded him, and took unto him his wife. [25] And he knew her not till she brought forth her firstborn son: and he called his name JESUS.

2 When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem. [2] Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him. [3] And king Herod hearing this, was troubled, and all Jerusalem with him. [4] And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. [5] But they said to him: In Bethlehem of Juda. For so it is written by the prophet: [6] And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. [7] Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; [8] And sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come to adore him. [9] Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the child was. [10] And seeing the star they rejoiced with exceeding great joy. [11] And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh. [12] And having received an answer in sleep that they should not return to Herod, they went back another way into their country. [13] And after they were departed, behold an angel of God appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. [14] Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod: [15] That it might be fulfilled which the Master spoke by the prophet, saying: Out of Egypt have I called my son. [16] Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. [17] Then was fulfilled that which was spoken by Jeremias the prophet, saying: [18] A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not. [19] But when Herod was dead, behold an angel of God appeared in sleep to Joseph in Egypt, [20] Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child. [21] Who arose, and took the child and his mother, and came into the land of Israel. [22] But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. [23] And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by prophets: That he shall be called a Nazarene.

3 And in those days cometh John the Baptist preaching in the desert of Judea. [2] And saying: Do penance: for the kingdom of heaven is at hand. [3] For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of God, make straight his paths. [4] And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey. [5] Then went out to him Jerusalem and all Judea, and all the country about Jordan: [6] And were baptized by him in the Jordan, con-

fessing their sins. [7] And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come? [8] Bring forth therefore fruit worthy of penance. [9] And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. [10] For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire. [11] I indeed baptize you in the water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire. [12] Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire. [13] Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him. [14] But John stayed him, saying: I ought to be baptized by thee, and comest thou to me? [15] And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him. [16] And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. [17] And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

4 Then Jesus was led by the spirit into the desert, to be tempted by the devil. [2] And when he had fasted forty days and forty nights, afterwards he was hungry. [3] And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. [4] Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. [5] Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, [6] And said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. [7] Jesus said to him: It is written again: Thou shalt not tempt the Eternal thy God. [8] Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, [9] And said to him: All these will I give thee, if falling down thou wilt adore me. [10] Then Jesus saith to him: Begone, Satan: for it is written, The Eternal thy God shalt thou adore, and him only shalt thou serve. [11] Then the devil left him; and behold angels came and ministered to him. [12] And when Jesus had heard that John was delivered up, he retired into Galilee: [13] And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and Nephthalim; [14] That it might be fulfilled which was said by Isaias the prophet: [15] Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles: [16] The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up. [17] From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand. [18] And Jesus walking by the sea of Galilee, saw two brethren, Simon

who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). [19] And he saith to them: Come ye after me, and I will make you to be fishers of men. [20] And they immediately leaving their nets, followed him. [21] And going on from thence, 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. [22] And they forthwith left their nets and father, and followed him. [23] And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people. [24] And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had palsy, and he cured them: [25] And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

5 And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him. [2] And opening his mouth, he taught them, saying: [3] Blessed are the poor in spirit: for theirs is the kingdom of heaven. [4] Blessed are the meek: for they shall possess the land. [5] Blessed are they that mourn: for they shall be comforted. [6] Blessed are they that hunger and thirst after justice: for they shall have their fill. [7] Blessed are the merciful: for they shall obtain mercy. [8] Blessed are the clean of heart: for they shall see God. [9] Blessed are the peacemakers: for they shall be called children of God. [10] Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. [11] Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: [12] Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you. [13] You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. [14] You are the light of the world. A city seated on a mountain cannot be hid. [15] Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. [16] So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. [17] Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. [18] For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. [19] He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. [20] For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. [21] You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. [22] But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou Fool, shall be in danger of hell fire. [23] If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; [24] Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. [25] Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps

the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. [26] Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing. [27] You have heard that it was said to them of old: Thou shalt not commit adultery. [28] But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. [29] And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell. [30] And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell. [31] And it hath been said, whosoever shall put away his wife, let him give her a bill of divorce. [32] But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery. [33] Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Master. [34] But I say to you not to swear at all, neither by heaven, for it is the throne of God: [35] Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: [36] Neither shalt thou swear by thy head, because thou canst not make one hair white or black. [37] But let your speech be yea, yea: no, no: and that which is over and above these, is of evil. [38] You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. [39] But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: [40] And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. [41] And whosoever will force thee one mile, go with him other two, [42] Give to him that asketh of thee and from him that would borrow of thee turn not away. [43] You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. [44] But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: [45] That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. [46] For if you love them that love you, what reward shall you have? do not even the publicans this? [47] And if you salute your brethren only, what do you more? do not also the heathens this? [48] Be you therefore perfect, as also your heavenly Father is perfect.

6 Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. [2] Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. [3] But when thou dost alms, let not thy left hand know what thy right hand doth. [4] That thy alms may be in secret, and thy Father who seeth in secret will repay thee. [5] And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. [6] But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. [7] And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. [8] Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask

him. [9] Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. [10] Thy kingdom come. Thy will be done on earth as it is in heaven. [11] Give us this day our supersubstantial bread. [12] And forgive us our debts, as we also forgive our debtors. [13] And lead us not into temptation. But deliver us from evil. Amen. [14] For if you will forgive men their offences, your heavenly Father will forgive you also your offences. [15] But if you will not forgive men, neither will your Father forgive you your offences. [16] And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. [17] But thou, when thou fastest anoint thy head, and wash thy face; [18] That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. [19] Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal. [20] But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. [21] For where thy treasure is, there is thy heart also. [22] The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. [23] But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be! [24] No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. [25] Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? [26] Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? [27] And which of you by taking thought, can add to his stature by one cubit? [28] And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. [29] But I say to you, that not even Solomon in all his glory was arrayed as one of these. [30] And if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? [31] Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed? [32] For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. [33] Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. [34] Be not therefore solicitous for tomorrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

7 Judge not, that you may not be judged, [2] For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. [3] Any why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? [4] Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? [5] Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. [6] Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you. [7] Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. [8] For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. [9] Or what man is there among

you, of whom if his son shall ask bread, will he reach him a stone? [10] Or if he shall ask him a fish, will he reach him a serpent? [11] If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him? [12] All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets. [13] Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. [14] How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it! [15] Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. [16] By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? [17] Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. [18] A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. [19] Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. [20] Wherefore by their fruits you shall know them. [21] Not every one that saith to me, Master, Master, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. [22] Many will say to me in that day: Master, Master, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? [23] And then will I profess unto them, I never knew you: depart from me, you that work iniquity. [24] Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, [25] And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. [26] And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand, [27] And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof. [28] And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine. [29] For he was teaching them as one having power, and not as the scribes and Pharisees.

8 And when he was come down from the mountain, great multitudes followed him: [2] And behold a leper came and adored him, saying: Master, if thou wilt, thou canst make me clean. [3] And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. [4] And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. [5] And when he had entered into Capharnaum, there came to him a centurion, beseeching him, [6] And saying, Master, my servant lieth at home sick of the palsy, and is grieviously tormented. [7] And Jesus saith to him: I will come and heal him. [8] And the centurion making answer, said: Master, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. [9] For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. [10] And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. [11] And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: [12] But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of

teeth. [13] And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. [14] And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever: [15] And he touched her hand, and the fever left her, and she arose and ministered to them. [16] And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed: [17] That it might be fulfilled, which was spoken by the prophet Isaias, saying: He took our infirmities, and bore our diseases. [18] And Jesus seeing great multitudes about him, gave orders to pass over the water. [19] And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go. [20] And Jesus saith to him: The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head. [21] And another of his disciples said to him: Master, suffer me first to go and bury my father. [22] But Jesus said to him: Follow me, and let the dead bury their dead. [23] And when he entered into the boat, his disciples followed him: [24] And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. [25] And they came to him, and awaked him, saying: Master, save us, we perish. [26] And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. [27] But the men wondered, saying: What manner of man is this, for the winds and the sea obey him? [28] And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way. [29] And behold they cried out, saying: What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time? [30] And there was, not far from them, an herd of many swine feeding. [31] And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine. [32] And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters. [33] And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils. [34] And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would depart from their coasts.

9 And entering into a boat, he passed over the water and came into his own city. [2] And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. [3] And behold some of the scribes said within themselves: He blasphemeth. [4] And Jesus seeing their thoughts, said: Why do you think evil in your hearts? [5] Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk? [6] But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of palsy,) Arise, take up thy bed, and go into thy house. [7] And he arose, and went into his house. [8] And the multitude seeing it, feared, and glorified God that gave such power to men. [9] And when Jesus passed on from hence, he saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me. And he rose up and followed him. [10] And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples. [11] And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners? [12] But

Jesus hearing it, said: They that are in health need not a physician, but they that are ill. [13] Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners. [14] Then came to him the disciples of John, saying: Why do we and the Pharisees fast often, but thy disciples do not fast? [15] And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast. [16] And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fullness thereof from the garment, and there is made a greater rent. [17] Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved. [18] And he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Master, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. [19] And Jesus rising up followed him, with his disciples. [20] And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. [21] For she said within herself: If I shall touch only his garment, I shall be healed. [22] But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. [23] And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, [24] He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. [25] And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. [26] And the fame hereof went abroad into all that country. [27] And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David. [28] And when he was come to the house, the blind men came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Master. [29] Then he touched their eyes, saying, According to your faith, be it done unto you. [30] And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this. [31] But they going out, spread his fame abroad in all that country. [32] And when they were gone out, behold they brought him a dumb man, possessed with a devil. [33] And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel. [34] But the Pharisees said, By the prince of devils he casteth out devils. [35] And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. [36] And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. [37] Then he saith to his disciples, The harvest indeed is great, but the labourers are few. [38] Pray ye therefore the Master of the harvest, that he send forth labourers into his harvest.

10 And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities. [2] And the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother, [3] James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus, [4] Simon the Cananean, and Judas Iscariot, who also betrayed him. [5] These twelve Jesus sent: commanding them, saying: Go ye

not into the way of the Gentiles, and into the city of the Samaritans enter ye not. [6] But go ye rather to the lost sheep of the house of Israel. [7] And going, preach, saying: The kingdom of heaven is at hand. [8] Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. [9] Do not possess gold, nor silver, nor money in your purses: [10] Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. [11] And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. [12] And when you come into the house, salute it, saying: Peace be to this house. [13] And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. [14] And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. [15] Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. [16] Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. [17] But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. [18] And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles: [19] But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. [20] For it is not you that speak, but the Spirit of your Father that speaketh in you. [21] The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death. [22] And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved. [23] And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come. [24] The disciple is not above the master, nor the servant above his master. [25] It is enough for the disciple that he be as his master, and the servant as his master. If they have called the goodman of the house Beelzebub, how much more them of his household? [26] Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known. [27] That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. [28] And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell. [29] Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. [30] But the very hairs of your head are all numbered. [31] Fear not therefore: better are you than many sparrows. [32] Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. [33] But he that shall deny me before men, I will also deny him before my Father who is in heaven. [34] Do not think that I came to send peace upon earth: I came not to send peace, but the sword. [35] For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. [36] And as a man's enemies shall be they of his own household. [37] He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. [38] And he that taketh not up his cross, and followeth me, is not worthy of me. [39] He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it. [40] He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. [41] He that receiveth a prophet in the name of

a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. [42] And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

11 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities. [2] Now when John had heard in prison the works of Christ: sending two of his disciples he said to him: [3] Art thou he that art to come, or look we for another? [4] And Jesus making answer said to them: Go and relate to John what you have heard and seen. [5] The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. [6] And blessed is he that shall not be scandalized in me. [7] And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? [8] But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. [9] But what went you out to see? a prophet? yea I tell you, and more than a prophet. [10] For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee. [11] Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. [12] And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. [13] For all the prophets and the law prophesied until John: [14] And if you will receive it, he is Elias that is to come. [15] He that hath ears to hear, let him hear. [16] But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place. [17] Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned. [18] For John came neither eating nor drinking; and they say: He hath a devil. [19] The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children. [20] Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance. [21] Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. [22] But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. [23] And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. [24] But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. [25] At that time Jesus answered and said: I confess to thee, O Father, Master of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to the little ones. [26] Yea, Father; for so hath it seemed good in thy sight. [27] All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him. [28] Come to me, all you that labour, and are burdened, and I will refresh you. [29] Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. [30] For my yoke is sweet and my burden

light.

12 At that time Jesus went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat. [2] And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath days. [3] But he said to them: Have you not read what David did when he was hungry, and they that were with him: [4] How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only? [5] Or have ye not read in the law, that on the sabbath days the priests in the temple break the sabbath, and are without blame? [6] But I tell you that there is here a greater than the temple. [7] And if you knew what this meaneth: I will have mercy, and not sacrifice: you would never have condemned the innocent. [8] For the Son of man is Master even of the sabbath. [9] And when he has passed from thence, he came into their synagogues. [10] And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath days? that they might accuse him. [11] But he said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up? [12] How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath days. [13] Then he saith to the man: Stretch forth thy hand; and he stretched it forth, and it was restored to health even as the other. [14] And the Pharisees going out made a consultation against him, how they might destroy him. [15] But Jesus knowing it, retired from thence: and many followed him, and he healed them all. [16] And he charged them that they should not make him known. [17] That it might be fulfilled which was spoken by Isaias the prophet, saying: [18] Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles. [19] He shall not contend, nor cry out, neither shall any man hear his voice in the streets. [20] The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory. [21] And in his name the Gentiles shall hope. [22] Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw. [23] And all the multitudes were amazed, and said: Is not this the son of David? [24] But the Pharisees hearing it, said: This man casteth not out the devils but by Beelzebub the prince of the devils. [25] And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. [26] And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? [27] And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. [28] But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. [29] Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house. [30] He that is not with me, is against me: and he that gathereth not with me, scattereth. [31] Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. [32] And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. [33] Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known. [34] O generation of

vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. [35] A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. [36] But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. [37] For by thy words thou shalt be justified, and by thy words thou shalt be condemned. [38] Then some of the scribes and Pharisees answered him, saying: Master we would see a sign from thee. [39] Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. [40] For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights. [41] The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here. [42] The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. [43] And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none. [44] Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished. [45] Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation. [46] As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. [47] And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. [48] But he answering him that told him, said: Who is my mother, and who are my brethren? [49] And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. [50] For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

13 The same day Jesus going out of the house, sat by the sea side. [2] And great multitudes were gathered unto him, so that he went up into a boat and sat: and all the multitude stood on the shore. [3] And he spoke to them many things in parables, saying: Behold the sower went forth to sow. [4] And whilst he soweth some fell by the way side, and the birds of the air came and ate them up. [5] And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth. [6] And when the sun was up they were scorched: and because they had not root, they withered away. [7] And others fell among thorns: and the thorns grew up and choked them. [8] And others fell upon good ground: and they brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold. [9] He that hath ears to hear, let him hear. [10] And his disciples came and said to him: Why speakest thou to them in parables? [11] Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. [12] For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. [13] Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand. [14] And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, and

shall not perceive. [15] For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. [16] But blessed are your eyes, because they see, and your ears, because they hear. [17] For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear and have not heard them. [18] Hear you therefore the parable of the sower. [19] When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side. [20] And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy. [21] Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized. [22] And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. [23] But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty. [24] Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seeds in his field. [25] But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. [26] And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. [27] And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? [28] And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? [29] And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it. [30] Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. [31] Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. [32] Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof. [33] 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, until the whole was leavened. [34] All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them. [35] That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world. [36] Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field. [37] Who made answer and said to them: He that soweth the good seed, is the Son of man. [38] And the field, is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the wicked one. [39] And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels. [40] Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world. [41] The Son of man shall send his angels, and they shall gather out of

his kingdom all scandals, and them that work iniquity. [42] And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. [43] Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear. [44] The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. [45] Again the kingdom of heaven is like to a merchant seeking good pearls. [46] Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. [47] Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. [48] Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. [49] So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. [50] And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. [51] Have ye understood all these things? They say to him: Yes. [52] He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old. [53] And it came to pass: when Jesus had finished these parables, he passed from thence. [54] And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles? [55] Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude: [56] And his sisters, are they not all with us? Whence therefore hath he all these things? [57] And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house. [58] And he wrought not many miracles there, because of their unbelief.

14 At the time Herod the Tetrarch heard the fame of Jesus. [2] And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him. [3] For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife. [4] For John said to him: It is not lawful for thee to have her. [5] And having a mind to put him to death, he feared the people: because they esteemed him as a prophet. [6] But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod. [7] Whereupon he promised with an oath, to give her whatsoever she would ask of him. [8] But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist. [9] And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given. [10] And he sent, and beheaded John in the prison. [11] And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. [12] And his disciples came and took the body, and buried it, and came and told Jesus. [13] Which when Jesus had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. [14] And he coming forth saw a great multitude, and had compassion on them, and healed their sick. [15] And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals. [16] But Jesus said to them, They have no need to go: give you them to eat. [17] They answered him: We have not here, but five loaves, and two fishes. [18] He said to them: Bring them hither to me. [19] And when

he had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. [20] And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments. [21] And the number of them that did eat, was five thousand men, besides women and children. [22] And forthwith Jesus obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people. [23] And having dismissed the multitude, he went into a mountain alone to pray. And when it was evening, he was there alone. [24] But the boat in the midst of the sea was tossed with the waves: for the wind was contrary. [25] And in the fourth watch of the night, he came to them walking upon the sea. [26] And they seeing him walk upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. [27] And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not. [28] And Peter making answer, said: Master, if it be thou, bid me come to thee upon the waters. [29] And he said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus. [30] But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Master, save me. [31] And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt? [32] And when they were come up into the boat, the wind ceased. [33] And they that were in the boat came and adored him, saying: Indeed thou art the Son of God. [34] And having passed the water, they came into the country of Genesar. [35] And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased. [36] And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

15 Then came to him from Jerusalem scribes and Pharisees, saying: [2] Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. [3] But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: [4] Honour thy father and mother: And: He that shall curse father or mother, let him die the death. [5] But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee. [6] And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. [7] Hypocrites, well hath Isaias prophesied of you, saying: [8] This people honoureth me with their lips: but their heart is far from me. [9] And in vain do they worship me, teaching doctrines and commandments of men. [10] And having called together the multitudes unto him, he said to them: Hear ye and understand. [11] Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man. [12] Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? [13] But he answering them, said: Every plant which my heavenly Father hath not planted, shall be rooted up. [14] Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both will fall into the pit. [15] And Peter answering, said to him: Expound to us this parable. [16] But he said: Are you also yet without understanding? [17] Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? [18] But the things which proceed out of the mouth, come forth from the heart, and those things

defile a man. [19] For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. [20] These are the things that defile a man. But to eat with unwashed hands doth not defile a man. [21] And Jesus went from thence, and retired into the coasts of Tyre and Sidon. [22] And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Master, thou son of David: my daughter is grieviously troubled by the devil. [23] Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us: [24] And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. [25] But she came and adored him, saying: Master, help me. [26] Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. [27] But she said: Yea, Master; for the whelps also eat of the crumbs that fall from the table of their masters. [28] Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour. [29] And when Jesus had passed away from thence, he came nigh the sea of Galilee. And going up into a mountain, he sat there. [30] And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them: [31] So that the multitudes marvelled seeing the dumb speak, the lame walk, and the blind see: and they glorified the God of Israel. [32] And Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way. [33] And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude? [34] And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes. [35] And he commanded the multitude to sit down upon the ground. [36] And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples to the people. [37] And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments. [38] And they that did eat, were four thousand men, beside children and women. [39] And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

16 And there came to him the Pharisees and Sadduccees tempting: and they asked him to shew them a sign from heaven. [2] But he answered and said to them: When it is evening, you say, It will be fair weather, for the sky is red. [3] And in the morning: Today there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times? [4] A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them, and went away. [5] And when his disciples were come over the water, they had forgotten to take bread. [6] Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees. [7] But they thought within themselves, saying: Because we have taken no bread. [8] And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread? [9] Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? [10] Nor the seven loaves among four thousand men, and how many baskets you took up? [11] Why do you not understand that it was not concerning the bread I said to you: Beware

of the leaven of the Pharisees and Sadducees? [12] Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. [13] And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? [14] But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. [15] Jesus saith to them: But whom do you say that I am? [16] Simon Peter answered and said: Thou art Christ, the Son of the living God. [17] And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. [18] And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. [19] And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven. [20] Then he commanded his disciples, that they should tell no one that he was Jesus the Christ. [21] From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. [22] And Peter taking him, began to rebuke him, saying: Master, be it far from thee, this shall not be unto thee. [23] Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. [24] 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. [25] For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. [26] For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? [27] For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works. [28] Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: [2] And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. [3] And behold there appeared to them Moses and Elias talking with him. [4] And Peter answering, said to Jesus: Master, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. [5] And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. [6] And the disciples hearing, fell upon their face, and were very much afraid. [7] And Jesus came and touched them: and said to them, Arise, and fear not. [8] And they lifting up their eyes saw no one but only Jesus. [9] And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead. [10] And his disciples asked him, saying: Why then do the scribes say that Elias must come first? [11] But he answering, said to them: Elias indeed shall come, and restore all things. [12] But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them. [13] Then the disciples understood, that he had spoken to them of John the Baptist. [14] And when he was come to the multi-

tude, there came to him a man falling down on his knees before him, saying: Master, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water. [15] And I brought him to thy disciples, and they could not cure him. [16] Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me. [17] And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour. [18] Then came the disciples to Jesus secretly, and said: Why could not we cast him out? [19] Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you. [20] But this kind is not cast out but by prayer and fasting. [21] And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men: [22] And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly. [23] And when they were come to Capharnaum, they that received the didrachmas, came to Peter and said to him: Doth not your master pay the didrachmas? [24] He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? [25] And he said: Of strangers. Jesus said to him: Then the children are free. [26] But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

18 At that hour the disciples came to Jesus, saying: Who thinkest thou is the greater in the kingdom of heaven? [2] And Jesus calling unto him a little child, set him in the midst of them, [3] And said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. [4] Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. [5] And he that shall receive one such little child in my name, receiveth me. [6] But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. [7] Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh. [8] And if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. [9] And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. [10] See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven. [11] For the Son of man is come to save that which was lost. [12] What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? [13] And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. [14] Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. [15] But if thy brother shall offend against thee, go, and rebuke him between thee and

him alone. If he shall hear thee, thou shalt gain thy brother. [16] And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. [17] And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. [18] Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. [19] Again I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven. [20] For where there are two or three gathered together in my name, there am I in the midst of them. [21] Then came Peter unto him and said: Master, how often shall my brother offend against me, and I forgive him? till seven times? [22] Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times. [23] Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. [24] And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. [25] And as he had not wherewith to pay it, his master commanded that he should be sold, and his wife and children and all that he had, and payment to be made. [26] But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. [27] And the master of that servant being moved with pity, let him go and forgave him the debt. [28] But when that servant was gone out, he found one of his fellow servants that owed him an hundred pence: and laying hold of him, throttled him, saying: Pay what thou owest. [29] And his fellow servant falling down, besought him, saying: Have patience with me, and I will pay thee all. [30] And he would not: but went and cast him into prison, till he paid the debt. [31] Now his fellow servants seeing what was done, were very much grieved, and they came and told their master all that was done. [32] Then his master called him; and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: [33] Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee? [34] And his master being angry, delivered him to the torturers until he paid all the debt. [35] So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

19 And it came to pass when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea, beyond Jordan. [2] And great multitudes followed him: and he healed them there. [3] And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to put away his wife for every cause? [4] Who answering, said to them: Have ye not read, that he who made man from the beginning, Made them male and female? And he said: [5] For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. [6] Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. [7] They say to him: Why then did Moses command to give a bill of divorce, and to put away? [8] He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so. [9] And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. [10] His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. [11] Who said to them: All men take not

this word, but they to whom it is given. [12] For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it. [13] Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them. [14] But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. [15] And when he had imposed hands upon them, he departed from thence. [16] And behold one came and said to him: Good master, what good shall I do that I may have life everlasting? [17] Who said to him: Why asketh thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. [18] He said to him: Which? And Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. [19] Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. [20] The young man saith to him: All these I have kept from my youth, what is yet wanting to me? [21] Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. [22] And when the young man had heard this word, he went away sad: for he had great possessions. [23] Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. [24] And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. [25] And when they had heard this, the disciples wondered very much, saying: Who then can be saved? [26] And Jesus beholding, said to them: With men this is impossible: but with God all things are possible. [27] Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have? [28] And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. [29] And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting. [30] And many that are first, shall be last: and the last shall be first.

20 The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. [2] And having agreed with the labourers for a penny a day, he sent them into his vineyard. [3] And going about the third hour, he saw others standing in the market place idle. [4] And he said to them: Go you also into my vineyard, and I will give you what shall be just. [5] And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. [6] But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? [7] They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. [8] And when evening was come, the master of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. [9] When therefore they were come, that came about the eleventh hour, they received every man a penny. [10] But when the first also came, they thought that they should receive more: and they also received every man a penny. [11] And receiving it they murmured against the master of the house, [12] Saying: These last have worked but one hour, and thou hast made them equal to

us, that have borne the burden of the day and the heats. [13] But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? [14] Take what is thine, and go thy way: I will also give to this last even as to thee. [15] Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? [16] So shall the last be first, and the first last. For many are called, but few chosen. [17] And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them: [18] Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death. [19] And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again. [20] Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him. [21] Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. [22] And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can. [23] He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father. [24] And the ten hearing it, were moved with indignation against the two brethren. [25] But Jesus called them to him, and said: You know that the princes of the Gentiles master it over them; and they that are the greater, exercise power upon them. [26] It shall not be so among you: but whosoever will be the greater among you, let him be your minister: [27] And he that will be first among you, shall be your servant. [28] Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many. [29] And when they went out from Jericho, a great multitude followed him. [30] And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Master, thou son of David, have mercy on us. [31] And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Master, thou son of David, have mercy on us. [32] And Jesus stood, and called them, and said: What will ye that I do to you? [33] They say to him: Master, that our eyes be opened. [34] And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

21 And when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples, [2] Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to me. [3] And if any man shall say anything to you, say ye, that the Master hath need of them: and forthwith he will let them go. [4] Now all this was done that it might be fulfilled which was spoken by the prophet, saying: [5] Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. [6] And the disciples going, did as Jesus commanded them. [7] And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. [8] And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: [9] And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of God: Hosanna in the highest. [10] And when he was come into Jerusalem, the whole city was moved, saying: Who is this? [11] And the people said: This is Jesus the prophet, from Nazareth of Galilee. [12] And Jesus

went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the chairs of them that sold doves: [13] And he saith to them: It is written, My house shall be called the house of prayer; but you have made it a den of thieves. [14] And there came to him the blind and the lame in the temple; and he healed them. [15] And the chief priests and scribes, seeing the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation. [16] And said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise? [17] And leaving them, he went out of the city into Bethania, and remained there. [18] And in the morning, returning into the city, he was hungry. [19] And seeing a certain fig tree by the way side, he came to it, and found nothing on it but leaves only, and he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away. [20] And the disciples seeing it wondered, saying: How is it presently withered away? [21] And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done. [22] And in all things whatsoever you shall ask in prayer, believing, you shall receive. [23] And when he was come into the temple, there came to him, as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these things? and who hath given thee this authority? [24] Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. [25] The baptism of John, whence was it? from heaven or from men? But they thought within themselves, saying: [26] If we shall say, from heaven, he will say to us: Why then did you not believe him? But if we shall say, from men, we are afraid of the multitude: for all held John as a prophet. [27] And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things. [28] But what think you? A certain man had two sons; and coming to the first, he said: Son, go work today in my vineyard. [29] And he answering, said: I will not. But afterwards, being moved with repentance, he went. [30] And coming to the other, he said in like manner. And he answering, said: I go, Sir; and he went not. [31] Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. [32] For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him. [33] Hear ye another parable. There was a man an householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country. [34] And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof. [35] And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. [36] Again he sent other servants more than the former; and they did to them in like manner. [37] And last of all he sent to them his son, saying: They will reverence my son. [38] But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance. [39] And taking him, they cast him forth out of the vineyard,

and killed him. [40] When therefore the master of the vineyard shall come, what will he do to those husbandmen? [41] They say to him: He will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. [42] Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Master this has been done; and it is wonderful in our eyes. [43] Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. [44] And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder. [45] And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. [46] And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

22 And Jesus answering, spoke again in parables to them, saying: [2] The kingdom of heaven is likened to a king, who made a marriage for his son. [3] And he sent his servants, to call them that were invited to the marriage; and they would not come. [4] Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. [5] But they neglected, and went their own ways, one to his farm, and another to his merchandise. [6] And the rest laid hands on his servants, and having treated them contumeliously, put them to death. [7] But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. [8] Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. [9] Go ye therefore into the highways; and as many as you shall find, call to the marriage. [10] And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. [11] And the king went in to see the guests: and he saw there a man who had not on a wedding garment. [12] And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was silent. [13] Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. [14] For many are called, but few are chosen. [15] Then the Pharisees going, consulted among themselves how to insnare him in his speech. [16] And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. [17] Tell us therefore what dost thou think, is it lawful to give tribute to Caesar, or not? [18] But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? [19] Shew me the coin of the tribute. And they offered him a penny. [20] And Jesus saith to them: Whose image and inscription is this? [21] They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's. [22] And hearing this they wondered, and leaving him, went their ways. [23] That day there came to him the Sadducees, who say there is no resurrection; and asked him, [24] Saying: Master, Moses said: If a man die having no son, his brother shall marry his wife, and raise up issue to his brother. [25] Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. [26] In like manner the second, and the third, and so on to the seventh. [27] And last of all the woman died also. [28] At the resurrection there-

fore whose wife of the seven shall she be? for they all had her. [29] And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God. [30] For in the resurrection they shall neither marry nor be married; but shall be as the angels of God in heaven. [31] And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: [32] I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. [33] And the multitudes hearing it, were in admiration at his doctrine. [34] But the Pharisees hearing that he had silenced the Sadducees, came together: [35] And one of them, a doctor of the law, asking him, tempting him: [36] Master, which is the greatest commandment in the law? [37] Jesus said to him: Thou shalt love the Eternal thy God with thy whole heart, and with thy whole soul, and with thy whole mind. [38] This is the greatest and the first commandment. [39] And the second is like to this: Thou shalt love thy neighbor as thyself. [40] On these two commandments dependeth the whole law and the prophets. [41] And the Pharisees being gathered together, Jesus asked them, [42] Saying: What think you of Christ? whose son is he? They say to him: David's. [43] He saith to them: How then doth David in spirit call him Master, saying: [44] God said to my Master, Sit on my right hand, until I make thy enemies thy footstool? [45] If David then call him Master, how is he his son? [46] And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

23 Then Jesus spoke to the multitudes and to his disciples, [2] Saying: The scribes and the Pharisees have sitten on the chair of Moses. [3] All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not; for they say, and do not. [4] For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. [5] And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes. [6] And they love the first places at feasts, and the first chairs in the synagogues, [7] And salutations in the market place, and to be called by men, Rabbi. [8] But be not you called Rabbi. For one is your master; and all you are brethren. [9] And call none your father upon earth; for one is your father, who is in heaven. [10] Neither be ye called masters; for one is you master, Christ. [11] He that is the greatest among you shall be your servant. [12] And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted. [13] But woe to you scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter. [14] Woe to you scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment. [15] Woe to you scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves. [16] Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple, is a debtor. [17] Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? [18] And

whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is a debtor. [19] Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? [20] He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it: [21] And whosoever shall swear by temple, sweareth by it, and by him that dwelleth in it: [22] And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. [23] Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. [24] Blind guides, who strain out a gnat, and swallow a camel. [25] Woe to you scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. [26] Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. [27] Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. [28] So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity. [29] Woe to you scribes and Pharisees, hypocrites; that build the sepulchres of the prophets, and adorn the monuments of the just, [30] 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. [31] Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. [32] Fill ye up then the measure of your fathers. [33] You serpents, generation of vipers, how will you flee from the judgment of hell? [34] Therefore behold I send to you prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: [35] That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. [36] Amen I say to you, all these things shall come upon this generation. [37] Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not? [38] Behold, you house shall be left to you, desolate. [39] For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of God.

24 And Jesus being come out of the temple, went away. And his disciples came to shew him the buildings of the temple. [2] And he answering, said to them: Do you see all these things? Amen I say to you there shall not be left here a stone upon a stone that shall not be destroyed. [3] And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? [4] And Jesus answering, said to them: Take heed that no man seduce you: [5] For many will come in my name saying, I am Christ: and they will seduce many. [6] And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places: [8] Now all these are the beginnings of sorrows. [9] Then shall they deliver you up to be afflicted, and shall put you to death: and you shall

be hated by all nations for my name's sake. [10] And then shall many be scandalized: and shall betray one another: and shall hate one another. [11] And many false prophets shall rise, and shall seduce many. [12] And because iniquity hath abounded, the charity of many shall grow cold. [13] But he that shall persevere to the end, he shall be saved. [14] And this gospel of the kingdom, shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come. [15] When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. [16] Then they that are in Judea, let them flee to the mountains: [17] And he that is on the housetop, let him not come down to take any thing out of his house: [18] And he that is in the field, let him not go back to take his coat. [19] And woe to them that are with child, and that give suck in those days. [20] But pray that your flight be not in the winter, or on the sabbath. [21] For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. [22] And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. [23] Then if any man shall say to you: Lo here is Christ, or there, do not believe him. [24] For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. [25] Behold I have told it to you, beforehand. [26] If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not. [27] For as lightning cometh out of the east, and appeareth even into the west: so shall the coming of the Son of man be. [28] Wheresoever the body shall be, there shall the eagles also be gathered together. [29] And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: [30] And then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. [31] And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. [32] And from the fig tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. [33] So you also, when you shall see all these things, know ye that it is nigh, even at the doors. [34] Amen I say to you, that this generation shall not pass, till all these things be done. [35] Heaven and earth shall pass, but my words shall not pass. [36] But of that day and hour no one knoweth, not the angels of heaven, but the Father alone. [37] And as in the days of Noe, so shall also the coming of the Son of man be. [38] For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, [39] And they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be. [40] Then two shall be in the field: one shall be taken, and one shall be left. [41] Two women shall be grinding at the mill: one shall be taken, and one shall be left. [42] Watch ye therefore, because ye know not what hour your Master will come. [43] But know this ye, that if the goodman of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. [44] Wherefore be you also ready, because at what hour you know not the Son of man will come. [45] Who, thinkest thou, is a faithful and

wise servant, whom his master hath appointed over his family, to give them meat in season. [46] Blessed is that servant, whom when his master shall come he shall find so doing. [47] Amen I say to you, he shall place him over all his goods. [48] But if that evil servant shall say in his heart: My master is long a coming: [49] And shall begin to strike his fellow servants, and shall eat and drink with drunkards: [50] The master of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not: [51] And shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

25 Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. [2] And five of them were foolish, and five wise. [3] But the five foolish, having taken their lamps, did not take oil with them: [4] But the wise took oil in their vessels with the lamps. [5] And the bridegroom tarrying, they all slumbered and slept. [6] And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. [7] Then all those virgins arose and trimmed their lamps. [8] And the foolish said to the wise: Give us of your oil, for our lamps are gone out. [9] The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. [10] Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. [11] But at last come also the other virgins, saying: Master, Master, open to us. [12] But he answering said: Amen I say to you, I know you not. [13] Watch ye therefore, because you know not the day nor the hour. [14] For even as a man going into a far country, called his servants, and delivered to them his goods; [15] And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. [16] And he that had received the five talents, went his way, and traded with the same, and gained other five. [17] And in like manner he that had received the two, gained other two. [18] But he that had received the one, going his way digged into the earth, and hid his master's money. [19] But after a long time the master of those servants came, and reckoned with them. [20] And he that had received the five talents coming, brought other five talents, saying: Master, thou didst deliver to me five talents, behold I have gained other five over and above. [21] His master said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy master. [22] And he also that had received the two talents came and said: Master, thou deliveredst two talents to me: behold I have gained other two. [23] His master said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy master. [24] But he that had received the one talent, came and said: Master, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. [25] And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine. [26] And his master answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: [27] Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. [28] Take ye away therefore the talent from him, and give it to him that hath ten talents. [29] For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have

shall be taken away. [30] And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth. [31] And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. [32] And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: [33] And he shall set the sheep on his right hand, but the goats on his left. [34] Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. [35] For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in: [36] Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me. [37] Then shall the just answer him, saying: Master, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? [38] And when did we see thee a stranger, and took thee in? or naked, and covered thee? [39] Or when did we see thee sick or in prison, and came to thee? [40] And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. [41] Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. [42] For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink. [43] I was a stranger, and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit me. [44] Then they also shall answer him, saying: Master, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? [45] Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. [46] And these shall go into everlasting punishment: but the just, into life everlasting.

26 And it came to pass, when Jesus had ended all these words, he said to his disciples: [2] You know that after two days shall be the pasch, and the son of man shall be delivered up to be crucified: [3] Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: [4] And they consulted together, that by subtilty they might apprehend Jesus, and put him to death. [5] But they said: Not on the festival day, lest perhaps there should be a tumult among the people. [6] And when Jesus was in Bethania, in the house of Simon the leper, [7] There came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. [8] And the disciples seeing it, had indignation, saying: To what purpose is this waste? [9] For this might have been sold for much, and given to the poor. [10] And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me. [11] For the poor you have always with you: but me you have not always. [12] For she in pouring this ointment upon my body, hath done it for my burial. [13] Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. [14] Then went one of the twelve, who was called Judas Iscariot, to the chief priests, [15] And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. [16] And from thenceforth he sought opportunity to betray him. [17] And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? [18] But Jesus said: Go ye into the city to a certain man, and

say to him: the master saith, My time is near at hand, with thee I make the pasch with my disciples. [19] And the disciples did as Jesus appointed to them, and they prepared the pasch. [20] But when it was evening, he sat down with his twelve disciples. [21] And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. [22] And they being very much troubled, began every one to say: Is it I, Master? [23] But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. [24] The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. [25] And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. [26] And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. [27] And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. [28] For this is my blood of the new testament, which shall be shed for many unto remission of sins. [29] And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. [30] And a hymn being said, they went out unto mount Olivet. [31] Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. [32] But after I shall be risen again, I will go before you into Galilee. [33] And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. [34] Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. [35] Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. [36] Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. [37] And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. [38] Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me. [39] And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. [40] And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me? [41] Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. [42] Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. [43] And he cometh again and findeth them sleeping: for their eyes were heavy. [44] And leaving them, he went again: and he prayed the third time, saying the selfsame word. [45] Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. [46] Rise, let us go: behold he is at hand that will betray me. [47] As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. [48] And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. [49] And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. [50] And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. [51] And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. [52] Then Jesus

saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword. [53] Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? [54] How then shall the scriptures be fulfilled, that so it must be done? [55] In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the temple, and you laid not hands on me. [56] Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. [57] But they holding Jesus led him to Caiphas the high priest, where the scribes and the ancients were assembled. [58] And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. [59] And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: [60] And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: [61] And they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. [62] And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? [63] But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. [64] Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. [65] Then the high priests rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy: [66] What think you? But they answering, said: He is guilty of death. [67] Then did they spit in his face, and buffeted him: and others struck his face with the palms of their hands, [68] Saying: Prophesy unto us, O Christ, who is he that struck thee? [69] But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. [70] But he denied before them all, saying: I know not what thou sayest. [71] And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. [72] And again he denied with an oath, I know not the man. [73] And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. [74] Then he began to curse and to swear that he knew not the man. And immediately the cock crew. [75] And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

27 And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. [2] And they brought him bound, and delivered him to Pontius Pilate the governor. [3] Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, [4] Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. [5] And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter. [6] But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. [7] And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. [8] For this cause the field was called Haceldama, that is, The field of blood, even to this day. [9] Then was fulfilled that which was

spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. [10] And they gave them unto the potter's field, as the Master appointed to me. [11] And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. [12] And when he was accused by the chief priests and ancients, he answered nothing. [13] Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? [14] And he answered him to never a word; so that the governor wondered exceedingly. [15] Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. [16] And he had then a notorious prisoner, that was called Barabbas. [17] They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? [18] For he knew that for envy they had delivered him. [19] And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. [20] But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. [21] And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. [22] Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. [23] The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. [24] And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. [25] And the whole people answering, said: His blood be upon us and our children. [26] Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified. [27] Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; [28] And stripping him, they put a scarlet cloak about him. [29] And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. [30] And spitting upon him, they took the reed, and struck his head. [31] And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. [32] And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross. [33] And they came to the place that is called Golgotha, which is the place of Calvary. [34] And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. [35] And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. [36] And they sat and watched him. [37] And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. [38] Then were crucified with him two thieves: one on the right hand, and one on the left. [39] And they that passed by, blasphemed him, wagging their heads, [40] And saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. [41] In like manner also the chief priests, with the scribes and ancients, mocking, said: [42] 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. [43] He trusted in God;

let him now deliver him if he will have him; for he said: I am the Son of God. [44] And the selfsame thing the thieves also, that were crucified with him, reproached him with. [45] Now from the sixth hour there was darkness over the whole earth, until the ninth hour. [46] And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? [47] And some that stood there and heard, said: This man calleth Elias. [48] And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. [49] And the others said: Let be, let us see whether Elias will come to deliver him. [50] And Jesus again crying with a loud voice, yielded up the ghost. [51] And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. [52] And the graves were opened: and many bodies of the saints that had slept arose, [53] And coming out of the tombs after his resurrection, came into the holy city, and appeared to many. [54] Now the centurion and they that were with him watching Jesus, having seen the earthquake, and the things that were done, were sore afraid, saying: Indeed this was the Son of God. [55] And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him: [56] Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. [57] And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. [58] He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. [59] And Joseph taking the body, wrapped it up in a clean linen cloth. [60] And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. [61] And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre. [62] And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, [63] Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. [64] Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first. [65] Pilate saith to them: You have a guard; go, guard it as you know. [66] And they departing, made the sepulchre sure, sealing the stone, and setting guards.

28 And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. [2] And behold there was a great earthquake. For an angel of God descended from heaven, and coming, rolled back the stone, and sat upon it. [3] And his countenance was as lightning, and his raiment as snow. [4] And for fear of him, the guards were struck with terror, and became as dead men. [5] And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. [6] He is not here, for he is risen, as he said. Come, and see the place where the Master was laid. [7] And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you. [8] And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples. [9] And behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him. [10] Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me. [11] Who

when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. [12] And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, [13] Saying: Say you, His disciples came by night, and stole him away when we were asleep. [14] And if the governor shall hear this, we will persuade him, and secure you. [15] So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day. [16] And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. [17] And seeing them they adored: but some doubted. [18] And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. [19] Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. [20] Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

MARK

1 The beginning of the gospel of Jesus Christ, the Son of God. [2] As it is written in Isaias the prophet: Behold I send my angel before thy face, who shall prepare the way before thee. [3] A voice of one crying in the desert: Prepare ye the way of God, make straight his paths. [4] John was in the desert baptizing, and preaching the baptism of penance, unto remission of sins. [5] And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins. [6] And John was clothed with camel's hair, and a leathern girdle about his loins; and he ate locusts and wild honey. [7] And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose. [8] I have baptized you with water; but he shall baptize you with the Holy Ghost. [9] And it came to pass, in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. [10] And forthwith coming up out of he water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. [11] And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased. [12] And immediately the Spirit drove him out into the desert. [13] And he was in the desert forty days and forty nights, and was tempted by Satan; and he was with beasts, and the angels ministered to him. [14] And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God, [15] And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel. [16] And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen). [17] And Jesus said to them: Come after me, and I will make you to become fishers of men. [18] And immediately leaving their nets, they followed him. [19] And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship: [20] And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him. [21] And they entered into Capharnaum, and forthwith upon the sabbath days going into the synagogue, he taught them. [22] And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes. [23] And there was in their synagogue a man with an unclean spirit; and he cried out, [24] Saying: What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God. [25] And Jesus threatened him, saying: Speak no more, and go out of the man. [26] And the unclean spirit tearing him, and crying out with a loud voice, went out of him. [27] And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what is this new doctrine? for with power he commandeth even the unclean spirits, and they obey him. [28] And the fame of him was spread forthwith into all the country of Galilee. [29] And immediately

going out of the synagogue they came into the house of Simon and Andrew, with James and John. [30] And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. [31] And coming to her, he lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them. [32] And when it was evening, after sunset, they brought to him all that were ill and that were possessed with devils. [33] And all the city was gathered together at the door. [34] And he healed many that were troubled with divers diseases; and he cast out many devils, and he suffered them not to speak, because they knew him. [35] And rising very early, going out, he went into a desert place: and there he prayed. [36] And Simon, and they that were with him, followed after him. [37] And when they had found him, they said to him: All seek for thee. [38] And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come. [39] And he was preaching in their synagogues, and in all Galilee, and casting out devils. [40] And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean. [41] And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean. [42] And when he had spoken, immediately the leprosy departed from him, and he was made clean. [43] And he strictly charged him, and forthwith sent him away. [44] And he saith to him: See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them. [45] But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides.

2 And again he entered into Capharnaum after some days. [2] And it was heard that he was in the house, and many came together, so that there was no room; no, not even at the door; and he spoke to them the word. [3] And they came to him, bringing one sick of the palsy, who was carried by four. [4] And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it, they let down the bed wherein the man sick of the palsy lay. [5] And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. [6] And there were some of the scribes sitting there, and thinking in their hearts: [7] Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only? [8] Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts? [9] Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? [10] But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) [11] I say to thee: Arise, take up thy bed, and go into thy house. [12] And immediately he arose; and taking up his bed, went his way in the sight of all; so that all wondered and glorified God, saying: We never saw the like. [13] And he went forth again to the sea side; and all the multitude came to him, and he taught them. [14] And when he was passing by, he saw Levi the son of Alpheus sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him. [15] And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples. For they were many, who also followed him. [16] And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disiples: Why doth your

master eat and drink with publicans and sinners? [17] Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners. [18] And the disiples of John and the Pharisees used to fast; and they come and say to him: Why do the disciples of John and of the Pharisees fast; but thy disciples do not fast? [19] And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. [20] But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days. [21] No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent. [22] And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles. [23] And it came to pass again, as the Master walked through the corn fields on the sabbath, that his disciples began to go forward, and to pluck the ears of corn. [24] And the Pharisees said to him: Behold, why do they on the sabbath day that which is not lawful? [25] And he said to them: Have you never read what David did when he had need, and was hungry himself, and they that were with him? [26] How he went into the house of God, under Abiathar the high priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him? [27] And he said to them: The sabbath was made for man, and not man for the sabbath. [28] Therefore the Son of man is Master of the sabbath also.

3 And he entered again into the synagogue, and there was a man there who had a withered hand. [2] And they watched him whether he would heal on the sabbath days; that they might accuse him. [3] And he said to the man who had the withered hand: Stand up in the midst. [4] And he saith to them: Is it lawful to do good on the sabbath days, or to do evil? to save life, or to destroy? But they held their peace. [5] And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him. [6] And the Pharisees going out, immediately made a consultation with the Herodians against him, how they might destroy him. [7] But Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea, [8] And from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. [9] And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. [10] For he healed many, so that they pressed upon him for to touch him, as many as had evils. [11] And the unclean spirits, when they saw him, fell down before him: and they cried, saying: [12] Thou art the Son of God. And he strictly charged them that they should not make him known. [13] And going up into a mountain, he called unto him whom he would himself: and they came to him. [14] And he made that twelve should be with him, and that he might send them to preach. [15] And he gave them power to heal sicknesses, and to cast out devils. [16] And to Simon he gave the name Peter: [17] And James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, The sons of thunder: [18] And

Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alpheus, and Thaddeus, and Simon the Cananean: [19] And Judas Iscariot, who also betrayed him. [20] And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread. [21] And when his friends had heard of it, they went out to lay hold on him. For they said: He is become mad. [22] And the scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils he casteth out devils. [23] And after he had called them together, he said to them in parables: How can Satan cast out Satan? [24] And if a kingdom be divided against itself, that kingdom cannot stand. [25] And if a house be divided against itself, that house cannot stand. [26] And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end. [27] No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house. [28] Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme: [29] But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin. [30] Because they said: He hath an unclean spirit. [31] And his mother and his brethren came; and standing without, sent unto him, calling him. [32] And the multitude sat about him; and they say to him: Behold thy mother and thy brethren without seek for thee. [33] And answering them, he said: Who is my mother and my brethren? [34] And looking round about on them who sat about him, he saith: Behold my mother and my brethren. [35] For whosoever shall do the will of God, he is my brother, and my sister, and mother.

4 And again he began to teach by the sea side; and a great multitude was gathered together unto him, so that he went up into a ship, and sat in the sea; and all the multitude was upon the land by the sea side. [2] And he taught them many things in parables, and said unto them in his doctrine: [3] Hear ye: Behold, the sower went out to sow. [4] And whilst he sowed, some fell by the way side, and the birds of the air came and ate it up. [5] And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth. [6] And when the sun was risen, it was scorched; and because it had no root, it withered away. [7] And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit. [8] And some fell upon good ground; and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred. [9] And he said: He that hath ears to hear, let him hear. [10] And when he was alone, the twelve that were with him asked him the parable. [11] And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables: [12] That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them. [13] And he saith to them: Are you ignorant of this parable? and how shall you know all parables? [14] He that soweth, soweth the word. [15] And these are they by the way side, where the word is sown, and as soon as they have heard, immediately Satan cometh and taketh away the word that was sown in their hearts. [16] And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy. [17] And they have no root in themselves, but are only for a time: and

then when tribulation and persecution ariseth for the word they are presently scandalized. [18] And others there are who are sown among thorns: these are they that hear the word, [19] And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless. [20] And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred. [21] And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick? [22] For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad. [23] If any man have ears to hear, let him hear. [24] And he said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you. [25] For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him. [26] And he said: So is the kingdom of God, as if a man should cast seed into the earth, [27] And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not. [28] For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. [29] And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. [30] And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it? [31] It is as a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth: [32] And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof. [33] And with many such parables, he spoke to them the word, according as they were able to hear. [34] And without parable he did not speak unto them; but apart, he explained all things to his disciples. [35] And he saith to them that day, when evening was come: Let us pass over to the other side. [36] And sending away the multitude, they take him even as he was in the ship: and there were other ships with him. [37] And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. [38] And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish? [39] And rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm. [40] And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?

5 And they came over the strait of the sea into the country of the Gerasens. [2] And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, [3] Who had his dwelling in the tombs, and no man now could bind him, not even with chains. [4] For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. [5] And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. [6] And seeing Jesus afar off, he ran and adored him. [7] And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not. [8] For he said unto him: Go out of the man, thou unclean spirit. [9] And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many. [10] And he besought him much,

that he would not drive him away out of the country. [11] And there was there near the mountain a great herd of swine, feeding. [12] And the spirits besought him, saying: Send us into the swine, that we may enter into them. [13] And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. [14] And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done: [15] And they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid. [16] And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine. [17] And they began to pray him that he would depart from their coasts. [18] And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him. [19] And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Master hath done for thee, and hath had mercy on thee. [20] And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered. [21] And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea. [22] And there cometh one of the rulers of the synagogue named Jairus: and seeing him, falleth down at his feet. [23] And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live. [24] And he went with him, and a great multitude followed him, and they thronged him. [25] And a woman who was under an issue of blood twelve years, [26] And had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse, [27] When she had heard of Jesus, came in the crowd behind him, and touched his garment. [28] For she said: If I shall touch but his garment, I shall be whole. [29] And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil. [30] And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? [31] And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou who hath touched me? [32] And he looked about to see her who had done this. [33] But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. [34] And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease. [35] While he was yet speaking, some come from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any further? [36] But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe. [37] And he admitted not any man to follow him, but Peter, and James, and John the brother of James. [38] And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much. [39] And going in, he saith to them: Why make you this ado, and weep? the damsel is not dead, but sleepeth. [40] And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. [41] And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise. [42] And immediately the damsel rose up,

and walked: and she was twelve years old: and they were astonished with a great astonishment. [43] And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

6 And going out from thence, he went into his own country; and his disciples followed him. [2] And when the sabbath was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands? [3] Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scandalized in regard of him. [4] And Jesus said to them: A prophet is not without honor, but in his own country, and in his own house, and among his own kindred. [5] And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them. [6] And he wondered because of their unbelief, and he went through the villages round about teaching. [7] And he called the twelve; and began to send them two and two, and gave them power over unclean spirits. [8] And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse, [9] But to be shod with sandals, and that they should not put on two coats. [10] And he said to them: Wheresoever you shall enter into an house, there abide till you depart from that place. [11] And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them. [12] And going forth they preached that men should do penance: [13] And they cast out many devils, and anointed with oil many that were sick, and healed them. [14] And king Herod heard, (for his name was made manifest,) and he said: John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him. [15] And others said: It is Elias. But others said: It is a prophet, as one of the prophets. [16] Which Herod hearing, said: John whom I beheaded, he is risen again from the dead. [17] For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her. [18] For John said to Herod: It is not lawful for thee to have thy brother's wife. [19] Now Herodias laid snares for him: and was desirous to put him to death, and could not. [20] For Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly. [21] And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. [22] And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. [23] And he swore to her: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom. [24] Who when she was gone out, said to her mother, What shall I ask? But she said: The head of John the Baptist. [25] And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist. [26] And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her: [27] But sending an executioner, he commanded that his head should be brought in a dish. [28] And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother. [29] Which his disciples hear-

ing came, and took his body, and laid it in a tomb. [30] And the apostles coming together unto Jesus, related to him all things that they had done and taught. [31] And he said to them: Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat. [32] And going up into a ship, they went into a desert place apart. [33] And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them. [34] And Jesus going out saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. [35] And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past: [36] Send them away, that going into the next villages and towns, they may buy themselves meat to eat. [37] And he answering said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat. [38] And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes. [39] And he commanded them that they should make them all sit down by companies upon the green grass. [40] And they sat down in ranks, by hundreds and by fifties. [41] And when he had taken the five loaves, and the two fishes: looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all. [42] And they all did eat, and had their fill. [43] And they took up the leavings, twelve full baskets of fragments, and of the fishes. [44] And they that did eat, were five thousand men. [45] And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida, whilst he dismissed the people. [46] And when he had dismissed them, he went up to the mountain to pray. [47] And when it was late, the ship was in the midst of the sea, and himself alone on the land. [48] And seeing them labouring in rowing, (for the wind was against them,) and about the fourth watch of the night, he cometh to them walking upon the sea, and he would have passed by them. [49] But they seeing him walking upon the sea, thought it was an apparition, and they cried out. [50] For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not. [51] And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves: [52] For they understood not concerning the loaves; for their heart was blinded. [53] And when they had passed over, they came into the land of Genezareth, and set to the shore. [54] And when they were gone out of the ship, immediately they knew him: [55] And running through that whole country, they began to carry about in beds those that were sick, where they heard he was. [56] And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

7 And there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem. [2] And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault. [3] For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients: [4] And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels, and of beds. [5] And the

Pharisees and scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands? [6] But he answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. [7] And in vain to they worship me, teaching doctrines and precepts of men. [8] For leaving the commandment of God, you hold the tradition of men, the washing of pots and of cups: and many other things you do like to these. [9] And he said to them: Well do you make void the commandment of God, that you may keep your own tradition. [10] For Moses said: Honour thy father and thy mother; and He that shall curse father or mother, dying let him die. [11] But you say: If a man shall say to his father or mother, Corban, (which is a gift,) whatsoever is from me, shall profit thee. [12] And further you suffer him not to do any thing for his father or mother, [13] Making void the word of God by your own tradition, which you have given forth. And many other such like things you do. [14] And calling again the multitude unto him, he said to them: Hear ye me all, and understand. [15] There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man. [16] If any man have ears to hear, let him hear. [17] And when he was come into the house from the multitude, his disciples asked him the parable. [18] And he saith to them: So are you also without knowledge? understand you not that every thing from without, entering into a man cannot defile him: [19] Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats? [20] But he said that the things which come out from a man, they defile a man. [21] For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, [22] Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. [23] All these evil things come from within, and defile a man. [24] And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid. [25] For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in and fell down at his feet. [26] For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter. [27] Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs. [28] But she answered and said to him: Yea, Master; for the whelps also eat under the table of the crumbs of the children. [29] And he said to her: For this saying go thy way, the devil is gone out of thy daughter. [30] And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out. [31] And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. [32] And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. [33] And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: [34] And looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened. [35] And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. [36] And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. [37] And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

8 In those days again, when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them: [2] I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. [3] And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off. [4] And his disciples answered him: From whence can any one fill them here with bread in the wilderness? [5] And he asked them: How many loaves have ye? Who said: Seven. [6] And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and they set them before the people. [7] And they had a few little fishes; and he blessed them, and commanded them to be set before them. [8] And they did eat and were filled; and they took up that which was left of the fragments, seven baskets. [9] And they that had eaten were about four thousand; and he sent them away. [10] And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha. [11] And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him. [12] And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation. [13] And leaving them, he went up again into the ship, and passed to the other side of the water. [14] And they forgot to take bread; and they had but one loaf with them in the ship. [15] And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod. [16] And they reasoned among themselves, saying: Because we have no bread. [17] Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded? [18] Having eyes, see you not? and having ears, hear you not? neither do you remember. [19] When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve. [20] When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven. [21] And he said to them: How do you not yet understand? [22] And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him. [23] And taking the blind man by the hand, he led him out of the town; and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing. [24] And looking up, he said: I see men as it were trees, walking. [25] After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. [26] And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody. [27] And Jesus went out, and his disciples, into the towns of Caesarea Philippi. And in the way, he asked his disciples, saying to them: Whom do men say that I am? [28] Who answered him, saying: John the Baptist; but some Elias, and others as one of the prophets. [29] Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ. [30] And he strictly charged them that they should not tell any man of him. [31] And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients and by the high priests, and the scribes, and be killed: and after three days rise again. [32] And he spoke the word openly. And Peter taking him, began to rebuke him. [33] Who turning about and seeing his disciples, threatened Peter, saying: Go behind me, Satan, because thou savorest not the things that are of God, but that are of men. [34] And calling the multitude together with his disciples, he said to them: If any man will follow me, let him

deny himself, and take up his cross, and follow me. [35] For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it. [36] For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? [37] Or what shall a man give in exchange for his soul? [38] For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation: the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels. [39] And he said to them: Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

9 And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them. [2] And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white. [3] And there appeared to them Elias with Moses; and they were talking with Jesus. [4] And Peter answering, said to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. [5] For he knew not what he said: for they were struck with fear. [6] And there was a cloud overshadowing them: and a voice came out of the cloud, saying: This is my most beloved son; hear ye him. [7] And immediately looking about, they saw no man any more, but Jesus only with them. [8] And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead. [9] And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead. [10] And they asked him, saying: Why then do the Pharisees and scribes say that Elias must come first? [11] Who answering, said to them: Elias, when he shall come first, shall restore all things; and as it is written of the Son of man, that he must suffer many things and be despised. [12] But I say to you, that Elias also is come, (and they have done to him whatsoever they would,) as it is written of him. [13] And coming to his disciples, he saw a great multitude about them, and the scribes disputing with them. [14] And presently all the people seeing Jesus, were astonished and struck with fear; and running to him, they saluted him. [15] And he asked them: What do you question about among you? [16] And one of the multitude, answering, said: Master, I have brought my son to thee, having a dumb spirit. [17] Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not. [18] Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me. [19] And they brought him. And when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. [20] And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy: [21] And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us. [22] And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. [23] And immediately the father of the boy crying out, with tears said: I do believe, Master: help my unbelief. [24] And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him. [25] And crying out, and

greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead. [26] But Jesus taking him by the hand, lifted him up; and he arose. [27] And when he was come into the house, his disciples secretly asked him: Why could not we cast him out? [28] And he said to them: This kind can go out by nothing, but by prayer and fasting. [29] And departing from thence, they passed through Galilee, and he would not that any man should know it. [30] And he taught his disciple, and said to them: The Son of man shall be betrayed into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day. [31] But they understood not the word, and they were afraid to ask him. [32] And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way? [33] But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest. [34] And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all. [35] And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them: [36] Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me. [37] John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him. [38] But Jesus said: Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me. [39] For he that is not against you, is for you. [40] For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: amen I say to you, he shall not lose his reward. [41] And whosoever shall scandalize one of these little ones that believe in me; it were better for him that a millstone were hanged around his neck, and he were cast into the sea. [42] And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire: [43] Where there worm dieth not, and the fire is not extinguished. [44] And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire: [45] Where their worm dieth not, and the fire is not extinguished. [46] And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire: [47] Where the worm dieth not, and the fire is not extinguished. [48] For every one shall be salted with fire: and every victim shall be salted with salt. [49] Salt is good. But if the salt became unsavoury; wherewith will you season it? Have salt in you, and have peace among you.

10 And rising up from thence, he cometh into the coasts of Judea beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again. [2] And the Pharisees coming to him asked him: Is it lawful for a man to put away his wife? tempting him. [3] But he answering, saith to them: What did Moses command you? [4] Who said: Moses permitted to write a bill of divorce, and to put her away. [5] To whom Jesus answering, said: Because of the hardness of your heart he wrote you that precept. [6] But from the beginning of the creation, God made them male and female. [7] For this cause a man shall leave his father and mother; and shall cleave to his wife. [8] And they two shall be in one flesh. Therefore now they are not two, but one flesh. [9] What therefore God hath joined together, let not man put asunder. [10] And in the house again his disciples asked him concerning the same thing. [11] And he saith to

them: Whosoever shall put away his wife and marry another, committeth adultery against her. [12] And if the wife shall put away her husband, and be married to another, she committeth adultery. [13] And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them. [14] Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. [15] Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. [16] And embracing them, and laying his hands upon them, he blessed them. [17] And when he was gone forth into the way, a certain man running up and kneeling before him, asked him, Good Master, what shall I do that I may receive life everlasting? [18] And Jesus said to him, Why callest thou me good? None is good but one, that is God. [19] Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother. [20] But he answering, said to him: Master, all these things I have observed from my youth. [21] And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. [22] Who being struck sad at that saying, went away sorrowful: for he had great possessions. [23] And Jesus looking round about, saith to his disciples: How hardly shall they that have riches, enter into the kingdom of God! [24] And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God? [25] It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. [26] Who wondered the more, saying among themselves: Who then can be saved? [27] And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God. [28] And Peter began to say unto him: Behold, we have left all things, and have followed thee. [29] Jesus answering, said: Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel, [30] Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting. [31] But many that are first, shall be last: and the last, first. [32] And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished; and following were afraid. And taking again the twelve, he began to tell them the things that should befall him. [33] Saying: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. [34] And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again. [35] And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us: [36] But he said to them: What would you that I should do for you? [37] And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. [38] And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized? [39] But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am

baptized, you shall be baptized. [40] But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared. [41] And the ten hearing it, began to be much displeased at James and John. [42] But Jesus calling them, saith to them: You know that they who seem to rule over the Gentiles, master it over them: and their princes have power over them. [43] But it is not so among you: but whosoever will be greater, shall be your minister. [44] And whosoever will be first among you, shall be the servant of all. [45] For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many. [46] And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging. [47] Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me. [48] And many rebuked him, that he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me. [49] And Jesus, standing still, commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee. [50] Who casting off his garment leaped up, and came to him. [51] And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see. [52] And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

11 And when they were drawing near to Jerusalem and to Bethania at the mount of Olives, he sendeth two of his disciples, [2] And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him. [3] And if any man shall say to you, What are you doing? say ye that the Master hath need of him: and immediately he will let him come hither. [4] And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loose him. [5] And some of them that stood there, said to them: What do you loosing the colt? [6] Who said to them as Jesus had commanded them; and they let him go with them. [7] And they brought the colt to Jesus; and they lay their garments on him, and he sat upon him. [8] And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way. [9] And they that went before and they that followed, cried, saying: Hosanna, blessed is he that cometh in the name of God. [10] Blessed be the kingdom of our father David that cometh: Hosanna in the highest. [11] And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve. [12] And the next day when they came out from Bethania, he was hungry. [13] And when he had seen afar off a fig tree having leaves, he came if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs. [14] And answering he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it. [15] And they came to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the mon-

eychangers, and the chairs of them that sold doves. [16] And he suffered not that any man should carry a vessel through the temple; [17] And he taught, saying to them: Is it not written, My house shall be called the house of prayer to all nations? But you have made it a den of thieves. [18] Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine. [19] And when evening was come, he went forth out of the city. [20] And when they passed by in the morning they saw the fig tree dried up from the roots. [21] And Peter remembering, said to him: Rabbi, behold the fig tree, which thou didst curse, is withered away. [22] And Jesus answering, saith to them: Have the faith of God. [23] Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him. [24] Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you. [25] And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins. [26] But if you will not forgive, neither will your Father that is in heaven, forgive you your sins. [27] And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients, [28] And they say to him: By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things? [29] And Jesus answering, said to them: I will also ask you one word, and answer you me, and I will tell you by what authority I do these things. [30] The baptism of John, was it from heaven, or from men? Answer me. [31] But they thought with themselves, saying: If we say, From heaven; he will say, Why then did you not believe him? [32] If we say, From men, we fear the people. For all men counted John that he was a prophet indeed. [33] And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

12 And he began to speak to them in parables: A certain man planted a vineyard and made a hedge about it, and dug a place for the winefat, and built a tower, and let it to husbandmen; and went into a far country. [2] And at the season he sent to the husbandmen a servant to receive of the husbandmen of the fruit of the vineyard. [3] Who having laid hands on him, beat him, and sent him away empty. [4] And again he sent to them another servant; and him they wounded in the head, and used him reproachfully. [5] And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed. [6] Therefore having yet one son, most dear to him; he also sent him unto them last of all, saying: They will reverence my son. [7] But the husbandmen said one to another: This is the heir; come let us kill him; and the inheritance shall be ours. [8] And laying hold on him, they killed him, and cast him out of the vineyard. [9] What therefore will the master of the vineyard do? He will come and destroy those husbandmen; and will give the vineyard to others. [10] And have you not read this scripture, The stone which the builders rejected, the same is made the head of the corner: [11] By the Master has this been done, and it is wonderful in our eyes. [12] And they sought to lay hands on him, but they feared the people. For they knew that he spoke this parable to them. And leaving him, they went their way. [13] And they sent to him some of the Pharisees and of the Herodians; that they should catch him in his words. [14] Who

coming, say to him: Master, we know that thou art a true speaker, and carest not for any man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it? [15] Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I may see it. [16] And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, Caesar's. [17] And Jesus answering, said to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him. [18] And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying: [19] Master, Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother. [20] Now there were seven brethren; and the first took a wife, and died leaving no issue. [21] And the second took her, and died: and neither did he leave any issue. And the third in like manner. [22] And the seven all took her in like manner; and did not leave issue. Last of all the woman also died. [23] In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife. [24] And Jesus answering, saith to them: Do ye not therefore err, because you know not the scriptures, nor the power of God? [25] For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven. [26] And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? [27] He is not the God of the dead, but of the living. You therefore do greatly err. [28] And there came one of the scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all. [29] And Jesus answered him: The first commandment of all is, Hear, O Israel: the Eternal thy God is one God. [30] And thou shalt love the Eternal thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. [31] And the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these. [32] And the scribe said to him: Well, Master, thou hast said in truth, that there is one God, and there is no other besides him. [33] And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbour as one's self, is a greater thing than all holocausts and sacrifices. [34] And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question. [35] And Jesus answering, said, teaching in the temple: How do the scribes say, that Christ is the son of David? [36] For David himself saith by the Holy Ghost: God said to my Master, Sit on my right hand, until I make thy enemies thy footstool. [37] David therefore himself calleth him Master, and whence is he then his son? And a great multitude heard him gladly. [38] And he said to them in his doctrine: Beware of the scribes, who love to walk in long robes, and to be saluted in the marketplace, [39] And to sit in the first chairs, in the synagogues, and to have the highest places at suppers: [40] Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment. [41] And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much. [42] And there came a certain poor

widow, and she cast in two mites, which make a farthing. [43] And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. [44] For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.

13 And as he was going out of the temple, one of his disciples said to him: Master, behold what manner of stones and what buildings are here. [2] And Jesus answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down. [3] And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart: [4] Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled? [5] And Jesus answering, began to say to them, Take heed lest any man deceive you. [6] For many shall come in my name, saying, I am he; and they shall deceive many. [7] And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet. [8] For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows. [9] But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them. [10] And unto all nations the gospel must first be preached. [11] And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. [12] And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death. [13] And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved. [14] And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains: [15] And let him that is on the housetop, not go down into the house, nor enter therein to take any thing out of the house: [16] And let him that shall be in the field, not turn back to take up his garment. [17] And woe to them that are with child, and that give suck in those days. [18] But pray ye, that these things happen not in winter. [19] For in those days shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be. [20] And unless the Master had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days. [21] And then if any man shall say to you, Lo, here is Christ; lo, he is here: do not believe. [22] For there will rise up false Christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect. [23] Take you heed therefore; behold I have foretold you all things. [24] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. [25] And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved. [26] And then shall they see the Son of man coming in the clouds, with great power and glory. [27] And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. [28] Now of the fig tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near. [29] So you also when you shall see these things come to

pass, know ye that it is very nigh, even at the doors. [30] Amen I say to you, that this generation shall not pass, until all these things be done. [31] Heaven and earth shall pass away, but my word shall not pass away. [32] But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father. [33] Take ye heed, watch and pray. For ye know not when the time is. [34] Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. [35] Watch ye therefore, (for you know not when the master of the house cometh: at even, or at midnight, or at the cockcrowing, or in the morning,) [36] Lest coming on a sudden, he find you sleeping. [37] And what I say to you, I say to all: Watch.

14 Now the feast of the pasch, and of the Azymes was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him. [2] But they said: Not on the festival day, lest there should be a tumult among the people. [3] And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head. [4] Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? [5] For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. [6] But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. [7] For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always. [8] She hath done what she could: she is come beforehand to anoint my body for burial. [9] Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her. [10] And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. [11] Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him. [12] Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? [13] And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him; [14] And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples? [15] And he will shew you a large dining room furnished; and there prepare ye for us. [16] And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch. [17] And when evening was come, he cometh with the twelve. [18] And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. [19] But they began to be sorrowful, and to say to him one by one: Is it I? [20] Who saith to them: One of the twelve, who dippeth with me his hand in the dish. [21] And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. [22] And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye. This is my body. [23] And having taken the chalice, giving thanks, he gave it to them. And they all drank of it. [24] And he said to them: This is my blood of the new testament, which shall be shed for many. [25] Amen I say to you, that I will drink no more of the fruit of

the vine, until that day when I shall drink it new in the kingdom of God. [26] And when they had said an hymn, they went forth to the mount of Olives. [27] And Jesus saith to them: You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. [28] But after I shall be risen again, I will go before you into Galilee. [29] But Peter saith to him: Although all shall be scandalized in thee, yet not I. [30] And Jesus saith to him: Amen I say to thee, today, even in this night, before the cock crow twice, thou shall deny me thrice. [31] But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all. [32] And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. [33] And he taketh Peter and James and John with him; and he began to fear and to be heavy. [34] And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. [35] And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him. [36] And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt. [37] And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? [38] Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. [39] A going away again, he prayed, saying the same words. [40] And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him. [41] And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners. [42] Rise up, let us go. Behold, he that will betray me is at hand. [43] And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. [44] And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully. [45] And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him. [46] But they laid hands on him, and held him. [47] An one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. [48] And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me? [49] I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled. [50] Then his disciples leaving him, all fled away. [51] And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him. [52] But he, casting off the linen cloth, fled from them naked. [53] And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. [54] And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself. [55] And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none. [56] For many bore false witness against him, and their evidences were not agreeing. [57] And some rising up, bore false witness against him, saying: [58] We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. [59] And their witness did not agree. [60] And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? [61] But

he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ the Son of the blessed God? [62] And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. [63] Then the high priest rending his garments, saith: What need we any further witnesses? [64] You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. [65] And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy: and the servants struck him with the palms of their hands. [66] Now when Peter was in the court below, there cometh one of the maidservants of the high priest. [67] And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. [68] But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. [69] And again a maidservant seeing him, began to say to the standers by: This is one of them. [70] But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. [71] But he began to curse and to swear, saying; I know not this man of whom you speak. [72] And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

15 And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate. [2] And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it. [3] And the chief priests accused him in many things. [4] And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. [5] But Jesus still answered nothing; so that Pilate wondered. [6] Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. [7] And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. [8] And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. [9] And Pilate answered them, and said: Will you that I release to you the king of the Jews? [10] For he knew that the chief priests had delivered him up out of envy. [11] But the chief priests moved the people, that he should rather release Barabbas to them. [12] And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? [13] But they again cried out: Crucify him. [14] And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. [15] And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. [16] And the soldiers led him away into the court of the palace, and they called together the whole band: [17] And they clothe him with purple, and platting a crown of thorns, they put it upon him. [18] And they began to salute him: Hail, king of the Jews. [19] And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. [20] And after they had

mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. [21] And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. [22] And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary. [23] And they gave him to drink wine mingled with myrrh; but he took it not. [24] And crucifying him, they divided his garments, casting lots upon them, what every man should take. [25] And it was the third hour, and they crucified him. [26] And the inscription of his cause was written over: THE KING OF THE JEWS. [27] And with him they crucify two thieves; the one on his right hand, and the other on his left. [28] And the scripture was fulfilled, which saith: And with the wicked he was reputed. [29] And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again; [30] Save thyself, coming down from the cross. [31] In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save. [32] Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him. [33] And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. [34] And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? [35] And some of the standers by hearing, said: Behold he calleth Elias. [36] And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down. [37] And Jesus having cried out with a loud voice, gave up the ghost. [38] And the veil of the temple was rent in two, from the top to the bottom. [39] And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God. [40] And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome: [41] Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem. [42] And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,) [43] Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. [44] But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. [45] And when he had understood it by the centurion, he gave the body to Joseph. [46] And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre. [47] And Mary Magdalen, and Mary the mother of Joseph, beheld where he was laid.

16 And when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus. [2] And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. [3] And they said one to another: Who shall roll us back the stone from the door of the sepulchre? [4] And looking, they saw the stone rolled back. For it was very great. [5] And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. [6] Who

saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. [7] But go, tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you. [8] But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid. [9] But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils. [10] She went and told them that had been with him, who were mourning and weeping. [11] And they hearing that he was alive, and had been seen by her, did not believe. [12] And after that he appeared in another shape to two of them walking, as they were going into the country. [13] And they going told it to the rest: neither did they believe them. [14] At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. [15] And he said to them: Go ye into the whole world, and preach the gospel to every creature. [16] He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. [17] And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues. [18] They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. [19] And the Master Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. [20] But they going forth preached every where: the Master working withal, and confirming the word with signs that followed.

LUKE

1 Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us; [2] According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word: [3] It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, [4] That thou mayest know the verity of those words in which thou hast been instructed. [5] There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth. [6] And they were both just before God, walking in all the commandments and justifications of the Master without blame. [7] And they had no son, for that Elizabeth was barren, and they both were well advanced in years. [8] And it came to pass, when he executed the priestly function in the order of his course before God, [9] According to the custom of the priestly office, it was his lot to offer incense, going into the temple of God. [10] And all the multitude of the people was praying without, at the hour of incense. [11] And there appeared to him an angel of God, standing on the right side of the alter of incense. [12] And Zachary seeing him, was troubled, and fear fell upon him. [13] But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: [14] And thou shalt have joy and gladness, and many shall rejoice in his nativity. [15] For he shall be great before the Master; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb. [16] And he shall convert many of the children of Israel to the Eternal their God. [17] And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Master a perfect people. [18] And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years. [19] And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings. [20] And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time. [21] And the people were waiting for Zachary; and they wondered that he tarried so long in the temple. [22] And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb. [23] And it came to pass, after the days of his office were accomplished, he departed to his own house. [24] And after those days, Elizabeth his wife conceived, and hid herself five months, saying: [25] Thus hath the Master dealt with me in the days wherein he hath had regard to take away my reproach among men. [26] And in the

sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, [27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. [28] And the angel being come in, said unto her: Hail, full of grace, the Master is with thee: blessed art thou among women. [29] Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. [30] And the angel said to her: Fear not, Mary, for thou hast found grace with God. [31] Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. [32] He shall be great, and shall be called the Son of the most High; and the Eternal God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. [33] And of his kingdom there shall be no end. [34] And Mary said to the angel: How shall this be done, because I know not man? [35] And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. [36] And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: [37] Because no word shall be impossible with God. [38] And Mary said: Behold the handmaid of the Master; be it done to me according to thy word. And the angel departed from her. [39] And Mary rising up in those days, went into the hill country with haste into a city of Juda. [40] And she entered into the house of Zachary, and saluted Elizabeth. [41] And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: [42] And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. [43] And whence is this to me, that the mother of my Master should come to me? [44] For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. [45] And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Master. [46] And Mary said: My soul doth magnify the Master. [47] And my spirit hath rejoiced in God my Saviour. [48] Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. [49] Because he that is mighty, hath done great things to me; and holy is his name. [50] And his mercy is from generation unto generations, to them that fear him. [51] He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. [52] He hath put down the mighty from their seat, and hath exalted the humble. [53] He hath filled the hungry with good things; and the rich he hath sent empty away. [54] He hath received Israel his servant, being mindful of his mercy: [55] As he spoke to our fathers, to Abraham and to his seed for ever. [56] And Mary abode with her about three months; and she returned to her own house. [57] Now Elizabeth's full time of being delivered was come, and she brought forth a son. [58] And her neighbours and kinsfolks heard that the Master had shewed his great mercy towards her, and they congratulated with her. [59] And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. [60] And his mother answering, said: Not so; but he shall be called John. [61] And they said to her: There is none of thy kindred that is called by this name. [62] And they made signs to his father, how he would have him called. [63] And demanding a writing table, he wrote, saying: John is his name. And they all wondered. [64] And immediately his mouth

was opened, and his tongue loosed, and he spoke, blessing God. [65] And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea. [66] And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of God was with him. [67] And Zachary his father was filled with the Holy Ghost; and he prophesied, saying: [68] Blessed be the Eternal God of Israel; because he hath visited and wrought the redemption of his people: [69] And hath raised up an horn of salvation to us, in the house of David his servant: [70] As he spoke by the mouth of his holy prophets, who are from the beginning: [71] Salvation from our enemies, and from the hand of all that hate us: [72] To perform mercy to our fathers, and to remember his holy testament, [73] The oath, which he swore to Abraham our father, that he would grant to us, [74] That being delivered from the hand of our enemies, we may serve him without fear, [75] In holiness and justice before him, all our days. [76] And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Master to prepare his ways: [77] To give knowledge of salvation to his people, unto the remission of their sins: [78] Through the bowels of the mercy of our God, in which the Orient from on high hath visited us: [79] To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace. [80] And the child grew, and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel.

2 And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled. [2] This enrolling was first made by Cyrinus, the governor of Syria. [3] And all went to be enrolled, every one into his own city. [4] And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, [5] To be enrolled with Mary his espoused wife, who was with child. [6] And it came to pass, that when they were there, her days were accomplished, that she should be delivered. [7] And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. [8] And there were in the same country shepherds watching, and keeping the night watches over their flock. [9] And behold an angel of God stood by them, and the brightness of God shone round about them; and they feared with a great fear. [10] And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: [11] For, this day, is born to you a Saviour, who is Christ the Master, in the city of David. [12] And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. [13] And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: [14] Glory to God in the highest; and on earth peace to men of good will. [15] And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Master hath shewed to us. [16] And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. [17] And seeing, they understood of the word that had been spo-

ken to them concerning this child. [18] And all that heard, wondered; and at those things that were told them by the shepherds. [19] But Mary kept all these words, pondering them in her heart. [20] And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them. [21] And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb. [22] And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Master: [23] As it is written in the law of God: Every male opening the womb shall be called holy to the Master: [24] And to offer a sacrifice, according as it is written in the law of God, a pair of turtledoves, or two young pigeons: [25] And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. [26] And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Master. [27] And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, [28] He also took him into his arms, and blessed God, and said: [29] Now thou dost dismiss thy servant, O Master, according to thy word in peace; [30] Because my eyes have seen thy salvation, [31] Which thou hast prepared before the face of all peoples: [32] A light to the revelation of the Gentiles, and the glory of thy people Israel. [33] And his father and mother were wondering at those things which were spoken concerning him. [34] And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; [35] And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed. [36] And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. [37] And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. [38] Now she, at the same hour, coming in, confessed to the Master; and spoke of him to all that looked for the redemption of Israel. [39] And after they had performed all things according to the law of God, they returned into Galilee, to their city Nazareth. [40] And the child grew, and waxed strong, full of wisdom; and the grace of God was in him. [41] And his parents went every year to Jerusalem, at the solemn day of the pasch, [42] And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, [43] And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. [44] And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. [45] And not finding him, they returned into Jerusalem, seeking him. [46] And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. [47] And all that heard him were astonished at his wisdom and his answers. [48] And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. [49] And he said to them: How is it that you sought me? did you not know, that I must be about my father's business? [50] And they understood not the word that he spoke unto them. [51] And he went down with them, and came to Nazareth, and was subject to

them. And his mother kept all these words in her heart. [52] And Jesus advanced in wisdom, and age, and grace with God and men.

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina; [2] Under the high priests Annas and Caiphas; the word of God was made unto John, the son of Zachary, in the desert. [3] And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; [4] As it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of God, make straight his paths. [5] 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 plain; [6] And all flesh shall see the salvation of God. [7] He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come? [8] Bring forth therefore fruits worthy of penance; and do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham. [9] For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire. [10] And the people asked him, saying: What then shall we do? [11] And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. [12] And the publicans also came to be baptized, and said to him: Master, what shall we do? [13] But he said to them: Do nothing more than that which is appointed you. [14] And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; and be content with your pay. [15] And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ; [16] John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier that I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost, and with fire: [17] Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire. [18] And many other things exhorting, did he preach to the people. [19] But Herod the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done; [20] He added this also above all, and shut up John in prison. [21] Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened; [22] And the Holy Ghost descended in a bodily shape, as a dove upon him; and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased. [23] And Jesus himself was beginning about the age of thirty years; being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat, [24] Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, [25] Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, [26] Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, [27] Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, [28] Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, [29] Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, [30] Who was of Simeon, who was of

Judas, who was of Joseph, who was of Jona, who was of Eliakim, [31] Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, [32] Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, [33] Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, [34] Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, [35] Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, [36] Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, [37] Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, [38] Who was of Henos, who was of Seth, who was of Adam, who was of God.

4 And Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert, [2] For the space of forty days; and was tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry. [3] And the devil said to him: If thou be the Son of God, say to this stone that it be made bread. [4] And Jesus answered him: It is written, that Man liveth not by bread alone, but by every word of God. [5] And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time; [6] And he said to him: To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them. [7] If thou therefore wilt adore before me, all shall be thine. [8] And Jesus answering said to him: It is written: Thou shalt adore the Eternal thy God, and him only shalt thou serve. [9] And he brought him to Jerusalem, and set him on a pinnacle of the temple, and he said to him: If thou be the Son of God, cast thyself from hence. [10] For it is written, that He hath given his angels charge over thee, that they keep thee. [11] And that in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone. [12] And Jesus answering, said to him: It is said: Thou shalt not tempt the Eternal thy God. [13] And all the temptation being ended, the devil departed from him for a time. [14] And Jesus returned in the power of the spirit, into Galilee, and the fame of him went out through the whole country. [15] And he taught in their synagogues, and was magnified by all. [16] And he came to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the sabbath day; and he rose up to read. [17] And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: [18] The Spirit of the Master is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart, [19] To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Master, and the day of reward. [20] And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. [21] And he began to say to them: This day is fulfilled this scripture in your ears. [22] And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph? [23] And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. [24] And he said: Amen I say to you, that no prophet is accepted in his own country. [25] In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three

years and six months, when there was a great famine throughout all the earth. [26] And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. [27] And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian. [28] And all they in the synagogue, hearing these things, were filled with anger. [29] And they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. [30] But he passing through the midst of them, went his way. [31] And he went down into Capharnaum, a city of Galilee, and there he taught them on the sabbath days. [32] And they were astonished at his doctrine: for his speech was with power. [33] And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, [34] Saying: Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God. [35] And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all. [36] And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out? [37] And the fame of him was published into every place of the country. [38] And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. [39] And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them. [40] And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. [41] And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ. [42] And when it was day, going out he went into a desert place, and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them. [43] To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent. [44] And he was preaching in the synagogues of Galilee.

5 And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, [2] And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. [3] And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. [4] Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. [5] And Simon answering said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net. [6] And when they had done this, they enclosed a very great multitude of fishes, and their net broke. [7] And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. [8] Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Master. [9] For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. [10] And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. [11] And having brought their ships to land, leaving

all things, they followed him. [12] And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Master, if thou wilt, thou canst make me clean. [13] And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him. [14] And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them. [15] But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed by him of their infirmities. [16] And he retired into the desert, and prayed. [17] And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea and Jerusalem: and the power of God was to heal them. [18] And behold, men brought in a bed a man, who had the palsy: and they sought means to bring him in, and to lay him before him. [19] And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus. [20] Whose faith when he saw, he said: Man, thy sins are forgiven thee. [21] And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? [22] And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts? [23] Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? [24] But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go into thy house. [25] And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God. [26] And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things today. [27] And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me. [28] And leaving all things, he rose up and followed him. [29] And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with them. [30] But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners? [31] And Jesus answering, said to them: They that are whole, need not the physician: but they that are sick. [32] I came not to call the just, but sinners to penance. [33] And they said to him: Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink? [34] To whom he said: Can you make the children of the bridegroom fast, whilst the bridegroom is with them? [35] But the days will come, when the bridegroom shall be taken away from them, then shall they fast in those days. [36] And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment; otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old. [37] And no man putteth new wine into old bottle: otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost. [38] But new wine must be put into new bottles; and both are preserved. [39] And no man drinking old, hath presently a mind to new: for he saith, The old is better.

6 And it came to pass on the second first sabbath, that as he went through the corn fields, his disciples plucked the ears, and did eat, rubbing them in their hands. [2] And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath days? [3] And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry, and they that were with him: [4] How he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat but only for the priests? [5] And he said to them: The Son of man is Master also of the sabbath. [6] And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man, whose right hand was withered. [7] And the scribes and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him. [8] But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. [9] Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good, or to do evil; to save life, or to destroy? [10] And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored. [11] And they were filled with madness; and they talked one with another, what they might do to Jesus. [12] And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God. [13] And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named apostles). [14] Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, [15] Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, [16] And Jude, the brother of James, and Judas Iscariot, who was the traitor. [17] And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, [18] Who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured. [19] And all the multitude sought to touch him, for virtue went out from him, and healed all. [20] And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God. [21] Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. [22] Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. [23] Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets. [24] But woe to you that are rich: for you have your consolation. [25] Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep. [26] Woe to you when men shall bless you: for according to these things did their fathers to the false prophets. [27] But I say to you that hear: Love your enemies, do good to them that hate you. [28] Bless them that curse you, and pray for them that calumniate you. [29] And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. [30] Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again. [31] And as you would that men should do to you, do you also to them in like manner. [32] And if you love them that love you, what thanks are to you? for sinners also love those that love them. [33] And if you do good to them who do good to you, what thanks are

to you? for sinners also do this. [34] And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much. [35] But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful, and to the evil. [36] Be ye therefore merciful, as your Father also is merciful. [37] Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. [38] Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. [39] And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? [40] The disciple is not above his master: but every one shall be perfect, if he be as his master. [41] And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? [42] Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye. [43] For there is no good tree that bringeth forth evil fruit; nor an evil tree that bringeth forth good fruit. [44] For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape. [45] A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. [46] And why call you me, Master, Master; and do not the things which I say? [47] Every one that cometh to me, and heareth my words, and doth them, I will shew you to whom he is like. [48] He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it; for it was founded on a rock. [49] But he that heareth, and doth not, is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

7 And when he had finished all his words in the hearing of the people, he entered into Capharnaum. [2] And the servant of a certain centurion, who was dear to him, being sick, was ready to die. [3] And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant. [4] And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldest do this for him. [5] For he loveth our nation; and he hath built us a synagogue. [6] And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Master, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. [7] For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed. [8] For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. [9] Which Jesus hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith, not even in Israel. [10] And they who were sent, being returned to the house, found the servant whole who had been sick. [11] And it came to pass afterwards,

that he went into a city that is called Naim; and there went with him his disciples, and a great multitude. [12] And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. [13] Whom when the Master had seen, being moved with mercy towards her, he said to her: Weep not. [14] And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. [15] And he that was dead, sat up, and began to speak. And he gave him to his mother. [16] And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and, God hath visited his people. [17] And this rumour of him went forth throughout all Judea, and throughout all the country round about. [18] And John's disciples told him of all these things. [19] And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he that art to come; or look we for another? [20] And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another? [21] (And in that same hour, he cured many of their diseases, and hurts, and evil spirits: and to many that were blind he gave sight.) [22] And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached: [23] And blessed is he whosoever shall not be scandalized in me. [24] And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? a reed shaken with the wind? [25] But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings. [26] But what went you out to see? a prophet? Yea, I say to you, and more than a prophet. [27] This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee. [28] For I say to you: Amongst those that are born of women, there is not a greater prophet that John the Baptist. But he that is the lesser in the kingdom of God, is greater than he. [29] And all the people hearing, and the publicans, justified God, being baptized with John's baptism. [30] But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him. [31] And the Master said: Whereunto then shall I liken the men of this generation? and to what are they like? [32] They are like to children sitting in the marketplace, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept. [33] For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil. [34] The Son of man is come eating and drinking: and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. [35] And wisdom is justified by all her children. [36] And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat. [37] And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; [38] And standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. [39] And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. [40] And Jesus answering, said to

him: Simon, I have somewhat to say to thee. But he said: Master, say it. [41] A certain creditor had two debtors, the one who owed five hundred pence, and the other fifty. [42] And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? [43] Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly. [44] And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. [45] Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. [46] My head with oil thou didst not anoint; but she with ointment hath anointed my feet. [47] Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. [48] And he said to her: Thy sins are forgiven thee. [49] And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? [50] And he said to the woman: Thy faith hath made thee safe, go in peace.

8 And it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with him: [2] And certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen, out of whom seven devils were gone forth, [3] And Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance. [4] And when a very great multitude was gathered together, and hastened out of the cities unto him, he spoke by a similitude. [5] The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. [6] And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. [7] And other some fell among thorns, and the thorns growing up with it, choked it. [8] And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear. [9] And his disciples asked him what this parable might be. [10] To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand. [11] Now the parable is this: The seed is the word of God. [12] And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. [13] Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of temptation, they fall away. [14] And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. [15] But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience. [16] Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. [17] For there is not any thing secret that shall not be made manifest, nor hidden, that shall not be known and come abroad. [18] Take heed therefore how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath, shall be taken away from him. [19] And his mother and brethren came unto him; and they could not come at him for the crowd. [20] And it was told him: Thy mother and thy brethren stand

without, desiring to see thee. [21] Who answering, said to them: My mother and my brethren are they who hear the word of God, and do it. [22] And it came to pass on a certain day that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth. [23] And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger. [24] And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the water; and it ceased, and there was a calm. [25] And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this, (think you), that he commandeth both the winds and the sea, and they obey him? [26] And they sailed to the country of the Gerasens, which is over against Galilee. [27] And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres. [28] And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me. [29] For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds, he was driven by the devil into the deserts. [30] And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him. [31] And they besought him that he would not command them to go into the abyss. [32] And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. [33] The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were stifled. [34] Which when they that fed them saw done, they fled away, and told it in the city and in the villages. [35] And they went out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind; and they were afraid. [36] And they also that had seen, told them how he had been healed from the legion. [37] And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he, going up into the ship, returned back again. [38] Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying: [39] Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him. [40] And it came to pass, that when Jesus was returned, the multitude received him: for they were all waiting for him. [41] And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house: [42] For he had an only daughter, almost twelve years old, and she was dying. And it happened as he went, that he was thronged by the multitudes. [43] And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any. [44] She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped. [45] And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me? [46] And Jesus said: Somebody hath

touched me; for I know that virtue is gone out from me. [47] And the woman seeing that she was not hid, came trembling, and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed. [48] But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace. [49] As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not. [50] And Jesus hearing this word, answered the father of the maid: Fear not; believe only, and she shall be safe. [51] And when he was come to the house, he suffered not any man to go in with him, but Peter and James and John, and the father and mother of the maiden. [52] And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth. [53] And they laughed him to scorn, knowing that she was dead. [54] But he taking her by the hand, cried out, saying: Maid, arise. [55] And her spirit returned, and she arose immediately. And he bid them give her to eat. [56] And her parents were astonished, whom he charged to tell no man what was done.

9 Then calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases. [2] And he sent them to preach the kingdom of God, and to heal the sick. [3] And he said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats. [4] And whatsoever house you shall enter into, abide there, and depart not from thence. [5] And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet, for a testimony against them. [6] And going out, they went about through the towns, preaching the gospel, and healing every where. [7] Now Herod, the tetrarch, heard of all things that were done by him; and he was in a doubt, because it was said [8] By some, that John was risen from the dead: but by other some, that Elias had appeared; and by others, that one of the old prophets was risen again. [9] And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him. [10] And the apostles, when they were returned, told him all they had done. And taking them, he went aside into a desert place, apart, which belongeth to Bethsaida. [11] Which when the people knew, they followed him; and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing. [12] Now the day began to decline. And the twelve came and said to him: Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place. [13] But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes; unless perhaps we should go and buy food for all this multitude. [14] Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company. [15] And they did so; and made them all sit down. [16] And taking the five loaves and the two fishes, he looked up to heaven, and blessed them; and he broke, and distributed to his disciples, to set before the multitude. [17] And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve baskets. [18] And it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying: Whom do the people say that I am? [19] But they answered, and said: John the Baptist; but some say Elias; and others say that one of the former prophets is risen again. [20] And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ of God. [21] But he strictly charging them, commanded they should tell

this to no man. [22] Saying: The Son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again. [23] And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me. [24] For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it. [25] For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself? [26] For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his majesty, and that of his Father, and of the holy angels. [27] But I tell you of a truth: There are some standing here that shall not taste death, till they see the kingdom of God. [28] And it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray. [29] And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering. [30] And behold two men were talking with him. And they were Moses and Elias, [31] Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem. [32] But Peter and they that were with him were heavy with sleep. And waking, they saw his glory, and the two men that stood with him. [33] And it came to pass, that as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said. [34] And as he spoke these things, there came a cloud, and overshadowed them; and they were afraid, when they entered into the cloud. [35] And a voice came out of the cloud, saying: This is my beloved Son; hear him. [36] And whilst the voice was uttered, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen. [37] And it came to pass the day following, when they came down from the mountain, there met him a great multitude. [38] And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one. [39] And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him, so that he foameth; and bruising him, he hardly departeth from him. [40] And I desired thy disciples to cast him out, and they could not. [41] And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son. [42] And as he was coming to him, the devil threw him down, and tore him. [43] And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father. [44] And all were astonished at the mighty power of God. But while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass, that the Son of man shall be delivered into the hands of men. [45] But they understood not this word; and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word. [46] And there entered a thought into them, which of them should be greater. [47] But Jesus seeing the thoughts of their heart, took a child and set him by him, [48] And said to them: Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater. [49] And John, answering, said: Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us. [50] And Jesus said to him: Forbid him not; for he that is not against you, is for you. [51] And it came to pass, when the days of his assumption were accomplishing, that he steadfastly

set his face to go to Jerusalem. [52] And he sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him. [53] And they received him not, because his face was of one going to Jerusalem. [54] And when his disciples James and John had seen this, they said: Master, wilt thou that we command fire to come down from heaven, and consume them? [55] And turning, he rebuked them, saying: You know not of what spirit you are. [56] The Son of man came not to destroy souls, but to save. And they went into another town. [57] And it came to pass, as they walked in the way, that a certain man said to him: I will follow thee withersoever thou goest. [58] Jesus said to him: The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head. [59] But he said to another: Follow me. And he said: Master, suffer me first to go, and to bury my father. [60] And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God. [61] And another said: I will follow thee, Master; but let me first take my leave of them that are at my house. [62] Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

10 And after these things the Master appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come. [2] And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Master of the harvest, that he send labourers into his harvest. [3] Go: Behold I send you as lambs among wolves. [4] Carry neither purse, nor scrip, nor shoes; and salute no man by the way. [5] Into whatsoever house you enter, first say: Peace be to this house. [6] And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. [7] And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. [8] And into what city soever you enter, and they receive you, eat such things as are set before you. [9] And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you. [10] But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: [11] Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand. [12] I say to you, it shall be more tolerable at that day for Sodom, than for that city. [13] Woe to thee, Corozain, woe to thee, Bethsaida. For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. [14] But it shall be more tolerable for Tyre and Sidon at the judgement, than for you. [15] And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell. [16] He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. [17] And the seventy-two returned with joy, saying: Master, the devils also are subject to us in thy name. [18] And he said to them: I saw Satan like lightening falling from heaven. [19] Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you. [20] But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven. [21] In that same hour, he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Master of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. [22] All things

are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal him. [23] And turning to his disciples, he said: Blessed are the eyes that see the things which you see. [24] For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. [25] And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? [26] But he said to him: What is written in the law? how readest thou? [27] He answering, said: Thou shalt love the Eternal thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. [28] And he said to him: Thou hast answered right: this do, and thou shalt live. [29] But he willing to justify himself, said to Jesus: And who is my neighbour? [30] And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. [31] And it chanced, that a certain priest went down the same way: and seeing him, passed by. [32] In like manner also a Levite, when he was near the place and saw him, passed by. [33] But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. [34] And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. [35] And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee. [36] Which of these three, in thy opinion, was neighbour to him that fell among the robbers? [37] But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner. [38] Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha, received him into her house. [39] And she had a sister called Mary, who sitting also at the Master's feet, heard his word. [40] But Martha was busy about much serving. Who stood and said: Master, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. [41] And the Master answering, said to her: Martha, Martha, thou art careful, and art troubled about many things: [42] But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

11 And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Master, teach us to pray, as John also taught his disciples. [2] And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come. [3] Give us this day our daily bread. [4] And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation. [5] And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, [6] Because a friend of mine is come off his journey to me, and I have not what to set before him. [7] And he from within should answer, and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. [8] Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise, and give him as many as he needeth. [9] And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. [10] For every one that asketh, receiveth; and he that seeketh, findeth; and

to him that knocketh, it shall be opened. [11] And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? [12] Or if he shall ask an egg, will he reach him a scorpion? [13] If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him? [14] And he was casting out a devil, and the same was dumb: and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it: [15] But some of them said: He casteth out devils by Beelzebub, the prince of devils. [16] And others tempting, asked of him a sign from heaven. [17] But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. [18] And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. [19] Now if I cast out devils by Beelzebub; by whom do your children cast them out? Therefore they shall be your judges. [20] But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you. [21] When a strong man armed keepeth his court, those things are in peace which he possesseth. [22] But if a stronger than he come upon him, and overcome him; he will take away all his armour wherein he trusted, and will distribute his spoils. [23] He that is not with me, is against me; and he that gathereth not with me, scattereth. [24] When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out. [25] And when he is come, he findeth it swept and garnished. [26] Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. [27] And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. [28] But he said: Yea rather, blessed are they who hear the word of God, and keep it. [29] And the multitudes running together, he began to say: This generation is a wicked generation: it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet. [30] For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation. [31] The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. [32] The men of Ninive shall rise in the judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas; and behold more than Jonas here. [33] No man lighteth a candle, and putteth it in a hidden place, nor under a bushel; but upon a candlestick, that they that come in, may see the light. [34] The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome. [35] Take heed therefore, that the light which is in thee, be not darkness. [36] If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome; and as a bright lamp, shall enlighten thee. [37] And as he was speaking, a certain Pharisee prayed him, that he would dine with him. And he going in, sat down to eat. [38] And the Pharisee began to say, thinking within himself, why he was not washed before dinner. [39] And the Master said to him: Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. [40] Ye fools, did not he that made that

which is without, make also that which is within? [41] But yet that which remaineth, give alms; and behold, all things are clean unto you. [42] But woe to you, Pharisees, because you tithe mint and rue and every herb; and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone. [43] Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the marketplace. [44] Woe to you, because you are as sepulchres that appear not, and men that walk over are not aware. [45] And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also. [46] But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. [47] Woe to you who build the monuments of the prophets: and your fathers killed them. [48] Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. [49] For this cause also the wisdom of God said: I will send to them prophets and apostles; and some of them they will kill and persecute. [50] That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation, [51] From the blood of Abel unto the blood of Zacharias, who was slain between the alter and the temple: Yea I say to you, It shall be required of this generation. [52] Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in, you have hindered. [53] And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him, and to oppress his mouth about many things, [54] Lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

12 And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. [2] For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known. [3] For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the housetops. [4] And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. [5] But I will shew you whom you shall fear: fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. [6] Are not five sparrows sold for two farthings, and not one of them is forgotten before God? [7] Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. [8] And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. [9] But he that shall deny me before men, shall be denied before the angels of God. [10] And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven. [11] And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say; [12] For the Holy Ghost shall teach you in the same hour what you must say. [13] And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me. [14] But he said to him: Man, who hath appointed me judge, or divider, over you? [15] And he said to them: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth. [16] And

he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits. [17] And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? [18] And he said: This will I do: I will pull down my barns, and will build greater; and into them will I gather all things that are grown to me, and my goods. [19] And I will say to my soul: Soul, thou hast much goods laid up for many years take thy rest; eat, drink, make good cheer. [20] But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided? [21] So is he that layeth up treasure for himself, and is not rich towards God. [22] And he said to his disciples: Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. [23] The life is more than the meat, and the body is more than the raiment. [24] Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? [25] And which of you, by taking thought, can add to his stature one cubit? [26] If then ye be not able to do so much as the least thing, why are you solicitous for the rest? [27] Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. [28] Now if God clothe in this manner the grass that is today in the field, and tomorrow is cast into the oven; how much more you, O ye of little faith? [29] And seek not you what you shall eat, or what you shall drink: and be not lifted up on high. [30] For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. [31] But seek ye first the kingdom of God and his justice, and all these things shall be added unto you. [32] Fear not, little flock, for it hath pleased your Father to give you a kingdom. [33] Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. [34] For where your treasure is, there will your heart be also. [35] Let your loins be girt, and lamps burning in your hands. [36] And you yourselves like to men who wait for their master, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. [37] Blessed are those servants, whom the Master when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. [38] And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. [39] But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. [40] Be you then also ready: for at what hour you think not, the Son of man will come. [41] And Peter said to him: Master, dost thou speak this parable to us, or likewise to all? [42] And the Master said: Who (thinkest thou) is the faithful and wise steward, whom his master setteth over his family, to give them their measure of wheat in due season? [43] Blessed is that servant, whom when his master shall come, he shall find so doing. [44] Verily I say to you, he will set him over all that he possesseth. [45] But if that servant shall say in his heart: My master is long a coming; and shall begin to strike the menservants and maidservants, and to eat and to drink and be drunk: [46] The master of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. [47] And that servant who knew the will of his master, and prepared not himself, and did not ac-

cording to his will, shall be beaten with many stripes. [48] But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more. [49] I am come to cast fire on the earth; and what will I, but that it be kindled? [50] And I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished? [51] Think ye, that I am come to give peace on earth? I tell you, no; but separation. [52] For there shall be from henceforth five in one house divided: three against two, and two against three. [53] The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law. [54] And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming: and so it happeneth: [55] And when ye see the south wind blow, you say: There will be heat: and it cometh to pass. [56] You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time? [57] And why even of yourselves, do you not judge that which is just? [58] And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison. [59] I say to thee, thou shalt not go out thence, until thou pay the very last mite.

13 And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. [2] And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? [3] No, I say to you: but unless you shall do penance, you shall all likewise perish. [4] Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem? [5] No, I say to you; but except you do penance, you shall all likewise perish. [6] He spoke also this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. [7] And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it done therefore: why cumbereth it the ground? [8] But he answering, said to him: Master, let it alone this year also, until I dig about it, and dung it. [9] And if happily it bear fruit: but if not, then after that thou shalt cut it down. [10] And he was teaching in their synagogue on their sabbath. [11] And behold there was a woman, who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. [12] Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. [13] And he laid his hands upon her, and immediately she was made straight, and glorified God. [14] And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the sabbath day. [15] And the Master answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox or his ass from the manger, and lead them to

water? [16] And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? [17] And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him. [18] He said therefore: To what is the kingdom of God like, and whereunto shall I resemble it? [19] It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in the branches thereof. [20] And again he said: Whereunto shall I esteem the kingdom of God to be like? [21] It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened. [22] And he went through the cities and towns teaching, and making his journey to Jerusalem. [23] And a certain man said to him: Master, are they few that are saved? But he said to them: [24] Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able. [25] But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Master, open to us. And he answering, shall say to you: I know you not, whence you are. [26] Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. [27] And he shall say to you: I know you not, whence you are: depart from me, all ye workers of iniquity. [28] 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. [29] And there shall come from the east and the west, and the north and the south; and shall sit down in the kingdom of God. [30] And behold, they are last that shall be first; and they are first that shall be last. [31] The same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee. [32] And he said to them: Go and tell that fox, Behold, I cast out devils, and do cures today and tomorrow, and the third day I am consummated. [33] Nevertheless I must walk today and tomorrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem. [34] Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not? [35] Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of God.

14 And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him. [2] And behold, there was a certain man before him that had the dropsy. [3] And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? [4] But they held their peace. But he taking him, healed him, and sent him away. [5] And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the sabbath day? [6] And they could not answer him to these things. [7] And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: [8] When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him: [9] And he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. [10] But when thou art invited, go, sit down in the lowest place; that when he who invited thee, cometh, he may say to thee: Friend, go up higher.

Then shalt thou have glory before them that sit at table with thee. [11] Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted. [12] And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. [13] But when thou makest a feast, call the poor, the maimed, the lame, and the blind; [14] And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. [15] When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God. [16] But he said to him: A certain man made a great supper, and invited many. [17] And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. [18] And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused. [19] And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. [20] And another said: I have married a wife, and therefore I cannot come. [21] And the servant returning, told these things to his master. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. [22] And the servant said: Master, it is done as thou hast commanded, and yet there is room. [23] And the Master said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. [24] But I say unto you, that none of those men that were invited, shall taste of my supper. [25] And there went great multitudes with him. And turning, he said to them: [26] If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. [27] And whosoever doth not carry his cross and come after me, cannot be my disciple. [28] For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it: [29] Lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, [30] Saying: This man began to build, and was not able to finish. [31] Or what king, about to go to make war against another king, doth not first sit down, and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him? [32] Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. [33] So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. [34] Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned? [35] It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

15 Now the publicans and sinners drew near unto him to hear him. [2] And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them. [3] And he spoke to them this parable, saying: [4] What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? [5] And when he hath found it, lay it upon his shoulders, rejoicing: [6] And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

[7] I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. [8] Or what woman having ten groats; if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? [9] And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost. [10] So I say to you, there shall be joy before the angels of God upon one sinner doing penance. [11] And he said: A certain man had two sons: [12] And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. [13] And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance, living riotously. [14] And after he had spent all, there came a mighty famine in that country; and he began to be in want. [15] And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. [16] And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. [17] And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? [18] I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: [19] I am not worthy to be called thy son: make me as one of thy hired servants. [20] And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck, and kissed him. [21] And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. [22] And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: [23] And bring hither the fatted calf, and kill it, and let us eat and make merry: [24] Because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry. [25] Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: [26] And he called one of the servants, and asked what these things meant. [27] And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. [28] And he was angry, and would not go in. His father therefore coming out began to entreat him. [29] And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: [30] But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. [31] But he said to him: Son, thou art always with me, and all I have is thine. [32] But it was fit that we should make merry and be glad, for this thy brother was dead and is come to life again; he was lost, and is found.

16 And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. [2] And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. [3] And the steward said within himself: What shall I do, because my master taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. [4] I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. [5] Therefore calling together every one of his master's debtors, he said

to the first: How much dost thou owe my master? [6] But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. [7] Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. [8] And the master commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. [9] And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings. [10] He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater. [11] If then you have not been faithful in the unjust mammon; who will trust you with that which is the true? [12] And if you have not been faithful in that which is another's; who will give you that which is your own? [13] No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon. [14] Now the Pharisees, who were covetous, heard all these things: and they derided him. [15] And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is an abomination before God. [16] The law and the prophets were until John; from that time the kingdom of God is preached, and every one useth violence towards it. [17] And it is easier for heaven and earth to pass, than one tittle of the law to fall. [18] Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery. [19] There was a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every day. [20] And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, [21] Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came, and licked his sores. [22] And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. [23] And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: [24] And he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame. [25] And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazareth evil things, but now he is comforted; and thou art tormented. [26] And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. [27] And he said: Then, father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren, [28] That he may testify unto them, lest they also come into this place of torments. [29] And Abraham said to him: They have Moses and the prophets; let them hear them. [30] But he said: No, father Abraham: but if one went to them from the dead, they will do penance. [31] And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

17 And he said to his disciples: It is impossible that scandals should not come: but woe to him through whom they come. [2] It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones. [3] Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. [4] And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him. [5] And the apostles said to the Master: Increase our faith. [6] And the Master said: If you had faith like to a grain of mustard seed, you might say to this mulberry tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you. [7] But which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down to meat: [8] And will not rather say to him: Make ready my supper, and gird thyself, and serve me, whilst I eat and drink, and afterwards thou shalt eat and drink? [9] Doth he thank that servant, for doing the things which he commanded him? [10] I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do. [11] And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee. [12] And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; [13] And lifted up their voice, saying: Jesus, master, have mercy on us. [14] Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. [15] And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. [16] And he fell on his face before his feet, giving thanks: and this was a Samaritan. [17] And Jesus answering, said, Were not ten made clean? and where are the nine? [18] There is no one found to return and give glory to God, but this stranger. [19] And he said to him: Arise, go thy way; for thy faith hath made thee whole. [20] And being asked by the Pharisees, when the kingdom of God should come? he answered them, and said: The kingdom of God cometh not with observation: [21] Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you. [22] And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man; and you shall not see it. [23] And they will say to you: See here, and see there. Go ye not after, nor follow them: [24] For as the lightening that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day. [25] But first he must suffer many things, and be rejected by this generation. [26] And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. [27] They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all. [28] Likewise as it came to pass, in the days of Lot: they did eat and drink, they bought and sold, they planted and built. [29] And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. [30] Even thus shall it be in the day when the Son of man shall be revealed. [31] In that hour, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him not return back. [32] Remember Lot's wife. [33] Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it. [34] I say to you: in that night there shall be two men in one bed; the one shall be taken, and the

other shall be left. [35] Two women shall be grinding together: the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be keft. [36] They answering, say to him: Where, Master? [37] Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

18 And he spoke also a parable to them, that we ought always to pray, and not to faint, [2] Saying: There was a judge in a certain city, who feared not God, nor regarded man. [3] And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary. [4] And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, [5] Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. [6] And the Master said: Hear what the unjust judge saith. [7] And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? [8] I say to you, that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth? [9] And to some who trusted in themselves as just, and despised others, he spoke also this parable: [10] Two men went up into the temple to pray: the one a Pharisee, and the other a publican. [11] The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. [12] I fast twice in a week: I give tithes of all that I possess. [13] And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O god, be merciful to me a sinner. [14] I say to you, this man went down into his house justified rather that the other: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. [15] And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them. [16] But Jesus, calling them together, said: Suffer children to come to me, and forbid them not: for of such is the kingdom of God. [17] Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it. [18] And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life? [19] And Jesus said to him: Why dost thou call me good? None is good but God alone. [20] Thou knowest the commandments: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother. [21] Who said: All these things have I kept from my youth. [22] Which when Jesus had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. [23] He having heard these things, became sorrowful; for he was very rich. [24] And Jesus seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God. [25] For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. [26] And they that heard it, said: Who then can be saved? [27] He said to them: The things that are impossible with men, are possible with God. [28] Then Peter said: Behold, we have left all things, and have followed thee. [29] Who said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, [30] Who shall not receive much more in this present time, and in the world to come life everlasting. [31] Then Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were

written by the prophets concerning the Son of man. [32] For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: [33] And after they have scourged him, they will put him to death; and the third day he shall rise again. [34] And they understood none of these things, and this word was hid from them, and they understood not the things that were said. [35] Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. [36] And when he heard the multitude passing by, he asked what this meant. [37] And they told him, that Jesus of Nazareth was passing by. [38] And he cried out, saying: Jesus, son of David, have mercy on me. [39] And they that went before, rebuked him, that he should hold his peace: but he cried out much more: Son of David, have mercy on me. [40] And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, [41] Saying: What wilt thou that I do to thee? But he said: Master, that I may see. [42] And Jesus said to him: Receive thy sight: thy faith hath made thee whole. [43] And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

19 And entering in, he walked through Jericho. [2] And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich. [3] And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature. [4] And running before, he climbed up into a sycamore tree, that he might see him; for he was to pass that way. [5] And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down; for this day I must abide in thy house. [6] And he made haste and came down; and received him with joy. [7] And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner. [8] But Zacheus standing, said to the Master: Behold, Master, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. [9] Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. [10] For the Son of man is come to seek and to save that which was lost. [11] As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested. [12] He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom, and to return. [13] And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. [14] But his citizens hated him: and they sent an embassage after him, saying: We will not have this man to reign over us. [15] And it came to pass, that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. [16] And the first came, saying: Master, thy pound hath gained ten pounds. [17] And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. [18] And the second came, saying: Master, thy pound hath gained five pounds. [19] And he said to him: Be thou also over five cities. [20] And another came, saying: Master, behold here is thy pound, which I have kept laid up in a napkin; [21] For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. [22] He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: [23] And why then didst thou

not give my money into the bank, that at my coming, I might have exacted it with usury? [24] And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds. [25] And they said to him: Master, he hath ten pounds. [26] But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath, shall be taken from him. [27] But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me. [28] And having said these things, he went before, going up to Jerusalem. [29] And it came to pass, when he was come nigh to Bethphage and Bethania, unto the mount called Olivet, he sent two of his disciples, [30] Saying: Go into the town which is over against you, at your entering into which you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him hither. [31] And if any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Master hath need of his service. [32] And they that were sent, went their way, and found the colt standing, as he had said unto them. [33] And as they were loosing the colt, the owners thereof said to them: Why loose you the colt? [34] But they said: Because the Master hath need of him. [35] And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon. [36] And as he went, they spread their clothes underneath in the way. [37] And when he was now coming near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, [38] Saying: Blessed be the king who cometh in the name of God, peace in heaven, and glory on high! [39] And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples. [40] To whom he said: I say to you, that if these shall hold their peace, the stones will cry out. [41] And when he drew near, seeing the city, he wept over it, saying: [42] If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. [43] For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, [44] And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. [45] And entering into the temple, he began to cast out them that sold therein, and them that bought. [46] Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves. [47] And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him: [48] And they found not what to do to him: for all the people were very attentive to hear him.

20 And it came to pass, that on one of the days, as he was teaching the people in the temple, and preaching the gospel, the chief priests and the scribes, with the ancients, met together, [2] And spoke to him, saying: Tell us, by what authority dost thou these things? or, Who is he that hath given thee this authority? [3] And Jesus answering, said to them: I will also ask you one thing. Answer me: [4] The baptism of John, was it from heaven, or of men? [5] But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe him? [6] But if we say, Of men, the whole people will stone us: for they are persuaded that John was a prophet. [7] And they answered, that they knew not whence it was. [8] And Jesus said to them: Neither do I tell thee by what authority I do these things. [9] And he began to speak to the people this para-

ble: A certain man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time. [10] And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who, beating him, sent him away empty. [11] And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty. [12] And again he sent the third: and they wounded him also, and cast him out. [13] Then the master of the vineyard said: What shall I do? I will send my beloved son: it may be, when they see him, they will reverence him. [14] Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that the inheritance may be ours. [15] So casting him out of the vineyard, they killed him. What therefore will the master of the vineyard do to them? [16] He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid. [17] But he looking on them, said: What is this then that is written, The stone, which the builders rejected, the same is become the head of the corner? [18] Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will grind him to powder. [19] And the chief priests and the scribes sought to lay hands on him the same hour: but they feared the people, for they knew that he spoke this parable to them. [20] And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor. [21] And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou dost not respect any person, but teachest the way of God in truth. [22] Is it lawful for us to give tribute to Caesar, or no? [23] But he considering their guile, said to them: Why tempt you me? [24] Shew me a penny. Whose image and inscription hath it? They answering, said to him, Caesar's. [25] And he said to them: Render therefore to Caesar the things that are Caesar's: and to God the things that are God's. [26] And they could not reprehend his word before the people: and wondering at his answer, they held their peace. [27] And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him, [28] Saying: Master, Moses wrote unto us, If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother. [29] There were therefore seven brethren: and the first took a wife, and died without children. [30] And the next took her to wife, and he also died childless. [31] And the third took her. And in like manner all the seven, and they left no children, and died. [32] Last of all the woman died also. [33] In the resurrection therefore, whose wife of them shall she be? For all the seven had her to wife. [34] And Jesus said to them: The children of this world marry, and are given in marriage: [35] But they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives. [36] 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. [37] Now that the dead rise again, Moses also shewed, at the bush, when he called the Master, The God of Abraham, and the God of Isaac, and the God of Jacob; [38] For he is not the God of the dead, but of the living: for all live to him. [39] And some of the scribes answering, said to him: Master, thou hast said well. [40] And after that they durst not ask him any more questions. [41] But he said to them: How say they that Christ is the son of David? [42] And David himself saith in the book of Psalms: God said to

my Master, sit thou on my right hand,
43 Till I make thy enemies thy footstool.
44 David then calleth him Master: and
how is he his son? 45 And in the hearing
of all the people, he said to his disciples:
46 Beware of the scribes, who desire to
walk in long robes, and love salutations
in the marketplace, and the first chairs in
the synagogues, and the chief rooms at
feasts: 47 Who devour the houses of wid-
ows, feigning long prayer. These shall re-
ceive greater damnation.

21 And looking on, he saw the rich
men cast their gifts into the trea-
sury. 2 And he saw also a certain poor
widow casting in two brass mites. 3 And
he said: Verily I say to you, that this poor
widow hath cast in more than they all:
4 For all these have of their abundance
cast into the offerings of God: but she
of her want, hath cast in all the living
that she had. 5 And some saying of the
temple, that it was adorned with goodly
stones and gifts, he said: 6 These things
which you see, the days will come in
which there shall not be left a stone upon
a stone that shall not be thrown down.
7 And they asked him, saying: Master,
when shall these things be? and what
shall be the sign when they shall begin
to come to pass? 8 Who said: Take heed
you be not seduced; for many will come
in my name, saying, I am he; and the
time is at hand: go ye not therefore af-
ter them. 9 And when you shall hear of
wars and seditions, be not terrified: these
things must first come to pass; but the
end is not yet presently. 10 Then he said
to them: Nation shall rise against nation,
and kingdom against kingdom. 11 And
there shall be great earthquakes in divers
places, and pestilences, and famines, and
terrors from heaven; and there shall be
great signs. 12 But before all these things,
they will lay their hands upon you, and
persecute you, delivering you up to the
synagogues and into prisons, dragging
you before kings and governors, for my
name's sake. 13 And it shall happen unto
you for a testimony. 14 Lay it up there-
fore into your hearts, not to meditate be-
fore how you shall answer: 15 For I will
give you a mouth and wisdom, which
all your adversaries shall not be able to
resist and gainsay. 16 And you shall be
betrayed by your parents and brethren,
and kinsmen and friends; and some of
you they will put to death. 17 And you
shall be hated by all men for my name's
sake. 18 But a hair of your head shall not
perish. 19 In your patience you shall pos-
sess your souls. 20 And when you shall
see Jerusalem compassed about with an
army; then know that the desolation
thereof is at hand. 21 Then let those who
are in Judea, flee to the mountains; and
those who are in the midst thereof, de-
part out: and those who are in the coun-
tries, not enter into it. 22 For these are the
days of vengeance, that all things may be
fulfilled, that are written. 23 But woe to
them that are with child, and give suck
in those days; for there shall be great dis-
tress in the land, and wrath upon this
people. 24 And they shall fall by the edge
of the sword; and shall be led away cap-
tives into all nations; and Jerusalem shall
be trodden down by the Gentiles; till the
times of the nations be fulfilled. 25 And
there shall be signs in the sun, and in
the moon, and in the stars; and upon
the earth distress of nations, by reason
of the confusion of the roaring of the sea
and of the waves; 26 Men withering away
for fear, and expectation of what shall
come upon the whole world. For the
powers of heaven shall be moved; 27 And
then they shall see the Son of man com-
ing in a cloud, with great power and
majesty. 28 But when these things be-
gin to come to pass, look up, and lift
up your heads, because your redemption
is at hand. 29 And he spoke to them in
a similitude. See the fig tree, and all
the trees: 30 When they now shoot forth
their fruit, you know that summer is

nigh; [31] So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. [32] Amen, I say to you, this generation shall not pass away, till all things be fulfilled. [33] Heaven and earth shall pass away, but my words shall not pass away. [34] And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. [35] For as a snare shall it come upon all that sit upon the face of the whole earth. [36] Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. [37] And in the daytime, he was teaching in the temple; but at night, going out, he abode in the mount that is called Olivet. [38] And all the people came early in the morning to him in the temple, to hear him.

22 Now the feast of unleavened bread, which is called the pasch, was at hand. [2] And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. [3] And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. [4] And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them. [5] And they were glad, and covenanted to give him money. [6] And he promised. And he sought opportunity to betray him in the absence of the multitude. [7] And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. [8] And he sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat. [9] But they said: Where wilt thou that we prepare? [10] And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in. [11] And you shall say to the goodman of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch with my disciples? [12] And he will shew you a large dining room, furnished; and there prepare. [13] And they going, found as he had said to them, and made ready the pasch. [14] And when the hour was come, he sat down, and the twelve apostles with him. [15] And he said to them: With desire I have desired to eat this pasch with you, before I suffer. [16] For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. [17] And having taken the chalice, he gave thanks, and said: Take, and divide it among you: [18] For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. [19] And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. [20] In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you. [21] But yet behold, the hand of him that betrayeth me is with me on the table. [22] And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed. [23] And they began to inquire among themselves, which of them it was that should do this thing. [24] And there was also a strife amongst them, which of them should seem to be the greater. [25] And he said to them: The kings of the Gentiles master it over them; and they that have power over them, are called beneficent. [26] But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. [27] For which is greater, he that sitteth at table, or he that serveth? Is it not he that sitteth at table? But I am in the midst of you, as he that serveth: [28] And you are they who have continued with me in my temptations: [29] And I dispose to you, as my Father hath disposed to me, a kingdom; [30] That you may eat

and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel. [31] And the Master said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: [32] But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. [33] Who said to him: Master, I am ready to go with thee, both into prison, and to death. [34] And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them: [35] When I sent you without purse, and scrip, and shoes, did you want anything? [36] But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. [37] For I say to you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end. [38] But they said: Master, behold here are two swords. And he said to them, It is enough. [39] And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. [40] And when he was come to the place, he said to them: Pray, lest ye enter into temptation. [41] And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, [42] Saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done. [43] And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. [44] And his sweat became as drops of blood, trickling down upon the ground. [45] And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. [46] And he said to them: Why sleep you? arise, pray, lest you enter into temptation. [47] As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him. [48] And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? [49] And they that were about him, seeing what would follow, said to him: Master, shall we strike with the sword? [50] And one of them struck the servant of the high priest, and cut off his right ear. [51] But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. [52] And Jesus said to the chief priests, and magistrates of the temple, and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs? [53] When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness. [54] And apprehending him, they led him to the high priest's house. But Peter followed afar off. [55] And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. [56] Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him. [57] But he denied him, saying: Woman, I know him not. [58] And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. [59] And after the space, as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him; for he is also a Galilean. [60] And Peter said: Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. [61] And the Master turning looked on Peter. And Peter remembered the word of God, as he had said: Before the cock crow, thou shalt deny me thrice. [62] And Peter going out, wept bitterly. [63] And the men that held him, mocked him, and struck him. [64] And they blindfolded him, and smote his face. And they asked him, saying: Prophesy, who is it that struck thee?

[65] And blaspheming, many other things they said against him. [66] And as soon as it was day, the ancients of the people, and the chief priests and scribes, came together; and they brought him into their council, saying: If thou be the Christ, tell us. [67] And he saith to them: If I shall tell you, you will not believe me. [68] And if I shall also ask you, you will not answer me, nor let me go. [69] But hereafter the Son of man shall be sitting on the right hand of the power of God. [70] Then said they all: Art thou then the Son of God? Who said: You say that I am. [71] And they said: What need we any further testimony? for we ourselves have heard it from his own mouth.

23 And the whole multitude of them rising up, led him to Pilate. [2] And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king. [3] And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it. [4] And Pilate said to the chief priests and to the multitudes: I find no cause in this man. [5] But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. [6] But Pilate hearing Galilee, asked if the man were of Galilee? [7] And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem, in those days. [8] And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him. [9] And he questioned him in many words. But he answered him nothing. [10] And the chief priests and the scribes stood by, earnestly accusing him. [11] And Herod with his army set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate. [12] And Herod and Pilate were made friends, that same day; for before they were enemies one to another. [13] And Pilate, calling together the chief priests, and the magistrates, and the people, [14] Said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. [15] No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. [16] I will chastise him therefore, and release him. [17] Now of necessity he was to release unto them one upon the feast day. [18] But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas: [19] Who, for a certain sedition made in the city, and for a murder, was cast into prison. [20] And Pilate again spoke to them, desiring to release Jesus. [21] But they cried again, saying: Crucify him, crucify him. [22] And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go. [23] But they were instant with loud voices, requiring that he might be crucified; and their voices prevailed. [24] And Pilate gave sentence that it should be as they required. [25] And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will. [26] And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus. [27] And there followed him a great multitude of people, and of women, who bewailed and lamented him. [28] But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children. [29] For behold, the days shall come, wherein they will say: Blessed are the barren, and the

wombs that have not borne, and the paps that have not given suck. [30] Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. [31] For if in the green wood they do these things, what shall be done in the dry? [32] And there were also two other malefactors led with him to be put to death. [33] And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. [34] And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots. [35] And the people stood beholding, and the rulers with them derided him, saying: He saved others; let him save himself, if he be Christ, the elect of God. [36] And the soldiers also mocked him, coming to him, and offering him vinegar, [37] And saying: If thou be the king of the Jews, save thyself. [38] And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS. [39] And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. [40] But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art condemned under the same condemnation? [41] And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. [42] And he said to Jesus: Master, remember me when thou shalt come into thy kingdom. [43] And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. [44] And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. [45] And the sun was darkened, and the veil of the temple was rent in the midst. [46] And Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost. [47] Now the centurion, seeing what was done, glorified God, saying: Indeed this was a just man. [48] And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. [49] And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things. [50] And behold there was a man named Joseph, who was a counsellor, a good and just man, [51] (The same had not consented to their counsel and doings;) of Arimathea, a city of Judea; who also himself looked for the kingdom of God. [52] This man went to Pilate, and begged the body of Jesus. [53] And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. [54] And it was the day of the Parasceve, and the sabbath drew on. [55] And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid. [56] And returning, they prepared spices and ointments; and on the sabbath day they rested, according to the commandment.

24 And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. [2] And they found the stone rolled back from the sepulchre. [3] And going in, they found not the body of the Master Jesus. [4] And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel. [5] And as they were afraid, and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead? [6] He is not here, but is risen. Remember how he spoke unto you, when he was in Galilee, [7] Saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. [8] And they remembered his words. [9] And going back from the sepulchre, they told

all these things to the eleven, and to all the rest. [10] And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles. [11] And these words seemed to them as idle tales; and they did not believe them. [12] But Peter rising up, ran to the sepulchre, and stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that which was come to pass. [13] And behold, two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus. [14] And they talked together of all these things which had happened. [15] And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them. [16] But their eyes were held, that they should not know him. [17] And he said to them: What are these discourses that you hold one with another as you walk, and are sad? [18] And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger to Jerusalem, and hast not known the things that have been done there in these days? [19] To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; [20] And how our chief priests and princes delivered him to be condemned to death, and crucified him. [21] But we hoped, that it was he that should have redeemed Israel: and now besides all this, today is the third day since these things were done. [22] Yea and certain women also of our company affrighted us, who before it was light, were at the sepulchre, [23] And not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive. [24] And some of our people went to the sepulchre, and found it so as the women had said, but him they found not. [25] Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. [26] Ought not Christ to have suffered these things, and so to enter into his glory? [27] And beginning at Moses and all the prophets, he expounded to them in all the scriptures, the things that were concerning him. [28] And they drew night to the town, whither they were going: and he made as though he would go farther. [29] But they constrained him; saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. [30] And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them. [31] And their eyes were opened, and they knew him: and he vanished out of their sight. [32] And they said one to the other: Was not our heart burning within us, whilst he spoke in this way, and opened to us the scriptures? [33] And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were staying with them, [34] Saying: The Master is risen indeed, and hath appeared to Simon. [35] And they told what things were done in the way; and how they knew him in the breaking of the bread. [36] Now whilst they were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not. [37] But they being troubled and frightened, supposed that they saw a spirit. [38] And he said to them: Why are you troubled, and why do thoughts arise in your hearts? [39] See my hands and feet, that it is I myself; handle, and see: for a spirit hath not flesh and bones, as you see me to have. [40] And when he had said this, he shewed them his hands and feet. [41] But while they yet believed not, and wondered for joy, he said: Have you any thing to eat? [42] And they offered him a piece of a broiled fish, and a honeycomb. [43] And when he had eaten before them, taking the remains, he

gave to them. [44] And he said to them: These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. [45] Then he opened their understanding, that they might understand the scriptures. [46] And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead, the third day: [47] And that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem. [48] And you are witnesses of these things. [49] And I send the promise of my Father upon you: but stay you in the city till you be endued with power from on high. [50] And he led them out as far as Bethania: and lifting up his hands, he blessed them. [51] And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven. [52] And they adoring went back into Jerusalem with great joy. [53] And they were always in the temple, praising and blessing God. Amen.

JOHN

1 In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him: and without him was made nothing that was made. [4] In him was life, and the life was the light of men. [5] And the light shineth in darkness, and the darkness did not comprehend it. [6] There was a man sent from God, whose name was John. [7] This man came for a witness, to give testimony of the light, that all men might believe through him. [8] He was not the light, but was to give testimony of the light. [9] That was the true light, which enlighteneth every man that cometh into this world. [10] He was in the world, and the world was made by him, and the world knew him not. [11] He came unto his own, and his own received him not. [12] But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. [13] Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. [14] And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth. [15] John beareth witness of him, and crieth out, saying: This was he of whom I spoke: He that shall come after me, is preferred before me: because he was before me. [16] And of his fulness we all have received, and grace for grace. [17] For the law was given by Moses; grace and truth came by Jesus Christ. [18] No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him. [19] And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou? [20] And he confessed, and did not deny: and he confessed: I am not the Christ. [21] And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. [22] They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? [23] He said: I am the voice of one crying out in the wilderness, make straight the way of God, as said the prophet Isaias. [24] And they that were sent, were of the Pharisees. [25] And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? [26] John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. [27] The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. [28] These things were done in Bethania, beyond the Jordan, where John was baptizing. [29] The next day, John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world. [30] This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me. [31] And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. [32] And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and

he remained upon him. [33] And I knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost. [34] And I saw, and I gave testimony, that this is the Son of God. [35] The next day again John stood, and two of his disciples. [36] And beholding Jesus walking, he saith: Behold the Lamb of God. [37] And the two disciples heard him speak, and they followed Jesus. [38] And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? [39] He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour. [40] And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him. [41] He findeth first his brother Simon, and saith to him: We have found the Messias, which is, being interpreted, the Christ. [42] And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter. [43] On the following day, he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me. [44] Now Philip was of Bethsaida, the city of Andrew and Peter. [45] Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth. [46] And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see. [47] Jesus saw Nathanael coming to him: and he saith of him: Behold an Israelite indeed, in whom there is no guile. [48] Nathanael saith to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig tree, I saw thee. [49] Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the King of Israel. [50] Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see. [51] And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

2 And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there. [2] And Jesus also was invited, and his disciples, to the marriage. [3] And the wine failing, the mother of Jesus saith to him: They have no wine. [4] And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come. [5] His mother saith to the waiters: Whatsoever he shall say to you, do ye. [6] Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. [7] Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim. [8] And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. [9] And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, [10] And saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. [11] This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him. [12] After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days. [13] And the pasch of the Jews was at hand, and Jesus went up to Jerusalem. [14] And he

found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. [15] And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. [16] And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic. [17] And his disciples remembered, that it was written: The zeal of thy house hath eaten me up. [18] The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things? [19] Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up. [20] The Jews then said: Six and forty years was this temple in building; and wilt thou raise it up in three days? [21] But he spoke of the temple of his body. [22] When therefore he was risen again from the dead, his disciples remembered, that he had said this, and they believed the scripture, and the word that Jesus had said. [23] Now when he was at Jerusalem, at the pasch, upon the festival day, many believed in his name, seeing his signs which he did. [24] But Jesus did not trust himself unto them, for that he knew all men, [25] And because he needed not that any should give testimony of man: for he knew what was in man.

3 And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. [2] This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him. [3] Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. [4] Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again? [5] Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. [6] That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. [7] Wonder not, that I said to thee, you must be born again. [8] The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit. [9] Nicodemus answered, and said to him: How can these things be done? [10] Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? [11] Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. [12] If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things? [13] And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven. [14] And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: [15] That whosoever believeth in him, may not perish; but may have life everlasting. [16] For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. [17] For God sent not his Son into the world, to judge the world, but that the world may be saved by him. [18] He that believeth in him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God. [19] And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil. [20] For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. [21] But he that doth truth, cometh to the light, that his

works may be made manifest, because they are done in God. [22] After these things Jesus and his disciples came into the land of Judea: and there he abode with them, and baptized. [23] And John also was baptizing in Ennon near Salim; because there was much water there; and they came and were baptized. [24] For John was not yet cast into prison. [25] And there arose a question between some of John's disciples and the Jews concerning purification: [26] And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him. [27] John answered, and said: A man cannot receive any thing, unless it be given him from heaven. [28] You yourselves do bear me witness, that I said, I am not Christ, but that I am sent before him. [29] He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. [30] He must increase, but I must decrease. [31] He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. [32] And what he hath seen and heard, that he testifieth: and no man receiveth his testimony. [33] He that hath received his testimony, hath set to his seal that God is true. [34] For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure. [35] The Father loveth the Son: and he hath given all things into his hand. [36] He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

4 When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth more than John, [2] (Though Jesus himself did not baptize, but his disciples,) [3] He left Judea, and went again into Galilee. [4] And he was of necessity to pass through Samaria. [5] He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph. [6] Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. [7] There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink. [8] For his disciples were gone into the city to buy meats. [9] Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. [10] Jesus answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. [11] The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water? [12] Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? [13] Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever: [14] But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting. [15] The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw. [16] Jesus saith to her: Go, call thy husband, and come hither. [17] The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband: [18] For thou hast had five hus-

bands: and he whom thou now hast, is not thy husband. This thou hast said truly. [19] The woman saith to him: Sir, I perceive that thou art a prophet. [20] Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore. [21] Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, not in Jerusalem, adore the Father. [22] You adore that which you know not: we adore that which we know; for salvation is of the Jews. [23] But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. [24] God is a spirit; and they that adore him, must adore him in spirit and in truth. [25] The woman saith to him: I know that the Messias cometh (who is called Christ). Therefore, when he is come, he will tell us all things. [26] Jesus saith to her: I am he, who am speaking with thee. [27] And immediately his disciples came; and they wondered that he talked with the woman. Yet no man said: What seekest thou? or, why talkest thou with her? [28] The woman therefore left her waterpot, and went her way into the city, and saith to the men there: [29] Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ? [30] They went therefore out of the city, and came unto him. [31] In the mean time the disciples prayed him, saying: Rabbi, eat. [32] But he said to them: I have meat to eat, which you know not. [33] The disciples therefore said one to another: Hath any man brought him to eat? [34] Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work. [35] Do you not say, There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. [36] And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. [37] For in this is the saying true: That it is one man that soweth, and it is another that reapeth. [38] I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours. [39] Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: He told me all things whatsoever I have done. [40] So when the Samaritans were come to him, they desired that he would tarry there. And he abode there two days. [41] And many more believed in him because of his own word. [42] And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world. [43] Now after two days, he departed thence, and went into Galilee. [44] For Jesus himself gave testimony that a prophet hath no honour in his own country. [45] And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day; for they also went to the festival day. [46] He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum. [47] He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death. [48] Jesus therefore said to him: Unless you see signs and wonders, you believe not. [49] The ruler saith to him: Master, come down before that my son die. [50] Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way. [51] And as he was going down, his servants met him; and they brought word, saying, that his son lived. [52] He asked therefore of them the hour wherein he grew better. And they said to him: Yes-

terday, at the seventh hour, the fever left him. [53] The father therefore knew, that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house. [54] This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

5 After these things was a festival day of the Jews, and Jesus went up to Jerusalem. [2] Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. [3] In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. [4] And an angel of God descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under. [5] And there was a certain man there, that had been eight and thirty years under his infirmity. [6] Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole? [7] The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. [8] Jesus saith to him: Arise, take up thy bed, and walk. [9] And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day. [10] The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed. [11] He answered them: He that made me whole, he said to me, Take up thy bed, and walk. [12] They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk? [13] But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place. [14] Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. [15] The man went his way, and told the Jews, that it was Jesus who had made him whole. [16] Therefore did the Jews persecute Jesus, because he did these things on the sabbath. [17] But Jesus answered them: My Father worketh until now; and I work. [18] Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God. [19] Then Jesus answered, and said to them: Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner. [20] For the Father loveth the Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder. [21] For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will. [22] For neither doth the Father judge any man, but hath given all judgment to the Son. [23] That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father, who hath sent him. [24] Amen, amen I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life. [25] Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. [26] For as the Father hath life in himself, so he hath given the Son also to have life in himself: [27] And he hath given him power to do judgment, because he is the Son of man. [28] Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. [29] And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of

judgment. [30] I cannot of myself do any thing. As I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me. [31] If I bear witness of myself, my witness is not true. [32] There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. [33] You sent to John, and he gave testimony to the truth. [34] But I receive not testimony from man: but I say these things, that you may be saved. [35] He was a burning and a shining light: and you were willing for a time to rejoice in his light. [36] But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me. [37] And the Father himself who hath sent me, hath given testimony of me: neither have you heard his voice at any time, nor seen his shape. [38] And you have not his word abiding in you: for whom he hath sent, him you believe not. [39] Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me. [40] And you will not come to me that you may have life. [41] I receive glory not from men. [42] But I know you, that you have not the love of God in you. [43] I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. [44] How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek? [45] Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. [46] For if you did believe Moses, you would perhaps believe me also; for he wrote of me. [47] But if you do not believe his writings, how will you believe my words?

6 After these things Jesus went over the sea of Galilee, which is that of Tiberias. [2] And a great multitude followed him, because they saw the miracles which he did on them that were diseased. [3] Jesus therefore went up into a mountain, and there he sat with his disciples. [4] Now the pasch, the festival day of the Jews, was near at hand. [5] When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat? [6] And this he said to try him; for he himself knew what he would do. [7] Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. [8] One of his disciples, Andrew, the brother of Simon Peter, saith to him: [9] There is a boy here that hath five barley loaves, and two fishes; but what are these among so many? [10] Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. [11] And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. [12] And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. [13] They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. [14] Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world. [15] Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone. [16] And when evening was come, his disciples went down to the sea. [17] And when they had gone up into a ship, they went over the sea to Capharnaum; and it was

now dark, and Jesus was not come unto them. [18] And the sea arose, by reason of a great wind that blew. [19] When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid. [20] But he saith to them: It is I; be not afraid. [21] They were willing therefore to take him into the ship; and presently the ship was at the land to which they were going. [22] The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone. [23] But other ships came in from Tiberias; nigh unto the place where they had eaten the bread, the Master giving thanks. [24] When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus. [25] And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither? [26] Jesus answered them, and said: Amen, amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. [27] Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father, sealed. [28] They said therefore unto him: What shall we do, that we may work the works of God? [29] Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent. [30] They said therefore to him: What sign therefore dost thou shew, that we may see, and may believe thee? What dost thou work? [31] Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat. [32] Then Jesus said to them: Amen, amen I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. [33] For the bread of God is that which cometh down from heaven, and giveth life to the world. [34] They said therefore unto him: Master, give us always this bread. [35] And Jesus said to them: I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst. [36] But I said unto you, that you also have seen me, and you believe not. [37] All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out. [38] Because I came down from heaven, not to do my own will, but the will of him that sent me. [39] Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day. [40] And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day. [41] The Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven. [42] And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven? [43] Jesus therefore answered, and said to them: Murmur not among yourselves. [44] No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day. [45] It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me. [46] Not that any man hath seen the Father; but he who is of God, he hath seen the Father. [47] Amen, amen I say unto you: He that believeth in me, hath everlasting life. [48] I am the bread of life. [49] Your fathers did eat manna in the desert, and are dead. [50] This is the bread which cometh down from heaven; that if any man eat of it, he may not die. [51] I am the living bread which came down from

heaven. [52] If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world. [53] The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? [54] Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. [55] He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. [56] For my flesh is meat indeed: and my blood is drink indeed. [57] He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. [58] As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. [59] This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live for ever. [60] These things he said, teaching in the synagogue, in Capharnaum. [61] Many therefore of his disciples, hearing it, said: This saying is hard, and who can hear it? [62] But Jesus, knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you? [63] If then you shall see the Son of man ascend up where he was before? [64] It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. [65] But there are some of you that believe not. For Jesus knew from the beginning, who they were that did not believe, and who he was, that would betray him. [66] And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father. [67] After this many of his disciples went back; and walked no more with him. [68] Then Jesus said to the twelve: Will you also go away? [69] And Simon Peter answered him: Master, to whom shall we go? thou hast the words of eternal life. [70] And we have believed and have known, that thou art the Christ, the Son of God. [71] Jesus answered them: Have not I chosen you twelve; and one of you is a devil? [72] Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

7 After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him. [2] Now the Jews' feast of tabernacles was at hand. [3] And his brethren said to him: Pass from hence, and go into Judea; that thy disciples also may see thy works which thou dost. [4] For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. [5] For neither did his brethren believe in him. [6] Then Jesus said to them: My time is not yet come; but your time is always ready. [7] The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil. [8] Go you up to this festival day, but I go not up to this festival day: because my time is not accomplished. [9] When he had said these things, he himself stayed in Galilee. [10] But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret. [11] The Jews therefore sought him on the festival day, and said: Where is he? [12] And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people. [13] Yet no man spoke openly of him, for fear of the Jews. [14] Now about the midst of the feast, Jesus went up into the temple, and taught. [15] And the Jews wondered, saying: How doth this man know letters, having never learned? [16] Jesus answered them, and said: My doctrine is not mine, but his that sent me. [17] If any man do the will of him; he shall know of the doctrine, whether it be of God, or whether I speak of myself. [18] He that speaketh of him-

self, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. [19] Did Moses not give you the law, and yet none of you keepeth the law? [20] Why seek you to kill me? The multitude answered, and said: Thou hast a devil; who seeketh to kill thee? [21] Jesus answered, and said to them: One work I have done; and you all wonder: [22] Therefore, Moses gave you circumcision (not because it is of Moses, but of the fathers;) and on the sabbath day you circumcise a man. [23] If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath day? [24] Judge not according to the appearance, but judge just judgment. [25] Some therefore of Jerusalem said: Is not this he whom they seek to kill? [26] And behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth, that this is the Christ? [27] But we know this man, whence he is: but when the Christ cometh, no man knoweth whence he is. [28] Jesus therefore cried out in the temple, teaching, and saying: You both know me, and you know whence I am: and I am not come of myself; but he that sent me, is true, whom you know not. [29] I know him, because I am from him, and he hath sent me. [30] They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come. [31] But of the people many believed in him, and said: When the Christ cometh, shall he do more miracles, than these which this man doth? [32] The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him. [33] Jesus therefore said to them: Yet a little while I am with you: and then I go to him that sent me. [34] You shall seek me, and shall not find me: and where I am, thither you cannot come. [35] The Jews therefore said among themselves: Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? [36] What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come? [37] And on the last, and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink. [38] He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of living water. [39] Now this he said of the Spirit which they should receive, who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified. [40] Of that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed. [41] Others said: This is the Christ. But some said: Doth the Christ come out of Galilee? [42] Doth not the scripture say: That Christ cometh of the seed of David, and from Bethlehem the town where David was? [43] So there arose a dissension among the people because of him. [44] And some of them would have apprehended him: but no man laid hands on him. [45] The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him? [46] The ministers answered: Never did man speak like this man. [47] The Pharisees therefore answered them: Are you also seduced? [48] Hath any one of the rulers believed in him, or of the Pharisees? [49] But this multitude, that knoweth not the law, are accursed. [50] Nicodemus said to them, (he that came to him by night, who was one of them:) [51] Doth our law judge any man, unless it first hear him, and know what he doth? [52] They answered, and said to him: Art thou also a Galilean? Search the scriptures, and see, that out of Galilee a prophet riseth not. [53] And every man returned to his own house.

8 And Jesus went unto mount Olivet. [2] And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. [3] And the scribes and the Pharisees bring unto him a woman taken in adultery: and they set her in the midst, [4] And said to him: Master, this woman was even now taken in adultery. [5] Now Moses in the law commanded us to stone such a one. But what sayest thou? [6] And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground. [7] When therefore they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her. [8] And again stooping down, he wrote on the ground. [9] But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. [10] Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? [11] Who said: No man, Master. And Jesus said: Neither will I condemn thee. Go, and now sin no more. [12] Again therefore, Jesus spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. [13] The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true. [14] Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go: but you know not whence I come, or whither I go. [15] You judge according to the flesh: I judge not any man. [16] And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me. [17] And in your law it is written, that the testimony of two men is true. [18] I am one that give testimony of myself: and the Father that sent me giveth testimony of me. [19] They said therefore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also. [20] These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come. [21] Again therefore Jesus said to them: I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. [22] The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come? [23] And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world. [24] Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. [25] They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak unto you. [26] Many things I have to speak and to judge of you. But he that sent me, is true: and the things I have heard of him, these same I speak in the world. [27] And they understood not, that he called God his Father. [28] Jesus therefore said to them: When you shall have lifted up the Son of man, then shall you know, that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: [29] And he that sent me, is with me, and he hath not left me alone: for I do always the things that please him. [30] When he spoke these things, many believed in him. [31] Then Jesus said to those Jews, who believed him: If you continue in my word, you shall be my disciples indeed. [32] And you shall know the truth, and the truth shall make you free. [33] They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou: you shall be free? [34] Jesus answered them: Amen, amen I say unto you: that whosoever committeth sin, is the servant of sin. [35] Now the servant

abideth not in the house for ever; but the son abideth for ever. [36] If therefore the son shall make you free, you shall be free indeed. [37] I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. [38] I speak that which I have seen with my Father: and you do the things that you have seen with your father. [39] They answered, and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham. [40] But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not. [41] You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God. [42] Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded, and came; for I came not of myself, but he sent me: [43] Why do you not know my speech? Because you cannot hear my word. [44] You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. [45] But if I say the truth, you believe me not. [46] Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? [47] He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. [48] The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil? [49] Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me. [50] But I seek not my own glory: there is one that seeketh and judgeth. [51] Amen, amen I say to you: If any man keep my word, he shall not see death for ever. [52] The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. [53] Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? [54] Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. [55] And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. [56] Abraham your father rejoiced that he might see my day: he saw it, and was glad. [57] The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? [58] Jesus said to them: Amen, amen I say to you, before Abraham was made, I am. [59] They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

9 And Jesus passing by, saw a man, who was blind from his birth: [2] And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? [3] Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. [4] I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. [5] As long as I am in the world, I am the light of the world. [6] When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay on his eyes, [7] And said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing. [8] The neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. [9] But others said: No, but he is like him. But he said: I am he. [10] They said therefore to him: How were thy eyes opened? [11] He answered:

That man that is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. [12] And they said to him: Where is he? He saith: I know not. [13] They bring him that had been blind to the Pharisees. [14] Now it was the sabbath, when Jesus made the clay, and opened his eyes. [15] Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. [16] Some therefore of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. [17] They say therefore to the blind man again: What sayest thou of him that hath opened they eyes? And he said: He is a prophet. [18] The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, [19] And asked them, saying: Is this your son, who you say was born blind? How then doth he now see? [20] His parents answered them, and said: We know that this is our son, and that he was born blind: [21] But how he now seeth, we know not; or who hath opened his eyes, we know not: ask himself: he is of age, let him speak for himself. [22] These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. [23] Therefore did his parents say: He is of age, ask himself. [24] They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. [25] He said therefore to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. [26] They said then to him: What did he to thee? How did he open thy eyes? [27] He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples? [28] They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses. [29] We know that God spoke to Moses: but as to this man, we know not from whence he is. [30] The man answered, and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. [31] Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth. [32] From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. [33] Unless this man were of God, he could not do any thing. [34] They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. [35] Jesus heard that they had cast him out: and when he had found him, he said to him: Dost thou believe in the Son of God? [36] He answered, and said: Who is he, Master, that I may believe in him? [37] And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee. [38] And he said: I believe, Master. And falling down, he adored him. [39] And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind. [40] And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind? [41] Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.

10 Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. [2] But he that entereth in by the door is the shepherd of the sheep. [3] To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. [4] And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. [5] But a stranger they follow not, but fly from him, because they know not the voice of strangers. [6] This proverb Jesus spoke to them. But they understood not what he spoke to them. [7] Jesus therefore said to them again: Amen, amen I say to you, I am the door of the sheep. [8] All others, as many as have come, are thieves and robbers: and the sheep heard them not. [9] I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. [10] The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly. [11] I am the good shepherd. The good shepherd giveth his life for his sheep. [12] But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep: [13] And the hireling flieth, because he is a hireling: and he hath no care for the sheep. [14] I am the good shepherd; and I know mine, and mine know me. [15] As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. [16] And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. [17] Therefore doth the Father love me: because I lay down my life, that I may take it again. [18] No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father. [19] A dissension rose again among the Jews for these words. [20] And many of them said: He hath a devil, and is mad: why hear you him? [21] Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind? [22] And it was the feast of the dedication at Jerusalem: and it was winter. [23] And Jesus walked in the temple, in Solomon's porch. [24] The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly. [25] Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me. [26] But you do not believe, because you are not of my sheep. [27] My sheep hear my voice: and I know them, and they follow me. [28] And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand. [29] That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father. [30] I and the Father are one. [31] The Jews then took up stones to stone him. [32] Jesus answered them: Many good works I have shewed you from my Father; for which of these works do you stone me? [33] The Jews answered him: For a good work we stone thee not, but for blasphemy; and because that thou, being a man, maketh thyself God. [34] Jesus answered them: Is it not written in your law: I said you are gods? [35] If he called them gods, to whom to word of God was spoken, and the scripture cannot be broken; [36] Do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God? [37] If I do not the works of my Father, believe me not. [38] But if I do, though you will not believe me, believe the works: that

you may know and believe that the Father is in me, and I in the Father. [39] They sought therefore to take him; and he escaped out of their hands. [40] And he went again beyond the Jordan, into that place where John was baptizing first; and there he abode. [41] And many resorted to him, and they said: John indeed did no sign. [42] But all things whatsoever John said of this man, were true. And many believed in him.

11 Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and Martha her sister. [2] (And Mary was she that anointed the Master with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.) [3] His sisters therefore sent to him, saying: Master, behold, he whom thou lovest is sick. [4] And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it. [5] Now Jesus loved Martha, and her sister Mary, and Lazarus. [6] When he had heard therefore that he was sick, he still remained in the same place two days. [7] Then after that, he said to his disciples: Let us go into Judea again. [8] The disciples say to him: Rabbi, the Jews but now sought to stone thee: and goest thou thither again? [9] Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: [10] But if he walk in the night, he stumbleth, because the light is not in him. [11] These things he said; and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep. [12] His disciples therefore said: Master, if he sleep, he shall do well. [13] But Jesus spoke of his death; and they thought that he spoke of the repose of sleep. [14] Then therefore Jesus said to them plainly: Lazarus is dead. [15] And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him. [16] Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him. [17] Jesus therefore came, and found that he had been four days already in the grave. [18] (Now Bethania was near Jerusalem, about fifteen furlongs off.) [19] And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. [20] Martha therefore, as soon as she heard that Jesus had come, went to meet him: but Mary sat at home. [21] Martha therefore said to Jesus: Master, if thou hadst been here, my brother had not died. [22] But now also I know that whatsoever thou wilt ask of the Eternal God will give it thee. [23] Jesus saith to her: Thy brother shall rise again. [24] Martha saith to him: I know that he shall rise again, in the resurrection at the last day. [25] Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live: [26] And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? [27] She saith to him: Yea, Master, I have believed that thou art Christ the Son of the living God, who art come into this world. [28] And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come, and calleth for thee. [29] She, as soon as she heard this, riseth quickly, and cometh to him. [30] For Jesus was not yet come into the town: but he was still in that place where Martha had met him. [31] The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there. [32] When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Master, if thou hadst been here, my brother had not died. [33] Jesus, therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself, [34] And said:

Where have you laid him? They say to him: Master, come and see. [35] And Jesus wept. [36] The Jews therefore said: Behold how he loved him. [37] But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die? [38] Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it. [39] Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Master, by this time he stinketh, for he is now of four days. [40] Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? [41] They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me. [42] And I knew that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me. [43] When he had said these things, he cried with a loud voice: Lazarus, come forth. [44] And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go. [45] Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him. [46] But some of them went to the Pharisees, and told them the things that Jesus had done. [47] The chief priests therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles? [48] If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation. [49] But one of them, named Caiphas, being the high priest that year, said to them: You know nothing. [50] Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. [51] And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation. [52] And not only for the nation, but to gather together in one the children of God, that were dispersed. [53] From that day therefore they devised to put him to death. [54] Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples. [55] And the pasch of the Jews was at hand; and many from the country went up to Jerusalem, before the pasch to purify themselves. [56] They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you that he is not come to the festival day? [57] And the chief priests and Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

12 Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life. [2] And they made him a supper there: and Martha served: but Lazarus was one of them that were at table with him. [3] Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. [4] Then one of his disciples, Judas Iscariot, he that was about to betray him, said: [5] Why was not this ointment sold for three hundred pence, and given to the poor? [6] Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein. [7] Jesus therefore said: Let her alone, that she may keep it against the day of my burial. [8] For the poor you have always with you; but me you have not always. [9] A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only,

but that they might see Lazarus, whom he had raised from the dead. [10] But the chief priests thought to kill Lazarus also: [11] Because many of the Jews, by reason of him, went away, and believed in Jesus. [12] And on the next day, a great multitude that was to come to the festival day, when they had heard that Jesus was coming to Jerusalem, [13] Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of God, the king of Israel. [14] And Jesus found a young ass, and sat upon it, as it is written: [15] Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt. [16] These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him. [17] The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead. [18] For which reason also the people came to meet him, because they heard that he had done this miracle. [19] The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him. [20] Now there were certain Gentiles among them, who came up to adore on the festival day. [21] These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. [22] Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus. [23] But Jesus answered them, saying: The hour is come, that the Son of man should be glorified. [24] Amen, amen I say to you, unless the grain of wheat falling into the ground die, [25] Itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. [26] If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. [27] Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. [28] Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. [29] The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him. [30] Jesus answered, and said: This voice came not because of me, but for your sakes. [31] Now is the judgment of the world: now shall the prince of this world be cast out. [32] And I, if I be lifted up from the earth, will draw all things to myself. [33] (Now this he said, signifying what death he should die.) [34] The multitude answered him: We have heard out of the law, that Christ abideth for ever; and how sayest thou: The Son of man must be lifted up? Who is this Son of man? [35] Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. [36] Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke; and he went away, and hid himself from them. [37] And whereas he had done so many miracles before them, they believed not in him: [38] That the saying of Isaias the prophet might be fulfilled, which he said: Master, who hath believed our hearing? and to whom hath the arm of the Master been revealed? [39] Therefore they could not believe, because Isaias said again: [40] He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. [41] These things said Isaias, when he saw his glory, and spoke of him. [42] However, many of the chief men also believed in him; but because of the Phar-

isees they did not confess him, that they might not be cast out of the synagogue. [43] For they loved the glory of men more than the glory of God. [44] But Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me. [45] And he that seeth me, seeth him that sent me. [46] I am come a light into the world; that whosoever believeth in me, may not remain in darkness. [47] And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world. [48] He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. [49] For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak. [50] And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

13 Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. [2] And when supper was done, (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him,) [3] Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; [4] He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. [5] After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. [6] He cometh therefore to Simon Peter. And Peter saith to him: Master, dost thou wash my feet? [7] Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter. [8] Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. [9] Simon Peter saith to him: Master, not only my feet, but also my hands and my head. [10] Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. [11] For he knew who he was that would betray him; therefore he said: You are not all clean. [12] Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you? [13] You call me Teacher, and Master; and you say well, for so I am. [14] If then I being your Master and Teacher, have washed your feet; you also ought to wash one another's feet. [15] For I have given you an example, that as I have done to you, so you do also. [16] Amen, amen I say to you: The servant is not greater than his master; neither is the apostle greater than he that sent him. [17] If you know these things, you shall be blessed if you do them. [18] I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me. [19] At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he. [20] Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. [21] When Jesus had said these things, he was troubled in spirit; and he testified, and said: Amen, amen I say to you, one of you shall betray me. [22] The disciples therefore looked one upon another, doubting of whom he spoke. [23] Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. [24] Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh? [25] He therefore, leaning on the breast of Jesus, saith to him: Master, who is it? [26] Jesus answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he

gave it to Judas Iscariot, the son of Simon. [27] And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly. [28] Now no man at the table knew to what purpose he said this unto him. [29] For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor. [30] He therefore having received the morsel, went out immediately. And it was night. [31] When he therefore was gone out, Jesus said: Now is the Son of man glorified, and God is glorified in him. [32] If God be glorified in him, God also will glorify him in himself; and immediately will he glorify him. [33] Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews: Whither I go you cannot come; so I say to you now. [34] A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. [35] By this shall all men know that you are my disciples, if you have love one for another. [36] Simon Peter saith to him: Master, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now; but thou shalt follow hereafter. [37] Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee. [38] Jesus answered him: Wilt thou lay down thy life for me? Amen, amen I say to thee, the cock shall not crow, till thou deny me thrice.

14 Let not your heart be troubled. You believe in God, believe also in me. [2] In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you. [3] And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be. [4] And whither I go you know, and the way you know. [5] Thomas saith to him: Master, we know not whither thou goest; and how can we know the way? [6] Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. [7] If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him. [8] Philip saith to him: Master, shew us the Father, and it is enough for us. [9] Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, Shew us the Father? [10] Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. [11] Believe you not that I am in the Father, and the Father in me? [12] Otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do. [13] Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. [14] If you shall ask me any thing in my name, that I will do. [15] If you love me, keep my commandments. [16] And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. [17] The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. [18] I will not

leave you orphans, I will come to you. [19] Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. [20] In that day you shall know, that I am in my Father, and you in me, and I in you. [21] He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him. [22] Judas saith to him, not the Iscariot: Master, how is it, that thou wilt manifest thyself to us, and not to the world? [23] Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. [24] He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but the Father's who sent me. [25] These things have I spoken to you, abiding with you. [26] But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. [27] Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. [28] You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. [29] And now I have told you before it comes to pass: that when it shall come to pass, you may believe. [30] I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. [31] But that the world may know, that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.

15 I am the true vine; and my Father is the husbandman. [2] Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit. [3] Now you are clean by reason of the word, which I have spoken to you. [4] Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. [5] I am the vine: you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. [6] If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and case him into the fire, and be burneth. [7] If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. [8] In this is my Father glorified; that you bring forth very much fruit, and become my disciples. [9] As the Father hath loved me, I also have loved you. [10] If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. [11] These things I have spoken to you, that my joy may be in you, and your joy may be filled. [12] This is my commandment, that you love one another, as I have loved you. [13] Greater love than this no man hath, that a man lay down his life for his friends. [14] You are my friends, if you do the things that I command you. [15] I will not now call you servants: for the servant knoweth not what his master doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you. [16] You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you. [17] These things I command you, that you love one an-

other. [18] If the world hate you, know ye, that it hath hated me before you. [19] If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. [20] Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. [21] But all these things they will do to you for my name's sake: because they know not him who sent me. [22] If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. [23] He that hateth me, hateth my Father also. [24] If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. [25] But that the word may be fulfilled which is written in their law: They hated me without cause. [26] But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. [27] And you shall give testimony, because you are with me from the beginning.

16 These things have I spoken to you, that you may not be scandalized. [2] They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. [3] And these things will they do to you; because they have not known the Father, nor me. [4] But these things I have told you, that when the hour shall come, you may remember that I told you of them. [5] But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou? [6] But because I have spoken these things to you, sorrow hath filled your heart. [7] But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. [8] And when he is come, he will convince the world of sin, and of justice, and of judgment. [9] Of sin: because they believed not in me. [10] And of justice: because I go to the Father; and you shall see me no longer. [11] And of judgment: because the prince of this world is already judged. [12] I have yet many things to say to you: but you cannot bear them now. [13] But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you. [14] He shall glorify me; because he shall receive of mine, and shall shew it to you. [15] All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and shew it to you. [16] A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father. [17] Then some of the disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while, and you shall see me, and, because I go to the Father? [18] They said therefore: What is this that he saith, A little while? we know not what he speaketh. [19] And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me? [20] Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. [21] A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. [22] So also you now indeed have sorrow; but I will see you again,

and your heart shall rejoice; and your joy no man shall take from you. [23] And in that day you shall not ask me any thing. Amen, amen I say to you: if you ask the Father any thing in my name, he will give it you. [24] Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full. [25] These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will shew you plainly of the Father. [26] In that day you shall ask in my name; and I say not to you, that I will ask the Father for you: [27] For the Father himself loveth you, because you have loved me, and have believed that I came out from God. [28] I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. [29] His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb. [30] Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God. [31] Jesus answered them: Do you now believe? [32] Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. [33] These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

17 These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. [2] As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. [3] Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent. [4] I have glorified thee on the earth; I have finished the work which thou gavest me to do. [5] And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. [6] I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word. [7] Now they have known, that all things which thou hast given me, are from thee: [8] Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. [9] I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine: [10] And all my things are thine, and thine are mine; and I am glorified in them. [11] And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou has given me; that they may be one, as we also are. [12] While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled. [13] And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves. [14] I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. [15] I pray not that thou shouldst take them out of the world, but that thou shouldst keep them

from evil. [16] They are not of the world, as I also am not of the world. [17] Sanctify them in truth. Thy word is truth. [18] As thou hast sent me into the world, I also have sent them into the world. [19] And for them do I sanctify myself, that they also may be sanctified in truth. [20] And not for them only do I pray, but for them also who through their word shall believe in me; [21] That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. [22] And the glory which thou hast given me, I have given to them; that they may be one, as we also are one: [23] I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. [24] Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. [25] Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me. [26] And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them.

18 When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. [2] And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. [3] Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. [4] Jesus therefore, knowing all things that should come upon him, went forth, and said to them: Whom seek ye? [5] They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. [6] As soon therefore as he had said to them: I am he; they went backward, and fell to the ground. [7] Again therefore he asked them: Whom seek ye? And they said, Jesus of Nazareth. [8] Jesus answered, I have told you that I am he. If therefore you seek me, let these go their way. [9] That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. [10] Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. [11] Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? [12] Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him: [13] And they led him away to Annas first, for he was father in law to Caiphas, who was the high priest of that year. [14] Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. [15] And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. [16] But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. [17] The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. [18] Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing, and warming himself. [19] The high priest therefore asked Jesus of his disciples, and of his doctrine. [20] Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither

all the Jews resort; and in secret I have spoken nothing. [21] Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. [22] And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so? [23] Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? [24] And Annas sent him bound to Caiphas the high priest. [25] And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. [26] One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him? [27] Again therefore Peter denied; and immediately the cock crew. [28] Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. [29] Pilate therefore went out to them, and said: What accusation bring you against this man? [30] They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee. [31] Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death; [32] That the word of Jesus might be fulfilled, which he said, signifying what death he should die. [33] Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? [34] Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? [35] Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done? [36] Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. [37] Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. [38] Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him. [39] But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews? [40] Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

19 Then therefore, Pilate took Jesus, and scourged him. [2] And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment. [3] And they came to him, and said: Hail, king of the Jews; and they gave him blows. [4] Pilate therefore went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him. [5] (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. [6] When the chief priests, therefore, and the servants, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. [7] The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. [8] When Pilate therefore had heard this saying, he feared the more. [9] And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. [10] Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? [11] Jesus answered: Thou

shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. [12] And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar. [13] Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. [14] And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. [15] But they cried out: Away with him; away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. [16] Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth. [17] And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. [18] Where they crucified him, and with him two others, one on each side, and Jesus in the midst. [19] And Pilate wrote a title also, and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. [20] This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. [21] Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews. [22] Pilate answered: What I have written, I have written. [23] The soldiers therefore, when they had crucified him, took his garments, (and they made four parts, to every soldier a part,) and also his coat. Now the coat was without seam, woven from the top throughout. [24] They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. [25] Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. [26] When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. [27] After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own. [28] Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. [29] Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar and hyssop, put it to his mouth. [30] Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost. [31] Then the Jews, (because it was the parasceve,) that the bodies might not remain on the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away. [32] The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. [33] But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. [34] But one of the soldiers with a spear opened his side, and immediately there came out blood and water. [35] And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe. [36] For these things were done, that the scripture might be fulfilled: You shall not break a bone of him. [37] And again another scripture saith: They shall look on him whom they pierced. [38] And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of

Jesus. And Pilate gave leave. He came therefore, and took the body of Jesus. [39] And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pound weight. [40] They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. [41] Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. [42] There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

20 And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre. [2] She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Master out of the sepulchre, and we know not where they have laid him. [3] Peter therefore went out, and that other disciple, and they came to the sepulchre. [4] And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. [5] And when he stooped down, he saw the linen cloths lying; but yet he went not in. [6] Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, [7] And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place. [8] Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed. [9] For as yet they knew not the scripture, that he must rise again from the dead. [10] The disciples therefore departed again to their home. [11] But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre, [12] And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. [13] They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Master; and I know not where they have laid him. [14] When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. [15] Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away. [16] Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master). [17] Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God. [18] Mary Magdalen cometh, and telleth the disciples: I have seen the Master, and these things he said to me. [19] Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. [20] And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Master. [21] He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. [22] When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. [23] Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. [24] Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. [25] The other disciples therefore said to him: We have seen the Master. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. [26] And after eight

days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. [27] Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing. [28] Thomas answered, and said to him: My Master, and my God. [29] Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. [30] Many other signs also did Jesus in the sight of his disciples, which are not written in this book. [31] But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.

21 After this, Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed himself after this manner. [2] There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples. [3] Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. [4] But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. [5] Jesus therefore said to them: Children, have you any meat? They answered him: No. [6] He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes. [7] That disciple therefore whom Jesus loved, said to Peter: It is the Master. Simon Peter, when he heard that it was the Master, girt his coat about him, (for he was naked,) and cast himself into the sea. [8] But the other disciples came in the ship, (for they were not far from the land, but as it were two hundred cubits,) dragging the net with fishes. [9] As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. [10] Jesus saith to them: Bring hither of the fishes which you have now caught. [11] Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. [12] Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Master. [13] And Jesus cometh and taketh bread, and giveth them, and fish in like manner. [14] This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead. [15] When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Master, thou knowest that I love thee. He saith to him: Feed my lambs. [16] He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Master, thou knowest that I love thee. He saith to him: Feed my lambs. [17] He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Master, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep. [18] Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. [19] And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me. [20] Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said: Master, who is he that shall betray thee? [21] Him therefore when Peter had seen, he saith to Je-

sus: Master, and what shall this man do? [22] Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me. [23] This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee? [24] This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true. [25] But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

ACTS

1 The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, [2] Until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. [3] To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. [4] And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth. [5] For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. [6] They therefore who were come together, asked him, saying: Master, wilt thou at this time restore again the kingdom to Israel? [7] But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power: [8] But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. [9] And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. [10] And while they were beholding him going up to heaven, behold two men stood by them in white garments. [11] Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven. [12] Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey. [13] And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James. [14] All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren. [15] In those days Peter rising up in the midst of the brethren, said: (now the number of persons together was about an hundred and twenty:) [16] Men, brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: [17] Who was numbered with us, and had obtained part of this ministry. [18] And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out. [19] And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Haceldama, that is to say, The field of blood. [20] For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take. [21] Wherefore of these men who have companied with us all the time that the Master Jesus came in and went out among us, [22] Beginning from the baptism of John, until the day wherein he was taken up from us, one

of these must be made a witness with us of his resurrection. [23] And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. [24] And praying, they said: Thou, Master, who knowest the hearts of all men, shew whether of these two thou hast chosen, [25] To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. [26] And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

2 And when the days of the Pentecost were accomplished, they were all together in one place: [2] And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. [3] And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: [4] And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. [5] Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. [6] And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. [7] And they were all amazed, and wondered, saying: Behold, are not all these, that speak, Galileans? [8] And how have we heard, every man our own tongue wherein we were born? [9] Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, [10] Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, [11] Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God. [12] And they were all astonished, and wondered, saying one to another: What meaneth this? [13] But others mocking, said: These men are full of new wine. [14] But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. [15] For these are not drunk, as you suppose, seeing it is but the third hour of the day: [16] But this is that which was spoken of by the prophet Joel: [17] And it shall come to pass, in the last days, (saith the Master,) 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. [18] And upon my servants indeed, and upon my handmaids will I pour out in those days of my spirit, and they shall prophesy. [19] And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke. [20] The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of God come. [21] And it shall come to pass, that whosoever shall call upon the name of God, shall be saved. [22] Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you, as you also know: [23] This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. [24] Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it. [25] For David saith concerning him: I foresaw the Master before my face: because he is at my right hand, that I may not be moved. [26] For this my heart hath been glad, and any tongue hath rejoiced: moreover my flesh also shall rest in hope. [27] Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. [28] Thou hast made known to me

the ways of life: thou shalt make me full of joy with thy countenance. [29] Ye men, brethren, let me freely speak to you of the patriarch David; that he died, and was buried; and his sepulchre is with us to this present day. [30] Whereas therefore he was a prophet, and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne. [31] Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. [32] This Jesus hath God raised again, whereof all we are witnesses. [33] Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear. [34] For David ascended not into heaven; but he himself said: God said to my Master, sit thou on my right hand, [35] Until I make thy enemies thy footstool. [36] Therefore let all the house of Israel know most certainly, that God hath made both Master and Christ, this same Jesus, whom you have crucified. [37] Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren? [38] But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. [39] For the promise is to you, and to your children, and to all that are far off, whomsoever the Eternal our God shall call. [40] And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation. [41] They therefore that received his word, were baptized; and there were added in that day about three thousand souls. [42] And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. [43] And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all. [44] And all they that believed, were together, and had all things common. [45] Their possessions and goods they sold, and divided them to all, according as every one had need. [46] And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart; [47] Praising God, and having favour with all the people. And the Master increased daily together such as should be saved.

3 Now Peter and John went up into the temple at the ninth hour of prayer. [2] And a certain man who was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. [3] He, when he had seen Peter and John about to go into the temple, asked to receive an alms. [4] But Peter with John fastening his eyes upon him, said: Look upon us. [5] But he looked earnestly upon them, hoping that he should receive something of them. [6] But Peter said: Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk. [7] And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. [8] And he leaping up, stood, and walked, and went in with them into the temple, walking, and leaping, and praising God. [9] And all the people saw him walking and praising God. [10] And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him. [11] And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering. [12] But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why

look you upon us, as if by our strength or power we had made this man to walk? [13] The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. [14] But you denied the Holy One and the Just, and desired a murderer to be granted unto you. [15] But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. [16] And in the faith of his name, this man, whom you have seen and known, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all. [17] And now, brethren, I know that you did it through ignorance, as did also your rulers. [18] But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. [19] Be penitent, therefore, and be converted, that your sins may be blotted out. [20] That when the times of refreshment shall come from the presence of God, and he shall send him who hath been preached unto you, Jesus Christ, [21] Whom heaven indeed must receive, until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets, from the beginning of the world. [22] For Moses said: A prophet shall the Eternal your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you. [23] And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people. [24] And all the prophets, from Samuel and afterwards, who have spoken, have told of these days. [25] You are the children of the prophets, and of the testament which God made to our fathers, saying to Abraham: And in thy seed shall all the kindreds of the earth be blessed. [26] To you first God, raising up his Son, hath sent him to bless you; that every one may convert himself from his wickedness.

4 And as they were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came upon them, [2] Being grieved that they taught the people, and preached in Jesus the resurrection from the dead: [3] And they laid hands upon them, and put them in hold till the next day; for it was now evening. [4] But many of them who had heard the word, believed; and the number of the men was made five thousand. [5] And it came to pass on the morrow, that their princes, and ancients, and scribes, were gathered together in Jerusalem; [6] And Annas the high priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the high priest. [7] And setting them in the midst, they asked: By what power, or by what name, have you done this? [8] Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people, and ancients, hear: [9] If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole: [10] Be it known to you all, and to all the people of Israel, that by the name of our Master Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. [11] This is the stone which was rejected by you the builders, which is become the head of the corner. [12] Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved. [13] Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered; and they knew them that they had been with Jesus. [14] Seeing the man also who had been healed standing with them, they could say nothing against it. [15] But they commanded them to go aside out of the

council; and they conferred among themselves, [16] Saying: What shall we do to these men? for indeed a known miracle hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it. [17] But that it may be no farther spread among the people, let us threaten them that they speak no more in this name to any man. [18] And calling them, they charged them not to speak at all, nor teach in the name of Jesus. [19] But Peter and John answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye. [20] For we cannot but speak the things which we have seen and heard. [21] But they threatening, sent them away, not finding how they might punish them, because of the people; for all men glorified what had been done, in that which had come to pass. [22] For the man was above forty years old, in whom that miraculous cure had been wrought. [23] And being let go, they came to their own company, and related all that the chief priests and ancients had said to them. [24] Who having heard it, with one accord lifted up their voice to God, and said: Master, thou art he that didst make heaven and earth, the sea, and all things that are in them. [25] Who, by the Holy Ghost, by the mouth of our father David, thy servant, hast said: Why did the Gentiles rage, and the people meditate vain things? [26] The kings of the earth stood up, and the princes assembled together against the Master and his Christ. [27] For of a truth there assembled together in this city against thy holy child Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel, [28] To do what thy hand and thy counsel decreed to be done. [29] And now, Master, behold their threatenings, and grant unto thy servants, that with all confidence they may speak thy word, [30] By stretching forth thy hand to cures, and signs, and wonders to be done by the name of thy holy Son Jesus. [31] And when they had prayed, the place was moved wherein they were assembled; and they were all filled with the Holy Ghost, and they spoke the word of God with confidence. [32] And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed, was his own; but all things were common unto them. [33] And with great power did the apostles give testimony of the resurrection of Jesus Christ our Master; and great grace was in them all. [34] For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold, [35] And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need. [36] And Joseph, who, by the apostles, was surnamed Barnabas, (which is, by interpretation, The son of consolation,) a Levite, a Cyprian born, [37] Having land, sold it, and brought the price, and laid it at the feet of the apostles.

5 But a certain man named Ananias, with Saphira his wife, sold a piece of land, [2] And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles. [3] But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land? [4] Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. [5] And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. [6] And the young men rising up, removed him, and carrying him out, buried him. [7] And it was about the space of three hours after, when his wife, not knowing what had happened,

came in. [8] And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much. [9] And Peter said unto her: Why have you agreed together to tempt the Spirit of the Master? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out. [10] Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead: and carried her out, and buried her by her husband. [11] And there came great fear upon the whole church, and upon all that heard these things. [12] 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. [13] But of the rest no man durst join himself unto them; but the people magnified them. [14] And the multitude of men and women who believed in the Master, was more increased: [15] Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least, might overshadow any of them, and they might be delivered from their infirmities. [16] And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed. [17] Then the high priest rising up, and all they that were with him, (which is the heresy of the Sadducees,) were filled with envy. [18] And they laid hands on the apostles, and put them in the common prison. [19] But an angel of God by night opening the doors of the prison, and leading them out, said: [20] Go, and standing speak in the temple to the people all the words of this life. [21] Who having heard this, early in the morning, entered into the temple, and taught. And the high priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel; and they sent to the prison to have them brought. [22] But when the ministers came, and opening the prison, found them not there, they returned and told, [23] Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors; but opening it, we found no man within. [24] Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass. [25] But one came and told them: Behold, the men whom you put in prison are in the temple standing, and teaching the people. [26] Then went the officer with the ministers, and brought them without violence; for they feared the people, lest they should be stoned. [27] And when they had brought them, they set them before the council. And the high priest asked them, [28] Saying: Commanding we commanded you, that you should not teach in this name; and behold, you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us. [29] But Peter and the apostles answering, said: We ought to obey God, rather than men. [30] The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree. [31] Him hath God exalted with his right hand, to be Prince and Saviour, to give repentance to Israel, and remission of sins. [32] And we are witnesses of these things and the Holy Ghost, whom God hath given to all that obey him. [33] When they had heard these things, they were cut to the heart, and they thought to put them to death. [34] But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while. [35] And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men. [36] For before these days rose up Theodas, affirming himself to be somebody,

to whom a number of men, about four hundred, joined themselves: who was slain; and all that believed him were scattered, and brought to nothing. [37] After this man, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed. [38] And now, therefore, I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to nought; [39] But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him. [40] And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus; and they dismissed them. [41] And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. [42] And every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus.

6 And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration. [2] Then the twelve calling together the multitude of the disciples, said: It is not reason that we should leave the word of God, and serve tables. [3] Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. [4] But we will give ourselves continually to prayer, and to the ministry of the word. [5] And the saying was liked by all the 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. [6] These they set before the apostles; and they praying, imposed hands upon them. [7] And the word of God increased; and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith. [8] And Stephen, full of grace and fortitude, did great wonders and signs among the people. [9] Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. [10] And they were not able to resist the wisdom and the spirit that spoke. [11] Then they suborned men to say, they had heard him speak words of blasphemy against Moses and against God. [12] And they stirred up the people, and the ancients, and the scribes; and running together, they took him, and brought him to the council. [13] And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law. [14] For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us. [15] And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.

7 Then the high priest said: Are these things so? [2] Who said: Ye men, brethren, and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan. [3] And said to him: Go forth out of thy country, and from thy kindred, and come into the land which I shall shew thee. [4] Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell. [5] And he gave him no inheritance in it; no, not the pace of a foot: but he promised to give it him in possession, and to his seed after him, when as yet he had no child. [6] And God said to him: That his seed should sojourn in a strange country,

and that they should bring them under bondage, and treat them evil four hundred years. [7] And the nation which they shall serve will I judge, said the Master; and after these things they shall go out, and shall serve me in this place. [8] And he gave him the covenant of circumcision, and so he begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob; and Jacob the twelve patriarchs. [9] And the patriarchs, through envy, sold Joseph into Egypt; and God was with him, [10] And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharao, the king of Egypt; and he appointed him governor over Egypt, and over all his house. [11] Now there came a famine upon all Egypt and Chanaan, and great tribulation; and our fathers found no food. [12] But when Jacob had heard that there was corn in Egypt, he sent our fathers first: [13] And at the second time, Joseph was known by his brethren, and his kindred was made known to Pharao. [14] And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls. [15] So Jacob went down into Egypt; and he died, and our fathers. [16] And they were translated into Sichem, and were laid in the sepulchre, that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem. [17] And when the time of the promise drew near, which God had promised to Abraham, the people increased, and were multiplied in Egypt, [18] Till another king arose in Egypt, who knew not Joseph. [19] This same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive. [20] At the same time was Moses born, and he was acceptable to God: who was nourished three months in his father's house. [21] And when he was exposed, Pharao's daughter took him up, and nourished him for her own son. [22] And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and in his deeds. [23] And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel. [24] And when he had seen one of them suffer wrong, he defended him; and striking the Egyptian, he avenged him who suffered the injury. [25] And he thought that his brethren understood that God by his hand would save them; but they understood it not. [26] And the day following, he shewed himself to them when they were at strife; and would have reconciled them in peace, saying: Men, ye are brethren; why hurt you one another? [27] But he that did the injury to his neighbour thrust him away, saying: Who hath appointed thee prince and judge over us? [28] What, wilt thou kill me, as thou didst yesterday kill the Egyptian? [29] And Moses fled upon this word, and was a stranger in the land of Madian, where he begot two sons. [30] And when forty years were expired, there appeared to him in the desert of mount Sina, an angel in a flame of fire in a bush. [31] And Moses seeing it, wondered at the sight. And as he drew near to view it, the voice of God came unto him, saying: [32] I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being terrified, durst not behold. [33] And the Master said to him: Loose the shoes from thy feet, for the place wherein thou standest, is holy ground. [34] Seeing 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, and I will send thee into Egypt. [35] This Moses, whom they refused, saying: Who hath appointed thee prince and judge? him God sent to be prince and redeemer by the hand of the angel who appeared to him in the bush. [36] He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years. [37] This

is that Moses who said to the children of Israel: A prophet shall God raise up to you of your own brethren, as myself: him shall you hear. [38] This is he that was in the church in the wilderness, with the angel who spoke to him on mount Sina, and with our fathers; who received the words of life to give unto us. [39] Whom our fathers would not obey; but thrust him away, and in their hearts turned back into Egypt, [40] Saying to Aaron: Make us gods to go before us. For as for this Moses, who brought us out of the land of Egypt, we know not what is become of him. [41] And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands. [42] And God turned, and gave them up to serve the host of heaven, as it is written in the books of the prophets: Did you offer victims and sacrifices to me for forty years, in the desert, O house of Israel? [43] And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made to adore them. And I will carry you away beyond Babylon. [44] The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses, that he should make it according to the form which he had seen. [45] Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David. [46] Who found grace before God, and desired to find a tabernacle for the God of Jacob. [47] But Solomon built him a house. [48] Yet the most High dwelleth not in houses made by hands, as the prophet saith: [49] Heaven is my throne, and the earth my footstool. What house will you build me? saith the Master; or what is the place of my resting? [50] Hath not my hand made all these things? [51] You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost: as your fathers did, so do you also. [52] Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers: [53] Who have received the law by the disposition of angels, and have not kept it. [54] Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him. [55] But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God. [56] And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. [57] And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul. [58] And they stoned Stephen, invoking, and saying: Master Jesus, receive my spirit. [59] And falling on his knees, he cried with a loud voice, saying: Master, lay not this sin to their charge. And when he had said this, he fell asleep in the Master. And Saul was consenting to his death.

8 And at that time there was raised a great persecution against the church which was at Jerusalem; and they were all dispersed through the countries of Judea, and Samaria, except the apostles. [2] And devout men took order for Stephen's funeral, and made great mourning over him. [3] But Saul made havock of the church, entering in from house to house, and dragging away men and women, committed them to prison. [4] They therefore that were dispersed, went about preaching the word of God. [5] And Philip going down to the city of Samaria, preached Christ unto them. [6] And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing

the miracles which he did. [7] For many of them who had unclean spirits, crying with a loud voice, went out. [8] And many, taken with the palsy, and that were lame, were healed. [9] There was therefore great joy in that city. Now there was a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one: [10] To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great. [11] And they were attentive to him, because, for a long time, he had bewitched them with his magical practices. [12] But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, both men and women. [13] Then Simon himself believed also; and being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done. [14] Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. [15] Who, when they were come, prayed for them, that they might receive the Holy Ghost. [16] For he was not as yet come upon any of them; but they were only baptized in the name of the Master Jesus. [17] Then they laid their hands upon them, and they received the Holy Ghost. [18] And when Simon saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money, [19] Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him: [20] Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money. [21] Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God. [22] Do penance therefore for this thy wickedness; and pray to God, that perhaps this thought of thy heart may be forgiven thee. [23] For I see thou art in the gall of bitterness, and in the bonds of iniquity. [24] Then Simon answering, said: Pray you for me to the Master, that none of these things which you have spoken may come upon me. [25] And they indeed having testified and preached the word of God, returned to Jerusalem, and preached the gospel to many countries of the Samaritans. [26] Now an angel of God spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert. [27] And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. [28] And he was returning, sitting in this chariot, and reading Isaias the prophet. [29] And the Spirit said to Philip: Go near, and join thyself to this chariot. [30] And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest? [31] Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him. [32] And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so openeth he not his mouth. [33] In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth? [34] And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man? [35] Then Philip, opening his mouth, and beginning at this scripture, preached unto him Jesus. [36] And as they went on their way, they came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized? [37] And Philip said: If thou be-

lievest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God. [38] And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch: and he baptized him. [39] And when they were come up out of the water, the Spirit of the Master took away Philip; and the eunuch saw him no more. And he went on his way rejoicing. [40] But Philip was found in Azotus; and passing through, he preached the gospel to all the cities, till he came to Caesarea.

9 And Saul, as yet breathing out threatenings and slaughter against the disciples of the Master, went to the high priest, [2] And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem. [3] And as he went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him. [4] And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me? [5] Who said: Who art thou, Master? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad. [6] And he trembling and astonished, said: Master, what wilt thou have me to do? [7] And the Master said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no man. [8] And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus. [9] And he was there three days, without sight, and he did neither eat nor drink. [10] Now there was a certain disciple at Damascus, named Ananias. And the Master said to him in a vision: Ananias. And he said: Behold I am here, Master. [11] And the Master said to him: Arise, and go into the street that is called Stait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. [12] (And he saw a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.) [13] But Ananias answered: Master, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem. [14] And here he hath authority from the chief priests to bind all that invoke thy name. [15] And the Master said to him: Go thy way; for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel. [16] For I will shew him how great things he must suffer for my name's sake. [17] And Ananias went his way, and entered into the house. And laying his hands upon him, he said: Brother Saul, the Master Jesus hath sent me, he that appeared to thee in the way as thou camest; that thou mayest receive thy sight, and be filled with the Holy Ghost. [18] And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized. [19] And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for some days. [20] And immediately he preached Jesus in the synagogues, that he is the Son of God. [21] And all that heard him, were astonished, and said: Is not this he who persecuted in Jerusalem those that called upon this name: and came hither for that intent, that he might carry them bound to the chief priests? [22] But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ. [23] And when many days were passed, the Jews consulted together to kill him. [24] But their laying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him. [25] But the disciples taking him in the night, conveyed him away by the wall, letting him down

in a basket. [26] And when he was come into Jerusalem, he essayed to join himself to the disciples; and they all were afraid of him, not believing that he was a disciple. [27] But Barnabas took him, and brought him to the apostles, and told them how he had seen the Master, and that he had spoken to him; and how in Damascus he had dealt confidently in the name of Jesus. [28] And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of God. [29] He spoke also to the Gentiles, and disputed with the Greeks; but they sought to kill him. [30] Which when the brethren had known, they brought him down to Caesarea, and sent him away to Tarsus. [31] Now the church had peace throughout all Judea, and Galilee, and Samaria; and was edified, walking in the fear of God, and was filled with the consolation of the Holy Ghost. [32] And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda. [33] And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy. [34] And Peter said to him: Eneas, the Master Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose. [35] And all that dwelt at Lydda and Saron, saw him: who were converted to the Master. [36] And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did. [37] And it came to pass in those days that she was sick, and died. Whom when they had washed, they laid her in an upper chamber. [38] And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them. [39] And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them. [40] And they all being put forth, Peter kneeling down prayed, and turning to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up. [41] And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive. [42] And it was made known throughout all Joppe; and many believed in the Master. [43] And it came to pass, that he abode many days in Joppe, with one Simon a tanner.

10 And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band; [2] A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God. [3] This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him: Cornelius. [4] And he, beholding him, being seized with fear, said: What is it, Master? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God. [5] And now send men to Joppe, and call hither one Simon, who is surnamed Peter: [6] He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do. [7] And when the angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Master, of them that were under him. [8] To whom when he had related all, he sent them to Joppe. [9] And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour. [10] And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind. [11] And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet

let down by the four corners from heaven to the earth: [12] Wherein were all manner of fourfooted beasts, and creeping things of the earth, and fowls of the air. [13] And there came a voice to him: Arise, Peter; kill and eat. [14] But Peter said: Far be it from me; for I never did eat any thing that is common and unclean. [15] And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common. [16] And this was done thrice; and presently the vessel was taken up into heaven. [17] Now, whilst Peter was doubting within himself, what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate. [18] And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there. [19] And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee. [20] Arise, therefore, get thee down and go with them, doubting nothing: for I have sent them. [21] Then Peter, going down to the men, said: Behold, I am he whom you seek; what is the cause for which you are come? [22] Who said: Cornelius, a centurion, a just man, and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house, and to hear words of thee. [23] Then bringing them in, he lodged them. And the day following he arose, and went with them: and some of the brethren from Joppe accompanied him. [24] And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends. [25] And it came to pass, that when Peter was come in, Cornelius came to meet him, Cornelius came to meet him, and falling at his feet adored. [26] But Peter lifted him up, saying: Arise, I myself also am a man. [27] And talking with him, he went in, and found many that were come together. [28] And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean. [29] For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me? [30] And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said: [31] Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God. [32] Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea side. [33] Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Master. [34] And Peter opening his mouth, said: In very deed I perceive, that God is not a respecter of persons. [35] But in every nation, he that feareth him, and worketh justice, is acceptable to him. [36] God sent the word to the children of Israel, preaching peace by Jesus Christ: (he is Master of all.) [37] You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached, [38] Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. [39] And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. [40] Him God raised up the third day, and gave him to be made manifest, [41] Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he arose again from the dead; [42] And he commanded us to

preach to the people, and to testify that it is he who was appointed by God, to be judge of the living and of the dead. [43] To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him. [44] While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. [45] And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. [46] For they heard them speaking with tongues, and magnifying God. [47] Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we? [48] And he commanded them to be baptized in the name of the Master Jesus Christ. Then they desired him to tarry with them some days.

11 And the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God. [2] And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, [3] Saying: Why didst thou go in to men uncircumcised, and didst eat with them? [4] But Peter began and declared to them the matter in order, saying: [5] I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me. [6] Into which looking, I considered, and saw fourfooted creatures of the earth, and beasts, and creeping things, and fowls of the air: [7] And I heard also a voice saying to me: Arise, Peter; kill and eat. [8] And I said: Not so, Master; for nothing common or unclean hath ever entered into my mouth. [9] And the voice answered again from heaven: What God hath made clean, do not thou call common. [10] And this was done three times: and all were taken up again into heaven. [11] And behold, immediately there were three men come to the house wherein I was, sent to me from Caesarea. [12] And the Spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house. [13] And he told us how he had seen an angel in his house, standing, and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter, [14] Who shall speak to thee words, whereby thou shalt be saved, and all thy house. [15] And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. [16] And I remembered the word of God, how that he said: John indeed baptized with water, but you shall be baptized with the Holy Ghost. [17] If then God gave them the same grace, as to us also who believed in the Master Jesus Christ; who was I, that could withstand God? [18] Having heard these things, they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life. [19] Now they who had been dispersed by the persecution that arose on occasion of Stephen, went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only. [20] But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Master Jesus. [21] And the hand of God was with them: and a great number believing, were converted to the Master. [22] And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch. [23] Who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Master. [24] For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Master. [25] And Barnabas went to Tarsus to seek Saul: whom, when he had found,

he brought to Antioch. [26] And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians. [27] And in these days there came prophets from Jerusalem to Antioch: [28] And one of them named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius. [29] And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea: [30] Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.

12 And at the same time, Herod the king stretched forth his hands, to afflict some of the church. [2] And he killed James, the brother of John, with the sword. [3] And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes. [4] And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending, after the pasch, to bring him forth to the people. [5] Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. [6] 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. [7] And behold an angel of God stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. [8] And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. [9] And going out, he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision. [10] And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him. [11] And Peter coming to himself, said: Now I know in very deed, that the Master hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. [12] And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying. [13] And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode. [14] And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate. [15] But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel. [16] But Peter continued knocking. And when they had opened, they saw him, and were astonished. [17] But he beckoning to them with his hand to hold their peace, told how the Master had brought him out of prison, and he said: Tell these things to James, and to the brethren. And going out, he went into another place. [18] Now when day was come, there was no small stir among the soldiers, what was become of Peter. [19] And when Herod had sought for him, and found him not; having examined the keepers, he commanded they should be put to death; and going down from Judea to Caesarea, he abode there. [20] And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him. [21] And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them. [22] And the people made acclamation, saying: It is the voice of a god, and not

of a man. [23] And forthwith an angel of God struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost. [24] But the word of God increased and multiplied. [25] And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

13 Now there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod the tetrarch, and Saul. [2] And as they were ministering to the Master, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them. [3] Then they, fasting and praying, and imposing their hands upon them, sent them away. [4] So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus. [5] And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry. [6] And when they had gone through the whole island, as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu: [7] Who was with the proconsul Sergius Paulus, a prudent man. He sending for Barnabas and Saul, desired to hear the word of God. [8] But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith. [9] Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him, [10] Said: O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of God. [11] And now behold, the hand of God is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him, and going about, he sought some one to lead him by the hand. [12] Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Master. [13] Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem. [14] But they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the sabbath day, they sat down. [15] And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak. [16] Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear. [17] The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out from thence, [18] And for the space of forty years endured their manners in the desert. [19] And destroying seven nations in the land of Chanaan, divided their land among them, by lot, [20] As it were, after four hundred and fifty years: and after these things, he gave unto them judges, until Samuel the prophet. [21] And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years. [22] And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills. [23] Of this man's seed God according to his promise, hath raised up to Israel a Saviour, Jesus: [24] John first preaching, before his coming, the baptism of penance to all the people of Israel. [25] And when John was fulfilling his course, he said: I am not he, whom you think me to be: but behold, there cometh one after me, whose shoes of his feet I

am not worthy to loose. [26] Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. [27] For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging him have fulfilled them. [28] And finding no cause of death in him, they desired of Pilate, that they might kill him. [29] And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. [30] But God raised him up from the dead the third day: [31] Who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people. [32] And we declare unto you, that the promise which was made to our fathers, [33] This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art my Son, this day have I begotten thee. [34] And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: I will give you the holy things of David faithful. [35] And therefore, in another place also, he saith: Thou shalt not suffer thy holy one to see corruption. [36] For David, when he had served in his generation, according to the will of God, slept: and was laid unto his fathers, and saw corruption. [37] But he whom God hath raised from the dead, saw no corruption. [38] Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses. [39] In him every one that believeth, is justified. [40] Beware, therefore, lest that come upon you which is spoken in the prophets: [41] Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you. [42] And as they went out, they desired them, that on the next sabbath, they would speak unto them these words. [43] And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God. [44] But the next sabbath day, the whole city almost came together, to hear the word of God. [45] And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming. [46] Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles. [47] For so the Master hath commanded us: I have set thee to be the light of the Gentiles; that thou mayest be for salvation unto the utmost part of the earth. [48] And the Gentiles hearing it, were glad, and glorified the word of God: and as many as were ordained to life everlasting, believed. [49] And the word of God was published throughout the whole country. [50] But the Jews stirred up religious and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas: and cast them out of their coasts. [51] But they, shaking off the dust of their feet against them, came to Iconium. [52] And the disciples were filled with joy and with the Holy Ghost.

14 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks did believe. [2] But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren. [3] A long time therefore they abode there, dealing confidently in the Master, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. [4] And the multitude of the city was divided; and some of them indeed held with the Jews, but some with the apostles. [5] And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously, and to stone them: [6] They understanding it, fled to Lystra, and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel. [7] And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked. [8] This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed, [9] Said with a loud voice: Stand upright on thy feet. And he leaped up, and walked. [10] And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men; [11] And they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker. [12] The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people. [13] Which, when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying, [14] And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, who made the heaven, and the earth, and the sea, and all things that are in them: [15] Who in times past suffered all nations to walk in their own ways. [16] Nevertheless he left not himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness. [17] And speaking these things, they scarce restrained the people from sacrificing to them. [18] Now there came thither certain Jews from Antioch, and Iconium: and persuading the multitude, and stoning Paul, drew him out of the city, thinking him to be dead. [19] But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe. [20] And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch: [21] Confirming the souls of the disciples, and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God. [22] And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Master, in whom they believed. [23] And passing through Pisidia, they came into Pamphylia. [24] And having spoken the word of God in Perge, they went down into Attalia: [25] And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished. [26] And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles. [27] And they abode no small time with the disciples.

15 And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved. [2] And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question. [3] They therefore being brought on their way by the church, passed through Phenice, and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brethren. [4] And when they were come to Jerusalem, they were received by the church, and by the apostles and ancients, declaring how great things God had done with them. [5] But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses. [6] And the apostles and ancients assembled to consider of this matter. [7] And when there had been much disputing, Peter, rising up, said to them: Men, brethren, you know, that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel, and believe. [8] And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us; [9] And put no difference between us and them, purifying their hearts by faith. [10] Now therefore, why tempt you God to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear? [11] But by the grace of the Master Jesus Christ, we believe to be saved, in like manner as they also. [12] And all the multitude held their peace; and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them. [13] And after they had held their peace, James answered, saying: Men, brethren, hear me. [14] Simon hath related how God first visited to take of the Gentiles a people to his name. [15] And to this agree the words of the prophets, as it is written: [16] After these things I will return, and will rebuild the tabernacle of David, which is fallen down; and the ruins thereof I will rebuild, and I will set it up: [17] That the residue of men may seek after the Master, and all nations upon whom my name is invoked, saith the Master, who doth these things. [18] To the Master was his own work known from the beginning of the world. [19] For which cause I judge that they, who from among the Gentiles are converted to God, are not to be disquieted. [20] But that we write unto them, that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood. [21] For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath. [22] Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send to Antioch, with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren. [23] Writing by their hands: The apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch, and in Syria and Cilicia, greeting. [24] Forasmuch as we have heard, that some going out from us have troubled you with words, subverting your souls; to whom we gave no commandment: [25] It hath seemed good to us, being assembled together, to choose out men, and to send them unto you, with our well beloved Barnabas and Paul: [26] Men that have given their lives for the name of our Master Jesus Christ. [27] We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things. [28] For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: [29] That you abstain from things sacrificed to idols, and

from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well. Fare ye well. [30] They therefore being dismissed, went down to Antioch; and gathering together the multitude, delivered the epistle. [31] Which when they had read, they rejoiced for the consolation. [32] But Judas and Silas, being prophets also themselves, with many words comforted the brethren, and confirmed them. [33] And after they had spent some time there, they were let go with peace by the brethren, unto them that had sent them. [34] But it seemed good unto Silas to remain there; and Judas alone departed to Jerusalem. [35] And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of God. [36] And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of God, to see how they do. [37] And Barnabas would have taken with them John also, that was surnamed Mark; [38] But Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received. [39] And there arose a dissension, so that they departed one from another; and Barnabas indeed taking Mark, sailed to Cyprus. [40] But Paul choosing Silas, departed, being delivered by the brethren to the grace of God. [41] And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients.

16 And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed; but his father was a Gentile. [2] To this man the brethren that were in Lystra and Iconium, gave a good testimony. [3] Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile. [4] And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem. [5] And the churches were confirmed in faith, and increased in number daily. [6] And when they had passed through Phrygia, and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. [7] And when they were come into Mysia, they attempted to go into Bythynia, and the Spirit of Jesus suffered them not. [8] And when they had passed through Mysia, they went down to Troas. [9] And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us. [10] And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them. [11] And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis; [12] And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together. [13] And upon the sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer; and sitting down, we spoke to the women that were assembled. [14] And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear: whose heart

the Master opened to attend to those things which were said by Paul. [15] And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Master, come into my house, and abide there. And she constrained us. [16] And it came to pass, as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining. [17] This same following Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation. [18] And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour. [19] But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the marketplace to the rulers. [20] And presenting them to the magistrates, they said: These men disturb our city, being Jews; [21] And preach a fashion which it is not lawful for us to receive nor observe, being Romans. [22] And the people ran together against them; and the magistrates rending off their clothes, commanded them to be beaten with rods. [23] And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently. [24] Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. [25] And at midnight, Paul and Silas praying, praised God. And they that were in prison, heard them. [26] And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed. [27] And the keeper of the prison, awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled. [28] But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here. [29] Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas. [30] And bringing them out, he said: Masters, what must I do, that I may be saved? [31] But they said: Believe in the Master Jesus, and thou shalt be saved, and thy house. [32] And they preached the word of God to him and to all that were in his house. [33] And he, taking them the same hour of the night, washed their stripes, and himself was baptized, and all his house immediately. [34] And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God. [35] And when the day was come, the magistrates sent the serjeants, saying, Let those men go. [36] And the keeper of the prison told these words to Paul: The magistrates have sent to let you go; now therefore depart, and go in peace. [37] But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so; but let them come, [38] And let us out themselves. And the serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans. [39] And coming, they besought them; and bringing them out, they desired them to depart out of the city. [40] And they went out of the prison, and entered into the house of Lydia; and having seen the brethren, they comforted them, and departed.

17 And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. [2] And Paul, according to his custom, went in unto them; and for three sabbath days he reasoned with them out of the scriptures: [3] Declaring and insinuating that the Christ was to suffer, and to rise again from the dead; and that this is Jesus Christ, whom I preach to you. [4] And some of them believed, and were associated to Paul and Silas; and of those that served God, and of the Gentiles a great multitude, and of noble women not a few. [5] But the Jews, moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people. [6] And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar, are come hither also; [7] Whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, Jesus. [8] And they stirred up the people, and the rulers of the city hearing these things, [9] And having taken satisfaction of Jason and of the rest, they let them go. [10] But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews. [11] Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so. [12] And many indeed of them believed, and of honourable women that were Gentiles, and of men not a few. [13] And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude. [14] And then immediately the brethren sent away Paul, to go unto the sea; but Silas and Timothy remained there. [15] And they that conducted Paul, brought him as far as Athens; and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed. [16] Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry. [17] He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the marketplace, every day with them that were there. [18] And certain philosophers of the Epicureans and of the Stoics disputed with him; and some said: What is it, that this word sower would say? But others: He seemeth to be a setter forth of new gods; because he preached to them Jesus and the resurrection. [19] And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of? [20] For thou bringest in certain new things to our ears. We would know therefore what these things mean. [21] (Now all the Athenians, and strangers that were there, employed themselves in nothing else, but either in telling or in hearing some new thing.) [22] But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious. [23] For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God. What therefore you worship, without knowing it, that I preach to you: [24] God, who made the world, and all things therein; he, being Master of heaven and earth, dwelleth not in temples made with hands; [25] Neither is he served with men's hands, as though he needed any thing; seeing it is he who giveth to all life, and breath, and all things: [26] And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation.

27 That they should seek God, if happily
they may feel after him or find him, al-
though he be not far from every one
of us: 28 For in him we live, and move,
and are; as some also of your own po-
ets said: For we are also his offspring.
29 Being therefore the offspring of God,
we must not suppose the divinity to be
like unto gold, or silver, or stone, the
graving of art, and device of man. 30 And
God indeed having winked at the times
of this ignorance, now declareth unto
men, that all should every where do
penance. 31 Because he hath appointed
a day wherein he will judge the world
in equity, by the man whom he hath
appointed; giving faith to all, by rais-
ing him up from the dead. 32 And when
they had heard of the resurrection of the
dead, some indeed mocked, but others
said: We will hear thee again concern-
ing this matter. 33 So Paul went out from
among them. 34 But certain men adher-
ing to him, did believe; among whom
was also Dionysius, the Areopagite, and
a woman named Damaris, and others
with them.

18 After these things, departing from
Athens, he came to Corinth. 2 And
finding a certain Jew, named Aquila,
born in Pontus, lately come from Italy,
with Priscilla his wife, (because that
Claudius had commanded all Jews to
depart from Rome,) he came to them.
3 And because he was of the same trade,
he remained with them, and wrought;
(now they were tentmakers by trade.)
4 And he reasoned in the synagogue ev-
ery sabbath, bringing in the name of
the Master Jesus; and he persuaded the
Jews and the Greeks. 5 And when Silas
and Timothy were come from Macedo-
nia, Paul was earnest in preaching, testi-
fying to the Jews, that Jesus is the Christ.
6 But they gainsaying and blaspheming,
he shook his garments, and said to them:
Your blood be upon your own heads; I
am clean: from henceforth I will go unto
the Gentiles. 7 And departing thence,
he entered into the house of a certain
man, named Titus Justus, one that wor-
shipped God, whose house was adjoin-
ing to the synagogue. 8 And Crispus, the
ruler of the synagogue, believed in the
Master, with all his house; and many of
the Corinthians hearing, believed, and
were baptized. 9 And the Master said to
Paul in the nights, by a vision: Do not
fear, but speak; and hold not thy peace,
10 Because I am with thee: and no man
shall set upon thee, to hurt thee; for I
have much people in this city. 11 And he
stayed there a year and six months, teach-
ing among them the word of God. 12 But
when Gallio was proconsul of Achaia,
the Jews with one accord rose up against
Paul, and brought him to the judgment
seat, 13 Saying: This man persuadeth
men to worship God contrary to the law.
14 And when Paul was beginning to open
his mouth, Gallio said to the Jews: If
it were some matter of injustice, or an
heinous deed, O Jews, I should with rea-
son bear with you. 15 But if they be ques-
tions of word and names, and of your
law, look you to it: I will not be judge
of such things. 16 And he drove them
from the judgment seat. 17 And all laying
hold on Sosthenes, the ruler of the syn-
agogue, beat him before the judgment
seat; and Gallio cared for none of those
things. 18 But Paul, when he had stayed
yet many days, taking his leave of the
brethren, sailed thence into Syria (and
with him Priscilla and Aquila), having
shorn his head in Cenchrae: for he had a
vow. 19 And he came to Ephesus, and left
them there. But he himself entering into
the synagogue, disputed with the Jews.
20 And when they desired him, that he
would tarry a longer time, he consented
not; 21 But taking his leave, and saying:
I will return to you again, God willing,
he departed from Ephesus. 22 And go-
ing down to Caesarea, he went up to
Jerusalem, and saluted the church, and

so came down to Antioch. [23] And after he had spent some time there, he departed, and went through the country of Galatia and Phrygia, in order, confirming all the disciples. [24] Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures. [25] This man was instructed in the way of God; and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John. [26] This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of God more diligently. [27] And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much who had believed. [28] For with much vigour he convinced the Jews openly, shewing by the scriptures, that Jesus is the Christ.

19 And it came to pass, while Apollo was at Corinth, that Paul having passed through the upper coasts, came to Ephesus, and found certain disciples. [2] And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. [3] And he said: In what then were you baptized? Who said: In John's baptism. [4] Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus. [5] Having heard these things, they were baptized in the name of the Master Jesus. [6] And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied. [7] And all the men were about twelve. [8] And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God. [9] But when some were hardened, and believed not, speaking evil of the way of God, before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus. [10] And this continued for the space of two years, so that all they who dwelt in Asia, heard the word of God, both Jews and Gentiles. [11] And God wrought by the hand of Paul more than common miracles. [12] So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them. [13] Now some also of the Jewish exorcists who went about, attempted to invoke over them that had evil spirits, the name of the Master Jesus, saying: I conjure you by Jesus, whom Paul preacheth. [14] And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this. [15] But the wicked spirit, answering, said to them: Jesus I know, and Paul I know; but who are you? [16] And the man in whom the wicked spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded. [17] And this became known to all the Jews and the Gentiles that dwelt at Ephesus; and fear fell on them all, and the name of the Master Jesus was magnified. [18] And many of them that believed, came confessing and declaring their deeds. [19] And many of them who had followed curious arts, brought together their books, and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver. [20] So mightily grew the word of God, and was confirmed. [21] And when 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 see Rome also. [22] And sending into Macedonia two of them that ministered to him, Timothy

and Erastus, he himself remained for a time in Asia. [23] Now at that time there arose no small disturbance about the way of God. [24] For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen; [25] Whom he calling together, with the workmen of like occupation, said: Sirs, you know that our gain is by this trade; [26] And you see and hear, that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not gods which are made by hands. [27] So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing; yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth. [28] Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians. [29] And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre. [30] And when Paul would have entered in unto the people, the disciples suffered him not. [31] And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre. [32] Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together. [33] And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence, would have given the people satisfaction. [34] But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians. [35] And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring. [36] For as much therefore as these things cannot be contradicted, you ought to be quiet, and to do nothing rashly. [37] For you have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess. [38] But if Demetrius and the craftsmen that are with him, have a matter against any man, the courts of justice are open, and there are proconsuls: let them accuse one another. [39] And if you inquire after any other matter, it may be decided in a lawful assembly. [40] For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

20 And after the tumult was ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia. [2] And when he had gone over those parts, and had exhorted them with many words, he came into Greece; [3] Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria; so he took a resolution to return through Macedonia. [4] And there accompanied him Sopater the son of Pyrrhus, of Berea; and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. [5] These going before, stayed for us at Troas. [6] But we sailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode seven days. [7] And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight. [8] And there were a great number of lamps in the upper chamber where we were assembled. [9] And a certain young man named Euty-

chus, sitting on the window, being oppressed with a deep sleep, (as Paul was long preaching,) by occasion of his sleep fell from the third loft down, and was taken up dead. [10] To whom, when Paul had gone down, he laid himself upon him, and embracing him, said: Be not troubled, for his soul is in him. [11] Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed. [12] And they brought the youth alive, and were not a little comforted. [13] But we, going aboard the ship, sailed to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land. [14] And when he had met with us at Assos, we took him in, and came to Mitylene. [15] And sailing thence, the day following we came over against Chios; and the next day we arrived at Samos; and the day following we came to Miletus. [16] For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem. [17] And sending from Miletus to Ephesus, he called the ancients of the church. [18] And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time, [19] Serving the Master with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews; [20] How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house, [21] Testifying both to Jews and Gentiles penance towards God, and faith in our Master Jesus Christ. [22] And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there: [23] Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem. [24] But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Master Jesus, to testify the gospel of the grace of God. [25] And now behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more. [26] Wherefore I take you to witness this day, that I am clear from the blood of all men; [27] For I have not spared to declare unto you all the counsel of God. [28] Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. [29] I know that, after my departure, ravening wolves will enter in among you, not sparing the flock. [30] And of your own selves shall arise men speaking perverse things, to draw away disciples after them. [31] Therefore watch, keeping in memory, that for three years I ceased not, with tears to admonish every one of you night and day. [32] And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified. [33] I have not coveted any man's silver, gold, or apparel, as [34] You yourselves know: for such things as were needful for me and them that are with me, these hands have furnished. [35] I have shewed you all things, how that so labouring you ought to support the weak, and to remember the word of the Master Jesus, how he said: It is a more blessed thing to give, rather than to receive. [36] And when he had said these things, kneeling down, he prayed with them all. [37] And there was much weeping among them all; and falling on the neck of Paul, they kissed him, [38] Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

21 And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara. [2] And when we had found a ship sailing over to Phenice, we went aboard, and set forth. [3] And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden. [4] And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. [5] And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the shore, and we prayed. [6] And when we had bid one another farewell, we took ship; and they returned home. [7] But we having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren, we abode one day with them. [8] And the next day departing, we came to Caesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him. [9] And he had four daughters, virgins, who did prophesy. [10] And as we tarried there for some days, there came from Judea a certain prophet, named Agabus. [11] Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles. [12] Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem. [13] Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Master Jesus. [14] And when we could not persuade him, we ceased, saying: The will of the Master be done. [15] And after those days, being prepared, we went up to Jerusalem. [16] And there went also with us some of the disciples from Caesarea, bringing with them one Mnason a Cyprian, an old disciple, with whom we should lodge. [17] And when we were come to Jerusalem, the brethren received us gladly. [18] And the day following, Paul went in with us unto James; and all the ancients were assembled. [19] Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry. [20] But they hearing it, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the law. [21] Now they have heard of thee that thou teachest those Jews, who are among the Gentiles, to depart from Moses: saying, that they ought not to circumcise their children, nor walk according to the custom. [22] What is it therefore? the multitude must needs come together: for they will hear that thou art come. [23] Do therefore this that we say to thee. We have four men, who have a vow on them. [24] Take these, and sanctify thyself with them: and bestow on them, that they may shave their heads: and all will know that the things which they have heard of thee, are false; but that thou thyself also walkest keeping the law. [25] But as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangles, and from fornication. [26] Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them. [27] But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the tem-

ple, stirred up all the people, and laid hands upon him, crying out: [28] Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place; and moreover hath brought in Gentiles into the temple, and hath violated this holy place. [29] (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.) [30] And the whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple, and immediately the doors were shut. [31] And as they went about to kill him, it was told the tribune of the band, That all Jerusalem was in confusion. [32] Who, forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers they left off beating Paul. [33] Then the tribune coming near, took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done. [34] 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 into the castle. [35] And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people. [36] For the multitude of the people followed after, crying: Away with him. [37] And as Paul was about to be brought into the castle, he saith to the tribune: May speak something to thee? Who said: Canst thou speak Greek? [38] Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers? [39] But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people. [40] And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying:

22 Men, brethren, and fathers, hear ye the account which I now give unto you. [2] (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.) [3] And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day: [4] Who persecuted this way unto death, binding and delivering into prisons both men and women. [5] As the high priest doth bear me witness, and all the ancients: from whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished. [6] And it came to pass, as I was going, and drawing nigh to Damascus at midday, that suddenly from heaven there shone round about me a great light: [7] And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? [8] And I answered: Who art thou, Master? And he said to me: I am Jesus of Nazareth, whom thou persecutest. [9] And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me. [10] And I said: What shall I do, Master? And the Master said to me: Arise, and go to Damascus; and there it shall be told thee of all things that thou must do. [11] And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus. [12] And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, [13] Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him. [14] But he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from

his mouth. [15] For thou shalt be his witness to all men, of those things which thou hast seen and heard. [16] And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name. [17] And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance, [18] And saw him saying unto me: Make haste, and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning me. [19] And I said: Master, they know that I cast into prison, and beat in every synagogue, them that believed in thee. [20] And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him. [21] And he said to me: Go, for unto the Gentiles afar off, will I send thee. [22] And they heard him until this word, and then lifted up their voice, saying: Away with such an one from the earth; for it is not fit that he should live. [23] And as they cried out and threw off their garments, and cast dust into the air, [24] The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him. [25] And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned? [26] Which the centurion hearing, went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen. [27] And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea. [28] And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so. [29] Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him. [30] But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together, and all the council: and bringing forth Paul, he set him before them.

23 And Paul looking upon the council, said: Men, brethren, I have conversed with all good conscience before God until this present day. [2] And the high priest Ananias commanded them that stood by him to strike him on the mouth. [3] Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and contrary to the law commandest me to be struck? [4] And they that stood by said: Dost thou revile the high priest of God? [5] And Paul said: I knew not, brethren, that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people. [6] And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question. [7] And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. [8] For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. [9] And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel? [10] And when there arose a great dissension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. [11] And the night following the Master standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. [12] And when

day was come, some of the Jews gathered together, and bound themselves under a curse, saying, that they would neither eat, nor drink, till they killed Paul. [13] And they were more than forty men that had made this conspiracy. [14] Who came to the chief priests and the ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul. [15] Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him. [16] Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul. [17] And Paul, calling to him one of the centurions, said: Bring this young man to the tribune, for he hath some thing to tell him. [18] And he taking him, brought him to the tribune, and said: Paul, the prisoner, desired me to bring this young man unto thee, who hath some thing to say to thee. [19] And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me? [20] And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul tomorrow into the council, as if they meant to inquire some thing more certain touching him. [21] But do not thou give credit to them; for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat, nor to drink, till they have killed him: and they are now ready, looking for a promise from thee. [22] The tribune therefore dismissed the young man, charging him that he should tell no man, that he had made known these things unto him. [23] Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Caesarea, and seventy horsemen, and two hundred spearmen for the third hour of the night: [24] And provide beasts, that they may set Paul on, and bring him safe to Felix the governor. [25] (For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered, as if he was to take money.) And he wrote a letter after this manner: [26] Claudius Lysias to the most excellent governor, Felix, greeting. [27] This man being taken by the Jews, and ready to be killed by them, I rescued coming in with an army, understanding that he is a Roman: [28] And meaning to know the cause which they objected unto him, I brought him forth into their council. [29] Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands. [30] And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell. [31] Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris. [32] And the next day, leaving the horsemen to go with him, they returned to the castle. [33] Who, when they were come to Caesarea, and had delivered the letter to the governor, did also present Paul before him. [34] And when he had read it, and had asked of what province he was, and understood that he was of Cilicia; [35] I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall.

24 And after five days the high priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul. [2] And Paul being called for, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy providence, [3] We accept it always and in all places, most excellent Felix, with all thanksgiving. [4] But that I be no further tedious to thee, I desire thee of thy clemency to hear us in few words. [5] We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes. [6] Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our law. [7] But Lysias the tribune coming upon us, with great violence took him away out of our hands; [8] Commanding his accusers to come to thee: of whom thou mayest thyself, by examination, have knowledge of all these things, whereof we accuse him. [9] And the Jews also added, and said that these things were so. [10] Then Paul answered, (the governor making a sign to him to speak:) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself. [11] For thou mayest understand, that there are yet but twelve days, since I went up to adore in Jerusalem: [12] And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues, nor in the city: [13] Neither can they prove unto thee the things whereof they now accuse me. [14] But this I confess to thee, that according to the way, which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets: [15] Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust. [16] And herein do I endeavour to have always a conscience without offence toward God, and towards men. [17] Now after many years, I came to bring alms to my nation, and offerings, and vows. [18] In which I was found purified in the temple: neither with multitude, nor with tumult. [19] But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had any thing against me: [20] Or let these men themselves say, if they found in me any iniquity, when standing before the council, [21] Except it be for this one voice only that I cried, standing among them, Concerning the resurrection of the dead am I judged this day by you. [22] And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you. [23] And he commanded a centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him. [24] And after some days, Felix, coming with Drusilla his wife, who was a Jew, sent for Paul, and heard of him the faith, that is in Christ Jesus. [25] And as he treated of justice, and chastity, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee. [26] Hoping also withal, that money should be given him by Paul; for which cause also oftentimes sending for him, he spoke with him. [27] But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul bound.

25 Now when Festus was come into the province, after three days, he went up to Jerusalem from Caesarea. [2] And the chief priests, and principal men of the Jews, went unto him against Paul: and they besought him, [3] Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way. [4] But Festus answered: That Paul was kept in Caesarea, and that he himself would very shortly depart thither. [5] Let them, therefore, saith he, among you that are able, go down with me, and accuse him, if there be any crime in the man. [6] And having tarried among them no more than eight or ten days, he went down to Caesarea, and the next day he sat in the judgment seat; and commanded Paul to be brought. [7] Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes, which they could not prove; [8] Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended in any thing. [9] But Festus, willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me? [10] Then Paul said: I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest. [11] For if I have injured them, or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them: I appeal to Caesar. [12] Then Festus having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go. [13] And after some days, king Agrippa and Bernice came down to Caesarea to salute Festus. [14] And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix. [15] About whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came unto me, desiring condemnation against him. [16] To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge. [17] When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the man to be brought. [18] Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of: [19] But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive. [20] I therefore being in a doubt of this manner of question, asked him whether he would go to Jerusalem, and there be judged of these things. [21] But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar. [22] And Agrippa said to Festus: I would also hear the man, myself. Tomorrow, said he, thou shalt hear him. [23] And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes, and principal men of the city, at Festus' commandment, Paul was brought forth. [24] And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer. [25] Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him. [26] Of whom I have nothing certain to write to my master. For which cause I have brought him forth before you, and especially before thee, O king Agrippa,

that examination being made, I may have what to write. [27] For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

26 Then Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer. [2] I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews. [3] Especially as thou knowest all, both customs and questions that are among the Jews: Wherefore I beseech thee to hear me patiently. [4] And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know: [5] Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee. [6] And now for the hope of the promise that was made by God to the fathers, do I stand subject to judgment: [7] Unto which, our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews. [8] Why should it be thought a thing incredible, that God should raise the dead? [9] And I indeed did formerly think, that I ought to do many things contrary to the name of Jesus of Nazareth. [10] Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests: and when they were put to death, I brought the sentence. [11] And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities. [12] Whereupon when I was going to Damascus with authority and permission of the chief priest, [13] 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 that were in company with me. [14] And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. [15] And I said: Who art thou, Master? And the Master answered: I am Jesus whom thou persecutest. [16] But rise up, and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister, and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, [17] Delivering thee from the people, and from the nations, unto which now I send thee: [18] To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me. [19] Whereupon, O king Agrippa, I was not incredulous to the heavenly vision: [20] But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance. [21] For this cause the Jews, when I was in the temple, having apprehended me, went about to kill me. [22] But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets, and Moses did say should come to pass: [23] That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the Gentiles. [24] As he spoke these things, and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad. [25] And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness. [26] For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from

him. For neither was any of these things done in a corner. [27] Believest thou the prophets, O king Agrippa? I know that thou believest. [28] And Agrippa said to Paul: In a little thou persuadest me to become a Christian. [29] And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me, this day, should become such as I also am, except these bands. [30] And the king rose up, and the governor, and Bernice, and they that sat with them. [31] And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands. [32] And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.

27 And when it was determined that he should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta, [2] Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us. [3] And the day following we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself. [4] And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. [5] And sailing over the sea of Cilicia, and Pamphylia, we came to Lystra, which is in Lycia: [6] And there the centurion finding a ship of Alexandria sailing into Italy, removed us into it. [7] And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone: [8] And with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa. [9] And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them, [10] Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives. [11] But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul. [12] And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete, looking towards the southwest and northwest. [13] And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete. [14] But not long after, there arose against it a tempestuous wind, called Euroaquilo. [15] And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven. [16] And running under a certain island, that is called Cauda, we had much work to come by the boat. [17] Which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail yard, and so were driven. [18] And we being mightily tossed with the tempest, the next day they lightened the ship. [19] And the third day they cast out with their own hands the tackling of the ship. [20] And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away. [21] And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss. [22] And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship. [23] For an angel of God, whose I am, and whom I serve, stood by me this night, [24] Saying: Fear not, Paul, thou must be brought before Caesar; and behold, God

hath given thee all them that sail with thee. [25] Wherefore, sirs, be of good cheer; for I believe God that it shall so be, as it hath been told me. [26] And we must come unto a certain island. [27] But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country. [28] Who also sounding, found twenty fathoms; and going on a little further, they found fifteen fathoms. [29] Then fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day. [30] But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour, as though they would have cast anchors out of the forepart of the ship, [31] Paul said to the centurion, and to the soldiers: Except these stay in the ship, you cannot be saved. [32] Then the soldiers cut off the ropes of the boat, and let her fall off. [33] And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited, and continued fasting, taking nothing. [34] Wherefore I pray you to take some meat for your health's sake; for there shall not an hair of the head of any of you perish. [35] And when he had said these things, taking bread, he gave thanks to God in the sight of them all; and when he had broken it, he began to eat. [36] Then were they all of better cheer, and they also took some meat. [37] And we were in all in the ship, two hundred threescore and sixteen souls. [38] And when they had eaten enough, they lightened the ship, casting the wheat into the sea. [39] And when it was day, they knew not the land; but they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship. [40] And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands; and hoisting up the mainsail to the wind, they made towards shore. [41] And when we were fallen into a place where two seas met, they run the ship aground; and the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea. [42] And the soldiers' counsel was, that they should kill the prisoners, lest any of them, swimming out, should escape. [43] But the centurion, willing to save Paul, forbade it to be done; and he commanded that they who could swim, should cast themselves first into the sea, and save themselves, and get to land. [44] And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

28 And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy. [2] For kindling a fire, they refreshed us all, because of the present rain, and of the cold. [3] And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand. [4] And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live. [5] And he indeed shaking off the beast into the fire, suffered no harm. [6] But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said, that he was a god. [7] Now in these places were possessions of the chief man of the island, named Publius, who receiving us, for three days entertained us courteously. [8] And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in; and when he had prayed, and laid his hands on him, he healed him. [9] Which being done, all that had diseases

in the island, came and were healed: [10] Who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary. [11] And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors. [12] And when we were come to Syracusa, we tarried there three days. [13] From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli; [14] Where, finding brethren, we were desired to tarry with them seven days: and so we went to Rome. [15] And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he gave thanks to God, and took courage. [16] And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him. [17] And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans; [18] Who, when they had examined me, would have released me, for that there was no cause of death in me; [19] But the Jews contradicting it, I was constrained to appeal unto Caesar; not that I had any thing to accuse my nation of. [20] For this cause therefore I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain. [21] But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee. [22] But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is every where contradicted. [23] And when they had appointed him a day, there came very many to him unto his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening. [24] And some believed the things that were said; but some believed not. [25] And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet, [26] Saying: Go to this people, and say to them: With the ear you shall hear, and shall not understand; and seeing you shall see, and shall not perceive. [27] For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. [28] Be it known therefore to you, that this salvation of God is sent to the Gentiles, and they will hear it. [29] And when he had said these things, the Jews went out from him, having much reasoning among themselves. [30] And he remained two whole years in his own hired lodging; and he received all that came in to him, [31] Preaching the kingdom of God, and teaching the things which concern the Master Jesus Christ, with all confidence, without prohibition.

ROMANS

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, [2] Which he had promised before, by his prophets, in the holy scriptures, [3] Concerning his Son, who was made to him of the seed of David, according to the flesh, [4] Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Master Jesus Christ from the dead; [5] By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name; [6] Among whom are you also the called of Jesus Christ: [7] To all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God our Father, and from the Master Jesus Christ. [8] First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world. [9] For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you; [10] Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you. [11] For I long to see you, that I may impart unto you some spiritual grace, to strengthen you: [12] That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine. [13] And I would not have you ignorant, brethren, that I have often purposed to come unto you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles. [14] To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor; [15] So (as much as is in me) I am ready to preach the gospel to you also that are at Rome. [16] For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek. [17] For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith. [18] For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice: [19] Because that which is known of God is manifest in them. For God hath manifested it unto them. [20] For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable. [21] Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened. [22] For professing themselves to be wise, they became fools. [23] And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things. [24] Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves. [25] Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. [26] For this cause God delivered them up to shameful affections. For

their women have changed the natural use into that use which is against nature. [27] And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error. [28] And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient; [29] Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, [30] Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, [31] Foolish, dissolute, without affection, without fidelity, without mercy. [32] Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them.

2 Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest. [2] For we know that the judgment of God is, according to truth, against them that do such things. [3] And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God? [4] Or despisest thou the riches of his goodness, and patience, and longsuffering? Knowest thou not, that the benignity of God leadeth thee to penance? [5] But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God. [6] Who will render to every man according to his works. [7] To them indeed, who according to patience in good work, seek glory and honour and incorruption, eternal life: [8] But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation. [9] Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek. [10] But glory, and honour, and peace to every one that worketh good, to the Jew first, and also to the Greek. [11] For there is no respect of persons with God. [12] For whosoever have sinned without the law, shall perish without the law; and whosoever have sinned in the law, shall be judged by the law. [13] For not the hearers of the law are just before God, but the doers of the law shall be justified. [14] For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves: [15] Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another, [16] In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. [17] But if thou art called a Jew and restest in the law, and makest thy boast of God, [18] And knowest his will, and approvest the more profitable things, being instructed by the law, [19] Art confident that thou thyself art a guide of the blind, a light of them that are in darkness, [20] An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law. [21] Thou therefore that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest: [22] Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege: [23] Thou that makest thy boast of the law, by transgression of the law dishonourest God. [24] (For the name of God through you is blasphemed among the Gentiles, as it is written.) [25] Circumcision profiteth indeed, if thou keep the law; but if thou be a transgressor of the law,

thy circumcision is made uncircumcision. [26] If, then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision? [27] And shall not that which by nature is uncircumcision, if it fulfill the law, judge thee, who by the letter and circumcision art a transgressor of the law? [28] For it is not he is a Jew, who is so outwardly; nor is that circumcision which is outwardly in the flesh: [29] But he is a Jew, that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew, or what is the profit of circumcision? [2] Much every way. First indeed, because the words of God were committed to them. [3] For what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid. [4] But God is true; and every man a liar, as it is written, That thou mayest be justified in thy words, and mayest overcome when thou art judged. [5] But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath? [6] (I speak according to man.) God forbid: otherwise how shall God judge this world? [7] For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner? [8] And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just. [9] What then? Do we excel them? No, not so. For we have charged both Jews, and Greeks, that they are all under sin. [10] As it is written: There is not any man just. [11] There is none that understandeth, there is none that seeketh after God. [12] All have turned out of the way; they are become unprofitable together: there is none that doth good, there is not so much as one. [13] Their throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is under their lips. [14] Whose mouth is full of cursing and bitterness: [15] Their feet swift to shed blood: [16] Destruction and misery in their ways: [17] And the way of peace they have not known: [18] There is no fear of God before their eyes. [19] Now we know, that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God. [20] Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin. [21] But now without the law the justice of God is made manifest, being witnessed by the law and the prophets. [22] Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction: [23] For all have sinned, and do need the glory of God. [24] Being justified freely by his grace, through the redemption, that is in Christ Jesus, [25] Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins, [26] Through the forbearance of God, for the shewing of his justice in this time; that he himself may be just, and the justifier of him, who is of the faith of Jesus Christ. [27] Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith. [28] For we account a man to be justified by faith, without the works of the law. [29] Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. [30] For it is one God, that justifieth circumcision by faith, and uncircumcision through faith. [31] Do we, then, destroy the law through faith? God forbid: but we establish the law.

4 What shall we say then that Abraham
hath found, who is our father according to the flesh. [2] For if Abraham were justified by works, he hath whereof to glory, but not before God. [3] For what saith the scripture? Abraham believed God, and it was reputed to him unto justice. [4] Now to him that worketh, the reward is not reckoned according to grace, but according to debt. [5] But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God. [6] As David also termeth the blessedness of a man, to whom God reputeth justice without works: [7] Blessed are they whose iniquities are forgiven, and whose sins are covered. [8] Blessed is the man to whom the Master hath not imputed sin. [9] This blessedness then, doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice. [10] How then was it reputed? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. [11] And he received the sign of circumcision, a seal of the justice of the faith, which he had, being uncircumcised; that he might be the father of all them that believe, being uncircumcised, that unto them also it may be reputed to justice: [12] And might be the father of circumcision; not to them only, that are of the circumcision, but to them also that follow the steps of the faithful, that is in the uncircumcision of our father Abraham. [13] For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith. [14] For if they who are of the law be heirs, faith is made void, the promise is made of no effect. [15] For the law worketh wrath. For where there is no law, neither is there transgression. [16] Therefore is it of faith, that according to grace the promise might be firm to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, [17] (As it is written: I have made thee a father of many nations,) before God, whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are. [18] Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be. [19] And he was not weak in faith; neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara. [20] In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God: [21] Most fully knowing, that whatsoever he has promised, he is able also to perform. [22] And therefore it was reputed to him unto justice. [23] Now it is not written only for him, that it was reputed to him unto justice, [24] But also for us, to whom it shall be reputed, if we believe in him, that raised up Jesus Christ, our Master, from the dead, [25] Who was delivered up for our sins, and rose again for our justification.

5 Being justified therefore by faith, let
us have peace with God, through our Master Jesus Christ: [2] By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God. [3] And not only so; but we glory also in tribulations, knowing that tribulation worketh patience; [4] And patience trial; and trial hope; [5] And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us. [6] For why did Christ, when as yet we were weak, according to the time, die for the ungodly? [7] For scarce for a just man will one die; yet perhaps for a good man some one would dare to die. [8] But God commendeth his charity towards us; because when as yet we were sinners, according to the time, [9] Christ

died for us; much more therefore, being now justified by his blood, shall we be saved from wrath through him. [10] For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, shall we be saved by his life. [11] And not only so; but also we glory in God, through our Master Jesus Christ, by whom we have now received reconciliation. [12] Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned. [13] For until the law sin was in the world; but sin was not imputed, when the law was not. [14] But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come. [15] But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many. [16] And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification. [17] For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ. [18] Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. [19] For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. [20] Now the law entered in, that sin might abound. And where sin abounded, grace did more abound. [21] That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ our Master.

6 What shall we say, then? shall we continue in sin, that grace may abound? [2] God forbid. For we that are dead to sin, how shall we live any longer therein? [3] Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? [4] For we are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. [5] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. [6] Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. [7] For he that is dead is justified from sin. [8] Now if we be dead with Christ, we believe that we shall live also together with Christ: [9] Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. [10] For in that he died to sin, he died once; but in that he liveth, he liveth unto God: [11] So do you also reckon, that you are dead to sin, but alive unto God, in Christ Jesus our Master. [12] Let no sin therefore reign in your mortal body, so as to obey the lusts thereof. [13] Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God, as those that are alive from the dead, and your members as instruments of justice unto God. [14] For sin shall not have dominion over you; for you are not under the law, but under grace. [15] What then? Shall we sin, because we are not under the law, but under grace? God forbid. [16] Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice. [17] But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered. [18] Being then freed from sin, we

have been made servants of justice. [19] I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification. [20] For when you were the servants of sin, you were free men to justice. [21] What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. [22] But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. [23] For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Master.

7 Know you not, brethren, (for I speak to them that know the law,) that the law hath dominion over a man, as long as it liveth? [2] For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. [3] Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress, if she be with another man. [4] Therefore, my brethren, you also are become dead to the law, by the body of Christ; that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God. [5] For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death. [6] But now we are loosed from the law of death, wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter. [7] What shall we say, then? Is the law sin? God forbid. But I do not know sin, but by the law; for I had not known concupiscence, if the law did not say: Thou shalt not covet. [8] But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. [9] And I lived some time without the law. But when the commandment came, sin revived, [10] And I died. And the commandment that was ordained to life, the same was found to be unto death to me. [11] For sin, taking occasion by the commandment, seduced me, and by it killed me. [12] Wherefore the law indeed is holy, and the commandment holy, and just, and good. [13] Was that then which is good, made death unto me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me; that sin, by the commandment, might become sinful above measure. [14] For we know that the law is spiritual; but I am carnal, sold under sin. [15] For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do. [16] If then I do that which I will not, I consent to the law, that it is good. [17] Now then it is no more I that do it, but sin that dwelleth in me. [18] For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not. [19] For the good which I will, I do not; but the evil which I will not, that I do. [20] Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me. [21] I find then a law, that when I have a will to do good, evil is present with me. [22] For I am delighted with the law of God, according to the inward man: [23] But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. [24] Unhappy man that I am, who shall deliver me from the body of this death? [25] The grace of God, by Jesus Christ our Master. Therefore, I myself, with the mind serve the law of God; but with the flesh, the law of sin.

8 There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh. [2] For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death. [3] 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 of sin, hath condemned sin in the flesh; [4] That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. [5] For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit. [6] For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace. [7] Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be. [8] And they who are in the flesh, cannot please God. [9] But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. [10] And if Christ be in you, the body indeed is dead, because of sin; but the spirit liveth, because of justification. [11] And if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit that dwelleth in you. [12] Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. [13] For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live. [14] For whosoever are led by the Spirit of God, they are the sons of God. [15] For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). [16] For the Spirit himself giveth testimony to our spirit, that we are the sons of God. [17] And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him. [18] For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. [19] For the expectation of the creature waiteth for the revelation of the sons of God. [20] For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: [21] Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. [22] For we know that every creature groaneth and travaileth in pain, even till now. [23] And not only it, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body. [24] For we are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for? [25] But if we hope for that which we see not, we wait for it with patience. [26] Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit himself asketh for us with unspeakable groanings. [27] And he that searcheth the hearts, knoweth what the Spirit desireth; because he asketh for the saints according to God. [28] And we know that to them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints. [29] For whom he foreknew, he also predestinated to be made conformable to the image of his Son; that he might be the firstborn amongst many brethren. [30] And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified. [31] What shall we then say to these things? If God be for us, who is against us? [32] He that spared not even his own Son, but delivered him up for us all, how hath he not also, with

him, given us all things? [33] Who shall accuse against the elect of God? God that justifieth. [34] Who is he that shall condemn? Christ Jesus that died, yea that is risen also again; who is at the right hand of God, who also maketh intercession for us. [35] Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? [36] (As it is written: For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.) [37] But in all these things we overcome, because of him that hath loved us. [38] For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, [39] 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 Master.

9 I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost: [2] That I have great sadness, and continual sorrow in my heart. [3] For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh, [4] Who are Israelites, to whom belongeth the adoption as of children, and the glory, and the testament, and the giving of the law, and the service of God, and the promises: [5] Whose are the fathers, and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen. [6] Not as though the word of God hath miscarried. For all are not Israelites that are of Israel: [7] Neither are all they that are the seed of Abraham, children; but in Isaac shall thy seed be called: [8] That is to say, not they that are the children of the flesh, are the children of God; buy they, that are the children of the promise, are accounted for the seed. [9] For this is the word of promise: According to this time will I come; and Sara shall have a son. [10] And not only she. But when Rebecca also had conceived at once, of Isaac our father. [11] For when the children were not yet born, nor had done any good or evil (that the purpose of God, according to election, might stand,) [12] Not of works, but of him that calleth, it was said to her: The elder shall serve the younger. [13] As it is written: Jacob I have loved, but Esau I have hated. [14] What shall we say then? Is there injustice with God? God forbid. [15] For he saith to Moses: I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy. [16] So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. [17] For the scripture saith to Pharao: To this purpose have I raised thee, that I may shew my power in thee, and that my name may be declared throughout all the earth. [18] Therefore he hath mercy on whom he will; and whom he will, he hardeneth. [19] Thou wilt say therefore to me: Why doth he then find fault? for who resisteth his will? [20] O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus? [21] Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour? [22] What if God, willing to shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted for destruction, [23] That he might shew the riches of his glory on the vessels of mercy, which he hath prepared unto glory? [24] Even us, whom also he hath called, nor only of the Jews, but also of the Gentiles. [25] As in Osee he saith: I will call that which was not my people, my people; and her that was not beloved, beloved; and her that had not obtained mercy, one that hath obtained mercy. [26] And it shall be, in the place where it was said unto them, You are not my people; there they shall be called the sons of the living God. [27] And Isaias crieth out

concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved. [28] For he shall finish his word, and cut it short in justice; because a short word shall the Master make upon the earth. [29] And as Isaias foretold: Unless the Master of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha. [30] What then shall we say? That the Gentiles, who followed not after justice, have attained to justice, even the justice that is of faith. [31] But Israel, by following after the law of justice, is not come unto the law of justice. [32] Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumblingstone. [33] As it is written: Behold I lay in Sion a stumblingstone and a rock of scandal; and whosoever believeth in him shall not be confounded.

10 Brethren, the will of my heart, indeed, and my prayer to God, is for them unto salvation. [2] For I bear them witness, that they have a zeal of God, but not according to knowledge. [3] For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God. [4] For the end of the law is Christ, unto justice to every one that believeth. [5] For Moses wrote, that the justice which is of the law, the man that shall do it, shall live by it. [6] But the justice which is of faith, speaketh thus: Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down; [7] Or who shall descend into the deep? that is, to bring up Christ again from the dead. [8] But what saith the scripture? The word is nigh thee, even in thy mouth, and in thy heart. This is the word of faith, which we preach. [9] For if thou confess with thy mouth the Master Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. [10] For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. [11] For the scripture saith: Whosoever believeth in him, shall not be confounded. [12] For there is no distinction of the Jew and the Greek: for the same is Master over all, rich unto all that call upon him. [13] For whosoever shall call upon the name of God, shall be saved. [14] How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? [15] And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! [16] But all do not obey the gospel. For Isaias saith: Master, who hath believed our report? [17] Faith then cometh by hearing; and hearing by the word of Christ. [18] But I say: Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world. [19] But I say: Hath not Israel known? First, Moses saith: I will provoke you to jealousy by that which is not a nation; by a foolish nation I will anger you. [20] But Isaias is bold, and saith: I was found by them that did not seek me: I appeared openly to them that asked not after me. [21] But to Israel he saith: All the day long have I spread my hands to a people that believeth not, and contradicteth me.

11 I say then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. [2] God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias; how he calleth on God against Israel? [3] Master, they have slain thy prophets, they have dug down thy altars; and I am left alone, and they seek my life. [4] But what saith the divine answer to him? I have left me seven thousand men, that have not bowed their knees to Baal. [5] Even so then at this present time also, there is a remnant saved according

to the election of grace. [6] And if by grace, it is not now by works: otherwise grace is no more grace. [7] What then? That which Israel sought, he hath not obtained: but the election hath obtained it; and the rest have been blinded. [8] As it is written: God hath given them the spirit of insensibility; eyes that they should not see; and ears that they should not hear, until this present day. [9] And David saith: Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them. [10] Let their eyes be darkened, that they may not see: and bow down their back always. [11] I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them. [12] Now if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentiles; how much more the fulness of them? [13] For I say to you, Gentiles: as long indeed as I am the apostle of the Gentiles, I will honour my ministry, [14] If, by any means, I may provoke to emulation them who are my flesh, and may save some of them. [15] For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead? [16] For if the firstfruit be holy, so is the lump also: and if the root be holy, so are the branches. [17] And if some of the branches be broken, and thou, being a wild olive, art ingrafted in them, and art made partaker of the root, and of the fatness of the olive tree, [18] Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. [19] Thou wilt say then: The branches were broken off, that I might be grafted in. [20] Well: because of unbelief they were broken off. But thou standest by faith: be not highminded, but fear. [21] For if God hath not spared the natural branches, fear lest perhaps he also spare not thee. [22] See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off. [23] And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. [24] For if thou wert cut out of the wild olive tree, which is natural to thee; and, contrary to nature, were grafted into the good olive tree; how much more shall they that are the natural branches, be grafted into their own olive tree? [25] For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits), that blindness in part has happened in Israel, until the fulness of the Gentiles should come in. [26] And so all Israel should be saved, as it is written: There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob. [27] And this is to them my covenant: when I shall take away their sins. [28] As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers. [29] For the gifts and the calling of God are without repentance. [30] For as you also in times past did not believe God, but now have obtained mercy, through their unbelief; [31] So these also now have not believed, for your mercy, that they also may obtain mercy. [32] For God hath concluded all in unbelief, that he may have mercy on all. [33] O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! [34] For who hath known the mind of the Master? Or who hath been his counsellor? [35] Or who hath first given to him, and recompense shall be made him? [36] For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

12 I BESEECH you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. [2] And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. [3] For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. [4] For as in one body we have many members, but all the members have not the same office: [5] So we being many, are one body in Christ, and every one members one of another. [6] And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith; [7] Or ministry, in ministering; or he that teacheth, in doctrine; [8] He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness. [9] Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. [10] Loving one another with the charity of brotherhood, with honour preventing one another. [11] In carefulness not slothful. In spirit fervent. Serving the Master. [12] Rejoicing in hope. Patient in tribulation. Instant in prayer. [13] Communicating to the necessities of the saints. Pursuing hospitality. [14] Bless them that persecute you: bless, and curse not. [15] Rejoice with them that rejoice; weep with them that weep. [16] Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits. [17] To no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men. [18] If it be possible, as much as is in you, have peace with all men. [19] Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Master. [20] But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head. [21] Be not overcome by evil, but overcome evil by good.

13 Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. [2] Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. [3] For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same. [4] For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil. [5] Wherefore be subject of necessity, not only for wrath, but also for conscience' sake. [6] For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose. [7] Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour. [8] Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law. [9] For Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal, Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. [10] The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law. [11] And that knowing the season; that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. [12] The night is

passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. [13] Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: [14] But put ye on the Master Jesus Christ, and make not provision for the flesh in its concupiscences.

14 Now him that is weak in faith, take unto you: not in disputes about thoughts. [2] For one believeth that he may eat all things: but he that is weak, let him eat herbs. [3] Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him. [4] Who art thou that judgest another man's servant? To his own master he standeth or falleth. And he shall stand: for God is able to make him stand. [5] For one judgeth between day and day: and another judgeth every day: let every man abound in his own sense. [6] He that regardeth the day, regardeth it unto the Master. And he that eateth, eateth to the Master: for he giveth thanks to God. And he that eateth not, to the Master he eateth not, and giveth thanks to God. [7] For none of us liveth to himself; and no man dieth to himself. [8] For whether we live, we live unto the Master; or whether we die, we die unto the Master. Therefore, whether we live, or whether we die, we are the Master's. [9] For to this end Christ died and rose again; that he might be Master both of the dead and of the living. [10] But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ. [11] For it is written: As I live, saith the Master, every knee shall bow to me, and every tongue shall confess to God. [12] Therefore every one of us shall render account to God for himself. [13] Let us not therefore judge one another any more. But judge this rather, that you put not a stumbling-block or a scandal in your brother's way. [14] I know, and am confident in the Master Jesus, that nothing is unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. [15] For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died. [16] Let not then our good be evil spoken of. [17] For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost. [18] For he that in this serveth Christ, pleaseth God, and is approved of men. [19] Therefore let us follow after the things that are of peace; and keep the things that are of edification one towards another. [20] Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence. [21] It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak. [22] Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth. [23] But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.

15 Now we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves. [2] Let every one of you please his neighbour unto good, to edification. [3] For Christ did not please himself, but as it is written: The reproaches of them that reproached thee, fell upon me. [4] For what things soever were written, were written for our learning: that through patience and the comfort of the scriptures, we might have hope. [5] Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: [6] That with one mind, and with one mouth, you may glorify God and the Father of our Master Jesus Christ. [7] Wherefore receive one another,

as Christ also hath received you unto the honour of God. [8] For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. [9] But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Master, among the Gentiles, and will sing to thy name. [10] And again he saith: Rejoice, ye Gentiles, with his people. [11] And again: Praise the Master, all ye Gentiles; and magnify him, all ye people. [12] And again Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. [13] Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost. [14] And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another. [15] But I have written to you, brethren, more boldly in some sort, as it were putting you in mind: because of the grace which is given me from God. [16] That I should be the minister of Christ Jesus among the Gentiles; sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost. [17] I have therefore glory in Christ Jesus towards God. [18] For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed, [19] By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about as far as unto Illyricum, I have replenished the gospel of Christ. [20] And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation. [21] But as it is written: They to whom he was not spoken of, shall see, and they that have not heard shall understand. [22] For which cause also I was hindered very much from coming to you, and have been kept away till now. [23] But now having no more place in these countries, and having a great desire these many years past to come unto you, [24] When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you: [25] But now I shall go to Jerusalem, to minister unto the saints. [26] For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem. [27] For it hath pleased them; and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them. [28] When therefore I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain. [29] And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ. [30] I beseech you therefore, brethren, through our Master Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God, [31] That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints. [32] That I may come to you with joy, by the will of God, and may be refreshed with you. [33] Now the God of peace be with you all. Amen.

16 And I commend to you Phebe, our sister, who is in the ministry of the church, that is in Cenchrae: [2] That you receive her in the Master as becometh saints; and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also. [3] Salute Prisca and Aquila, my helpers in Christ Jesus, [4] (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the Gentiles,) [5] And the church which is in their house. Salute Epenetus, my beloved: who is the first-

fruits of Asia in Christ. [6] Salute Mary, who hath laboured much among you. [7] Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the apostles, who also were in Christ before me. [8] Salute Ampliatus, most beloved to me in the Master. [9] Salute Urbanus, our helper in Christ Jesus, and Stachys, my beloved. [10] Salute Apelles, approved in Christ. [11] Salute them that are of Aristobulus' household. Salute Herodian, my kinsman. Salute them that are of Narcissus' household, who are in the Master. [12] Salute Tryphaena and Tryphosa, who labour in the Master. Salute Persis, the dearly beloved, who hath much laboured in the Master. [13] Salute Rufus, elect in the Master, and his mother and mine. [14] Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them. [15] Salute Philologus and Julia, Nereus and his sister, and Olympias; and all the saints that are with them. [16] Salute one another with an holy kiss. All the churches of Christ salute you. [17] Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them. [18] For they that are such, serve not Christ our Master, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent. [19] For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil. [20] And the God of peace crush Satan under your feet speedily. The grace of our Master Jesus Christ be with you. [21] Timothy, my fellow labourer, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen. [22] I Tertius, who wrote this epistle, salute you in the Master. [23] Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother. [24] The grace of our Master Jesus Christ be with you all. Amen. [25] Now to him that is able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret from eternity, [26] (Which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith,) known among all nations; [27] To God the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

1 CORINTHIANS

1 Paul, called to be an apostle of Jesus Christ by the will of God, and Sosthenes a brother, [2] To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Master Jesus Christ, in every place of theirs and ours. [3] Grace to you, and peace from God our Father, and from the Master Jesus Christ. [4] I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, [5] That in all things you are made rich in him, in all utterance, and in all knowledge; [6] As the testimony of Christ was confirmed in you, [7] So that nothing is wanting to you in any grace, waiting for the manifestation of our Master Jesus Christ. [8] Who also will confirm you unto the end without crime, in the day of the coming of our Master Jesus Christ. [9] God is faithful: by whom you are called unto the fellowship of his Son Jesus Christ our Master. [10] Now I beseech you, brethren, by the name of our Master Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment. [11] For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you. [12] Now this I say, that every one of you saith: I indeed am of Paul; and I am of Apollo; and I am of Cephas; and I of Christ. [13] Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul? [14] I give God thanks, that I baptized none of you but Crispus and Caius; [15] Lest any should say that you were baptized in my name. [16] And I baptized also the household of Stephanus; besides, I know not whether I baptized any other. [17] For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void. [18] For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. [19] For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject. [20] Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? [21] For seeing that in the wisdom of God the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe. [22] For both the Jews require signs, and the Greeks seek after wisdom: [23] But we preach Christ crucified, unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness: [24] But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. [25] For the foolishness of God is wiser than men; and the weakness of God is stronger than men. [26] For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble: [27] But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong. [28] And the base things of the world, and

the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are: [29] That no flesh should glory in his sight. [30] But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption: [31] That, as it is written: He that glorieth, may glory in the Master.

2 And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ. [2] For I judged not myself to know anything among you, but Jesus Christ, and him crucified. [3] And I was with you in weakness, and in fear, and in much trembling. [4] And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power; [5] That your faith might not stand on the wisdom of men, but on the power of God. [6] Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought; [7] But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory: [8] Which none of the princes of this world knew; for if they had known it, they would never have crucified the Master of glory. [9] But, as it is written: That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him. [10] But to us God hath revealed them, by this Spirit. For the Spirit searcheth all things, yea, the deep things of God. [11] For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. [12] Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God. [13] Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual. [14] But the sensual man perceiveth not these things that are of the Spirit of God; for it is foolishness to him, and he cannot understand, because it is spiritually examined. [15] But the spiritual man judgeth all things; and he himself is judged of no man. [16] For who hath known the mind of the Master, that we may instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ. [2] I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal. [3] For, whereas there is among you envying and contention, are you not carnal, and walk according to man? [4] For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul? [5] The ministers of him whom you have believed; and to every one as the Master hath given. [6] I have planted, Apollo watered, but God gave the increase. [7] Therefore, neither he that planteth is any thing, nor he that watereth; but God that giveth the increase. [8] Now he that planteth, and he that watereth, ate one. And every man shall receive his own reward, according to his own labour. [9] For we are God's coadjutors: you are God's husbandry; you are God's building. [10] According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon. [11] For other foundation no man can lay, but that which is laid; which is Christ Jesus. [12] Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: [13] Every man's work shall be manifest; for the day of God shall declare it, because it shall be

revealed in fire; and the fire shall try every man's work, of what sort it is. [14] If any man's work abide, which he hath built thereupon, he shall receive a reward. [15] If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire. [16] Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you? [17] But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are. [18] Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, that he may be wise. [19] For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness. [20] And again: The Master knoweth the thoughts of the wise, that they are vain. [21] Let no man therefore glory in men. [22] For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to some; for all are yours; [23] And you are Christ's; and Christ is God's.

4 Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. [2] Here now it is required among the dispensers, that a man be found faithful. [3] But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self. [4] For I am not conscious to myself of any thing, yet am I not hereby justified; but he that judgeth me, is the Master. [5] Therefore judge not before the time; until the Master 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 from God. [6] But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes; that in us you may learn, that one be not puffed up against the other for another, above that which is written. [7] For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it? [8] You are now full; you are now become rich; you reign without us; and I would to God you did reign, that we also might reign with you. [9] For I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men. [10] We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour. [11] Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode; [12] And we labour, working with our own hands: we are reviled, and we bless; we are persecuted, and we suffer it. [13] We are blasphemed, and we entreat; we are made as the refuse of this world, the offscouring of all even until now. [14] I write not these things to confound you; but I admonish you as my dearest children. [15] For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you. [16] Wherefore I beseech you, be ye followers of me, as I also am of Christ. [17] For this cause have I sent to you Timothy, who is my dearest son and faithful in the Master; who will put you in mind of my ways, which are in Christ Jesus; as I teach every where in every church. [18] As if I would not come to you, so some are puffed up. [19] But I will come to you shortly, if the Master will: and will know, not the speech of them that are puffed up, but the power. [20] For the kingdom of God is not in speech, but in power. [21] What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

5 It is absolutely heard, that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his father's wife. [2] And you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed. [3] I indeed, absent in body, but present in spirit, have already judged, as though I were present, him that hath so done, [4] In the name of our Master Jesus Christ, you being gathered together, and my spirit, with the power of our Master Jesus; [5] To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Master Jesus Christ. [6] Your glorying is not good. Know you not that a little leaven corrupteth the whole lump? [7] Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. [8] Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. [9] I wrote to you in an epistle, not to keep company with fornicators. [10] I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols; otherwise you must needs go out of this world. [11] But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one, not so much as to eat. [12] For what have I to do to judge them that are without? Do not you judge them that are within? [13] For them that are without, God will judge. Put away the evil one from among yourselves.

6 Dare any of you, having a matter against another, go to be judged before the unjust, and not before the saints? [2] Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? [3] Know you not that we shall judge angels? how much more things of this world? [4] If therefore you have judgments of things pertaining to this world, set them to judge, who are the most despised in the church. [5] I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren? [6] But brother goeth to law with brother, and that before unbelievers. [7] Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded? [8] But you do wrong and defraud, and that to your brethren. [9] Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, [10] Nor the effeminate, nor liers with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. [11] And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Master Jesus Christ, and the Spirit of our God. [12] All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any. [13] Meat for the belly, and the belly for the meats; but God shall destroy both it and them: but the body is not for fornication, but for the Master, and the Master for the body. [14] Now God hath both raised up the Master, and will raise us up also by his power. [15] Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an har-

lot? God forbid. [16] Or know you not, that he who is joined to a harlot, is made one body? For they shall be, saith he, two in one flesh. [17] But he who is joined to the Master, is one spirit. [18] Fly fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body. [19] Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own? [20] For you are bought with a great price. Glorify and bear God in your body.

7 Now concerning the thing whereof you wrote to me: It is good for a man not to touch a woman. [2] But for fear of fornication, let every man have his own wife, and let every woman have her own husband. [3] Let the husband render the debt to his wife, and the wife also in like manner to the husband. [4] The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife. [5] Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency. [6] But I speak this by indulgence, not by commandment. [7] For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that. [8] But I say to the unmarried, and to the widows: It is good for them if they so continue, even as I. [9] But if they do not contain themselves, let them marry. For it is better to marry than to be burnt. [10] But to them that are married, not I but the Master commandeth, that the wife depart not from her husband. [11] And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. [12] For to the rest I speak, not the Master. If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away. [13] And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband. [14] For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy. [15] But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace. [16] For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? [17] But as the Master hath distributed to every one, as God hath called every one, so let him walk: and so in all churches I teach. [18] Is any man called, being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised. [19] Circumcision is nothing, and uncircumcision is nothing: but the observance of the commandments of God. [20] Let every man abide in the same calling in which he was called. [21] Wast thou called, being a bondman? care not for it; but if thou mayest be made free, use it rather. [22] For he that is called in the Master, being a bondman, is the freeman of the Master. Likewise he that is called, being free, is the bondman of Christ. [23] You are bought with a price; be not made the bondslaves of men. [24] Brethren, let every man, wherein he was called, therein abide with God. [25] Now concerning virgins, I have no commandment of God; but I give counsel, as having obtained mercy of God, to be faithful. [26] I think therefore that this is good for the present necessity, that it is good for a man so to be. [27] Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. [28] But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nev-

ertheless, such shall have tribulation of the flesh. But I spare you. [29] This therefore I say, brethren; the time is short; it remaineth, that they also who have wives, be as if they had none; [30] And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; [31] And they that use this world, as if they used it not: for the fashion of this world passeth away. [32] But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Master, how he may please God. [33] But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. [34] And the unmarried woman and the virgin thinketh on the things of the Master, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. [35] And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may give you power to attend upon the Master, without impediment. [36] But if any man think that he seemeth dishonoured, with regard to his virgin, for that she is above the age, and it must so be: let him do what he will; he sinneth not, if she marry. [37] For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well. [38] Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better. [39] A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty: let her marry to whom she will; only in the Master. [40] But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the spirit of God.

8 Now concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth. [2] And if any man think that he knoweth any thing, he hath not yet known as he ought to know. [3] But if any any love God, the same is known by him. [4] But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God but one. [5] For although there be that are called gods, either in heaven or on earth (for there be gods many, and rulers many). [6] Yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Master Jesus Christ, by whom are all things, and we by him. [7] But there is not knowledge in every one. For some until this present, with conscience of the idol: eat as a thing sacrificed to an idol, and their conscience, being weak, is defiled. [8] But meat doth not commend us to God. For neither, if we eat, shall we have the more; nor, if we eat not, shall we have the less. [9] But take heed lest perhaps this your liberty become a stumblingblock to the weak. [10] For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols? [11] And through thy knowledge shall the weak brother perish, for whom Christ hath died? [12] Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. [13] Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

9 Am not I free? Am not I an apostle? Have not I seen Christ Jesus our Master? Are not you my work in the Master? [2] And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Master. [3] My defence with them that do examine me is this. [4] Have not we power to eat and to drink? [5] Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Master, and Cephas? [6] Or I only and Barnabas, have not we power to do this? [7] Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth the flock, and eateth not of the milk of the flock? [8] Speak I these things according to man? Or doth not the law also say these things? [9] For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? [10] Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that plougheth, should plough in hope; and he that thrasheth, in hope to receive fruit. [11] If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? [12] If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ. [13] Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? [14] So also the Master ordained that they who preach the gospel, should live by the gospel. [15] But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die, rather than that any man should make my glory void. [16] For if I preach the gospel, it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the gospel. [17] For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me: [18] What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel. [19] For whereas I was free as to all, I made myself the servant of all, that I might gain the more. [20] And I became to the Jews, a Jew, that I might gain the Jews: [21] To them that are under the law, as if I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law. [22] To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all. [23] And I do all things for the gospel's sake: that I may be made partaker thereof. [24] Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. [25] And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. [26] I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: [27] But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.

10 For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. [2] And all in Moses were baptized, in the cloud, and in the sea: [3] And did all eat the same spiritual food, [4] And all drank the same spiritual drink; (and they drank of the spiritual rock that followed them, and the rock was Christ.) [5] But with most of them God was not well pleased: for they were overthrown in the desert. [6] Now these things were done in a figure of us, that we should not covet evil things as they also coveted. [7] Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink, and rose up to play. [8] Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. [9] Neither let us tempt Christ: as some of them tempted, and perished by the serpents. [10] Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. [11] Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. [12] Wherefore he that thinketh himself to stand, let him take heed lest he fall. [13] Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it. [14] Wherefore, my dearly beloved, fly from the service of idols. [15] I speak as to wise men: judge ye yourselves what I say. [16] The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Master? [17] For we, being many, are one bread, one body, all that partake of one bread. [18] Behold Israel according to the flesh: are not they, that eat of the sacrifices, partakers of the altar? [19] What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or, that the idol is any thing? [20] But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. [21] You cannot drink the chalice of the Master, and the chalice of devils: you cannot be partakers of the table of the Master, and of the table of devils. [22] Do we provoke the Master to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient. [23] All things are lawful for me, but all things do not edify. [24] Let no man seek his own, but that which is another's. [25] Whatsoever is sold in the shambles, eat; asking no question for conscience' sake. [26] The earth is the Master's, and the fulness thereof. [27] If any of them that believe not, invite you, and you will be willing to go; eat of any thing that is set before you, asking no question for conscience' sake. [28] But if any man say: This has been sacrificed to idols, do not eat of it for his sake that told it, and for conscience' sake. [29] Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience? [30] If I partake with thanksgiving, why am I evil spoken of, for that for which I give thanks? [31] Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God. [32] Be without offence to the Jews, and to the Gentiles, and to the church of God: [33] As I also in all things please all men, not seeking that which is profitable to myself, but to many, that may be saved.

11 Be ye followers of me, as I also am of Christ. [2] Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I have delivered them to you. [3] But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. [4] Every man praying or prophesying with his head covered, disgraceth his head. [5] But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven. [6] For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head. [7] The man indeed ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man. [8] For the man is not of the woman, but the woman of the man. [9] For the man was not created for the woman, but the woman for the man. [10] Therefore ought the woman to have a power over her head, because of the angels. [11] But yet neither is the man without the woman, nor the woman without the man, in the Master. [12] For as the woman is of the man, so also is the man by the woman: but all things of God. [13] You yourselves judge: doth it become a woman, to pray unto God uncovered? [14] Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him? [15] But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering. [16] But if any man seem to be contentious, we have no such custom, nor the church of God. [17] Now this I ordain: not praising you, that you come together not for the better, but for the worse. [18] For first of all I hear that when you come together in the church, there are schisms among you; and in part I believe it. [19] For there must be also heresies: that they also, who are approved, may be made manifest among you. [20] When you come therefore together into one place, it is not now to eat the Master's supper. [21] For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. [22] What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. [23] For I have received of the Master that which also I delivered unto you, that the Master Jesus, the same night in which he was betrayed, took bread. [24] And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. [25] In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. [26] For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Master, until he come. [27] Therefore whosoever shall eat this bread, or drink the chalice of the Master unworthily, shall be guilty of the body and of the blood of the Master. [28] But let a man prove himself: and so let him eat of that bread, and drink of the chalice. [29] For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Master. [30] Therefore are there many infirm and weak among you, and many sleep. [31] But if we would judge ourselves, we should not be judged. [32] But whilst we are judged, we are chastised by the Master, that we be not condemned with this world. [33] Wherefore, my brethren, when you come together to eat, wait for one another. [34] If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

12 Now concerning spiritual things, my brethren, I would not have you ignorant. [2] You know that when you were heathens, you went to dumb idols, according as you were led. [3] Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Master Jesus, but by the Holy Ghost. [4] Now there are diversities of graces, but the same Spirit; [5] And there are diversities of ministries, but the same Master; [6] And there are diversities of operations, but the same God, who worketh all in all. [7] And the manifestation of the Spirit is given to every man unto profit. [8] To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit; [9] To another, faith in the same spirit; to another, the grace of healing in one Spirit; [10] To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. [11] But all these things one and the same Spirit worketh, dividing to every one according as he will. [12] For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. [13] For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. [14] For the body also is not one member, but many. [15] If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body? [16] And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body? [17] If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? [18] But now God hath set the members every one of them in the body as it hath pleased him. [19] And if they all were one member, where would be the body? [20] But now there are many members indeed, yet one body. [21] And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you. [22] Yea, much more those that seem to be the more feeble members of the body, are more necessary. [23] And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness. [24] But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour, [25] That there might be no schism in the body; but the members might be mutually careful one for another. [26] And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it. [27] Now you are the body of Christ, and members of member. [28] And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healing, helps, governments, kinds of tongues, interpretations of speeches. [29] Are all apostles? Are all prophets? Are all doctors? [30] Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? [31] But be zealous for the better gifts. And I shew unto you yet a more excellent way.

13 If I speak with the tongues of men,
and of angels, and have not charity, I am become as sounding brass, or a
tinkling cymbal. [2] And if I should have
prophecy and should know all mysteries,
and all knowledge, and if I should have
all faith, so that I could remove moun-
tains, and have not charity, I am noth-
ing. [3] And if I should distribute all my
goods to feed the poor, and if I should de-
liver my body to be burned, and have not
charity, it profiteth me nothing. [4] Charity
is patient, is kind: charity envieth not,
dealeth not perversely; is not puffed up;
[5] Is not ambitious, seeketh not her own, is
not provoked to anger, thinketh no evil;
[6] Rejoiceth not in iniquity, but rejoiceth
with the truth; [7] Beareth all things, be-
lieveth all things, hopeth all things, en-
dureth all things. [8] Charity never fall-
eth away: whether prophecies shall be
made void, or tongues shall cease, or
knowledge shall be destroyed. [9] For we
know in part, and we prophesy in part.
[10] But when that which is perfect is come,
that which is in part shall be done away.
[11] 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 the things of a child. [12] We see now
through a glass in a dark manner; but
then face to face. Now I know I part; but
then I shall know even as I am known.
[13] And now there remain faith, hope, and
charity, these three: but the greatest of
these is charity.

14 Follow after charity, be zealous for
spiritual gifts; but rather that you
may prophesy. [2] For he that speaketh
in a tongue, speaketh not unto men, but
unto God: for no man heareth. Yet by
the Spirit he speaketh mysteries. [3] But
he that prophesieth, speaketh to men
unto edification, and exhortation, and
comfort. [4] He that speaketh in a tongue,
edifieth himself: but he that prophesi-
eth, edifieth the church. [5] And I would
have you all to speak with tongues, but
rather to prophesy. For greater is he
that prophesieth, than he that speaketh
with tongues: unless perhaps he inter-
pret, that the church may receive edifi-
cation. [6] But now, brethren, if I come to
you speaking with tongues, what shall
I profit you, unless I speak to you ei-
ther in revelation, or in knowledge, or in
prophecy, or in doctrine? [7] Even things
without life that give sound, whether
pipe or harp, except they give a distinc-
tion of sounds, how shall it be known
what is piped or harped? [8] For if the
trumpet give an uncertain sound, who
shall prepare himself to the battle? [9] So
likewise you, except you utter by the
tongue plain speech, how shall it be
known what is said? For you shall be
speaking into the air. [10] There are, for ex-
ample, so many kinds of tongues in this
world; and none is without voice. [11] If
then I know not the power of the voice,
I shall be to him to whom I speak a bar-
barian; and he that speaketh, a barbar-
ian to me. [12] So you also, forasmuch as
you are zealous of spirits, seek to abound
unto the edifying of the church. [13] And
therefore he that speaketh by a tongue,
let him pray that he may interpret. [14] For
if I pray in a tongue, my spirit prayeth,
but my understanding is without fruit.
[15] What is it then? I will pray with the
spirit, I will pray also with the under-
standing; I will sing with the spirit, I will
sing also with the understanding. [16] Else
if thou shalt bless with the spirit, how

shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth not what thou sayest. [17] For thou indeed givest thanks well, but the other is not edified. [18] I thank my God I speak with all your tongues. [19] But in the church I had rather speak five words with my understanding, that I may instruct others also; than ten thousand words in a tongue. [20] Brethren, do not become children in sense: but in malice be children, and in sense be perfect. [21] In the law it is written: In other tongues and other lips I will speak to this people; and neither so will they hear me, saith the Master. [22] Wherefore tongues are for a sign, not to believers, but to unbelievers; but prophecies not to unbelievers, but to believers. [23] If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad? [24] But if all prophesy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all. [25] The secrets of his heart are made manifest; and so, falling down on his face, he will adore God, affirming that God is among you indeed. [26] How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification. [27] If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret. [28] But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God. [29] And let the prophets speak, two or three; and let the rest judge. [30] But if any thing be revealed to another sitting, let the first hold his peace. [31] For you may all prophesy one by one; that all may learn, and all may be exhorted: [32] And the spirits of the prophets are subject to the prophets. [33] For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints. [34] Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith. [35] But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church. [36] Or did the word of God come out from you? Or came it only unto you? [37] If any seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of God. [38] But if any man know not, he shall not be known. [39] Wherefore, brethren, be zealous to prophesy; and forbid not to speak with tongues. [40] But let all things be done decently, and according to order.

15 Now I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand; [2] By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. [3] For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures: [4] And that he was buried, and that he rose again the third day, according to the scriptures: [5] And that he was seen by Cephas; and after that by the eleven. [6] Then he was seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. [7] After that, he was seen by James, then by all the apostles. [8] And last of all, he was seen also by me, as by one born out of due time. [9] For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. [10] But by the grace of God, I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me. [11] For whether I, or they, so we preach, and so you have believed. [12] Now

if Christ be preached, that he arose again from the dead, how do some among you say, that there is no resurrection of the dead? [13] But if there be no resurrection of the dead, then Christ is not risen again. [14] And if Christ be not risen again, then is our preaching vain, and your faith is also vain. [15] Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up, if the dead rise not again. [16] For if the dead rise not again, neither is Christ risen again. [17] And if Christ be not risen again, your faith is vain, for you are yet in your sins. [18] Then they also that are fallen asleep in Christ, are perished. [19] If in this life only we have hope in Christ, we are of all men most miserable. [20] But now Christ is risen from the dead, the firstfruits of them that sleep: [21] For by a man came death, and by a man the resurrection of the dead. [22] And as in Adam all die, so also in Christ all shall be made alive. [23] But every one in his own order: the firstfruits Christ, then they that are of Christ, who have believed in his coming. [24] Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue. [25] For he must reign, until he hath put all his enemies under his feet. [26] And the enemy death shall be destroyed last: For he hath put all things under his feet. And whereas he saith, [27] All things are put under him; undoubtedly, he is excepted, who put all things under him. [28] And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all. [29] Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? why are they then baptized for them? [30] Why also are we in danger every hour? [31] I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Master. [32] If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for tomorrow we shall die. [33] Be not seduced: Evil communications corrupt good manners. [34] Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame. [35] But some man will say: How do the dead rise again? or with what manner of body shall they come? [36] Senseless man, that which thou sowest is not quickened, except it die first. [37] And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. [38] But God giveth it a body as he will: and to every seed its proper body. [39] All flesh is not the same flesh: but one is the flesh of men, another of beasts, another of birds, another of fishes. [40] And there are bodies celestial, and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial. [41] One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory. [42] So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. [43] It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. [44] It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written: [45] The first man Adam was made into a living soul; the last Adam into a quickening spirit. [46] Yet that was not first which is spiritual, but that which is natural; afterwards that which is spiritual. [47] The first man was of the earth, earthly: the second man, from heaven, heavenly. [48] Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly. [49] Therefore as we have borne the image of the earthly, let us bear also the image of the heav-

enly. [50] Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption. [51] Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. [52] In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. [53] For this corruptible must put on incorruption; and this mortal must put on immortality. [54] And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. [55] O death, where is thy victory? O death, where is thy sting? [56] Now the sting of death is sin: and the power of sin is the law. [57] But thanks be to God, who hath given us the victory through our Master Jesus Christ. [58] Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Master, knowing that your labour is not in vain in the Master.

16 Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also. [2] On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made. [3] And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem. [4] And if it be meet that I also go, they shall go with me. [5] Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia. [6] And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go. [7] For I will not see you now by the way, for I trust that I shall abide with you some time, if the Master permit. [8] But I will tarry at Ephesus until Pentecost. [9] For a great door and evident is opened unto me: and many adversaries. [10] Now if Timothy come, see that he be with you without fear, for he worketh the work of the Master, as I also do. [11] Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren. [12] And touching our brother Apollo, I give you to understand, that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure. [13] Watch ye, stand fast in the faith, do manfully, and be strengthened. [14] Let all your things be done in charity. [15] And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the firstfruits of Achaia, and have dedicated themselves to the ministry of the saints: [16] That you also be subject to such, and to every one that worketh with us, and laboureth. [17] And I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, because that which was wanting on your part, they have supplied. [18] For they have refreshed both my spirit and yours. Know them, therefore, that are such. [19] The churches of Asia salute you. Aquila and Priscilla salute you much in the Master, with the church that is in their house, with whom I also lodge. [20] All the brethren salute you. Salute one another with a holy kiss. [21] The salutation of me Paul, with my own hand. [22] If any man love not our Master Jesus Christ, let him be anathema, maranatha. [23] The grace of our Master Jesus Christ be with you. [24] My charity be with you all in Christ Jesus. Amen.

2 CORINTHIANS

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother: to the church of God that is at Corinth, with all the saints that are in all Achaia: [2] Grace unto you and peace from God our Father, and from the Master Jesus Christ. [3] Blessed be the God and Father of our Master Jesus Christ, the Father of mercies, and the God of all comfort. [4] Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. [5] For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound. [6] Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. [7] That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation. [8] For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life. [9] But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead. [10] Who hath delivered and doth deliver us out of so great dangers: in whom we trust that he will yet also deliver us. [11] You helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf. [12] For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you. [13] For we write no other things to you than what you have read and known. And I hope that you shall know unto the end: [14] As also you have known us in part, that we are your glory, as you also are ours, in the day of our Master Jesus Christ. [15] And in this confidence I had a mind to come to you before, that you might have a second grace: [16] And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea. [17] Whereas then I was thus minded, did I use lightness? Or, the things that I purpose, do I purpose according to the flesh, that there should be with me, It is, and It is not? [18] But God is faithful, for our preaching which was to you, was not, It is, and It is not. [19] For the Son of God, Jesus Christ who was preached among you by us, by me, and Sylvanus, and Timothy, was not, It is and It is not, but, It is, was in him. [20] For all the promises of God are in him, It is; therefore also by him, amen to God, unto our glory. [21] Now he that confirmeth us with you in Christ, and that hath anointed us, is God: [22] Who also hath sealed us, and given the pledge of the Spirit in our hearts. [23] But I call God to witness upon my soul, that to spare you, I came not any more to Corinth: [24] not because we exercise dominion over

your faith: but we are helpers of your joy: for in faith you stand.

2 But I determined this with myself, not to come to you again in sorrow. [2] For if I make you sorrowful, who is he then that can make me glad, but the same who is made sorrowful by me? [3] And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all, that my joy is the joy of you all. [4] For out of much affliction and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful: but that you might know the charity I have more abundantly towards you. [5] And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all. [6] To him who is such a one, this rebuke is sufficient, which is given by many: [7] So that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow. [8] Wherefore, I beseech you, that you would confirm your charity towards him. [9] For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things. [10] And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ. [11] That we be not overreached by Satan. For we are not ignorant of his devices. [12] And when I was come to Troas for the gospel of Christ, and a door was opened unto me in the Master, [13] I had no rest in my spirit, because I found not Titus my brother; but bidding them farewell, I went into Macedonia. [14] Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of his knowledge by us in every place. [15] For we are the good odour of Christ unto God, in them that are saved, and in them that perish. [16] To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient? [17] For we are not as many, adulterating the word of God; but with sincerity, but as from God, before God, in Christ we speak.

3 Do we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you? [2] You are our epistle, written in our hearts, which is known and read by all men: [3] Being manifested, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart. [4] And such confidence we have, through Christ, towards God. [5] Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God. [6] Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth. [7] Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: [8] How shall not the ministration of the spirit be rather in glory? [9] For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory. [10] For even that which was glorious in this part was not glorified, by reason of the glory that excelleth. [11] For if that which is done away was glorious, much more that which remaineth is in glory. [12] Having therefore such hope, we use much confidence: [13] And not as Moses put a veil upon his face, that the children of Israel might not steadfastly look on the face of that which is made void. [14] But their senses were made dull. For, until this present day, the selfsame veil, in the reading of the old testament, remaineth not taken away (because in Christ it is

made void). [15] But even until this day, when Moses is read, the veil is upon their heart. [16] But when they shall be converted to the Master, the veil shall be taken away. [17] Now the Master is a Spirit. And where the Spirit of the Master is, there is liberty. [18] But we all beholding the glory of God with open face, are transformed into the same image from glory to glory, as by the Spirit of the Master.

4 Therefore, seeing we have this ministration, according as we have obtained mercy, we faint not; [2] But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. [3] And if our gospel be also hid, it is hid to them that are lost, [4] In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. [5] For we preach not ourselves, but Jesus Christ our Master; and ourselves your servants through Jesus. [6] For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. [7] But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. [8] In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; [9] We suffer persecution, but are not forsaken; we are cast down, but we perish not: [10] Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. [11] For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh. [12] So then death worketh in us, but life in you. [13] But having the same spirit of faith, as it is written: I believed, for which cause I have spoken; we also believe, for which cause we speak also: [14] Knowing that he who raised up Jesus, will raise us up also with Jesus, and place us with you. [15] For all things are for your sakes; that the grace abounding through many, may abound in thanksgiving unto the glory of God. [16] For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day. [17] For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. [18] While we look not 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.

5 For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. [2] For in this also we groan, desiring to be clothed upon with our habitation that is from heaven. [3] Yet so that we be found clothed, not naked. [4] For we also, who are in this tabernacle, do groan, being burthened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life. [5] Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit. [6] Therefore having always confidence, knowing that, while we are in the body, we are absent from the Master. [7] (For we walk by faith, and not by sight.) [8] But we are confident, and have a good will to be absent rather from the body, and to be present with the Master. [9] And therefore we labour, whether absent or present, to please him. [10] For we must all be manifested before the judgement seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil. [11] Knowing therefore the

fear of God, we use persuasion to men; but to God we are manifest. And I trust also that in your consciences we are manifest. [12] We commend not ourselves again to you, but give you occasion to glory in our behalf; that you may have somewhat to answer them who glory in face, and not in heart. [13] For whether we be transported in mind, it is to God; or whether we be sober, it is for you. [14] For the charity of Christ presseth us: judging this, that if one died for all, then all were dead. [15] And Christ died for all; that they also who live, may not now live to themselves, but unto him who died for them, and rose again. [16] Wherefore henceforth, we know no man according to the flesh. And if we have known Christ according to the flesh; but now we know him so no longer. [17] If then any be in Christ a new creature, the old things are passed away, behold all things are made new. [18] But all things are of God, who hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation. [19] For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins; and he hath placed in us the word of reconciliation. [20] For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God. [21] Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

6 And we helping do exhort you, that you receive not the grace of God in vain. [2] For he saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation. [3] Giving no offence to any man, that our ministry be not blamed: [4] But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, [5] In stripes, in prisons, in seditions, in labours, in watchings, in fastings, [6] In chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, [7] In the word of truth, in the power of God; by the armour of justice on the right hand and on the left; [8] By honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; [9] As dying, and behold we live; as chastised, and not killed; [10] As sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things. [11] Our mouth is open to you, O ye Corinthians, our heart is enlarged. [12] You are not straitened in us, but in your own bowels you are straitened. [13] But having the same recompense, (I speak as to my children,) be you also enlarged. [14] Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? [15] And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? [16] And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. [17] Wherefore, Go out from among them, and be ye separate, saith the Master, and touch not the unclean thing: [18] And I will receive you; and I will be a Father to you; and you shall be my sons and daughters, saith God Almighty.

7 Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sactification in the fear of God. [2] Receive us. We have injured no man, we have corrupted no man, we have overreached no man. [3] I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together. [4] Great is my confidence for you, great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation. [5] For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation; combats without, fears within. [6] But God, who comforteth the humble, comforted us by the coming of Titus. [7] And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more. [8] For although I made you sorrowful by my epistle, I do not repent; and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful; [9] Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing. [10] For the sorrow that is according to God worketh penance, steadfast unto salvation; but the sorrow of the world worketh death. [11] For behold this selfsame thing, that you were made sorrowful according to God, how great carefulness it worketh in you; yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge: in all things you have shewed yourselves to be undefiled in the matter. [12] Wherefore although I wrote to you, it was not for his sake that I did the wrong, nor for him that suffered it; but to manifest our carefulness that we have for you [13] Before God: therefore we were comforted. But in our consolation, we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all. [14] And if I have boasted any thing to him of you, I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting that was made to Titus is found a truth. [15] And his bowels are more abundantly towards you; remembering the obedience of you all, how with fear and trembling you have received him. [16] I rejoice that in all things I have confidence in you.

8 Now we make known unto you, brethren, the grace of God, that hath been given in the churches of Macedonia. [2] That in much experience of tribulation, they have had abundance of joy; and their very deep poverty hath abounded unto the riches of their simplicity. [3] For according to their power (I bear them witness), and beyond their power, they were willing. [4] With much entreaty begging of us the grace and communication of the ministry that is done toward the saints. [5] And not as we hoped, but they gave their own selves first to the Master, then to us by the will of God: [6] Insomuch, that we desired Titus, that as he had begun, so also he would finish among you this same grace. [7] That as in all things you abound in faith, and word, and knowledge, and all carefulness; moreover also in your charity towards us, so in this grace also you may abound. [8] I speak not as commanding; but by the carefulness of others, approving also the good disposition of your charity. [9] For you know the grace of our Master Jesus Christ, that being rich he became poor, for your sakes; that through his poverty you might be rich. [10] And herein I give my advice; for this is profitable for you, who have begun not only to do, but also to be willing, a year ago. [11] Now therefore perform ye it also in deed; that as your mind is forward to

be willing, so it may be also to perform, out of that which you have. [12] For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. [13] For I mean not that others should be eased, and you burthened, but by an equality. [14] In this present time let your abundance supply their want, that their abundance also may supply your want, that there may be an equality, [15] As it is written: He that had much, had nothing over; and he that had little, had no want. [16] And thanks be to God, who hath given the same carefulness for you in the heart of Titus. [17] For indeed he accepted the exhortation; but being more careful, of his own will he went unto you. [18] We have sent also with him the brother, whose praise is in the gospel through all the churches. [19] And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us, to the glory of God, and our determined will: [20] Avoiding this, lest any man should blame us in this abundance which is administered by us. [21] For we forecast what may be good not only before God, but also before men. [22] And we have sent with them our brother also, whom we have often proved diligent in many things; but now much more diligent, with much confidence in you, [23] Either for Titus, who is my companion and fellow labourer towards you, or our brethren, the apostles of the churches, the glory of Christ. [24] Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

9 For concerning the ministry that is done towards the saints, it is superfluous for me to write unto you. [2] For I know your forward mind: for which I boast of you to the Macedonians. That Achaia also is ready from the year past, and your emulation hath provoked very many. [3] Now I have sent the brethren, that the thing which we boast of concerning you, be not made void in this behalf, that (as I have said) you may be ready: [4] Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter. [5] Therefore I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness. [6] Now this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap blessings. [7] Every one as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver. [8] And God is able to make all grace abound in you; that ye always, having all sufficiency in all things, may abound to every good work, [9] As it is written: He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever. [10] And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice: [11] That being enriched in all things, you may abound unto all simplicity, which worketh through us thanksgiving to God. [12] Because the administration of this office doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Master, [13] By the proof of this ministry, glorifying God for the obedience of your confession unto the gospel of Christ, and for the simplicity of your communicating unto them, and unto all. [14] And in their praying for you, being desirous of you,

because of the excellent grace of God in you. [15] Thanks be to God for his unspeakable gift.

10 Now I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent, am bold toward you. [2] But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold, against some, who reckon us as if we walked according to the flesh. [3] For though we walk in the flesh, we do not war according to the flesh. [4] For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels, [5] And every height that exhalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ; [6] And having in readiness to revenge all disobedience, when your obedience shall be fulfilled. [7] See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also. [8] For if also I should boast somewhat more of our power, which the Master hath given us unto edification, and not for your destruction, I should not be ashamed. [9] But that I may not be thought as it were to terrify you by epistles, [10] (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible,) [11] Let such a one think this, that such as we are in word by epistles, when absent, such also we will be indeed when present. [12] For we dare not match, or compare ourselves with some, that commend themselves; but we measure ourselves by ourselves, and compare ourselves with ourselves. [13] But we will not glory beyond our measure; but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you. [14] For we stretch not ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the gospel of Christ. [15] Not glorying beyond measure in other men's labours; but having hope of your increasing faith, to be magnified in you according to our rule abundantly; [16] Yea, unto those places that are beyond you, to preach the gospel, not to glory in another man's rule, in those things that are made ready to our hand. [17] But he that glorieth, let him glory in the Master. [18] For not he who commendeth himself, is approved, but he, whom God commendeth.

11 Would to God you could bear with some little of my folly: but do bear with me. [2] For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ. [3] But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ. [4] For if he that cometh preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel which you have not received; you might well bear with him. [5] For I suppose that I have done nothing less than the great apostles. [6] For although I be rude in speech, yet not in knowledge; but in all things we have been made manifest to you. [7] Or did I commit a fault, humbling myself, that you might be exalted? Because I preached unto you the gospel of God freely? [8] I have taken from other churches, receiving wages of them for your ministry. [9] And, when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia; and in all things I have kept myself from being burthensome to you, and so I will keep myself. [10] The truth of Christ is in me, that this glorying shall not be broken off in me in the re-

gions of Achaia. [11] Wherefore? Because I love you not? God knoweth it. [12] But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we. [13] For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. [14] And no wonder: for Satan himself transformeth himself into an angel of light. [15] Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works. [16] I say again, (let no man think me to be foolish, otherwise take me as one foolish, that I also may glory a little.) [17] That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying. [18] Seeing that many glory according to the flesh, I will glory also. [19] For you gladly suffer the foolish; whereas yourselves are wise. [20] For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. [21] I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. [22] They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. [23] They are the ministers of Christ (I speak as one less wise). I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often. [24] Of the Jews five times did I receive forty stripes, save one. [25] Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. [26] In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. [27] In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. [28] Besides those things which are without: my daily instance, the solicitude for all the churches. [29] Who is weak, and I am not weak? Who is scandalized, and I am not on fire? [30] If I must needs glory, I will glory of the things that concern my infirmity. [31] The God and Father of our Master Jesus Christ, who is blessed for ever, knoweth that I lie not. [32] At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me. [33] And through a window in a basket was I let down by the wall, and so escaped his hands.

12 If I must glory (it is not expedient indeed), but I will come to visions and revelations of the Master. [2] I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth), such a one caught up to the third heaven. [3] And I know such a man (whether in the body, or out of the body, I know not: God knoweth), [4] That he was caught up into paradise, and heard secret words, which it is not granted to man to utter. [5] For such an one I will glory; but for myself I will glory nothing, but in my infirmities. [6] For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. [7] And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. [8] For which thing thrice I besought the Master, that it might depart from me. [9] And he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me. [10] For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when

I am weak, then am I powerful. [11] I am become foolish: you have compelled me. For I ought to have been commended by you: for I have no way come short of them that are above measure apostles, although I be nothing. [12] Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds. [13] For what is there that you have had less than the other churches, but that I myself was not burthensome to you? Pardon me this injury. [14] Behold now the third time I am ready to come to you; and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. [15] But I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less. [16] But be it so: I did not burthen you: but being crafty, I caught you by guile. [17] Did I overreach you by any of them whom I sent to you? [18] I desired Titus, and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? did we not in the same steps? [19] Of old, think you that we excuse ourselves to you? We speak before God in Christ; but all things, my dearly beloved, for your edification. [20] For I fear lest perhaps when I come I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you. [21] Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness, that they have committed.

13 Behold, this is the third time I am coming to you: In the mouth of two or three witnesses shall every word stand. [2] I have told before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare. [3] Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you? [4] For although he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you. [5] Try your own selves if you be in the faith; prove ye yourselves. Know you not your own selves, that Christ Jesus is in you, unless perhaps you be reprobates? [6] But I trust that you shall know that we are not reprobates. [7] Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates. [8] For we can do nothing against the truth; but for the truth. [9] For we rejoice that we are weak, and you are strong. This also we pray for, your perfection. [10] Therefore I write these things, being absent, that, being present, I may not deal more severely, according to the power which the Master hath given me unto edification, and not unto destruction. [11] For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you. [12] Salute one another with a holy kiss. All the saints salute you. [13] The grace of our Master Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

GALATIANS

1 Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead, [2] And all the brethren who are with me, to the churches of Galatia. [3] Grace be to you, and peace from God the Father, and from our Master Jesus Christ, [4] Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father: [5] To whom is glory for ever and ever. Amen. [6] I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. [7] Which is not another, only there are some that trouble you, and would pervert the gospel of Christ. [8] But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. [9] As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. [10] For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ. [11] For I give you to understand, brethren, that the gospel which was preached by me is not according to man. [12] For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ. [13] For you have heard of my conversation in time past in the Jews' religion: how that, beyond measure, I persecuted the church of God, and wasted it. [14] And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. [15] But when it pleased him, who separated me from my mother's womb, and called me by his grace, [16] To reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood. [17] Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus. [18] Then, after three years, I went to Jerusalem, to see Peter, and I tarried with him fifteen days. [19] But other of the apostles I saw none, saving James the brother of the Master. [20] Now the things which I write to you, behold, before God, I lie not. [21] Afterwards I came into the regions of Syria and Cilicia. [22] And I was unknown by face to the churches of Judea, which were in Christ: [23] But they had heard only: He, who persecuted us in times past, doth now preach the faith which once he impugned: [24] And they glorified God in me.

2 Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me. [2] And I went up according to revelation; and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be some thing: lest perhaps I should run, or had run in vain. [3] But neither Titus, who was with me, being a Gentile, was compelled to be circumcised. [4] But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude. [5] To whom we yielded not by subjection, no not for an hour, that the

truth of the gospel might continue with you. [6] But of them who seemed to be some thing, (what they were some time, it is nothing to me, God accepteth not the person of man,) for to me they that seemed to be some thing added nothing. [7] But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision. [8] (For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles.) [9] And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles, and they unto the circumcision: [10] Only that we should be mindful of the poor: which same thing also I was careful to do. [11] But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. [12] For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. [13] And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation. [14] But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews? [15] We by nature are Jews, and not of the Gentiles sinners. [16] But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified. [17] But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid. [18] For if I build up again the things which I have destroyed, I make myself a prevaricator. [19] For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross. [20] And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me. [21] I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

3 O senseless Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you? [2] This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith? [3] Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh? [4] Have you suffered so great things in vain? If it be yet in vain. [5] He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the law, or by the hearing of the faith? [6] As it is written: Abraham believed God, and it was reputed to him unto justice. [7] Know ye therefore, that they who are of faith, the same are the children of Abraham. [8] And the scripture, foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed. [9] Therefore they that are of faith, shall be blessed with faithful Abraham. [10] For as many as are of the works of the law, are under a curse. For it is written: Cursed is every one, that abideth not in all things, which are written in the book of the law to do them. [11] But that in the law no man is justified with God, it is manifest: because the just man liveth by faith. [12] But the law is not of faith: but, He that doth those things, shall live in them. [13] Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written: Cursed is every

one that hangeth on a tree: [14] That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith. [15] Brethren (I speak after the manner of man,) yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it. [16] To Abraham were the promises made and to his seed. He saith not, And to his seeds, as of many: but as of one, And to thy seed, which is Christ. [17] Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. [18] For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. [19] Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. [20] Now a mediator is not of one: but God is one. [21] Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. [22] But the scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe. [23] But before the faith came, we were kept under the law shut up, unto that faith which was to be revealed. [24] Wherefore the law was our pedagogue in Christ, that we might be justified by faith. [25] But after the faith is come, we are no longer under a pedagogue. [26] For you are all the children of God by faith, in Christ Jesus. [27] For as many of you as have been baptized in Christ, have put on Christ. [28] 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. [29] And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.

4 Now I say, as long as the heir is a child, he differeth nothing from a servant, though he be master of all; [2] But is under tutors and governors until the time appointed by the father: [3] So we also, when we were children, were serving under the elements of the world. [4] But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: [5] That he might redeem them who were under the law: that we might receive the adoption of sons. [6] And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. [7] Therefore now he is not a servant, but a son. And if a son, an heir also through God. [8] But then indeed, not knowing God, you served them, who, by nature, are not gods. [9] But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements, which you desire to serve again? [10] You observe days, and months, and times, and years. [11] I am afraid of you, lest perhaps I have laboured in vain among you. [12] Be ye as I, because I also am as you: brethren, I beseech you: you have not injured me at all. [13] And you know, how through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh, [14] You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus. [15] Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me. [16] Am I then become your enemy, because I tell you the truth? [17] They are zealous in your regard not well: but they would exclude you, that you might be zealous for them. [18] But be zealous for that which is good in a good thing always: and not only when I am present with you. [19] My little children, of whom I am in labour again, until Christ be formed in you. [20] And I would willingly be present with you now, and

change my voice: because I am ashamed for you. [21] Tell me, you that desire to be under the law, have you not read the law? [22] For it is written that Abraham had two sons: the one by a bondwoman, and the other by a free woman. [23] But he who was of the bondwoman, was born according to the flesh: but he of the free woman, was by promise. [24] Which things are said by an allegory. For these are the two testaments. The one from mount Sina, engendering unto bondage; which is Agar: [25] For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. [26] But that Jerusalem, which is above, is free: which is our mother. [27] For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. [28] Now we, brethren, as Isaac was, are the children of promise. [29] But as then he, that was born according to the flesh, persecuted him that was after the spirit; so also it is now. [30] But what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. [31] So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

5 Stand fast, and be not held again under the yoke of bondage. [2] Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing. [3] And I testify again to every man circumcising himself, that he is a debtor to the whole law. [4] You are made void of Christ, you who are justified in the law: you are fallen from grace. [5] For we in spirit, by faith, wait for the hope of justice. [6] For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision: but faith that worketh by charity. [7] You did run well, who hath hindered you, that you should not obey the truth? [8] This persuasion is not from him that calleth you. [9] A little leaven corrupteth the whole lump. [10] I have confidence in you in the Master: that you will not be of another mind: but he that troubleth you, shall bear the judgment, whosoever he be. [11] And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void. [12] I would they were even cut off, who trouble you. [13] For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another. [14] For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself. [15] But if you bite and devour one another; take heed you be not consumed one of another. [16] I say then, walk in the spirit, and you shall not fulfill the lusts of the flesh. [17] For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. [18] But if you are led by the spirit, you are not under the law. [19] Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, [20] Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, [21] Envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. [22] But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, [23] Mildness, faith, modesty, continency, chastity. Against such there is no law. [24] And they that are Christ's, have crucified their flesh, with the vices and concupiscences. [25] If we live in the Spirit, let us also walk in the Spirit. [26] Let us not be made desirous of vain glory, provoking one another, envying on another.

6 Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. [2] Bear ye one another's burdens; and so you shall fulfill the law of Christ. [3] For if any man think himself to be some thing, whereas he is nothing, he deceiveth himself. [4] But let every one prove his own work, and so he shall have glory in himself only, and not in another. [5] For every one shall bear his own burden. [6] And let him that is instructed in the word, communicate to him that instructeth him, in all good things. [7] Be not deceived, God is not mocked. [8] For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. [9] And in doing good, let us not fail. For in due time we shall reap, not failing. [10] Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith. [11] See what a letter I have written to you with my own hand. [12] For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ. [13] For neither they themselves who are circumcised, keep the law; but they will have you to be circumcised, that they may glory in your flesh. [14] But God forbid that I should glory, save in the cross of our Master Jesus Christ; by whom the world is crucified to me, and I to the world. [15] For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. [16] And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. [17] From henceforth let no man be troublesome to me; for I bear the marks of the Master Jesus in my body. [18] The grace of our Master Jesus Christ be with your spirit, brethren. Amen.

EPHESIANS

1 Paul, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ Jesus. [2] Grace be to you, and peace from God the Father, and from the Master Jesus Christ. [3] Blessed be the God and Father of our Master Jesus Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ: [4] As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity. [5] Who hath predestinated us unto the adoption of children through Jesus Christ unto himself: according to the purpose of his will: [6] Unto the praise of the glory of his grace, in which he hath graced us in his beloved son. [7] In whom we have redemption through his blood, the remission of sins, according to the riches of his grace, [8] Which hath superabounded in us in all wisdom and prudence, [9] That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him, [10] In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him. [11] In whom we also are called by lot, being predestinated according to the purpose of him who worketh all things according to the counsel of his will. [12] That we may be unto the praise of his glory, we who before hoped Christ: [13] In whom you also, after you had heard the word of truth, (the gospel of your salvation;) in whom also believing, you were signed with the holy Spirit of promise, [14] Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of his glory. [15] Wherefore I also, hearing of your faith that is in the Master Jesus, and of your love towards all the saints, [16] Cease not to give thanks for you, making commemoration of you in my prayers, [17] That the God of our Master Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him: [18] The eyes of your heart enlightened, that you may know what the hope is of the glory of his inheritance in the saints. [19] And what is the exceeding greatness of his power towards us, who believe according to the operation of the might of his power, [20] Which he wrought in Christ, raising him up from the dead, and setting him on his right hand in the heavenly places. [21] Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come. [22] And he hath subjected all things under his feet, and hath made him head over all the church, [23] Which is his body, and the fulness of him who is filled all in all.

2 And you, when you were dead in your offences, and sins, [2] Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief: [3] In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest: [4] But God, (who is rich in mercy,) for his exceeding charity wherewith he loved us, [5] Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,) [6] And hath raised us up together, and hath made us sit together in the heavenly places, through Christ Jesus. [7] That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus. [8] For by grace you are saved through faith, and that not of yourselves, for it is the gift of God; [9] Not of works, that no man may glory. [10] For we are his workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them. [11] For which cause be mindful that you, being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands; [12] That you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without God in this world. [13] But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ. [14] For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh: [15] Making void the law of commandments contained in decrees; that he might make the two in himself into one new man, making peace; [16] And might reconcile both to God in one body by the cross, killing the enmities in himself. [17] And coming, he preached peace to you that were afar off, and peace to them that were nigh. [18] For by him we have access both in one Spirit to the Father. [19] Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God, [20] Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: [21] In whom all the building, being framed together, groweth up into an holy temple in the Master. [22] In whom you also are built together into an habitation of God in the Spirit.

3 For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles; [2] If yet you have heard of the dispensation of the grace of God which is given me towards you: [3] How that, according to revelation, the mystery has been made known to me, as I have written above in a few words; [4] As you reading, may understand my knowledge in the mystery of Christ, [5] Which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit: [6] That the Gentiles should be fellow heirs, and of the same body, and co-partners of his promise in Christ Jesus, by the gospel: [7] Of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of his power: [8] To me, the least of all the saints, is given this grace, to preach among the Gentiles, the unsearchable riches of Christ, [9] And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: [10] That the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the church, [11] According to the eternal purpose, which he made, in Christ Jesus our Master: [12] In whom we have boldness and access with confi-

dence by the faith of him. [13] Wherefore I pray you not to faint at my tribulations for you, which is your glory. [14] For this cause I bow my knees to the Father of our Master Jesus Christ, [15] Of whom all paternity in heaven and earth is named, [16] That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man, [17] That Christ may dwell by faith in your hearts; that being rooted and founded in charity, [18] You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: [19] To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. [20] Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us; [21] To him be glory in the church, and in Christ Jesus unto all generations, world without end. Amen.

4 I therefore, a prisoner in the Master, beseech you that you walk worthy of the vocation in which you are called, [2] With all humility and mildness, with patience, supporting one another in charity. [3] Careful to keep the unity of the Spirit in the bond of peace. [4] One body and one Spirit; as you are called in one hope of your calling. [5] One Master, one faith, one baptism. [6] One God and Father of all, who is above all, and through all, and in us all. [7] But to every one of us is given grace, according to the measure of the giving of Christ. [8] Wherefore he saith: Ascending on high, he led captivity captive; he gave gifts to men. [9] Now that he ascended, what is it, but because he also descended first into the lower parts of the earth? [10] He that descended is the same also that ascended above all the heavens, that he might fill all things. [11] And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, [12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13] Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ; [14] That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. [15] But doing the truth in charity, we may in all things grow up in him who is the head, even Christ: [16] From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity. [17] This then I say and testify in the Master: That henceforward you walk not as also the Gentiles walk in the vanity of their mind, [18] Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. [19] Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto the working of all uncleanness, unto covetousness. [20] But you have not so learned Christ; [21] If so be that you have heard him, and have been taught in him, as the truth is in Jesus: [22] To put off, according to former conversation, the old man, who is corrupted according to the desire of error. [23] And be renewed in the spirit of your mind: [24] And put on the new man, who according to God is created in justice and holiness of truth. [25] Wherefore putting away lying, speak; ye the truth every man with his neighbour; for we are members one of another. [26] Be angry, and sin not. Let not the sun go down upon your anger. [27] Give not place to the devil. [28] He that stole, let him now steal no more; but rather let him labour, working with his hands the

thing which is good, that he may have something to give to him that suffereth need. [29] Let no evil speech proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers. [30] And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption. [31] Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice. [32] And be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ.

5 Be ye therefore followers of God, as most dear children; [2] And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness. [3] But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: [4] Or obscenity, or foolish talking, or scurrility, which is to no purpose; but rather giving of thanks. [5] For know you this and understand, that no fornicator, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God. [6] Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. [7] Be ye not therefore partakers with them. [8] For you were heretofore darkness, but now light in the Master. Walk then as children of the light. [9] For the fruit of the light is in all goodness, and justice, and truth; [10] Proving what is well pleasing to God: [11] And have no fellowship with the unfruitful works of darkness, but rather reprove them. [12] For the things that are done by them in secret, it is a shame even to speak of. [13] But all things that are reproved, are made manifest by the light; for all that is made manifest is light. [14] Wherefore he saith: Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee. [15] See therefore, brethren, how you walk circumspectly: not as unwise, [16] But as wise: redeeming the time, because the days are evil. [17] Wherefore become not unwise, but understanding what is the will of God. [18] And be not drunk with wine, wherein is luxury; but be ye filled with the holy Spirit, [19] Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Master; [20] Giving thanks always for all things, in the name of our Master Jesus Christ, to God and the Father: [21] Being subject one to another, in the fear of Christ. [22] Let women be subject to their husbands, as to the Master: [23] Because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body. [24] Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things. [25] Husbands, love your wives, as Christ also loved the church, and delivered himself up for it: [26] That he might sanctify it, cleansing it by the laver of water in the word of life: [27] That he might present it to himself a glorious church, not having spot or wrinkle, or any; such thing; but that it should be holy, and without blemish. [28] So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. [29] For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the church: [30] Because we are members of his body, of his flesh, and of his bones. [31] For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. [32] This is a great sacrament; but I speak in Christ and in the church. [33] Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband.

6 Children, obey your parents in the Master, for this is just. [2] Honour thy father and thy mother, which is the first commandment with a promise: [3] That it may be well with thee, and thou mayest be long lived upon earth. [4] And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Master. [5] Servants, be obedient to them that are your rulers according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: [6] Not serving to the eye, as it were pleasing men, but, as the servants of Christ doing the will of God from the heart, [7] With a good will serving, as to the Master, and not to men. [8] Knowing that whatsoever good thing any man shall do, the same shall he receive from the Master, whether he be bond, or free. [9] And you, masters, do the same things to them, forbearing threatenings, knowing that the Master both of them and you is in heaven; and there is no respect of persons with him. [10] Finally, brethren, be strengthened in the Master, and in the might of his power. [11] Put you on the armour of God, that you may be able to stand against the deceits of the devil. [12] For our wrestling is not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. [13] Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. [14] Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, [15] And your feet shod with the preparation of the gospel of peace: [16] In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. [17] And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God). [18] By all prayer and supplication praying at all times in the spirit; and in the same watching with all instance and supplication for all the saints: [19] And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel. [20] For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought. [21] But that you also may know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Master, will make known to you all things: [22] Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts. [23] Peace be to the brethren and charity with faith, from God the Father, and the Master Jesus Christ. [24] Grace be with all them that love our Master Jesus Christ in incorruption. Amen.

PHILIPPIANS

1 Paul and Timothy, the servants of Jesus Christ; to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons. [2] Grace be unto you, and peace from God our Father, and from the Master Jesus Christ. [3] I give thanks to my God in every remembrance of you, [4] Always in all my prayers making supplication for you all, with joy; [5] For your communication in the gospel of Christ from the first day until now. [6] Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. [7] As it is meet for me to think this for you all, for that I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy. [8] For God is my witness, how I long after you all in the bowels of Jesus Christ. [9] And this I pray, that your charity may more and more abound in knowledge, and in all understanding: [10] That you may approve the better things, that you may be sincere and without offence unto the day of Christ, [11] Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God. [12] Now, brethren, I desire you should know, that the things which have happened to me, have fallen out rather to the furtherance of the gospel: [13] So that my bands are made manifest in Christ, in all the court, and in all other places; [14] And many of the brethren in the Master, growing confident by my bands, are much more bold to speak the word of God without fear. [15] Some indeed, even out of envy and contention; but some also for good will preach Christ. [16] Some out of charity, knowing that I am set for the defence of the gospel. [17] And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands. [18] But what then? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice. [19] For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ, [20] According to my expectation and hope; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, wither it be by life, or by death. [21] For to me, to live is Christ; and to die is gain. [22] And if to live in the flesh, this is to me the fruit of labour, and what I shall choose I know not. [23] But I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better. [24] But to abide still in the flesh, is needful for you. [25] And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith: [26] That your rejoicing may abound in Christ Jesus for me, by my coming to you again. [27] Only let your conversation be worthy of the gospel of Christ: that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel. [28] And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God: [29] For unto

you it is given for Christ, not only to believe in him, but also to suffer for him. [30] Having the same conflict as that which you have seen in me, and now have heard of me.

2 If there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration: [2] Fulfill ye my joy, that you may be of one mind, having the same charity, being of one accord, agreeing in sentiment. [3] Let nothing be done through contention, neither by vain glory: but in humility, let each esteem others better than themselves: [4] Each one not considering the things that are his own, but those that are other men's. [5] For let this mind be in you, which was also in Christ Jesus: [6] Who being in the form of God, thought it not robbery to be equal with God: [7] But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. [8] He humbled himself, becoming obedient unto death, even to the death of the cross. [9] For which cause God also hath exalted him, and hath given him a name which is above all names: [10] That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: [11] And that every tongue should confess that the Master Jesus Christ is in the glory of God the Father. [12] Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your salvation. [13] For it is God who worketh in you, both to will and to accomplish, according to his good will. [14] And do ye all things without murmurings and hesitations; [15] That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation; among whom you shine as lights in the world. [16] Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain. [17] Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice, and congratulate with you all. [18] And for the selfsame thing do you also rejoice, and congratulate with me. [19] And I hope in the Master Jesus to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you. [20] For I have no man so of the same mind, who with sincere affection is solicitous for you. [21] For all seek the things that are their own; not the things that are Jesus Christ's. [22] Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel. [23] Him therefore I hope to send unto you immediately, so soon as I shall see how it will go with me. [24] And I trust in the Master, that I myself also shall come to you shortly. [25] But I have thought it necessary to send to you Epaphroditus, my brother and fellow labourer, and fellow soldier, but your apostle, and he that hath ministered to my wants. [26] For indeed he longed after you all: and was sad, for that you had heard that he was sick. [27] For indeed he was sick, nigh unto death; but God had mercy on him; and not only on him, but on me also, lest I should have sorrow upon sorrow. [28] Therefore I sent him the more speedily: that seeing him again, you may rejoice, and I may be without sorrow. [29] Receive him therefore with all joy in the Master; and treat with honour such as he is. [30] Because for the work of Christ he came to the point of death: delivering his life, that he might fulfill that which on your part was wanting towards my service.

3 As to the rest, my brethren, rejoice in the Master. To write the same things to you, to me indeed is not wearisome, but to you it is necessary. [2] Beware of dogs, beware of evil workers, beware of the concision. [3] For we are the circumcision, who in spirit serve God; and glory in Christ Jesus, not having confidence in the flesh. [4] Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more, [5] Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; according to the law, a Pharisee: [6] According to zeal, persecuting the church of God; according to the justice that is in the law, conversing without blame. [7] But the things that were gain to me, the same I have counted loss for Christ. [8] Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Master; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ: [9] And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith: [10] That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, [11] If by any means I may attain to the resurrection which is from the dead. [12] Not as though I has already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus. [13] Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, [14] I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. [15] Let us therefore, as many as are perfect, be thus minded; and if in any thing you be otherwise minded, this also God will reveal to you. [16] Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule. [17] Be ye followers of me, brethren, and observe them who walk so as you have our model. [18] For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; [19] Whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things. [20] But our conversation is in heaven; from whence also we look for the Saviour, our Master Jesus Christ, [21] Who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

4 Therefore, my dearly beloved brethren, and most desired, my joy and my crown; so stand fast in the Master, my dearly beloved. [2] I beg of Evodia, and I beseech Syntyche, to be of one mind in the Master. [3] And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life. [4] Rejoice in the Master always; again, I say, rejoice. [5] Let your modesty be known to all men. The Master is nigh. [6] Be nothing solicitous; but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God. [7] And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. [8] For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. [9] The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you. [10] Now I rejoice in the Mas-

ter exceedingly, that now at length your thought for me hath flourished again, as you did also think; but you were busied. [11] I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith. [12] I know both how to be brought low, 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. [13] I can do all these things in him who strengtheneth me. [14] Nevertheless you have done well in communicating to my tribulation. [15] And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only: [16] For unto Thessalonica also you sent once and again for my use. [17] Not that I seek the gift, but I seek the fruit that may abound to your account. [18] But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, pleasing to God. [19] And may my God supply all your want, according to his riches in glory in Christ Jesus. [20] Now to God and our Father be glory world without end. Amen. [21] Salute ye every saint in Christ Jesus. [22] The brethren who are with me, salute you. All the saints salute you; especially they that are of Caesar's household. [23] The grace of our Master Jesus Christ be with your spirit. Amen.

COLOSSIANS

1 Paul, an apostle of Jesus Christ, by the will of God, and Timothy, a brother, [2] To the saints and faithful brethren in Christ Jesus, who are at Colossa. [3] Grace be to you and peace from God our Father, and from the Master Jesus Christ. We give thanks to God, and the Father of our Master Jesus Christ, praying always for you. [4] Hearing your faith in Christ Jesus, and the love which you have towards all the saints. [5] For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel, [6] Which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth. [7] As you learned of Epaphras, our most beloved fellow servant, who is for you a faithful minister of Christ Jesus; [8] Who also hath manifested to us your love in the spirit. [9] Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: [10] That you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God: [11] Strengthened with all might, according to the power of his glory, in all patience and longsuffering with joy, [12] Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: [13] Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, [14] In whom we have redemption through his blood, the remission of sins; [15] Who is the image of the invisible God, the firstborn of every creature: [16] For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him. [17] And he is before all, and by him all things consist. [18] And he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he may hold the primacy: [19] Because in him, it hath well pleased the Father, that all fullness should dwell; [20] And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven. [21] And you, whereas you were some time alienated and enemies in mind in evil works: [22] Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him: [23] If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister. [24] Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church: [25] Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfill the word of God: [26] The mystery which hath been hidden from ages and genera-

tions, but now is manifested to his saints,
[27] To whom God would make known the
riches of the glory of this mystery among
the Gentiles, which is Christ, in you the
hope of glory. [28] Whom we preach, ad-
monishing every man, and teaching ev-
ery man in all wisdom, that we may
present every man perfect in Christ Jesus.
[29] Wherein also I labour, striving accord-
ing to his working which he worketh in
me in power.

2 For I would have you know, what
manner of care I have for you and for
them that are at Laodicea, and whoso-
ever have not seen my face in the flesh:
[2] That their hearts may be comforted, be-
ing instructed in charity, and unto all
riches of fulness of understanding, unto
the knowledge of the mystery of God the
Father and of Christ Jesus: [3] In whom
are hid all the treasures of wisdom and
knowledge. [4] Now this I say, that no man
may deceive you by loftiness of words.
[5] For though I be absent in body, yet in
spirit I am with you; rejoicing, and be-
holding your order, and the steadfast-
ness of your faith which is in Christ. [6] As
therefore you have received Jesus Christ
the Master, walk ye in him; [7] Rooted and
built up in him, and confirmed in the
faith, as also you have learned, abound-
ing in him in thanksgiving. [8] Beware
lest any man cheat you by philosophy,
and vain deceit; according to the tradi-
tion of men, according to the elements of
the world, and not according to Christ:
[9] For in him dwelleth all the fulness of
the Godhead corporeally; [10] And you are
filled in him, who is the head of all prin-
cipality and power: [11] In whom also you
are circumcised with circumcision not
made by hand, in despoiling of the body
of the flesh, but in the circumcision of
Christ: [12] Buried with him in baptism, in
whom also you are risen again by the
faith of the operation of God, who hath
raised him up from the dead. [13] And you,
when you were dead in your sins, and
the uncircumcision of your flesh; he hath
quickened together with him, forgiving
you all offences: [14] Blotting out the hand-
writing of the decree that was against us,
which was contrary to us. And he hath
taken the same out of the way, fastening
it to the cross: [15] And despoiling the prin-
cipalities and powers, he hath exposed
them confidently in open shew, triumph-
ing over them in himself. [16] Let no man
therefore judge you in meat or in drink,
or in respect of a festival day, or of the
new moon, or of the sabbaths, [17] Which
are a shadow of things to come, but the
body is of Christ. [18] Let no man seduce
you, willing in humility, and religion of
angels, walking in the things which he
hath not seen, in vain puffed up by the
sense of his flesh, [19] And not holding the
head, from which the whole body, by
joints and bands, being supplied with
nourishment and compacted, groweth
unto the increase of God. [20] If then you
be dead with Christ from the elements
of this world, why do you yet decree
as though living in the world? [21] Touch
not, taste not, handle not: [22] Which all
are unto destruction by the very use, ac-
cording to the precepts and doctrines of
men. [23] Which things have indeed a shew
of wisdom in superstition and humility,
and not sparing the body; not in any hon-
our to the filling of the flesh.

3 Therefore, if you be risen with Christ,
seek the things that are above; where
Christ is sitting at the right hand of God:
[2] Mind the things that are above, not the
things that are upon the earth. [3] For you
are dead; and your life is hid with Christ
in God. [4] When Christ shall appear, who
is your life, then you also shall appear
with him in glory. [5] Mortify therefore
your members which are upon the earth;
fornication, uncleanness, lust, evil con-
cupiscence, and covetousness, which is
the service of idols. [6] For which things
the wrath of God cometh upon the chil-
dren of unbelief, [7] In which you also

walked some time, when you lived in them. [8] But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth. [9] Lie not one to another: stripping yourselves of the old man with his deeds, [10] And putting on the new, him who is renewed unto knowledge, according to the image of him that created him. [11] Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all. [12] Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: [13] Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Master hath forgiven you, so do you also. [14] But above all these things have charity, which is the bond of perfection: [15] And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. [16] Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. [17] All whatsoever you do in word or in work, do all in the name of the Master Jesus Christ, giving thanks to God and the Father by him. [18] Wives, be subject to your husbands, as it behoveth in the Master. [19] Husbands, love your wives, and be not bitter towards them. [20] Children, obey your parents in all things: for this is well pleasing to the Master. [21] Fathers, provoke not your children to indignation, lest they be discouraged. [22] Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. [23] Whatsoever you do, do it from the heart, as to the Master, and not to men: [24] Knowing that you shall receive of the Master the reward of inheritance. Serve ye the Master Christ. [25] For he that doth wrong, shall receive for that which he hath done wrongfully: and there is no respect of persons with God.

4 Masters, do to your servants that which is just and equal: knowing that you also have a master in heaven. [2] Be instant in prayer; watching in it with thanksgiving: [3] Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ (for which also I am bound;) [4] That I may make it manifest as I ought to speak. [5] Walk with wisdom towards them that are without, redeeming the time. [6] Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man. [7] All the things that concern me, Tychicus, our dearest brother, and faithful minister and fellow servant in the Master, will make known to you, [8] Whom I have sent to you for this same purpose, that he may know the things that concern you, and comfort your hearts, [9] With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you. [10] Aristarchus, my fellow prisoner, saluteth you, and Mark, the cousin german of Barnabus, touching whom you have received commandments; if he come unto you, receive him: [11] And Jesus, that is called Justus: who are of the circumcision: these only are my helpers in the kingdom of God; who have been a comfort to me. [12] Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect, and full in all the will of God. [13] For I bear him testimony that he hath much labour for you, and for them that are at Laodicea, and them at Hierapolis. [14] Luke, the most dear physician, saluteth you: and Demas. [15] Salute the brethren who are at Laodicea, and Nymphas, and the church that is in his house. [16] And when this epistle shall have been read with you, cause that it be read also in

the church of the Laodiceans: and that you read that which is of the Laodiceans. [17] And say to Archippus: Take heed to the ministry which thou hast received in the Master, that thou fulfill it. [18] The salutation of Paul with my own hand. Be mindful of my bands. Grace be with you. Amen.

1 THESSALONIANS

1 Paul and Sylvanus and Timothy: to the church of the Thessalonians, in God the Father, and in the Master Jesus Christ. [2] Grace be to you and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing, [3] Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Master Jesus Christ before God and our Father: [4] Knowing, brethren beloved of God, your election: [5] For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. [6] And you became followers of us, and of the Master; receiving the word in much tribulation, with joy of the Holy Ghost: [7] So that you were made a pattern to all that believe in Macedonia and in Achaia. [8] For from you was spread abroad the word of God, not only in Macedonia, and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. [9] For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God. [10] And to wait for his Son from heaven (whom he raised up from the dead,) Jesus, who hath delivered us from the wrath to come.

2 For yourselves know, brethren, our entrance in unto you, that it was not in vain: [2] But having suffered many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God, to speak unto you the gospel of God in much carefulness. [3] For our exhortation was not of error, nor of uncleanness, nor in deceit: [4] But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts. [5] For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness: [6] Nor sought we glory of men, neither of you, nor of others. [7] Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: [8] So desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls: because you were become most dear unto us. [9] For you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the gospel of God. [10] You are witnesses, and God also, how holily, and justly, and without blame, we have been to you that have believed: [11] As you know in what manner, entreating and comforting you, (as a father doth his children,) [12] We testified to every one of you, that you would walk worthy of God, who hath called you unto his kingdom and glory. [13] Therefore, we also

give thanks to God without ceasing: because, that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed. [14] For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own coutrymen, even as they have from the Jews, [15] Who both killed the Master Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men; [16] Prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end. [17] But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire. [18] For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us. [19] For what is our hope, or joy, or crown of glory? Are not you, in the presence of our Master Jesus Christ at his coming? [20] For you are our glory and joy.

3 For which cause, forbearing no longer, we thought it good to remain at Athens alone: [2] And we sent Timothy, our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith: [3] That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto. [4] For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know. [5] For this cause also, I, forbearing no longer, sent to know your faith: lest perhaps he that tempteth should have tempted you, and our labour should be made vain. [6] But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us as we also to see you; [7] Therefore we were comforted, brethren, in you, in all our necessity and tribulation, by your faith, [8] Because now we live, if you stand in the Master. [9] For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God, [10] Night and day more abundantly praying that we may see your face, and may accomplish those things that are wanting to your faith? [11] Now God himself and our Father, and our Master Jesus Christ, direct our way unto you. [12] And may the Master multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you, [13] To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Master Jesus Christ, with all his saints. Amen.

4 For the rest therefore, brethren, we pray and beseech you in the Master Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. [2] For you know what precepts I have given to you by the Master Jesus. [3] For this is the will of God, your sanctification; that you should abstain from fornication; [4] That every one of you should know how to possess his vessel in sanctification and honour: [5] Not in the passion of lust, like the Gentiles that know not God: [6] And that no man overreach, nor circumvent his brother in business: because the Master is the avenger of all these things, as we have told you before, and have testified. [7] For God hath not called us unto uncleanness, but unto sanctification. [8] Therefore, he that despiseth these things, despiseth not man, but God, who also hath given his holy Spirit in us. [9] But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God to love one another. [10] For indeed you do it towards all the brethren

in all Macedonia. But we entreat you, brethren, that you abound more: [11] And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you: and that you walk honestly towards them that are without; and that you want nothing of any man's. [12] And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. [13] For if we believe that Jesus died, and rose again; even so them who have slept through Jesus, will God bring with him. [14] For this we say unto you in the word of God, that we who are alive, who remain unto the coming of the Master, shall not prevent them who have slept. [15] For the Master himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first. [16] Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Master. [17] Wherefore, comfort ye one another with these words.

5 But of the times and moments, brethren, you need not, that we should write to you; [2] For yourselves know perfectly, that the day of God shall so come, as a thief in the night. [3] For when they shall say, peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. [4] But you, brethren, are not in darkness, that that day should overtake you as a thief. [5] For all you are the children of light, and children of the day: we are not of the night, nor of darkness. [6] Therefore, let us not sleep, as others do; but let us watch, and be sober. [7] For they that sleep, sleep in the night; and they that are drunk, are drunk in the night. [8] But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation. [9] For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Master Jesus Christ, [10] Who died for us; that, whether we watch or sleep, we may live together with him. [11] For which cause comfort one another; and edify one another, as you also do. [12] And we beseech you, brethren, to know them who labour among you, and are over you in the Master, and admonish you: [13] That you esteem them more abundantly in charity, for their work's sake. Have peace with them. [14] And we beseech you, brethren, rebuke the unquiet, comfort the feeble minded, support the weak, be patient towards all men. [15] See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men. [16] Always rejoice. [17] Pray without ceasing. [18] In all things give thanks; for this is the will of God in Christ Jesus concerning you all. [19] Extinguish not the spirit. [20] Despise not prophecies. [21] But prove all things; hold fast that which is good. [22] From all appearance of evil refrain yourselves. [23] And may the God of peace himself sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Master Jesus Christ. [24] He is faithful who hath called you, who also will do it. [25] Brethren, pray for us. [26] Salute all the brethren with a holy kiss. [27] I charge you by the Master, that this epistle be read to all the holy brethren. [28] The grace of our Master Jesus Christ be with you. Amen.

2 THESSALONIANS

1 Paul, and Sylvanus, and Timothy, to
the church of the Thessalonians in
God our Father, and the Master Jesus
Christ. [2] Grace unto you, and peace from
God our Father, and from the Master Je-
sus Christ. [3] We are bound to give thanks
always to God for you, brethren, as it
is fitting, because your faith groweth ex-
ceedingly, and the charity of every one
of you towards each other, aboundeth:
[4] So that we ourselves also glory in you
in the churches of God, for your patience
and faith, and in all your persecutions
and tribulations, which you endure, [5] For
an example of the just judgment of God,
that you may be counted worthy of the
kingdom of God, for which also you suf-
fer. [6] Seeing it is a just thing with God
to repay tribulation to them that trou-
ble you: [7] And to you who are trou-
bled, rest with us when the Master Je-
sus shall be revealed from heaven, with
the angels of his power: [8] In a flame
of fire, giving vengeance to them who
know not God, and who obey not the
gospel of our Master Jesus Christ. [9] Who
shall suffer eternal punishment in de-
struction, from the face of the Master,
and from the glory of his power: [10] When
he shall come to be glorified in his saints,
and to be made wonderful in all them
who have believed; because our testi-
mony was believed upon you in that day.
[11] Wherefore also we pray always for you;
that our God would make you worthy
of his vocation, and fulfill all the good
pleasure of his goodness and the work
of faith in power; [12] That the name of our
Master Jesus may be glorified in you, and
you in him, according to the grace of our
God, and of the Master Jesus Christ.

2 And we beseech you, brethren, by the
coming of our Master Jesus Christ,
and of our gathering together unto him:
[2] That you be not easily moved from your
sense, nor be terrified, neither by spirit,
nor by word, nor by epistle, as sent from
us, as if the day of God were at hand.
[3] Let no man deceive you by any means,
for unless there come a revolt first, and
the man of sin be revealed, the son of
perdition, [4] Who opposeth, and is lifted
up above all that is called God, or that is
worshipped, so that he sitteth in the tem-
ple of God, shewing himself as if he were
God. [5] Remember you not, that when I
was yet with you, I told you these things?
[6] And now you know what withholdeth,
that he may be revealed in his time. [7] For
the mystery of iniquity already worketh;
only that he who now holdeth, do hold,
until he be taken out of the way. [8] And
then that wicked one shall be revealed
whom the Master Jesus shall kill with
the spirit of his mouth; and shall destroy
with the brightness of his coming, him,
[9] Whose coming is according to the work-
ing of Satan, in all power, and signs, and
lying wonders, [10] And in all seduction
of iniquity to them that perish; because
they receive not the love of the truth,
that they might be saved. Therefore God
shall send them the operation of error, to
believe lying: [11] That all may be judged
who have not believed the truth, but have
consented to iniquity. [12] But we ought
to give thanks to God always for you,
brethren, beloved of God, for that God

hath chosen you firstfruits unto salvation, in sanctification of the spirit, and faith of the truth: [13] Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Master Jesus Christ. [14] Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle. [15] Now our Master Jesus Christ himself, and God and our Father, who hath loved us, and hath given us everlasting consolation, and good hope in grace, [16] Exhort your hearts, and confirm you in every good work and word.

3 For the rest, brethren, pray for us, that the word of God may run, and may be glorified, even as among you; [2] And that we may be delivered from importunate and evil men; for all men have not faith. [3] But God is faithful, who will strengthen and keep you from evil. [4] And we have confidence concerning you in the Master, that the things which we command, you both do, and will do. [5] And the Master direct your hearts, in the charity of God, and the patience of Christ. [6] And we charge you, brethren, in the name of our Master Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us. [7] For yourselves know how you ought to imitate us: for we were not disorderly among you; [8] Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you. [9] Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us. [10] For also when we were with you, this we declared to you: that, if any man will not work, neither let him eat. [11] For we have heard there are some among you who walk disorderly, working not at all, but curiously meddling. [12] Now we charge them that are such, and beseech them by the Master Jesus Christ, that, working with silence, they would eat their own bread. [13] But you, brethren, be not weary in well doing. [14] And if any man obey not our word by this epistle, note that man, and do not keep company with him, that he may be ashamed: [15] Yet do not esteem him as an enemy, but admonish him as a brother. [16] Now the Master of peace himself give you everlasting peace in every place. The Master be with you all. [17] The salutation of Paul with my own hand; which is the sign in every epistle. So I write. [18] The grace of our Master Jesus Christ be with you all. Amen.

1 TIMOTHY

1 Paul, an apostle of Jesus Christ, according to the commandment of God our Saviour, and of Christ Jesus our hope: [2] To Timothy, his beloved son in faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Master. [3] As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise, [4] Not to give heed to fables and endless genealogies: which furnish questions rather than the edification of God, which is in faith. [5] Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith. [6] From which things some going astray, are turned aside unto vain babbling: [7] Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm. [8] But we know that the law is good, if a man use it lawfully: [9] Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers, and murderers of mothers, for manslayers, [10] For fornicators, for them who defile themselves with mankind, for menstealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine, [11] Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust. [12] I give thanks who hath strengthened me, even to Christ Jesus our Master, for that he hath counted me faithful, putting me in the ministry; [13] Who before was a blasphemer, and a persecutor, and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief. [14] Now the grace of our Master hath abounded exceedingly with faith and love, which is in Christ Jesus. [15] A faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to save sinners, of whom I am the chief. [16] But for this cause have I obtained mercy: that in me first Christ Jesus might shew forth all patience, for the information of them that shall believe in him unto life everlasting. [17] Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen. [18] This precept I commend to thee, O son Timothy; according to the prophecies going before on thee, that thou war in them a good warfare, [19] Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. [20] Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.

2 I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: [2] For kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity. [3] For this is good and acceptable in the sight of God our Saviour, [4] Who will have all men to be saved, and to come to the knowledge of the truth. [5] For there is one God, and one mediator of God and men, the man Christ Jesus: [6] Who gave himself a redemption for all, a testimony in due times. [7] Whereunto I am appointed a

preacher and an apostle, (I say the truth, I lie not,) a doctor of the Gentiles in faith and truth. [8] I will therefore that men pray in every place, lifting up pure hands, without anger and contention. [9] In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, [10] But as it becometh women professing godliness, with good works. [11] Let the woman learn in silence, with all subjection. [12] But I suffer not a woman to teach, nor to use authority over the man: but to be in silence. [13] For Adam was first formed; then Eve. [14] And Adam was not seduced; but the woman being seduced, was in the transgression. [15] Yet she shall be saved through childbearing; if she continue in faith, and love, and sanctification, with sobriety.

3 A faithful saying: if a man desire the office of a bishop, he desireth a good work. [2] It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher, [3] Not given to wine, no striker, but modest, not quarrelsome, not covetous, but [4] One that ruleth well his own house, having his children in subjection with all chastity. [5] But if a man know not how to rule his own house, how shall he take care of the church of God? [6] Not a neophyte: lest being puffed up with pride, he fall into the judgment of the devil. [7] Moreover he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil. [8] Deacons in like manner chaste, not double tongued, not given to much wine, not greedy of filthy lucre: [9] Holding the mystery of faith in a pure conscience. [10] And let these also first be proved: and so let them minister, having no crime. [11] The women in like manner chaste, not slanderers, but sober, faithful in all things. [12] Let deacons be the husbands of one wife: who rule well their children, and their own houses. [13] For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus. [14] These things I write to thee, hoping that I shall come to thee shortly. [15] But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. [16] And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.

4 Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, [2] Speaking lies in hypocrisy, and having their conscience seared, [3] Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth. [4] For every creature of God is good, and nothing to be rejected that is received with thanksgiving: [5] For it is sanctified by the word of God and prayer. [6] These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine which thou hast attained unto. [7] But avoid foolish and old wives' fables: and exercise thyself unto godliness. [8] For bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come. [9] A faithful saying and worthy of all acceptation. [10] For therefore we labor and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful. [11] These things command and teach. [12] Let no man despise thy youth: but be thou an

example of the faithful in word, in conversation, in charity, in faith, in chastity. [13] Till I come, attend unto reading, to exhortation, and to doctrine. [14] Neglect not the grace that is in thee, which was given thee by prophesy, with imposition of the hands of the priesthood. [15] Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all. [16] Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

5 An ancient man rebuke not, but entreat him as a father: young men, as brethren: [2] Old women, as mothers: young women, as sisters, in all chastity. [3] Honour widows, that are widows indeed. [4] But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. [5] But she that is a widow indeed, and desolate, let her trust in God, and continue in supplications and prayers night and day. [6] For she that liveth in pleasures, is dead while she is living. [7] And this give in charge, that they may be blameless. [8] But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. [9] Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband. [10] Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work. [11] But the younger widows avoid. For when they have grown wanton in Christ, they will marry: [12] Having damnation, because they have made void their first faith. [13] And withal being idle they learn to go about from house to house: and are not only idle, but tattlers also, and busybodies, speaking things which they ought not. [14] I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil. [15] For some are already turned aside after Satan. [16] If any of the faithful have widows, let him minister to them, and let not the church be charged: that there may be sufficient for them that are widows indeed. [17] Let the priests that rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine: [18] For the scripture saith: Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward. [19] Against a priest receive not an accusation, but under two or three witnesses. [20] Them that sin reprove before all: that the rest also may have fear. [21] I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side. [22] Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste. [23] Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities. [24] Some men's sins are manifest, going before to judgment: and some men they follow after. [25] In like manner also good deeds are manifest: and they that are otherwise, cannot be hid.

6 Whosoever are servants under the yoke, let them count their masters worthy of all honour; lest the name of God and his doctrine be blasphemed. [2] But they that have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort. [3] If any man teach otherwise, and consent not to the sound words of our Master Jesus Christ, and to that doctrine which is accord-

ing to godliness, [4] He is proud, knowing nothing, but sick about questions and strifes of words; from which arise envies, contentions, blasphemies, evil suspicions, [5] Conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be godliness. [6] But godliness with contentment is great gain. [7] For we brought nothing into this world: and certainly we can carry nothing out. [8] But having food, and wherewith to be covered, with these we are content. [9] For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition. [10] For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows. [11] But thou, O man of God, fly these things: and pursue justice, godliness, faith, charity, patience, mildness. [12] Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses. [13] I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession, [14] That thou keep the commandment without spot, blameless, unto the coming of our Master Jesus Christ, [15] Which in his times he shall shew who is the Blessed and only Mighty, the King of kings, and Master of rulers; [16] Who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen. [17] Charge the rich of this world not to be highminded, nor to trust in the uncertainty of riches, but in the living God, (who giveth us abundantly all things to enjoy,) [18] To do good, to be rich in good works, to give easily, to communicate to others, [19] To lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life. [20] O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called. [21] Which some promising, have erred concerning the faith. Grace be with thee. Amen.

2 TIMOTHY

1 Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus. [2] To Timothy my dearly beloved son, grace, mercy, and peace, from God the Father, and from Christ Jesus our Master. [3] I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing, I have a remembrance of thee in my prayers, night and day. [4] Desiring to see thee, being mindful of thy tears, that I may be filled with joy, [5] Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am certain that in thee also. [6] For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands. [7] For God hath not given us the spirit of fear: but of power, and of love, and of sobriety. [8] Be not thou therefore ashamed of the testimony of our Master, nor of me his prisoner: but labour with the gospel, according to the power of God, [9] Who hath delivered us and called us by his holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the times of the world. [10] But is now made manifest by the illumination of our Saviour Jesus Christ, who hath destroyed death, and hath brought to light life and incorruption by the gospel: [11] Wherein I am appointed a preacher, and an apostle, and teacher of the Gentiles. [12] For which cause I also suffer these things: but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him, against that day. [13] Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus. [14] Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us. [15] Thou knowest this, that all they who are in Asia, are turned away from me: of whom are Phigellus and Hermogenes. [16] The Master give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain: [17] But when he was come to Rome, he carefully sought me, and found me. [18] The Master grant unto him to find mercy of God in that day: and in how many things he ministered unto me at Ephesus, thou very well knowest.

2 Thou therefore, my son, be strong in the grace which is in Christ Jesus: [2] And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also. [3] Labour as a good soldier of Christ Jesus. [4] No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself. [5] For he also that striveth for the mastery, is not crowned, except he strive lawfully. [6] The husbandman, that laboureth, must first partake of the fruits. [7] Understand what I say: for the Master will give thee in all things understanding. [8] Be mindful that the Master Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. [9] Wherein I labour

even unto bands, as an evildoer; but the word of God is not bound. [10] Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. [11] A faithful saying: for if we be dead with him, we shall live also with him. [12] If we suffer, we shall also reign with him. If we deny him, he will also deny us. [13] If we believe not, he continueth faithful, he can not deny himself. [14] Of these things put them in mind, charging them before the Master. Contend not in words, for it is to no profit, but to the subverting of the hearers. [15] Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. [16] But shun profane and vain babblings: for they grow much towards ungodliness. [17] And their speech spreadeth like a canker: of whom are Hymeneus and Philetus: [18] Who have erred from the truth, saying, that the resurrection is past already, and have subverted the faith of some. [19] But the sure foundation of God standeth firm, having this seal: the Master knoweth who are his; and let every one depart from iniquity who nameth the name of God. [20] But in a great house there are not only vessels of gold and silver, but also of wood and earth: and some indeed unto honour, but some unto dishonour. [21] If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Master, prepared unto every good work. [22] But flee thou youthful desires, and pursue justice, faith, charity, and peace, with them that call on the Master out of a pure heart. [23] And avoid foolish and unlearned questions, knowing that they beget strifes. [24] But the servant of God must not wrangle: but be mild towards all men, apt to teach, patient, [25] With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth, [26] And they may recover themselves from the snares of the devil, by whom they are held captive at his will.

3 Know also this, that, in the last days, shall come dangerous times. [2] Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, [3] Without affection, without peace, slanderers, incontinent, unmerciful, without kindness, [4] Traitors, stubborn, puffed up, and lovers of pleasures more than of God: [5] Having an appearance indeed of godliness, but denying the power thereof. Now these avoid. [6] For of these sort are they who creep into houses, and lead captive silly women laden with sins, who are led away with divers desires: [7] Ever learning, and never attaining to the knowledge of the truth. [8] Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. [9] But they shall proceed no farther; for their folly shall be manifest to all men, as theirs also was. [10] But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, [11] Persecutions, afflictions: such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of them all the Master delivered me. [12] And all that will live godly in Christ Jesus, shall suffer persecution. [13] But evil men and seducers shall grow worse and worse: erring, and driving into error. [14] But continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them; [15] And because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. [16] All scripture, inspired of God, is profitable to teach, to reprove, to correct, to

instruct in justice, [17] That the man of God may be perfect, furnished to every good work.

4 I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: [2] Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. [3] For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: [4] And will indeed turn away their hearing from the truth, but will be turned unto fables. [5] But be thou vigilant, labour in all things, do the work of an evangelist, fulfill thy ministry. Be sober. [6] For I am even now ready to be sacrificed: and the time of my dissolution is at hand. [7] I have fought a good fight, I have finished my course, I have kept the faith. [8] As to the rest, there is laid up for me a crown of justice, which the Master the just judge will render to me in that day: and not only to me, but to them also that love his coming. Make haste to come to me quickly. [9] For Demas hath left me, loving this world, and is gone to Thessalonica: [10] Crescens into Galatia, Titus into Dalmatia. [11] Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. [12] But Tychicus I have sent to Ephesus. [13] The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, especially the parchments. [14] Alexander the coppersmith hath done me much evil: the Master will reward him according to his works: [15] Whom do thou also avoid, for he hath greatly withstood our words. [16] At my first answer no man stood with me, but all forsook me: may it not be laid to their charge. [17] But the Master stood by me, and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear: and I was delivered out of the mouth of the lion. [18] The Master hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen. [19] Salute Prisca and Aquila, and the household of Onesiphorus. [20] Erastus remained at Corinth. And Trophimus I left sick at Miletus. [21] Make haste to come before winter Eubulus and Pudens, and Linus and Claudia, and all the brethren, salute thee. [22] The Master Jesus Christ be with thy spirit. Grace be with you. Amen.

TITUS

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God and the acknowledging of the truth, which is according to godliness: [2] Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world: [3] But hath in due times manifested his word in preaching, which is committed to me according to the commandment of God our Saviour: [4] To Titus my beloved son, according to the common faith, grace and peace from God the Father, and from Christ Jesus our Saviour. [5] For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee: [6] If any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly. [7] For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre: [8] But given to hospitality, gentle, sober, just, holy, continent: [9] Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers. [10] For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision: [11] Who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. [12] One of them a prophet of their own, said, The Cretians are always liars, evil beasts, slothful bellies. [13] This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith; [14] Not giving heed to Jewish fables and commandments of men, who turn themselves away from the truth. [15] All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled. [16] They profess that they know God: but in their works they deny him; being abominable, and incredulous, and to every good work reprobate.

2 But speak thou the things that become sound doctrine: [2] That the aged men be sober, chaste, prudent, sound in faith, in love, in patience. [3] The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well: [4] That they may teach the young women to be wise, to love their husbands, to love their children, [5] To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed. [6] Young men, in like manner, exhort that they be sober. [7] In all things shew thyself an example of good works, in doctrine, in integrity, in gravity, [8] The sound word that can not be blamed: that he, who is on the contrary part, may be afraid, having no evil to say of us. [9] Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying: [10] Not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Saviour in all things: [11] For the grace of God our Saviour hath appeared to all men; [12] Instructing us, that, deny-

ing ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, [13] Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, [14] Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. [15] These things speak, and exhort and rebuke with all authority. Let no man despise thee.

3 Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work. [2] To speak evil of no man, not to be litigious, but gentle: shewing all mildness towards all men. [3] For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another. [4] But when the goodness and kindness of God our Saviour appeared: [5] Not by the works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost; [6] Whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: [7] That, being justified by his grace, we may be heirs, according to hope of life everlasting. [8] It is a faithful saying: and these things I will have thee affirm constantly: that they, who believe in God, may be careful to excel in good works. These things are good and profitable unto men. [9] But avoid foolish questions, and genealogies, and contentions, and strivings about the law. For they are unprofitable and vain. [10] A man that is a heretic, after the first and second admonition, avoid: [11] Knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment. [12] When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis. For there I have determined to winter. [13] Send forward Zenas, the lawyer, and Apollo, with care, that nothing be wanting to them. [14] And let our men also learn to excel in good works for necessary uses: that they be not unfruitful. [15] All that are with me salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

PHILEMON

1 Paul, a prisoner of Christ Jesus, and Timothy, a brother: to Philemon, our beloved and fellow labourer; [2] And to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house: [3] Grace to you and peace from God our Father, and from the Master Jesus Christ. [4] I give thanks to my God, always making a remembrance of thee in my prayers. [5] Hearing of thy charity and faith, which thou hast in the Master Jesus, and towards all the saints: [6] That the communication of thy faith may be made evident in the acknowledgment of every good work, that is in you in Christ Jesus. [7] For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother. [8] Wherefore though I have much confidence in Christ Jesus, to command thee that which is to the purpose: [9] For charity sake I rather beseech, whereas thou art such a one, as Paul an old man, and now a prisoner also of Jesus Christ. [10] I beseech thee for my son, whom I have begotten in my bands, Onesimus, [11] Who hath been heretofore unprofitable to thee, but now is profitable both to me and thee, [12] Whom I have sent back to thee. And do thou receive him as my own bowels. [13] Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the gospel: [14] But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary. [15] For perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever: [16] Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee both in the flesh and in the Master? [17] If therefore thou count me a partner, receive him as myself. [18] And if he hath wronged thee in any thing, or is in thy debt, put that to my account. [19] I Paul have written it with my own hand: I will repay it: not to say to thee, that thou owest me thy own self also. [20] Yea, brother. May I enjoy thee in the Master. Refresh my bowels in the Master. [21] Trusting in thy obedience, I have written to thee: knowing that thou wilt also do more than I say. [22] But withal prepare me also a lodging. For I hope that through your prayers I shall be given unto you. [23] There salute thee Epaphras, my fellow prisoner in Christ Jesus; [24] Mark, Aristarchus, Demas, and Luke my fellow labourers. [25] The grace of our Master Jesus Christ be with your spirit. Amen.

HEBREWS

1 God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, [2] In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. [3] Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high. [4] Being made so much better than the angels, as he hath inherited a more excellent name than they. [5] For to which of the angels hath he said at any time, Thou art my Son, today have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? [6] And again, when he bringeth in the first begotten into the world, he saith: And let all the angels of God adore him. [7] And to the angels indeed he saith: He that maketh his angels spirits, and his ministers a flame of fire. [8] But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. [9] Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. [10] And: Thou in the beginning, O Master, didst found the earth: and the works of thy hands are the heavens. [11] They shall perish, but thou shalt continue: and they shall all grow old as a garment. [12] And as a vesture shalt thou change them, and they shall be changed: but thou art the selfsame, and thy years shall not fail. [13] But to which of the angels said he at any time: Sit on my right hand, until I make thy enemies thy footstool? [14] Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?

2 Therefore ought we more diligently to observe the things which we have heard, lest perhaps we should let them slip. [2] For if the word, spoken by angels, became steadfast, and every transgression and disobedience received a just recompense of reward: [3] How shall we escape if we neglect so great salvation? which having begun to be declared by the Master, was confirmed unto us by them that heard him. [4] God also bearing them witness by signs, and wonders, and divers miracles, and distributions of the Holy Ghost, according to his own will. [5] For God hath not subjected unto angels the world to come, whereof we speak. [6] But one in a certain place hath testified, saying: What is man, that thou art mindful of him: or the son of man, that thou visitest him? [7] Thou hast made him a little lower than the angels: thou hast crowned him with glory and honour, and hast set him over the works of thy hands: [8] Thou hast subjected all things under his feet. For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him. [9] But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God, he might taste death for all. [10] For it became him, for whom are all things, and by whom are all

things, who had brought many children into glory, to perfect the author of their salvation, by his passion. [11] For both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren, saying: [12] I will declare thy name to my brethren; in the midst of the church will I praise thee. [13] And again: I will put my trust in him. And again: Behold I and my children, whom God hath given me. [14] Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil: [15] And might deliver them, who through the fear of death were all their lifetime subject to servitude. [16] For no where doth he take hold of the angels: but of the seed of Abraham he taketh hold. [17] Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful priest before God, that he might be a propitiation for the sins of the people. [18] For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.

3 Wherefore, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus: [2] Who is faithful to him that made him, as was also Moses in all his house. [3] For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house, hath greater honour than the house. [4] For every house is built by some man: but he that created all things, is God. [5] And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said: [6] But Christ as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end. [7] Wherefore, as the Holy Ghost saith: Today if you shall hear his voice, [8] Harden not your hearts, as in the provocation; in the day of temptation in the desert, [9] Where your fathers tempted me, proved and saw my works, [10] Forty years: for which cause I was offended with this generation, and I said: They always err in heart. And they have not known my ways, [11] As I have sworn in my wrath: If they shall enter into my rest. [12] Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God. [13] But exhort one another every day, whilst it is called today, that none of you be hardened through the deceitfulness of sin. [14] For we are made partakers of Christ: yet so, if we hold the beginning of his substance firm unto the end. [15] While it is said, Today if you shall hear his voice, harden not your hearts, as in that provocation. [16] For some who heard did provoke: but not all that came out of Egypt by Moses. [17] And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert? [18] And to whom did he swear, that they should not enter into his rest: but to them that were incredulous? [19] And we see that they could not enter in, because of unbelief.

4 Let us fear therefore lest the promise being left of entering into his rest, any of you should be thought to be wanting. [2] For unto us also it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard. [3] For we, who have believed, shall enter into rest; as he said: As I have sworn in my wrath; If they shall enter into my rest; and this indeed when the works from the foundation of the world were finished. [4] For in a certain place he spoke of the seventh day thus: And God rested the seventh day from all his works. [5] And in this place again: If they shall enter into my rest. [6] Seeing

then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter because of unbelief: [7] Again he limiteth a certain day, saying in David, Today, after so long a time, as it is above said: Today if you shall hear his voice, harden not your hearts. [8] For if Jesus had given them rest, he would never have afterwards spoken of another day. [9] There remaineth therefore a day of rest for the people of God. [10] For he that is entered into his rest, the same also hath rested from his works, as God did from his. [11] Let us hasten therefore to enter into that rest; lest any man fall into the same example of unbelief. [12] For the word of God is living and effectual, and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart. [13] Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is. [14] Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. [15] For we have not a high priest, who can not have compassion on our infirmities: but one tempted in all things like as we are, without sin. [16] Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

5 For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: [2] Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity. [3] And therefore he ought, as for the people, so also for himself, to offer for sins. [4] Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. [5] So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: Thou art my Son, this day have I begotten thee. [6] As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech. [7] Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. [8] And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: [9] And being consummated, he became, to all that obey him, the cause of eternal salvation. [10] Called by God a high priest according to the order of Melchisedech. [11] Of whom we have much to say, and hard to be intelligibly uttered: because you are become weak to hear. [12] For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk, and not of strong meat. [13] For every one that is a partaker of milk, is unskillful in the word of justice: for he is a little child. [14] But strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil.

6 Wherefore leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God, [2] Of the doctrine of baptisms, and imposition of hands, and of the resurrection of the dead, and of eternal judgment. [3] And this will we do, if God permit. [4] For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, [5] Have moreover tasted the good word of God, and the powers of the world to come, [6] And are fallen away: to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery. [7] For

the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God. [8] But that which bringeth forth thorns and briers, is reprobate, and very near unto a curse, whose end is to be burnt. [9] But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus. [10] For God is not unjust, that he should forget your work, and the love which you have shewn in his name, you who have ministered, and do minister to the saints. [11] And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end: [12] That you become not slothful, but followers of them, who through faith and patience shall inherit the promises. [13] For God making promise to Abraham, because he had no one greater by whom he might swear, swore by himself, [14] Saying: Unless blessing I shall bless thee, and multiplying I shall multiply thee. [15] And so patiently enduring he obtained the promise. [16] For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy. [17] Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath: [18] That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us. [19] Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil; [20] Where the forerunner Jesus is entered for us, made a high priest for ever according to the order of Melchisedech.

7 For this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: [2] To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is, king of peace: [3] Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever. [4] Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things. [5] And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham. [6] But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises. [7] And without all contradiction, that which is less, is blessed by the better. [8] And here indeed, men that die, receive thithes: but there he hath witness, that he liveth. [9] And (as it may be said) even Levi who received tithes, paid tithes in Abraham: [10] For he was yet in the loins of his father, when Melchisedech met him. [11] If then perfection was by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron? [12] For the priesthood being translated, it is necessary that a translation also be made of the law. [13] For he, of whom these things are spoken, is of another tribe, of which no one attended on the altar. [14] For it is evident that our Master sprung out of Juda: in which tribe Moses spoke nothing concerning priests. [15] And it is yet far more evident: if according to the simil-

itude of Melchisedech there ariseth another priest, [16] Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life: [17] For he testifieth: Thou art a priest for ever, according to the order of Melchisedech. [18] There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof: [19] (For the law brought nothing to perfection,) but a bringing in of a better hope, by which we draw nigh to God. [20] And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath; [21] But this with an oath, by him that said unto him: The Master hath sworn, and he will not repent, Thou art a priest for ever.) [22] By so much is Jesus made a surety of a better testament. [23] And the others indeed were made many priests, because by reason of death they were not suffered to continue: [24] But this, for that he continueth for ever, hath an everlasting priesthood, [25] Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us. [26] For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens; [27] Who needeth not daily (as the other priests) to offer sacrifices first for his own sins, and then for the people's: for this he did once, in offering himself. [28] For the law maketh men priests, who have infirmity: but the word of the oath, which was since the law, the Son who is perfected for evermore.

8 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 majesty in the heavens, [2] A minister of the holies, and of the true tabernacle, which the Master hath pitched, and not man. [3] For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have some thing to offer. [4] If then he were on earth, he would not be a priest: seeing that there would be others to offer gifts according to the law, [5] Who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See (saith he) that thou make all things according to the pattern which was shewn thee on the mount. [6] But now he hath obtained a better ministry, by how much also he is a mediator of a better testament, which is established on better promises. [7] For if that former had been faultless, there should not indeed a place have been sought for a second. [8] For finding fault with them, he saith: Behold, the days shall come, saith the Master: and I will perfect unto the house of Israel, and unto the house of Juda, a new testament: [9] Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my testament: and I regarded them not, saith the Master. [10] For this is the testament which I will make to the house of Israel after those days, saith the Master: I will give my laws into their mind, and in their heart will I write them: and I will be their God, and they shall be my people: [11] And they shall not teach every man his neighbour and every man his brother, saying, Know the Master: for all shall know me from the least to the greatest of them: [12] Because I will be merciful to their iniquities, and their sins I will remember no more. [13] Now in saying a

new, he hath made the former old. And that which decayeth and groweth old, is near its end.

9 The former indeed had also justifications of divine service, and a worldly sanctuary. [2] For there was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy. [3] And after the second veil, the tabernacle, which is called the holy of holies: [4] Having a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron, that had blossomed, and the tables of the testament. [5] And over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly. [6] Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. [7] But into the second, the high priest alone, once a year: not without blood, which he offereth for his own, and the people's ignorance: [8] The Holy Ghost signifying this, that the way into the holies was not yet made manifest, whilst the former tabernacle was yet standing. [9] Which is a parable of the time present: according to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and in drinks, [10] And divers washings, and justices of the flesh laid on them until the time of correction. [11] But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: [12] Neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption. [13] For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: [14] How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? [15] And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance. [16] For where there is a testament, the death of the testator must of necessity come in. [17] For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. [18] Whereupon neither was the first indeed dedicated without blood. [19] For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop, and sprinkled both the book itself and all the people, [20] Saying: This is the blood of the testament, which God hath enjoined unto you. [21] The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood. [22] And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission. [23] It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these. [24] For Jesus is not entered into the holies made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us. [25] Nor yet that he should offer himself often, as the high priest entereth into the holies, every year with the blood of others: [26] For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself. [27] And as it is appointed unto men once to die, and after this the judgment: [28] So also Christ

was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation.

10 For the law having a shadow of the good things to come, not the very image of the things; by the self-same sacrifices which they offer continually every year, can never make the comers thereunto perfect: [2] For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer: [3] But in them there is made a commemoration of sins every year. [4] For it is impossible that with the blood of oxen and goats sin should be taken away. [5] Wherefore when he cometh into the world, he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me: [6] Holocausts for sin did not please thee. [7] Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O God. [8] In saying before, Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee, which are offered according to the law. [9] Then said I: Behold, I come to do thy will, O God: he taketh away the first, that he may establish that which followeth. [10] In the which will, we are sanctified by the oblation of the body of Jesus Christ once. [11] And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins. [12] But this man offering one sacrifice for sins, for ever sitteth on the right hand of God, [13] From henceforth expecting, until his enemies be made his footstool. [14] For by one oblation he hath perfected for ever them that are sanctified. [15] And the Holy Ghost also doth testify this to us. For after that he said: [16] And this is the testament which I will make unto them after those days, saith the Master. I will give my laws in their hearts, and on their minds will I write them: [17] And their sins and iniquities I will remember no more. [18] Now where there is a remission of these, there is no more an oblation for sin. [19] Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ; [20] A new and living way which he hath dedicated for us through the veil, that is to say, his flesh, [21] And a high priest over the house of God: [22] Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water. [23] Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised), [24] And let us consider one another, to provoke unto charity and to good works: [25] Not forsaking our assembly, as some are accustomed; but comforting one another, and so much the more as you see the day approaching. [26] For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins, [27] But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries. [28] A man making void the law of Moses, dieth without any mercy under two or three witnesses: [29] How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace? [30] For we know him that hath said: Vengeance belongeth to me, and I will repay. And again: The Master shall judge his people. [31] It is a fearful thing to fall into the hands of the living God. [32] But call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. [33] And on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort. [34] For you both had compas-

sion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. [35] Do not therefore lose your confidence, which hath a great reward. [36] For patience is necessary for you; that, doing the will of God, you may receive the promise. [37] For yet a little and a very little while, and he that is to come, will come, and will not delay. [38] But my just man liveth by faith; but if he withdraw himself, he shall not please my soul. [39] But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

11 Now faith is the substance of things to be hoped for, the evidence of things that appear not. [2] For by this the ancients obtained a testimony. [3] By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made. [4] By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead yet speaketh. [5] By faith Henoch was translated, that he should not see death; and he was not found, because God had translated him: for before his translation he had testimony that he pleased God. [6] But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him. [7] By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world; and was instituted heir of the justice which is by faith. [8] By faith he that is called Abraham, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went. [9] By faith he abode in the land, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise. [10] For he looked for a city that hath foundations; whose builder and maker is God. [11] By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age; because she believed that he was faithful who had promised, [12] For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable. [13] All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth. [14] For they that say these things, do signify that they seek a country. [15] And truly if they had been mindful of that from whence they came out, they had doubtless time to return. [16] But now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God; for he hath prepared for them a city. [17] By faith Abraham, when he was tried, offered Isaac: and he that had received the promises, offered up his only begotten son; [18] (To whom it was said: In Isaac shall thy seed be called.) [19] Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable. [20] By faith also of things to come, Isaac blessed Jacob and Esau. [21] By faith Jacob dying, blessed each of the sons of Joseph, and adored the top of his rod. [22] By faith Joseph, when he was dying, made mention of the going out of the children of Israel; and gave commandment concerning his bones. [23] By faith Moses, when he was born, was hid three months by his parents; because they saw he was a comely babe, and they feared not the king's edict. [24] By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter; [25] Rather choosing to be afflicted with the people of God, than to have the pleasure of sin

for a time, [26] Esteeming the reproach of Christ greater riches than the treasure of the Egyptians. For he looked unto the reward. [27] By faith he left Egypt, not fearing the fierceness of the king: for he endured as seeing him that is invisible. [28] By faith he celebrated the pasch, and the shedding of the blood; that he, who destroyed the firstborn, might not touch them. [29] By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up. [30] By faith the walls of Jericho fell down, by the going round them seven days. [31] By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace. [32] And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets: [33] Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, [34] Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: [35] Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection. [36] And others had trial of mockeries and stripes, moreover also of bands and prisons. [37] They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted: [38] Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caved of the earth. [39] And all these being approved by the testimony of faith, received not the promise; [40] God providing some better thing for us, that they should not be perfected without us.

12 And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us: [2] Looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God. [3] For think diligently upon him that endured such opposition from sinners against himself; that you be not wearied, fainting in your minds. [4] For you have not yet resisted unto blood, striving against sin: [5] And you have forgotten the consolation, which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Master; neither be thou wearied whilst thou art rebuked by him. [6] For whom the Master loveth, he chastiseth; and he scourgeth every son whom he receiveth. [7] Persevere under discipline. God dealeth with you as with his sons; for what son is there, whom the father doth not correct? [8] But if you be without chastisement, whereof all are made partakers, then are you bastards, and not sons. [9] Moreover we have had fathers of our flesh, for instructors, and we reverenced them: shall we not much more obey the Father of spirits, and live? [10] And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his sanctification. [11] Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice. [12] Wherefore lift up the hands which hang down, and the feeble knees, [13] And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed. [14] Follow peace with all men, and holiness: without which no man shall see God. [15] Looking diligently, lest any man

be wanting to the grace of God; lest any root of bitterness springing up do hinder, and by it many be defiled. [16] Lest there be any fornicator, or profane person, as Esau; who for one mess, sold his first birthright. [17] For know ye that afterwards, when he desired to inherit the benediction, he was rejected; for he found no place of repentance, although with tears he had sought it. [18] For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness, and storm, [19] And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them: [20] For they did not endure that which was said: And if so much as a beast shall touch the mount, it shall be stoned. [21] And so terrible was that which was seen, Moses said: I am frighted, and tremble. [22] But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, [23] And to the church of the firstborn, who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect, [24] And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel. [25] See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon the earth, much more shall not we, that turn away from him that speaketh to us from heaven. [26] Whose voice then moved the earth; but now he promiseth, saying: Yet once more, and I will move not only the earth, but heaven also. [27] And in that he saith, Yet once more, he signifieth the translation of the moveable things as made, that those things may remain which are immoveable. [28] Therefore receiving an immoveable kingdom, we have grace; whereby let us serve, pleasing God, with fear and reverence. [29] For our God is a consuming fire.

13 Let the charity of the brotherhood abide in you. [2] And hospitality do not forget; for by this some, being not aware of it, have entertained angels. [3] Remember them that are in bands, as if you were bound with them; and them that labour, as being yourselves also in the body. [4] Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge. [5] Let your manners be without covetousness, contented with such things as you have; for he hath said: I will not leave thee, neither will I forsake thee. [6] So that we may confidently say: The Master is my helper: I will not fear what man shall do to me. [7] Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation, [8] Jesus Christ, yesterday, and today; and the same for ever. [9] Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats; which have not profited those that walk in them. [10] We have an altar, whereof they have no power to eat who serve the tabernacle. [11] For the bodies of those beasts, whose blood is brought into the holies by the high priest for sin, are burned without the camp. [12] Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. [13] Let us go forth therefore to him without the camp, bearing his reproach. [14] For we have not here a lasting city, but we seek one that is to come. [15] By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name. [16] And do not forget to do good, and to impart; for by such sacrifices God's favour is obtained. [17] Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief. For this is not expedient for you. [18] Pray

for us. For we trust we have a good conscience, being willing to behave ourselves well in all things. [19] And I beseech you the more to do this, that I may be restored to you the sooner. [20] And may the God of peace, who brought again from the dead the great pastor of the sheep, our Master Jesus Christ, in the blood of the everlasting testament, [21] Fit you in all goodness, that you may do his will; doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen. [22] And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words. [23] Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you. [24] Salute all your prelates, and all the saints. The brethren from Italy salute you. [25] Grace be with you all. Amen.

JAMES

1 James the servant of God, and of our Master Jesus Christ, to the twelve tribes which are scattered abroad, greeting. [2] My brethren, count it all joy, when you shall fall into divers temptations; [3] Knowing that the trying of your faith worketh patience. [4] And patience hath a perfect work; that you may be perfect and entire, failing in nothing. [5] But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him. [6] But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. [7] Therefore let not that man think that he shall receive any thing of the Master. [8] A double minded man is inconstant in all his ways. [9] But let the brother of low condition glory in his exaltation: [10] And the rich, in his being low; because as the flower of the grass shall he pass away. [11] For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. [12] Blessed is the man that endureth temptation; for when he hath been proved, he shall receive a crown of life, which God hath promised to them that love him. [13] Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. [14] But every man is tempted by his own concupiscence, being drawn away and allured. [15] Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. [16] Do not err, therefore, my dearest brethren. [17] Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. [18] For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. [19] You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. [20] For the anger of man worketh not the justice of God. [21] Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls. [22] But be ye doers of the word, and not hearers only, deceiving your own selves. [23] For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. [24] For he beheld himself, and went his way, and presently forgot what manner of man he was. [25] But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. [26] And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. [27] Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

2 My brethren, have not the faith of our Master Jesus Christ of glory with respect of persons. [2] For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, [3] And you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or sit under my footstool: [4] Do you not judge within yourselves, and are become judges of unjust thoughts? [5] Hearken, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? [6] But you have dishonoured the poor man. Do not the rich oppress you by might? and do not they draw you before the judgment seats? [7] Do not they blaspheme the good name that is invoked upon you? [8] If then you fulfill the royal law, according to the scriptures, Thou shalt love thy neighbour as thyself; you do well. [9] But if you have respect to persons, you commit sin, being reproved by the law as transgressors. [10] And whosoever shall keep the whole law, but offend in one point, is become guilty of all. [11] For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law. [12] So speak ye, and so do, as being to be judged by the law of liberty. [13] For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment. [14] What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? [15] And if a brother or sister be naked, and want daily food: [16] And one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit? [17] So faith also, if it have not works, is dead in itself. [18] But some man will say: Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee, by works, my faith. [19] Thou believest that there is one God. Thou dost well: the devils also believe and tremble. [20] But wilt thou know, O vain man, that faith without works is dead? [21] Was not Abraham our father justified by works, offering up Isaac his son upon the altar? [22] Seest thou, that faith did cooperate with his works; and by works faith was made perfect? [23] And the scripture was fulfilled, saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God. [24] Do you see that by works a man is justified; and not by faith only? [25] And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way? [26] For even as the body without the spirit is dead; so also faith without works is dead.

3 Be ye not many masters, my brethren, knowing that you receive the greater judgment. [2] For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body. [3] For if we put bits into the mouths of horses, that they may obey us, and we turn about their whole body. [4] Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth. [5] Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood. [6] And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell. [7] For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man:

[8] But the tongue no man can tame, an unquiet evil, full of deadly poison. [9] By it we bless God and the Father: and by it we curse men, who are made after the likeness of God. [10] Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. [11] Doth a fountain send forth, out of the same hole, sweet and bitter water? [12] Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet. [13] Who is a wise man, and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom. [14] But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth. [15] For this is not wisdom, descending from above: but earthly, sensual, devilish. [16] For where envying and contention is, there is inconstancy, and every evil work. [17] But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. [18] And the fruit of justice is sown in peace, to them that make peace.

4 From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members? [2] You covet, and have not: you kill, and envy, and can not obtain. You contend and war, and you have not, because you ask not. [3] You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences. [4] Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God. [5] Or do you think that the scripture saith in vain: To envy doth the spirit covet which dwelleth in you? [6] But he giveth greater grace. Wherefore he saith: God resisteth the proud, and giveth grace to the humble. [7] Be subject therefore to God, but resist the devil, and he will fly from you. [8] Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded. [9] Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow. [10] Be humbled in the sight of God, and he will exalt you. [11] Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge. [12] There is one lawgiver, and judge, that is able to destroy and to deliver. [13] But who art thou that judgest thy neighbour? Behold, now you that say: Today or tomorrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain. [14] Whereas you know not what shall be on the morrow. [15] For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Master will, and if we shall live, we will do this or that. [16] But now you rejoice in your arrogancies. All such rejoicing is wicked. [17] To him therefore who knoweth to do good, and doth it not, to him it is sin.

5 Go to now, ye rich men, weep and howl in your miseries, which shall come upon you. [2] Your riches are corrupted: and your garments are motheaten. [3] Your gold and silver is cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. [4] Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Master of Sabaoth. [5] You have feasted upon earth: and in riotousness you have nourished your hearts, in the

day of slaughter. [6] You have condemned and put to death the Just One, and he resisted you not. [7] Be patient therefore, brethren, until the coming of the Master. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and latter rain. [8] Be you therefore also patient, and strengthen your hearts: for the coming of the Master is at hand. [9] Grudge not, brethren, one against another, that you may not be judged. Behold the judge standeth before the door. [10] Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of God. [11] Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Master, that the Master is merciful and compassionate. [12] But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be, yea, yea: no, no: that you fall not under judgment. [13] Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. [14] Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of God. [15] And the prayer of faith shall save the sick man: and the Master shall raise him up: and if he be in sins, they shall be forgiven him. [16] Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. [17] Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. [18] And he prayed again: and the heaven gave rain, and the earth brought forth her fruit. [19] My brethren, if any of you err from the truth, and one convert him: [20] He must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

1 PETER

1 Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, [2] According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied. [3] Blessed be the God and Father of our Master Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, [4] Unto an inheritance incorruptible, and undefiled, and that can not fade, reserved in heaven for you, [5] Who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time. [6] Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: [7] That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honour at the appearing of Jesus Christ: [8] Whom having not seen, you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified; [9] Receiving the end of your faith, even the salvation of your souls. [10] Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you. [11] Searching what or what manner of time the Spirit of Christ in them did signify: when it foretold those sufferings that are in Christ, and the glories that should follow: [12] To whom it was revealed, that not to themselves, but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look. [13] Wherefore having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered you in the revelation of Jesus Christ, [14] As children of obedience, not fashioned according to the former desires of your ignorance: [15] But according to him that hath called you, who is holy, be you also in all manner of conversation holy: [16] Because it is written: You shall be holy, for I am holy. [17] And if you invoke as Father him who, without respect of persons, judgeth according to every one's work: converse in fear during the time of your sojourning here. [18] Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers: [19] But with the precious blood of Christ, as of a lamb unspotted and undefiled, [20] Foreknown indeed before the foundation of the world, but manifested in the last times for you, [21] Who through him are faithful in God, who raised him up from the dead, and hath given him glory, that your faith and hope might be in God. [22] Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly: [23] Being born again not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth for ever. [24] For all flesh is as grass; and all the glory thereof as the flower of grass.

The grass is withered, and the flower thereof is fallen away. [25] But the word of God endureth for ever. And this is the word which by the gospel hath been preached unto you.

2 Wherefore laying away all malice, and all guile, and dissimulations, and envies, and all detractions, [2] As newborn babes, desire the rational milk without guile, that thereby you may grow unto salvation: [3] If so be you have tasted that the Master is sweet. [4] Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: [5] Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [6] Wherefore it is said in the scripture: Behold, I lay in Sion a chief corner stone, elect, precious. And he that shall believe in him, shall not be confounded. [7] To you therefore that believe, he is honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: [8] And a stone of stumbling, and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set. [9] But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light: [10] Who in time past were not a people: but are now the people of God. Who had not obtained mercy; but now have obtained mercy. [11] Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, [12] Having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works, which they shall behold in you, glorify God in the day of visitation. [13] Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling; [14] Or to governors as sent by him for the punishment of evildoers, and for the praise of the good: [15] For so is the will of God, that by doing well you may put to silence the ignorance of foolish men: [16] As free, and not as making liberty a cloak for malice, but as the servants of God. [17] Honour all men. Love the brotherhood. Fear God. Honour the king. [18] Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. [19] For this is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully. [20] For what glory is it, if committing sin, and being buffeted for it, you endure? But if doing well you suffer patiently; this is thankworthy before God. [21] For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow his steps. [22] Who did no sin, neither was guile found in his mouth. [23] Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. [24] Who his own self bore our sins in his body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed. [25] For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

3 In like manner also let wives be subject to their husbands: that if any believe not the word, they may be won without the word, by the conversation of the wives. [2] Considering your chaste conversation with fear. [3] Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel: [4] But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God. [5] For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: [6] As Sara

obeyed Abraham, calling him master: whose daughters you are, doing well, and not fearing any disturbance. [7] Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life: that your prayers be not hindered. [8] And in fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: [9] Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. [10] For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. [11] Let him decline from evil, and do good: let him seek after peace and pursue it: [12] Because the eyes of the Master are upon the just, and his ears unto their prayers: but the countenance of the Master upon them that do evil things. [13] And who is he that can hurt you, if you be zealous of good? [14] But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled. [15] But sanctify the Master Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you. [16] But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ. [17] For it is better doing well (if such be the will of God) to suffer, than doing ill. [18] Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit, [19] In which also coming he preached to those spirits that were in prison: [20] Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water. [21] Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ. [22] Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

4 Christ therefore having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh, hath ceased from sins: [2] That now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God. [3] For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols. [4] Wherein they think it strange, that you run not with them into the same confusion of riotousness, speaking evil of you. [5] Who shall render account to him, who is ready to judge the living and the dead. [6] For, for this cause was the gospel preached also to the dead: that they might be judged indeed according to men, in the flesh; but may live according to God, in the Spirit. [7] But the end of all is at hand. Be prudent therefore, and watch in prayers. [8] But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. [9] Using hospitality one towards another, without murmuring, [10] As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. [11] If any man speak, let him speak, as the words of God. If any man minister, let him do it, as of the power, which God administereth: that in all things God may be honoured through Jesus Christ: to whom is glory and empire for ever and

ever. Amen. [12] Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you; [13] But if you partake of the sufferings of Christ, rejoice that when his glory shall be revealed, you may also be glad with exceeding joy. [14] If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory, and power of God, and that which is his Spirit, resteth upon you. [15] But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. [16] But if as a Christian, let him not be ashamed, but let him glorify God in that name. [17] For the time is, that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God? [18] And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? [19] Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

5 The ancients therefore that are among you, I beseech, who am myself also an ancient, and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: [2] Feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God: not for filthy lucre's sake, but voluntarily: [3] Neither as ruling it over the clergy, but being made a pattern of the flock from the heart. [4] And when the prince of pastors shall appear, you shall receive a never fading crown of glory. [5] In like manner, ye young men, be subject to the ancients. And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace. [6] Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: [7] Casting all your care upon him, for he hath care of you. [8] Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. [9] Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world. [10] But the God of all grace, who hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. [11] To him be glory and empire for ever and ever. Amen. [12] By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is the true grace of God, wherein you stand. [13] The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark. [14] Salute one another with a holy kiss. Grace be to all you, who are in Christ Jesus. Amen.

2 PETER

1 Simon Peter, servant and apostle of Jesus Christ, to them that have obtained
equal faith with us in the justice of our
God and Saviour Jesus Christ. [2] Grace
to you and peace be accomplished in the
knowledge of God and of Christ Jesus
our Master: [3] As all things of his divine
power which appertain to life and godliness, are given us, through the knowledge of him who hath called us by his
own proper glory and virtue. [4] By whom
he hath given us most great and precious promises: that by these you may be
made partakers of the divine nature: flying the corruption of that concupiscence
which is in the world. [5] And you, employing all care, minister in your faith,
virtue; and in virtue, knowledge; [6] And
in knowledge, abstinence; and in abstinence, patience; and in patience, godliness; [7] And in godliness, love of brotherhood; and in love of brotherhood, charity. [8] For if these things be with you and
abound, they will make you to be neither empty nor unfruitful in the knowledge of our Master Jesus Christ. [9] For
he that hath not these things with him,
is blind, and groping, having forgotten
that he was purged from his old sins.
[10] Wherefore, brethren, labour the more,
that by good works you may make sure
your calling and election. For doing
these things, you shall not sin at any time.
[11] For so an entrance shall be ministered
to you abundantly into the everlasting
kingdom of our Master and Saviour Jesus Christ. [12] For which cause I will begin to put you always in remembrance of
these things: though indeed you know
them, and are confirmed in the present
truth. [13] But I think it meet as long as
I am in this tabernacle, to stir you up
by putting you in remembrance. [14] Being
assured that the laying away of this my
tabernacle is at hand, according as our
Master Jesus Christ also hath signified
to me. [15] And I will endeavour, that
you frequently have after my decease,
whereby you may keep a memory of
these things. [16] For we have not by following artificial fables, made known to you
the power, and presence of our Master
Jesus Christ; but we were eyewitnesses
of his greatness. [17] For he received from
God the Father, honour and glory: this
voice coming down to him from the excellent glory: This is my beloved Son,
in whom I am well pleased; hear ye
him. [18] And this voice we heard brought
from heaven, when we were with him
in the holy mount. [19] And we have the
more firm prophetical word: whereunto
you do well to attend, as to a light that
shineth in a dark place, until the day
dawn, and the day star arise in your
hearts: [20] Understanding this first, that
no prophecy of scripture is made by private interpretation. [21] For prophecy came
not by the will of man at any time: but
the holy men of God spoke, inspired by
the Holy Ghost.

2 But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Master who bought them: bringing upon themselves swift destruction. [2] And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of. [3] And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not. [4] For if God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment: [5] And spared not the original world, but preserved Noe, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly. [6] And reducing the cities of the Sodomites, and of the Gomorrhites, into ashes, condemned them to be overthrown, making them an example to those that should after act wickedly. [7] And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked. [8] For in sight and hearing he was just: dwelling among them, who from day to day vexed the just soul with unjust works. [9] The Master knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented. [10] And especially them who walk after the flesh in the lust of uncleanness, and despise government, audacious, self willed, they fear not to bring in sects, blaspheming. [11] Whereas angels who are greater in strength and power, bring not against themselves a railing judgment. [12] But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption, [13] Receiving the reward of their injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you: [14] Having eyes full of adultery and of sin that ceaseth not: alluring unstable souls, having their heart exercised with covetousness, children of malediction: [15] Leaving the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity, [16] But had a check of his madness, the dumb beast used to the yoke, which speaking with man's voice, forbade the folly of the prophet. [17] These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved. [18] For, speaking proud words of vanity, they allure by the desires of fleshly riotousness, those who for a little while escape, such as converse in error: [19] Promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave. [20] For if, flying from the pollutions of the world, through the knowledge of our Master and Saviour Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former. [21] For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them. [22] For, that of the true proverb has happened to them: The dog is returned to his vomit: and, The sow that was washed, to her wallowing in the mire.

3 Behold this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind: [2] That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Master and Saviour. [3] Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts, [4] Saying: Where is his promise or his coming? for since the time that the fathers slept, all things continue as they were from the beginning of the creation. [5] For this they are wilfully ignorant of, that the heavens were before, and the earth out of water, and through water, consisting by the word of God. [6] Whereby the world that then was, being overflowed with water, perished. [7] But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men. [8] But of this one thing be not ignorant, my beloved, that one day with the Master is as a thousand years, and a thousand years as one day. [9] The Master delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance. [10] But the day of God shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up. [11] Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness? [12] Looking for and hasting unto the coming of the day of God, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat? [13] But we look for new heavens and a new earth according to his promises, in which justice dwelleth. [14] Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace. [15] And account the longsuffering of our Master, salvation; as also our most dear brother Paul, according to the wisdom given him, hath written to you: [16] As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. [17] You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness. [18] But grow in grace, and in the knowledge of our Master and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

1 JOHN

1 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: [2] For the life was manifested; and we have seen and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared to us: [3] That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with his Son Jesus Christ. [4] And these things we write to you, that you may rejoice, and your joy may be full. [5] And this is the declaration which we have heard from him, and declare unto you: That God is light, and in him there is no darkness. [6] If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. [7] But if we walk in the light, as he also is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. [8] If we say that we have no sin, we deceive ourselves, and the truth is not in us. [9] If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity. [10] If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just: [2] And he is the propitiation for our sins: and not for ours only, but also for those of the whole world. [3] And by this we know that we have known him, if we keep his commandments. [4] He who saith that he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him. [5] But he that keepeth his word, in him in very deed the charity of God is perfected; and by this we know that we are in him. [6] He that saith he abideth in him, ought himself also to walk, even as he walked. [7] Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard. [8] Again a new commandment I write unto you, which thing is true both in him and in you; because the darkness is passed, and the true light now shineth. [9] He that saith he is in the light, and hateth his brother, is in darkness even until now. [10] He that loveth his brother, abideth in the light, and there is no scandal in him. [11] But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth; because the darkness hath blinded his eyes. [12] I write unto you, little children, because your sins are forgiven you for his name's sake. [13] I write unto you, fathers, because you have known him, who is from the beginning. I write unto you, young men, because you have overcome the wicked one.

[14] I write unto you, babes, because you have known the Father. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. [15] Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. [16] For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. [17] And the world passeth away, and the concupiscence thereof: but he that doth the will of God, abideth for ever. [18] Little children, it is the last hour; and as you have heard that Antichrist cometh, even now there are become many Antichrists: whereby we know that it is the last hour. [19] They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us; but that they may be manifest, that they are not all of us. [20] But you have the unction from the Holy One, and know all things. [21] I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. [22] Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son. [23] Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also. [24] As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father. [25] And this is the promise which he hath promised us, life everlasting. [26] These things have I written to you, concerning them that seduce you. [27] And as for you, let the unction, which you have received from him, abide in you. And you have no need that any man teach you; but as his unction teacheth you of all things, and is truth, and is no lie. And as it hath taught you, abide in him. [28] And now, little children, abide in him, that when he shall appear, we may have confidence, and not be confounded by him at his coming. [29] If you know, that he is just, know ye, that every one also, who doth justice, is born of him.

3 Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth not us, because it knew not him. [2] Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like to him: because we shall see him as he is. [3] And every one that hath this hope in him, sanctifieth himself, as he also is holy. [4] Whosoever committeth sin committeth also iniquity; and sin is iniquity. [5] And you know that he appeared to take away our sins, and in him there is no sin. [6] Whosoever abideth in him, sinneth not; and whosoever sinneth, hath not seen him, nor known him. [7] Little children, let no man deceive you. He that doth justice is just, even as he is just. [8] He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of God appeared, that he might destroy the works of the devil. [9] Whosoever is born of God, committeth not sin: for his seed abideth in him, and he can not sin, because he is born of God. [10] In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother. [11] For this is the declaration, which you have heard from the beginning, that you should love one another. [12] Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked: and his brother's just. [13] Wonder not, brethren, if the world hate you. [14] We know that we have passed from death to life, because we love the brethren. He that loveth not,

abideth in death. [15] Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. [16] In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. [17] He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him? [18] My little children, let us not love in word, nor in tongue, but in deed, and in truth. [19] In this we know that we are of the truth: and in his sight shall persuade our hearts. [20] For if our heart reprehend us, God is greater than our heart, and knoweth all things. [21] Dearly beloved, if our heart do not reprehend us, we have confidence towards God: [22] And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing in his sight. [23] And this is his commandment, that we should believe in the name of his Son Jesus Christ: and love one another, as he hath given commandment unto us. [24] And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

4 Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world. [2] By this is the spirit of God known. Every spirit which confesseth that Jesus Christ is come in the flesh, is of God: [3] And every spirit that dissolveth Jesus, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world. [4] You are of God, little children, and have overcome him. Because greater is he that is in you, than he that is in the world. [5] They are of the world: therefore of the world they speak, and the world heareth them. [6] We are of God. He that knoweth God, heareth us. He that is not of God, heareth us not. By this we know the spirit of truth, and the spirit of error. [7] Dearly beloved, let us love one another, for charity is of God. And every one that loveth, is born of God, and knoweth God. [8] He that loveth not, knoweth not God: for God is charity. [9] By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him. [10] In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. [11] My dearest, if God hath so loved us; we also ought to love one another. [12] No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. [13] In this we know that we abide in him, and he in us: because he hath given us of his spirit. [14] And we have seen, and do testify, that the Father hath sent his Son to be the Saviour of the world. [15] Whosoever shall confess that Jesus is the Son of the Eternal God abideth in him, and he in God. [16] And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. [17] In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world. [18] Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfected in charity. [19] Let us therefore love God, because God first hath loved us. [20] If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? [21] And this commandment we have from God, that he, who loveth God, love also his brother.

5 Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him who begot, loveth him also who is born of him. [2] In this we know that we love the children of God: when we love God, and keep his commandments. [3] For this is the charity of God, that we keep his commandments: and his commandments are not heavy. [4] For whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. [5] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? [6] This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. [7] And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. [8] And there are three that give testimony on earth: the spirit, and the water, and the blood: and these three are one. [9] If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son. [10] He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son. [11] And this is the testimony, that God hath given to us eternal life. And this life is in his Son. [12] He that hath the Son, hath life. He that hath not the Son, hath not life. [13] These things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God. [14] And this is the confidence which we have towards him: That, whatsoever we shall ask according to his will, he heareth us. [15] And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him. [16] He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask. [17] All iniquity is sin. And there is a sin unto death. [18] We know that whosoever is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not. [19] We know that we are of God, and the whole world is seated in wickedness. [20] And we know that the Son of God is come: and he hath given us understanding that we may know the true God, and may be in his true Son. This is the true God and life eternal. [21] Little children, keep yourselves from idols. Amen.

2 JOHN

1 The ancient to the lady Elect, and her children, whom I love in the truth, and not I only, but also all they that have known the truth, [2] For the sake of the truth which dwelleth in us, and shall be with us for ever. [3] Grace be with you, mercy, and peace from God the Father, and from Christ Jesus the Son of the Father; in truth and charity. [4] I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father. [5] And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another. [6] And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same: [7] For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist. [8] Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward. [9] Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine, the same hath both the Father and the Son. [10] If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you. [11] For he that saith unto him, God speed you, communicateth with his wicked works. [12] Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full. [13] The children of thy sister Elect salute thee.

3 JOHN

1 The ancient to the dearly beloved Gaius, whom I love in truth. [2] Dearly beloved, concerning all things I make it my prayer that thou mayest proceed prosperously, and fare well as thy soul doth prosperously. [3] I was exceedingly glad when the brethren came and gave testimony to the truth in thee, even as thou walkest in the truth. [4] I have no greater grace than this, to hear that my children walk in truth. [5] Dearly beloved, thou dost faithfully whatever thou dost for the brethren, and that for strangers, [6] Who have given testimony to thy charity in the sight of the church: whom thou shalt do well to bring forward on their way in a manner worthy of God. [7] Because, for his name they went out, taking nothing of the Gentiles. [8] We therefore ought to receive such, that we may be fellow helpers of the truth. [9] I had written perhaps to the church: but Diotrephes, who loveth to have the preeminence among them, doth not receive us. [10] For this cause, if I come, I will advertise his works which he doth, with malicious words prating against us. And as if these things were not enough for him, neither doth he himself receive the brethren, and them that do receive them he forbiddeth, and casteth out of the church. [11] Dearly beloved, follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not seen God. [12] To Demetrius testimony is given by all, and by the truth itself, yea and we also give testimony: and thou knowest that our testimony is true. [13] I had many things to write unto thee: but I would not by ink and pen write to thee. [14] But I hope speedily to see thee, and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.

JUDE

1 Jude, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called. [2] Mercy unto you, and peace, and charity be fulfilled. [3] Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints. [4] For certain men are secretly entered in, (who were written of long ago unto this judgment,) ungodly men, turning the grace of our Eternal God into riotousness, and denying the only sovereign Ruler, and our Master Jesus Christ. [5] I will therefore admonish you, though ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not: [6] And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day. [7] As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire. [8] In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty. [9] When Michael the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said: The Master command thee. [10] But these men blaspheme whatever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted. [11] Woe unto them, for they have gone in the way of Cain: and after the error of Balaam they have for reward poured out themselves, and have perished in the contradiction of Core. [12] These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water, which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots, [13] Raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever. [14] Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Master cometh with thousands of his saints, [15] To execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God. [16] These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake. [17] But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Master Jesus Christ, [18] Who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses. [19] These are they, who separate themselves, sensual men, having not the Spirit. [20] But you, my beloved, building yourselves upon your most holy faith,

praying in the Holy Ghost, [21] Keep yourselves in the love of God, waiting for the mercy of our Master Jesus Christ, unto life everlasting. [22] And some indeed reprove, being judged: [23] But others save, pulling them out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal. [24] Now to him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy, in the coming of our Master Jesus Christ, [25] To the only God our Saviour through Jesus Christ our Master, be glory and magnificence, empire and power, before all ages, and now, and for all ages of ages. Amen.

REVELATION

1 The Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John, [2] Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. [3] Blessed is he, that readeth and heareth the words of this prophecy; and keepeth those things which are written in it; for the time is at hand. [4] John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne, [5] And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood, [6] And hath made us a kingdom, and priests to God and his Father, to him be glory and empire for ever and ever. Amen. [7] Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen. [8] I am Alpha and Omega, the beginning and the end, saith the Eternal God, who is, and who was, and who is to come, the Almighty. [9] I John, your brother and your partner in tribulation, and in the kingdom, and patience in Christ Jesus, was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus. [10] I was in the spirit on the Master's day, and heard behind me a great voice, as of a trumpet, [11] Saying: What thou seest, write in a book, and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. [12] And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks: [13] And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. [14] And his head and his hairs were white, as white wool, and as snow, and his eyes were as a flame of fire, [15] And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters. [16] And he had in his right hand seven stars. And from his mouth came out a sharp two edged sword: and his face was as the sun shineth in his power. [17] And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the First and the Last, [18] And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell. [19] Write therefore the things which thou hast seen, and which are, and which must be done hereafter. [20] The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches.

2 Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: [2] I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are apostles, and are not, and hast found them liars: [3] And thou hast patience, and hast endured for my name, and hast not fainted. [4] But I have somewhat against thee, because thou hast left thy first charity. [5] Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance. [6] But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate. [7] He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God. [8] And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive: [9] I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan. [10] Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life. [11] He, that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death. [12] And to the angel of the church of Pergamus write: These things, saith he, that hath the sharp two edged sword: [13] I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth. [14] But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat, and to commit fornication: [15] So hast thou also them that hold the doctrine of the Nicolaites. [16] In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth. [17] He, that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it. [18] And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like to fine brass. [19] I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former. [20] But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols. [21] And I gave her a time that she might do penance, and she will not repent of her fornication. [22] Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds. [23] And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to your works. But to you I say, [24] And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burthen. [25] Yet that, which you have, hold fast till I come. [26] And he that

shall overcome, and keep my works unto the end, I will give him power over the nations. [27] And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken, [28] As I also have received of my Father: and I will give him the morning star. [29] He that hath an ear, let him hear what the Spirit saith to the churches.

3 And to the angel of the church of Sardis, write: These things saith he, that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive: and thou art dead. [2] Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God. [3] Have in mind therefore in what manner thou hast received and heard: and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee. [4] But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy. [5] He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels. [6] He that hath an ear, let him hear what the Spirit saith to the churches. [7] And to the angel of the church of Philadelphia, write: These things saith the Holy One and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth: [8] I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name. [9] Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee. [10] Because thou hast kept the word of my patience, I will also keep thee from the hour of the temptation, which shall come upon the whole world to try them that dwell upon the earth. [11] Behold, I come quickly: hold fast that which thou hast, that no man take thy crown. [12] He that shall overcome, I will make him 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, the new Jerusalem, which cometh down out of heaven from my God, and my new name. [13] He that hath an ear, let him hear what the Spirit saith to the churches. [14] And to the angel of the church of Laodicea, write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God: [15] I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot. [16] But because thou art lukewarm, and neither cold, not hot, I will begin to vomit thee out of my mouth. [17] Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. [18] I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eyesalve, that thou mayest see. [19] Such as I love, I rebuke and chastise. Be zealous therefore, and do penance. [20] Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me. [21] To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne. [22] He that hath an ear, let him hear what the Spirit saith to the churches.

4 After these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter. [2] And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting. [3] And he that sat, was to the sight like the jasper and the sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. [4] And round about the throne were four and twenty seats; and upon the seats, four and twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold. [5] And from the throne proceeded lightnings, and voices, and thunders; and there were seven lamps burning before the throne, which are the seven spirits of God. [6] And in the sight of the throne was, as it were, a sea of glass like to crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind. [7] And the first living creature was like a lion: and the second living creature like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was like an eagle flying. [8] And the four living creatures had each of them six wings; and round about and within they are full of eyes. And they rested not day and night, saying: Holy, holy, holy, Eternal God Almighty, who was, and who is, and who is to come. [9] And when those living creatures gave glory, and honour, and benediction to him that sitteth on the throne, who liveth for ever and ever; [10] The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying: [11] Thou art worthy, O Eternal our God, to receive glory, and honour, and power: because thou hast created all things; and for thy will they were, and have been created.

5 And I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals. [2] And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? [3] And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it. [4] And I wept much, because no man was found worthy to open the book, nor to see it. [5] And one of the ancients said to me: Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. [6] And I saw: and behold in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth. [7] And he came and took the book out of the right hand of him that sat on the throne. [8] And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints: [9] And they sung a new canticle, saying: Thou art worthy, O Master, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation. [10] And hast made us to our God a kingdom and priests, and we shall reign on the earth. [11] And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands, [12] Saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour,

and glory, and benediction. [13] 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: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever. [14] And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

6 And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying: Come, and see. [2] And I saw: and behold a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer. [3] And when he had opened the second seal, I heard the second living creature, saying: Come, and see. [4] And there went out another horse that was red: and to him that sat thereon, it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him. [5] And when he had opened the third seal, I heard the third living creature saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand. [6] And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil. [7] And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come, and see. [8] And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth. [9] 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. [10] And they cried with a loud voice, saying: How long, O Master (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth? [11] And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow servants, and their brethren, who are to be slain, even as they, should be filled up. [12] And I saw, when he had opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood: [13] And the stars from heaven fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind: [14] And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their places. [15] And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of mountains: [16] And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb: [17] For the great day of their wrath is come, and who shall be able to stand?

7 After these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree. [2] And I saw another angel ascending from the rising of the sun, having the sign 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, [3] Saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. [4] And I heard the number of them that were

signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. [5] Of the tribe of Juda, were twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed: [6] Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed: [7] Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed: [8] Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed. [9] After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: [10] And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. [11] And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, [12] Saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen. [13] And one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they? [14] And I said to him: My Master, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. [15] Therefore they are before the throne of God, and they serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them. [16] They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. [17] For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

8 And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour. [2] And I saw seven angels standing in the presence of God; and there were given to them seven trumpets. [3] And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. [4] And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel. [5] And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders and voices and lightnings, and a great earthquake. [6] And the seven angels, who had the seven trumpets, prepared themselves to sound the trumpet. [7] And the first angel sounded the trumpet, and there followed hail and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up. [8] And the second angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood: [9] And the third part of those creatures died, which had life in the sea, and the third part of the ships was destroyed. [10] And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters: [11] 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. [12] And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner. [13] And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth: by reason of the rest of the voices of the three angels, who are yet to sound the trumpet.

9 And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit. [2] And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit. [3] And from the smoke of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power: [4] And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads. [5] And it was given unto them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man. [6] And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them. [7] And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were, as it were, crowns like gold: and their faces were as the faces of men. [8] And they had hair as the hair of women; and their teeth were as lions: [9] And they had breastplates as breastplates of iron, and the noise of their wings was as the noise of chariots and many horses running to battle. [10] 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 over them [11] A king, the angel of the bottomless pit; whose name in Hebrew is Abaddon, and in Greek Apollyon; in Latin Exterminans, [12] One woe is past, and behold there come yet two woes more hereafter. [13] And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the great altar, which is before the eyes of God, [14] Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates. [15] And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men. [16] And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them. [17] And thus I saw the horses in the vision: and they that sat on them, had breastplates of fire and of hyacinth and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone. [18] And by these three plagues was slain the third part of men, by the fire and by the smoke and by the brimstone, which issued out of their mouths. [19] For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, and have heads: and with them they hurt. [20] And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk: [21] Neither did they penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

10 And I saw another mighty angel
come down from heaven, clothed
with a cloud, and a rainbow was on his
head, and his face was as the sun, and
his feet as pillars of fire. [2] And he had
in his hand a little book open: and he
set his right foot upon the sea, and his
left foot upon the earth. [3] And he cried
with a loud voice as when a lion roareth.
And when he had cried, seven thunders
uttered their voices. [4] 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 have
spoken; and write them not. [5] And the
angel, whom I saw standing upon the
sea and upon the earth, lifted up his
hand to heaven, [6] And he swore by him
that liveth for ever and ever, who created
heaven, and the things which are therein;
and the earth, and the things which are
in it; and the sea, and the things which
are therein: That time shall be no longer.
[7] But in the days of the voice of the sev-
enth angel, when he shall begin to sound
the trumpet, the mystery of God shall
be finished, as he hath declared by his
servants the prophets. [8] And I heard
a voice from heaven again speaking to
me, and saying: Go, and take the book
that is open, from the hand of the angel
who standeth upon the sea, and upon
the earth. [9] And I went to the angel, say-
ing unto him, that he should give me the
book. And he said to me: Take the book,
and eat it up: and it shall make thy belly
bitter, but in thy mouth it shall be sweet
as honey. [10] And I took the book from the
hand of the angel, and ate it up: and it
was in my mouth, sweet as honey: and
when I had eaten it, my belly was bitter.
[11] And he said to me: Thou must proph-
esy again to many nations, and peoples,
and tongues, and kings.

11 And there was given me a reed like
unto a rod: and it was said to me:
Arise, and measure the temple of God,
and the altar and them that adore therein.
[2] But the court, which is without the tem-
ple, cast out, and measure it not: be-
cause it is given unto the Gentiles, and
the holy city they shall tread under foot
two and forty months: [3] And I will give
unto my two witnesses, and they shall
prophesy a thousand two hundred sixty
days, clothed in sackcloth. [4] These are
the two olive trees, and the two candle-
sticks, that stand before the Master of
the earth. [5] And if any man will hurt
them, fire shall come out of their mouths,
and shall devour their enemies. And if
any man will hurt them, in this manner
must he be slain. [6] These have power to
shut heaven, that it rain not in the days
of their prophecy: and they have power
over waters to turn them into blood, and
to strike the earth with all plagues as of-
ten as they will. [7] And when they shall
have finished their testimony, the beast,
that ascendeth out of the abyss, shall
make war against them, and shall over-
come them, and kill them. [8] And their
bodies shall lie in the streets of the great
city, which is called spiritually, Sodom
and Egypt, where their Master also was
crucified. [9] And they of the tribes, and
peoples, and tongues, and nations, shall
see their bodies for three days and a
half: and they shall not suffer their bod-
ies to be laid in sepulchres. [10] 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
upon the earth. [11] And after three days
and a half, the spirit of life from God en-
tered into them. And they stood upon
their feet, and great fear fell upon them
that saw them. [12] And they heard a great
voice from heaven, saying to them: Come
up hither. And they went up to heaven
in a cloud: and their enemies saw them.

[13] And at that hour there was made a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven. [14] The second woe is past: and behold the third woe will come quickly. [15] And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Master's and his Christ's, and he shall reign for ever and ever. Amen. [16] And the four and twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying: [17] We give thee thanks, O Eternal God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned. [18] And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth. [19] And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

12 And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: [2] And being with child, she cried travailing in birth, and was in pain to be delivered. [3] And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems: [4] And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son. [5] And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne. [6] And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days. [7] And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels: [8] And they prevailed not, neither was their place found any more in heaven. [9] And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him. [10] And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night. [11] And they overcame him by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death. [12] Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time. [13] And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child: [14] And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent. [15] And the serpent cast out of his mouth after the woman, water as it were a river; that he might cause her to be carried away by the river. [16] And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth. [17] And the dragon was angry against the woman:

and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ. [18] And he stood upon the sand of the sea.

13 And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. [2] 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 own strength, and great power. [3] And I saw one of his heads as it were slain to death: and his death's wound was healed. And all the earth was in admiration after the beast. [4] And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him? [5] And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do two and forty months. [6] And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. [7] And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation. [8] And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world. [9] If any man have an ear, let him hear. [10] He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints. [11] And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon. [12] And he executed all the power of the former beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed. [13] And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men. [14] And he seduced them that dwell on the earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived. [15] And it was given him to give life to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast, should be slain. [16] And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads. [17] And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name. [18] Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

14 And I beheld, and lo a lamb stood upon mount Sion, and with him an hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads. [2] And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard, was as the voice of harpers, harping on their harps. [3] And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth. [4] These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the firstfruits to God and to the Lamb: [5] And in their mouth there was found no lie; for

they are without spot before the throne of God. [6] And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people: [7] Saying with a loud voice: Fear the Master, and give him honour, because the hour of his judgment is come; and adore ye him, that made heaven and earth, the sea, and the fountains of waters. [8] And another angel followed, saying: That great Babylon is fallen, is fallen; which made all nations to drink of the wine of the wrath of her fornication. [9] And the third angel followed them, saying with a loud voice: If any man shall adore the beast and his image, and receive his character in his forehead, or in his hand; [10] He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb. [11] And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whoever receiveth the character of his name. [12] Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus. [13] And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Master. From henceforth now, saith the Spirit, that they may rest from their labours; for their works follow them. [14] And I saw, and behold a white cloud; and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle. [15] And another angel came out from the temple crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap: for the harvest of the earth is ripe. [16] And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped. [17] And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, who had power over fire; and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth; because the grapes thereof are ripe. [19] And the angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God: [20] And the press was trodden without the city, and blood came out of the press, up to the horses' bridles, for a thousand and six hundred furlongs.

15 And I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God. [2] And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God: [3] And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Eternal God Almighty; just and true are thy ways, O King of ages. [4] Who shall not fear thee, O Master, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest. [5] And after these things I looked; and behold, the temple of the tabernacle of the testimony in heaven was opened: [6] And the seven angels came out of the temple, having the seven plagues, clothed with clean and white linen, and girt about the breasts with golden girdles. [7] And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever. [8] And the temple was filled with smoke from the majesty of God, and from his

power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

16 And I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth. [2] And the first went, and poured out his vial upon the earth, and there fell a sore and grievous wound upon men, who had the character of the beast; and upon them that adored the image thereof. [3] And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man; and every living soul died in the sea. [4] And the third poured out his vial upon the rivers and the fountains of waters; and there was made blood. [5] And I heard the angel of the waters saying: Thou art just, O Master, who art, and who wast, the Holy One, because thou hast judged these things: [6] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. [7] And I heard another, from the altar, saying: Yea, O Eternal God Almighty, true and just are thy judgments. [8] And the fourth angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire: [9] And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory. [10] And the fifth angel poured out his vial upon the seat of the beast; and his kingdom became dark, and they gnawed their tongues for pain: [11] And they blasphemed the God of heaven, because of their pains and wounds, and did not penance for their works. [12] And the sixth angel poured out his vial upon that great river Euphrates; and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun. [13] And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs. [14] For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God. [15] Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [16] And he shall gather them together into a place, which in Hebrew is called Armagedon. [17] And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done. [18] And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the earth, such an earthquake, so great. [19] And the great city was divided into three parts; and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath. [20] And every island fled away, and the mountains were not found. [21] And great hail, like a talent, came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was exceeding great.

17 And there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters, [2] With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the whine of her whoredom. [3] And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. [4] And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand,

full of the abomination and filthiness of her fornication. [5] And on her forehead a name was written: A mystery; Babylon the great, the mother of the fornications, and the abominations of the earth. [6] And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration. [7] And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns. [8] The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was, and is not. [9] And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings: [10] Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time. [11] And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction. [12] And the ten horns which thou sawest, are ten kings, who have not yet received a kingdom, but shall receive power as kings one hour after the beast. [13] These have one design: and their strength and power they shall deliver to the beast. [14] These shall fight with the Lamb, and the Lamb shall overcome them, because he is Master of rulers, and King of kings, and they that are with him are called, and elect, and faithful. [15] And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues. [16] And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire. [17] For God hath given into their hearts to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be fulfilled. [18] And the woman which thou sawest, is the great city, which hath kingdom over the kings of the earth.

18 And after these things, I saw another angel come down from heaven, having great power: and the earth was enlightened with his glory. [2] And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird: [3] Because 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 have been made rich by the power of her delicacies. [4] And I heard another voice from heaven, saying: Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues. [5] For her sins have reached unto heaven, and the Master hath remembered her iniquities. [6] Render to her as she also hath rendered to you; and double unto her double according to her works: in the cup wherein she hath mingled, mingle ye double unto her. [7] As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her; because she saith in her heart: I sit a queen, and am no widow; and sorrow I shall not see. [8] Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire; because God is strong, who shall judge her. [9] And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning: [10] Standing afar off for fear of her torments, saying: Alas! alas! that great city Babylon, that

mighty city: for in one hour is thy judgment come. [11] And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more. [12] Merchandise of gold and silver, and precious stones; and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble, [13] And cinnamon, and odours, and ointment, 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. [14] And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all. [15] The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning. [16] And saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilt with gold, and precious stones, and pearls. [17] For in one hour are so great riches come to nought; and every shipmaster, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off. [18] And cried, seeing the place of her burning, saying: What city is like to this great city? [19] And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate. [20] Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your judgment on her. [21] And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With such violence as this shall Babylon, that great city, be thrown down, and shall be found no more at all. [22] And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard at all in thee; and no craftsman of any art whatsoever shall be found any more at all in thee; and the sound of the mill shall be heard no more at all in thee; [23] And the light of the lamp shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments. [24] And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

19 After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God. [2] For true and just are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands. [3] And again they said: Alleluia. And her smoke ascendeth for ever and ever. [4] And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen; Alleluia. [5] And a voice came out from the throne, saying: Give praise to our God, all ye his servants; and you that fear him, little and great. [6] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Eternal our God the Almighty hath reigned. [7] Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself. [8] And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints. [9] And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true. [10] And I fell

down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy. [11] And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and with justice doth he judge and fight. [12] And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself. [13] And he was clothed with a garment sprinkled with blood; and his name is called, THE WORD OF GOD. [14] And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean. [15] And out of his mouth proceedeth a sharp two edged sword; that with it he may strike the nations. And he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God the Almighty. [16] And he hath on his garment, and on his thigh written: KING OF KINGS, AND MASTER OF MASTERS. [17] And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God: [18] That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great. [19] And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army. [20] And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire, burning with brimstone. [21] And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh.

20 And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand. [2] And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years. [3] And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time. [4] And I saw seats; and they sat upon them; and judgment was given unto them; and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [5] The rest of the dead lived not, till the thousand years were finished. This is the first resurrection. [6] Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years. [7] And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea. [8] And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city. [9] And there came down fire from God out of heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast [10] And the false prophet shall be tormented day and night for ever and ever.

[11] And I saw a great white throne, and
one sitting upon it, from whose face the
earth and heaven fled away, and there
was no place found for them. [12] And
I saw the dead, great and small, stand-
ing in the presence of the throne, and
the books were opened; and another
book was opened, which is the book of
life; and the dead were judged by those
things which were written in the books,
according to their works. [13] And the sea
gave up the dead that were in it, and
death and hell gave up their dead that
were in them; and they were judged ev-
ery one according to their works. [14] And
hell and death were cast into the pool of
fire. This is the second death. [15] And
whosoever was not found written in the
book of life, was cast into the pool of fire.
21 And I saw a new heaven and a
new earth. For the first heaven and
the first earth was gone, and the sea is
now no more. [2] And I John saw the holy
city, the new Jerusalem, coming down
out of heaven from God, prepared as a
bride adorned for her husband. [3] And I
heard a great voice from the throne, say-
ing: Behold the tabernacle of God with
men, and he will dwell with them. And
they shall be his people; and God him-
self with them shall be their God. [4] And
God shall wipe away all tears from their
eyes: and death shall be no more, nor
mourning, nor crying, nor sorrow shall
be any more, for the former things are
passed away. [5] And he that sat on the
throne, said: Behold, I make all things
new. And he said to me: Write, for these
words are most faithful and true. [6] And
he said to me: It is done. I am Alpha
and Omega; the beginning and the end.
To him that thirsteth, I will give of the
fountain of the water of life, freely. [7] He
that shall overcome shall possess these
things, and I will be his God; and he shall
be my son. [8] But the fearful, and unbe-
lieving, and the abominable, and mur-
derers, and whoremongers, and sorcer-
ers, and idolaters, and all liars, they shall
have their portion in the pool burning
with fire and brimstone, which is the sec-
ond death. [9] And there came one of the
seven angels, who had the vials full of
the seven last plagues, and spoke with
me, saying: Come, and I will shew thee
the bride, the wife of the Lamb. [10] And
he took me up in spirit to a great and
high mountain: and he shewed me the
holy city Jerusalem coming down out of
heaven from God, [11] Having the glory of
God, and the light thereof was like to
a precious stone, as to the jasper stone,
even as crystal. [12] And it had a wall
great and high, having twelve gates, and
in the gates twelve angels, and names
written thereon, which are the names of
the twelve tribes of the children of Is-
rael. [13] On the east, three gates: and on
the north, three gates: and on the south,
three gates: and on the west, three gates.
[14] And the wall of the city had twelve
foundations, and in them, the twelve
names of the twelve apostles of the Lamb.
[15] And he that spoke with me, had a
measure of a reed of gold, to measure
the city and the gates thereof, and the
wall. [16] And the city lieth in a foursquare,
and the length thereof is as great as the
breadth: and he measured the city with
the golden reed for twelve thousand fur-
longs, and the length and the height and
the breadth thereof are equal. [17] And he
measured the wall thereof an hundred
and forty-four cubits, the measure of a
man, which is of an angel. [18] And the
building of the wall thereof was of jasper
stone: but the city itself pure gold, like
to clear glass. [19] And the foundations of
the wall of the city were adorned with
all manner of precious stones. The first
foundation was jasper: the second, sap-
phire: the third, a chalcedony: the fourth,
an emerald: [20] 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 amethyst. [21] And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass. [22] And I saw no temple therein. For the Eternal God Almighty is the temple thereof, and the Lamb. [23] And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. [24] And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. [25] And the gates thereof shall not be shut by day: for there shall be no night there. [26] And they shall bring the glory and honour of the nations into it. [27] There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

22 And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. [2] In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations. [3] And there shall be no curse any more; but the throne of God and of the Lamb shall be in it, and his servants shall serve him. [4] And they shall see his face: and his name shall be on their foreheads. [5] And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Eternal God shall enlighten them, and they shall reign for ever and ever. [6] And he said to me: These words are most faithful and true. And the Eternal God of the spirits of the prophets sent his angel to shew his servants the things which must be done shortly. [7] And, Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book. [8] And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who shewed me these things. [9] And he said to me: See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God. [10] And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand. [11] He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still. [12] Behold, I come quickly; and my reward is with me, to render to every man according to his works. [13] I am Alpha and Omega, the first and the last, the beginning and the end. [14] Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city. [15] Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie. [16] I Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star. [17] And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely. [18] For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. [19] 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 these things that are written in this book. [20] He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Master Jesus. [21] The grace of our Master Jesus Christ be with you all. Amen.

GNOSTIC WRITINGS

THE GOSPEL OF THOMAS

Translated by Mark M. Mattison from Nag Hammadi Codex II, 2

Prologue

These are the hidden sayings that the living Jesus spoke and Didymos Judas Thomas wrote down.

True Meaning

1 And he said, "Whoever discovers the meaning of these sayings won't taste death."

Seek and Find

2 Jesus said, "Whoever seeks shouldn't stop until they find. When they find, they'll be disturbed. When they're disturbed, they'll be [...] amazed, and reign over the All."

Seeking Within

3 Jesus said, "If your leaders tell you, 'Look, the kingdom is in heaven,' then the birds of heaven will precede you. If they tell you, 'It's in the sea,' then the fish will precede you. Rather, the kingdom is within you and outside of you.

"When you know yourselves, then you'll be known, and you'll realize that you're the children of the living Father. But if you don't know yourselves, then you live in poverty, and you are the poverty."

First and Last

4 Jesus said, "The older person won't hesitate to ask a little seven-day-old child about the place of life, and they'll live, because many who are first will be last, and they'll become one."

Hidden and Revealed

5 Jesus said, "Know what's in front of your face, and what's hidden from you will be revealed to you, because there's nothing hidden that won't be revealed."

Public Ritual

6 His disciples said to him, "Do you want us to fast? And how should we pray? Should we make donations? And what food should we avoid?"

Jesus said, "Don't lie, and don't do what you hate, because everything is revealed in the sight of heaven; for there's nothing hidden that won't be revealed, and nothing covered up that will stay secret."

The Lion and the Human

7 Jesus said, "Blessed is the lion that's eaten by a human and then becomes human, but how awful for the human who's eaten by a lion, and the lion becomes human."

The Parable of the Fish

8 He said, "The human being is like a wise fisher who cast a net into the sea and drew it up from the sea full of little fish. Among them the wise fisher found a fine large fish and cast all the little fish back down into the sea, easily choosing the large fish. Anyone who has ears to hear should hear!"

The Parable of the Sower

9 Jesus said, "Look, a sower went out, took a handful of seeds, and scattered them. Some fell on the roadside; the birds came and gathered them. Others fell on the rock; they didn't take root in the soil and ears of grain didn't rise toward heaven. Yet others fell on thorns; they choked the seeds and worms ate them. Finally, others fell on good soil; it produced fruit up toward heaven, some sixty times as much and some a hundred and twenty."

Jesus and Fire (1)

10 Jesus said, "I've cast fire on the world, and look, I'm watching over it until it blazes."

Those Who Are Living Won't Die (1)

11 Jesus said, "This heaven will disappear, and the one above it will disappear too. Those who are dead aren't alive, and those who are living won't die. In the days when you ate what was dead, you made it alive. When you're in the light, what will you do? On the day when you were one, you became divided. But when you become divided, what will you do?"

James the Just

12 The disciples said to Jesus, "We know you're going to leave us. Who will lead us then?"

Jesus said to them, "Wherever you are, you'll go to James the Just, for whom heaven and earth came into being."

Thomas' Confession

13 Jesus said to his disciples, "If you were to compare me to someone, who would you say I'm like?"

Simon Peter said to him, "You're like a just angel."

Matthew said to him, "You're like a wise philosopher."

Thomas said to him, "Teacher, I'm completely unable to say whom you're like."

Jesus said, "I'm not your teacher. Because you've drunk, you've become intoxicated by the bubbling spring I've measured out."

He took him aside and told him three things. When Thomas returned to his companions, they asked, "What did Jesus say to you?"

Thomas said to them, "If I tell you one of the things he said to me, you'll pick up stones and cast them at me, and fire will come out of the stones and burn you up."

Public Ministry

14 Jesus said to them, "If you fast, you'll bring guilt upon yourselves; and if you pray, you'll be condemned; and if you make donations, you'll harm your spirits.

"If they welcome you when you enter any land and go around in the countryside, heal those who are sick among them and eat whatever they give you, because it's not what goes into your mouth that will defile you. What comes out of your mouth is what will defile you."

Worship

15 Jesus said, "When you see the one who wasn't born of a woman, fall down on your face and worship that person. That's your Father."

Not Peace, but War

16 Jesus said, "Maybe people think that I've come to cast peace on the world, and they don't know that I've come to cast divisions on the earth: fire, sword, and war. Where there are five in a house, there'll be three against two and two against three, father against and son and son against father. They'll stand up and be one."

Divine Gift

17 Jesus said, "I'll give you what no eye has ever seen, no ear has ever heard, no hand has ever touched, and no human mind has ever thought."

Beginning and End

18 The disciples said to Jesus, "Tell us about our end. How will it come?"

Jesus said, "Have you discovered the beginning so that you can look for the end? Because the end will be where the beginning is. Blessed is the one who will stand up in the beginning. They'll know the end, and won't taste death."

Five Trees in Paradise

19 Jesus said, "Blessed is the one who came into being before coming into being. If you become my disciples and listen to my message, these stones will become your servants; because there are five trees in paradise which don't change in summer or winter, and their leaves don't fall. Whoever knows them won't taste death."

The Parable of the Mustard Seed

20 The disciples asked Jesus, "Tell us, what can the kingdom of heaven be compared to?"

He said to them, "It can be compared to a mustard seed. Though it's the smallest of all the seeds, when it falls on tilled soil it makes a plant so large that it shelters the birds of heaven."

The Parables of the Field, the Bandits, and the Reaper

21 Mary said to Jesus, "Whom are your disciples like?"

He said, "They're like little children living in a field which isn't theirs. When the owners of the field come, they'll say, 'Give our field back to us.' They'll strip naked in front of them to let them have it and give them their field.

"So I say that if the owner of the house realizes the bandit is coming, they'll watch out beforehand and won't let the bandit break into the house of their domain and steal their possessions. You, then, watch out for the world! Prepare to defend yourself so that the bandits don't attack you, because what you're expecting will come. May there be a wise person among you!

"When the fruit ripened, the reaper came quickly, sickle in hand, and harvested it. Anyone who has ears to hear should hear!"

Making the Two into One

22 Jesus saw some little children nursing. He said to his disciples, "These nursing children can be compared to those who enter the kingdom."

They said to him, "Then we'll enter the kingdom as little children?"

Jesus said to them, "When you make the two into one, and make the inner like the outer and the outer like the inner, and the upper like the lower, and so make the male and the female a single one so that the male won't be male nor the female female; when you make eyes in the place of an eye, a hand in the place of a hand, a foot in the place of a foot, and an image in the place of an image; then you'll enter [the kingdom]."

Those Who are Chosen (1)

23 Jesus said, "I'll choose you, one out of a thousand and two out of ten thousand, and they'll stand as a single one."

Light

24 His disciples said, "Show us the place where you are, because we need to look for it."

He said to them, "Anyone who has ears to hear should hear! Light exists within a person of light, and they light up the whole world. If they don't shine, there's darkness."

Love and Protect

25 Jesus said, "Love your brother as your own soul. Protect them like the pupil of your eye."

Speck and Beam

26 Jesus said, "You see the speck that's in your brother's eye, but you don't see the beam in your own eye. When you get the beam out of your own eye, then you'll be able to see clearly to get the speck out of your brother's eye."

Fasting and Sabbath

27 "If you don't fast from the world, you won't find the kingdom. If you don't make the Sabbath into a Sabbath, you won't see the Father."

The World is Drunk

28 Jesus said, "I stood in the middle of the world and appeared to them in the flesh. I found them all drunk; I didn't find any of them thirsty. My soul ached for the children of humanity, because they were blind in their hearts and couldn't see. They came into the world empty and plan on leaving the world empty. Meanwhile, they're drunk. When they shake off their wine, then they'll change."

Spirit and Body

29 Jesus said, "If the flesh came into existence because of spirit, that's amazing. If spirit came into existence because of the body, that's really amazing! But I'm amazed at how [such] great wealth has been placed in this poverty."

Divine Presence

30 Jesus said, "Where there are three deities, they're divine. Where there are two or one, I'm with them."

Prophet and Doctor

31 Jesus said, "No prophet is welcome in their own village. No doctor heals those who know them."

The Parable of the Fortified City

32 Jesus said, "A city built and fortified on a high mountain can't fall, nor can it be hidden."

The Parable of the Lamp

33 Jesus said, "What you hear with one ear, listen to with both, then proclaim from your rooftops. No one lights a lamp and puts it under a basket or in a hidden place. Rather, they put it on the stand so that everyone who comes and goes can see its light."

The Parable of Those Who Can't See

34 Jesus said, "If someone who's blind leads someone else who's blind, both of them fall into a pit."

The Parable of Binding the Strong

35 Jesus said, "No one can break into the house of the strong and take it by force without tying the hands of the strong. Then they can loot the house."

Anxiety

36 Jesus said, "Don't be anxious from morning to evening or from evening to morning about what you'll wear."

Seeing Jesus

37 His disciples said, "When will you appear to us? When will we see you?"

Jesus said, "When you strip naked without being ashamed, and throw your clothes on the ground and stomp on them as little children would, then [you'll] see the Son of the Living One and won't be afraid."

Finding Jesus

38 Jesus said, "Often you've wanted to hear this message that I'm telling you, and you don't have anyone else from whom to hear it. There will be days when you'll look for me, but you won't be able to find me."

The Keys of Knowledge

39 Jesus said, "The Pharisees and the scholars have taken the keys of knowledge and hidden them. They haven't entered, and haven't let others enter who wanted to. So be wise as serpents and innocent as doves."

A Grapevine

40 Jesus said, "A grapevine has been planted outside of the Father. Since it's malnourished, it'll be pulled up by its root and destroyed."

More and Less

41 Jesus said, "Whoever has something in hand will be given more, but whoever doesn't have anything will lose even what little they do have."

Passing By

42 Jesus said, "Become passersby."

The Tree and the Fruit

43 His disciples said to him, "Who are you to say these things to us?"

"You don't realize who I am from what I say to you, but you've become like those Judeans who either love the tree but hate its fruit, or love the fruit but hate the tree."

Blasphemy

44 Jesus said, "Whoever blasphemes the Father will be forgiven, and whoever blasphemes the Son will be forgiven, but whoever blasphemes the Holy Spirit will not be forgiven, neither on earth nor in heaven."

Good and Evil

45 Jesus said, "Grapes aren't harvested from thorns, nor are figs gathered from thistles, because they don't produce fruit. [A person who's good] brings good things out of their treasure, and a person who's [evil] brings evil things out of their evil treasure. They say evil things because their heart is full of evil."

Greater than John the Baptizer

46 Jesus said, "From Adam to John the Baptizer, no one's been born who's so much greater than John the Baptizer that they shouldn't avert their eyes. But I say that whoever among you will become a little child will know the kingdom and become greater than John."

The Parables of Divided Loyalties, New Wine in Old Wineskins, and New Patch on Old Cloth

47 Jesus said, "It's not possible for anyone to mount two horses or stretch two bows, and it's not possible for a servant to follow two leaders, because they'll respect one and despise the other.

"No one drinks old wine and immediately wants to drink new wine. And new wine isn't put in old wineskins, because they'd burst. Nor is old wine put in new wineskins, because it'd spoil.

"A new patch of cloth isn't sewn onto an old coat, because it'd tear apart."

Unity (1)

48 Jesus said, "If two make peace with each other in a single house, they'll say to the mountain, 'Go away,' and it will."

Those Who Are Chosen (2)

49 Jesus said, "Blessed are those who are one – those who are chosen, because you'll find the kingdom. You've come from there and will return there."

Our Origin and Identity

50 Jesus said, "If they ask you, 'Where do you come from?' tell them, 'We've come from the light, the place where light came into being by itself, [established] itself, and appeared in their image.'

"If they ask you, 'Is it you?' then say, 'We are its children, and we're chosen by our living Father.'

"If they ask you, 'What's the sign of your Father in you?' then say, 'It's movement and rest.'"

The New World

51 His disciples said to him, "When will the dead have rest, and when will the new world come?"

He said to them, "What you're looking for has already come, but you don't know it."

Twenty-Four Prophets

52 His disciples said to him, "Twenty-four prophets have spoken in Israel, and they all spoke of you."

He said to them, "You've ignored the Living One right in front of you, and you've talked about those who are dead."

True Circumcision

53 His disciples said to him, "Is circumcision useful, or not?"

He said to them, "If it were useful, parents would have children who are born circumcised. But the true circumcision in spirit has become profitable in every way."

Those Who Are Poor

54 Jesus said, "Blessed are those who are poor, for yours is the kingdom of heaven."

Discipleship (1)

55 Jesus said, "Whoever doesn't hate their father and mother can't become my disciple, and whoever doesn't hate their brothers and sisters and take up their cross like I do isn't worthy of me."

The World is a Corpse

56 Jesus said, "Whoever has known the world has found a corpse. Whoever has found a corpse, of them the world isn't worthy."

The Parable of the Weeds

57 Jesus said, "My Fathers' kingdom can be compared to someone who had [good] seed. Their enemy came by night and sowed weeds among the good seed. The person didn't let anyone pull out the weeds, 'so that you don't pull out the wheat along with the weeds,' they said to them. 'On the day of the harvest, the weeds will be obvious. Then they'll be pulled out and burned.'"

Finding Life

58 Jesus said, "Blessed is the person who's gone to a lot of trouble. They've found life."

The Living One

59 Jesus said, "Look for the Living One while you're still alive. If you die and then try to look for him, you won't be able to."

Don't Become a Corpse

60 They saw a Samaritan carrying a lamb to Judea. He said to his disciples, "What do you think he's going to do with that lamb?"

They said to him, "He's going to kill it and eat it."

He said to them, "While it's living, he won't eat it, but only after he kills it and it becomes a corpse."

They said, "He can't do it any other way."

He said to them, "You, too, look for a resting place, so that you won't become a corpse and be eaten."

Jesus and Salome

61 Jesus said, "Two will rest on a couch. One will die, the other will live."

Salome said, "Who are you, Sir, to climb onto my couch and eat off my table as if you're from someone?"

Jesus said to her, "I'm the one who exists in equality. Some of what belongs to my Father was given to me."

"I'm your disciple."

"So I'm telling you, if someone is /equal\, they'll be full of light; but if they're divided, they'll be full of darkness."

Mysteries

62 Jesus said, "I tell my mysteries to [those who are worthy of my] mysteries. Don't let your left hand know what your right hand is doing."

The Parable of the Rich Fool

63 Jesus said, "There was a rich man who had much money. He said, 'I'll use my money to sow, reap, plant, and fill my barns with fruit, so that I won't need anything.' That's what he was thinking to himself, but he died that very night. Anyone who has ears to hear should hear!"

The Parable of the Dinner Party

64 Jesus said, "Someone was planning on having guests. When dinner was ready, they sent their servant to call the visitors.

"The servant went to the first and said, 'My master invites you.'

"They said, 'Some merchants owe me money. They're coming tonight. I need to go and give them instructions. Excuse me from the dinner.'

"The servant went to another one and said, 'My master invites you.'

"They said, "I've just bought a house and am needed for the day. I won't have time.'

"The servant went to another one and said, 'My master invites you.'

"They said, 'My friend is getting married and I'm going to make dinner. I can't come. Excuse me from the dinner.'

"The servant went to another one and said, 'My master invites you.'

"They said, "I've just bought a farm and am going to collect the rent. I can't come. Excuse me.'

"The servant went back and told the master, 'The ones you've invited to the dinner have excused themselves.'

"The master said to their servant, 'Go out to the roads and bring whomever you find so that they can have dinner.'

"Buyers and merchants won't [enter] the places of my Father."

The Parable of the Sharecroppers

65 He said, "A [creditor] owned a vineyard. He leased it out to some sharecroppers to work it so he could collect its fruit.

"He sent his servant so that the sharecroppers could give him the fruit of the vineyard. They seized his servant, beat him, and nearly killed him.

"The servant went back and told his master. His master said, 'Maybe he just didn't know them.' He sent another servant, but the tenants beat that one too.

"Then the master sent his son, thinking, 'Maybe they'll show some respect to my son.'

"Because they knew that he was the heir of the vineyard, the sharecroppers seized and killed him. Anyone who has ears to hear should hear!"

The Rejected Cornerstone

66 Jesus said, "Show me the stone the builders rejected; that's the cornerstone."

Knowing Isn't Everything

67 Jesus said, "Whoever knows everything, but is personally lacking, lacks everything."

Persecution

68 Jesus said, "Blessed are you when you're hated and persecuted, and no place will be found where you've been persecuted."

Those Who Are Persecuted

69 Jesus said, "Blessed are those who've been persecuted in their own hearts. They've truly known the Father. Blessed are those who are hungry, so that their stomachs may be filled."

Salvation is Within

70 Jesus said, "If you give birth to what's within you, what you have within you will save you. If you don't have that within [you], what you don't have within you [will] kill you."

Destroying the Temple

71 Jesus said, "I'll destroy [this] house, and no one will be able to build it [...]"

Not a Divider

72 [Someone said to him], "Tell my brothers to divide our inheritance with me."

He said to him, "Who made me a divider?"

He turned to his disciples and said to them, "Am I really a divider?"

Workers for the Harvest

73 Jesus said, "The harvest really is plentiful, but the workers are few. So pray that the Master will send workers to the harvest."

The Empty Well

74 He said, "Master, many are gathered around the well, but there's nothing to drink."

The Bridal Chamber

75 Jesus said, "Many are waiting at the door, but those who are one will enter the bridal chamber."

The Parable of the Pearl

76 Jesus said, "The Father's kingdom can be compared to a merchant with merchandise who found a pearl. The merchant was wise; they sold their merchandise and bought that single pearl for themselves.

"You, too, look for the treasure that doesn't perish but endures, where no moths come to eat and no worms destroy."

Jesus is the All

77 Jesus said, "I'm the light that's over all. I am the All. The All has come from me and unfolds toward me.

"Split a log; I'm there. Lift the stone, and you'll find me there."

Into the Desert

78 Jesus said, "What did you go out into the desert to see? A reed shaken by the wind? A [person] wearing fancy clothes, [like your] rulers and powerful people? They (wear) fancy [clothes], but can't know the truth."

Listening to the Message

79 A woman in the crowd said to him, "Blessed is the womb that bore you, and the breasts that nourished you."

He said to [her], "Blessed are those who have listened to the message of the Father and kept it, because there will be days when you'll say, 'Blessed is the womb that didn't conceive and the breasts that haven't given milk.'"

The World is a Body

80 Jesus said, "Whoever has known the world has found the body; but whoever has found the body, of them the world isn't worthy."

Riches and Renunciation (1)

81 Jesus said, "Whoever has become rich should become a ruler, and whoever has power should renounce it."

Jesus and Fire (2)

82 Jesus said, "Whoever is near me is near the fire, and whoever is far from me is far from the kingdom."

Light and Images

83 Jesus said, "Images are revealed to people, but the light within them is hidden in the image of the Father's light. He'll be revealed, but his image will be hidden by his light."

Our Previous Images

84 Jesus said, "When you see your likeness, you rejoice. But when you see your images that came into being before you did – which don't die, and aren't revealed – how much you'll have to bear!"

Adam Wasn't Worthy

85 Jesus said, "Adam came into being from a great power and great wealth, but he didn't become worthy of you. If he had been worthy, [he wouldn't have tasted] death."

Foxes and Birds

86 Jesus said, "[The foxes have dens] and the birds have nests, but the Son of Humanity has nowhere to lay his head and rest."

Body and Soul

87 Jesus said, "How miserable is the body that depends on a body, and how miserable is the soul that depends on both."

Angels and Prophets

88 Jesus said, "The angels and the prophets will come to you and give you what belongs to you. You'll give them what you have and ask yourselves, 'When will they come and take what is theirs?'"

Inside and Outside

89 Jesus said, "Why do you wash the outside of the cup? Don't you know that whoever created the inside created the outside too?"

Jesus' Yoke is Easy

90 Jesus said, "Come to me, because my yoke is easy and my requirements are light. You'll be refreshed."

Reading the Signs

91 They said to him, "Tell us who you are so that we may trust you."

He said to them, "You read the face of the sky and the earth, but you don't know the one right in front of you, and you don't know how to read the present moment."

Look and Find

92 Jesus said, "Look and you'll find. I didn't answer your questions before. Now I want to give you answers, but you aren't looking for them."

Don't Throw Pearls to Pigs

93 "Don't give what's holy to the dogs, or else it might be thrown on the manure pile. Don't throw pearls to the pigs, or else they might [...]"

Knock and It Will Be Opened

94 Jesus [said], "Whoever looks will find, [and whoever knocks], it will be opened for them."

Giving Money

95 [Jesus said], "If you have money, don't lend it at interest. Instead, give [it to] someone from whom you won't get it back."

The Parable of the Yeast

96 Jesus [said], "The Father's kingdom can be compared to a woman who took a little yeast and [hid] it in flour. She made it into large loaves of bread. Anyone who has ears to hear should hear!"

The Parable of the Jar of Flour

97 Jesus said, "The Father's kingdom can be compared to a woman carrying a jar of flour. While she was walking down [a] long road, the jar's handle broke and the flour spilled out behind her on the road. She didn't know it, and didn't realize there was a problem until she got home, put down the jar, and found it empty."

The Parable of the Assassin

98 Jesus said, "The Father's kingdom can be compared to a man who wanted to kill someone powerful. He drew his sword in his house and drove it into the wall to figure out whether his hand was strong enough. Then he killed the powerful one."

Jesus' True Family

99 The disciples said to him, "Your brothers and mother are standing outside."

He said to them, "The people here who do the will of my Father are my brothers and mother; they're the ones who will enter my Father's kingdom."

Give to Caesar What Belongs to Caesar

100 They showed Jesus a gold coin and said to him, "Those who belong to Caesar demand tribute from us."

He said to them, "Give to Caesar what belongs to Caesar, give to God what belongs to God, and give to me what belongs to me."

Discipleship (2)

101 "Whoever doesn't hate their [father] and mother as I do can't become my [disciple], and whoever [doesn't] love their [father] and mother as I do can't become my [disciple]. For my mother [...], but [my] true [Mother] gave me Life."

The Dog in the Feeding Trough

102 Jesus said, "How awful for the Pharisees who are like a dog sleeping in a feeding trough for cattle, because the dog doesn't eat, and [doesn't let] the cattle eat either."

The Parable of the Bandits

103 Jesus said, "Blessed is the one who knows where the bandits are going to enter. [They can] get up to assemble their defenses and be prepared to defend themselves before they arrive."

Prayer and Fasting

104 They said to [Jesus], "Come, let's pray and fast today."

Jesus said, "What have I done wrong? Have I failed?

"Rather, when the groom leaves the bridal chamber, then people should fast and pray."

Knowing Father and Mother

105 Jesus said, "Whoever knows their father and mother will be called a bastard."

Unity (2)

106 Jesus said, "When you make the two into one, you'll become Children of Humanity, and if you say 'Mountain, go away!', it'll go."

The Parable of the Lost Sheep

107 Jesus said, "The kingdom can be compared to a shepherd who had a hundred sheep. The largest one strayed. He left the ninety-nine and looked for that one until he found it. Having gone through the trouble, he said to the sheep: 'I love you more than the ninety-nine.'"

Becoming Like Jesus

108 Jesus said, "Whoever drinks from my mouth will become like me, and I myself will become like them; then, what's hidden will be revealed to them."

The Parable of the Hidden Treasure

109 Jesus said, "The kingdom can be compared to someone who had a treasure [hidden] in their field. [They] didn't know about it. After they died, they left it to their son. The son didn't know it either. He took the field and sold it.

"The buyer plowed the field, [found] the treasure, and began to loan money at interest to whomever they wanted."

Riches and Renunciation (2)

110 Jesus said, "Whoever has found the world and become rich should renounce the world."

Those Who are Living Won't Die (2)

111 Jesus said, "The heavens and the earth will roll up in front of you, and whoever lives from the Living One won't see death."

Doesn't Jesus say, "Whoever finds themselves, of them the world isn't worthy"?

Flesh and Soul

112 Jesus said, "How awful for the flesh that depends on the soul. How awful for the soul that depends on the flesh."

The Kingdom is Already Present

113 His disciples said to him, "When will the kingdom come?"

"It won't come by looking for it. They won't say, 'Look over here!' or 'Look over there!' Rather, the Father's kingdom is already spread out over the earth, and people don't see it."

Peter and Mary

114 Simon Peter said to them, "Mary should leave us, because women aren't worthy of life."

Jesus said, "Look, am I to make her a man? So that she may become a living spirit too, she's equal to you men, because every woman who makes herself manly will enter the kingdom of heaven."

The Gospel According to Thomas

THE GOSPEL OF MARY

Translated by Mark M. Mattison from Papyrus Berolinensis 8502, 1

Pages 1 through 6 are missing.

An Eternal Perspective

17 "Then will [matter] be [destroyed], or not?"

The Savior said, "Every nature, every form, every creature exists in and with each other, but they'll dissolve again into their own roots, because the nature of matter dissolves into its nature alone. Anyone who has ears to hear should hear!"

Peter said to him, "Since you've explained everything to us, tell us one more thing. What's the sin of the world?"

The Savior said, "Sin doesn't exist, but you're the ones who make sin when you act in accordance with the nature of adultery, which is called 'sin.' That's why the Good came among you, up to the things of every nature in order to restore it within its root."

Then he continued and said, "That's why you get sick and die, because [you love 8 what tricks you. Anyone who] can understand should understand!

"Matter [gave birth to] a passion that has no image because it comes from what's contrary to nature. Then confusion arises in the whole body. That's why I told you to be content at heart. If you're discontented, find contentment in the presence of the various images of nature. Anyone who has ears to hear should hear!"

The Gospel

2 When the Blessed One said these things, he greeted them all and said, "Peace be with you! Acquire my peace. Be careful not to let anyone mislead you by saying, 'Look over here!' or 'Look over there!' Because the Son of Humanity exists within you. Follow him! Those who seek him will find him.

"Go then and preach the gospel about the kingdom. Don't 9 lay down any rules beyond what I've given you, nor make a law like the lawgiver, lest you be bound by it." When he said these things, he left.

But they grieved and wept bitterly. They said, "How can we go up to the Gentiles to preach the gospel about the kingdom of the Son of Humanity? If they didn't spare him, why would they spare us?"

Mary and Jesus

3 Then Mary arose and greeted them all. She said to her brothers (and sisters), "Don't weep and grieve or let your hearts be divided, because his grace will be with you all and will protect you. Rather we should praise his greatness because he's prepared us and made us Humans."

When Mary said these things, she turned their hearts [toward] the Good and they [started] to debate the words of [the Savior].

10 Peter said to Mary, "Sister, we know the Savior loved you more than all other women. Tell us the words of the Savior that you remember – the things which you know that we don't, and which we haven't heard."

In response Mary said, "I'll tell you what's hidden from you." So she started to tell them these words: "I," she said, "I saw the Master in a vision and I said to him, 'Master, I saw you in a vision today.'

"In response he said to me, 'You're blessed because you didn't waver at the sight of me. For where the mind is, there is the treasure.'

"I said to him, 'Master, now does the one who sees the vision see it /in\ the soul /or\ in the spirit?'

"In response the Savior said, 'They don't see in the soul or in the spirit, but the mind which [exists] between the two is [what] sees the vision [and] it [that ...]

Pages 11 through 14 are missing.

Overcoming the Powers

4 [15] "And Desire said, 'I didn't see you going down, but now I see you're going up. So why are you lying, since you belong to me?'

"In response the soul said, 'I saw you, but you didn't see me or know me. I was to you just a garment, and you didn't recognize me.' When it said these things, it left, rejoicing greatly.

"Again, it came to the third power, which is called 'Ignorance.' [It] interrogated the soul and [said], 'Where are you going? In wickedness you're bound. Since you're bound, don't judge!'

"[And] the soul said, 'Why do you judge me, since I haven't judged? I was bound, even though I haven't bound. They didn't recognize me, but I've recognized that everything will dissolve – both the things of the [earth] [16] and the things of [heaven].'

"When the soul had overcome the third power, it went up and saw the fourth power, which took seven forms:

The first form is Darkness; The second, Desire; The third, Ignorance; The fourth, Zeal for Death; The fifth, the Kingdom of the Flesh; The sixth, the Foolish 'Wisdom' of Flesh; The seventh, the 'Wisdom' of Anger.

"These are the seven powers of Wrath.

"They ask the soul, 'Where do you come from, you murderer, and where are you going, conqueror of space?'

"In response the soul said, 'What binds me has been killed, what surrounds me has been overcome, my desire is gone, and ignorance has died. In a [world] I was released [17] from a world, [and] in a type from a type which is above, and from the chain of forgetfulness which exists only for a time. From now on I'll receive the rest of the time of the season of the age in silence.'"

When Mary said these things, she fell silent because the Savior had spoken with her up to this point.

Conflict over Authority

5 In response Andrew said to the brothers (and sisters), 'Say what you will about what she's said, I myself don't believe that the Savior said these things, because these teachings seem like different ideas."

In response Peter spoke out with the same concerns. He asked them concerning the Savior: "He didn't speak with a woman without our knowledge and not publicly with us, did he? Will we turn around and all listen to her? Did he prefer her to us?"

[18] Then Mary wept and said to Peter, "My brother Peter, what are you thinking? Do you really think that I thought this up by myself in my heart, or that I'm lying about the Savior?"

In response Levi said to Peter, "Peter, you've always been angry. Now I see you debating with this woman like the adversaries. But if the Savior made her worthy, who are you then to reject her? Surely the Savior knows her very well. That's why he loved her more than us.

"Rather we should be ashamed, clothe ourselves with perfect Humanity, acquire it for ourselves as he instructed us, and preach the gospel, not laying down any other rule or other law beyond what

the Savior said."
When [19] [Levi said these things], they started to go out to teach and to preach.
The Gospel According to Mary

THE GOSPEL OF PHILIP

Translated by Mark M. Mattison from Nag Hammadi Codex II, 3

Gentiles, Hebrews, and Christians

1 [51] A Hebrew creates a Hebrew, and [those] of this kind are called "a proselyte." But a [proselyte] doesn't create (another) proselyte. They're like [...] and they create others [...] [52] it's good enough for them that they come into being.

The slave seeks only freedom; they don't seek their master's property. But the son isn't just a son; he claims his father's inheritance for himself. Those who inherit the dead are themselves dead, and they inherit the dead. Those who inherit the living are themselves alive, and they inherit (both) the living and the dead. The dead can't inherit anything, because how can the dead inherit? If the dead inherits the living they won't die, but the dead will live even more! A gentile doesn't die, because they've never lived in order that they may die. Whoever has believed in the Truth has lived, and is at risk of dying, because they're alive since the day Christ came. The world is created, the cities gentrified, and the dead carried out.

When we were Hebrews, we were fatherless – we had (only) our mother. But when we became Christians, we gained both father and mother.

Life, Death, Light, and Darkness

2 Those who sow in the winter reap in the summer. The winter is the world, the summer the other age. Let's sow in the world so that we may reap in the summer. Because of this, it's not right for us to pray in the winter. The summer follows the winter. But if someone reaps in the winter they won't reap, but uproot, as this kind won't produce fruit [...] it doesn't just come out [...] but in the other Sabbath [...] it's fruitless.

Christ came [53] to buy some, but to save others, and to redeem yet others. He bought those who were strangers, made them his own, and set them apart as a pledge as he wanted to. It wasn't just when he appeared that he laid down his life when he wanted to, but since the day the world came into being he laid down his life when he wanted to. Then he came first to take it, since it had been pledged. It was dominated by the robbers that had captured it, but he saved it; and those who are good in the world he redeemed, as well as those who are bad.

The light and the darkness, the right and the left, are brothers of each other. They're inseparable. So, those who are good aren't good, those who are bad aren't bad, nor is life (really) life, nor is death (really) death. Because of this, each one will be dissolved into its origin from the beginning. But those who are exalted above the world are indissoluble and eternal.

Names

3 The names that are given to those who are worldly are very deceptive, because they turn the heart away from what's right to what's not right, and someone who hears "God" doesn't think of what's right but thinks of what's not right. So also with "the Father," "the Son," "the Holy Spirit," "the life," "the light," "the resurrection," "the church," and all the others – they don't think of [what's right] but think of what's [not] right, [unless] they've learned what's right. The [names that were heard] exist in the world [...] [54] [deceive. If they existed] in the (eternal) age they wouldn't have been used as names in the world, nor would they have been placed among worldly things. They have an end in the (eternal) age.

There's one name that isn't uttered in the world: the name which the Father gave to the Son. It's exalted over everything; it's the Father's name, because the Son wouldn't have become father unless he had taken the name of the Father. Those who have this name know it, but don't say it; and those who don't have it, don't know it. But Truth brought names into the world for us, because it's impossible for us to learn it (Truth) without these names. There's only one Truth, but it's many things for us, to teach this one thing in love through many things.

The Rulers

4 The rulers wanted to deceive humanity, because they (the rulers) saw that they (humanity) had a kinship with those that are truly good. They took the name of those that are good and gave it to those that aren't good, to deceive them (humanity) by the names and bind them to those that aren't good; and then, what a favor they do for them! They take them from those that aren't good and place them among those that are good. They knew what they were doing, because they wanted to take those who were free and place them in slavery forever. There are powers that exist [...] humanity, not wanting them to be [saved], so that they may be [...] because if humanity [was saved], sacrifices [wouldn't] happen [...] and animals offered [55] up to the powers, because those to whom offerings were made were animals. They were offered up alive, but when they were offered up they died. A human was offered up to God dead, and he lived.

Before Christ came, there wasn't any bread in the world – just as Paradise, where Adam was, had many trees to feed the animals but no wheat to feed humanity. Humanity used to eat like the animals, but when Christ, the perfect human, came, he brought bread from heaven so that humanity would be fed with the food of humanity.

The rulers thought they did what they did by their own power and will, but the Holy Spirit was secretly accomplishing everything it wanted to through them. Truth, which has existed from the beginning, is sown everywhere; and many see it being sown, but few see it being reaped.

The Virgin Birth

5 Some say that "Mary conceived by the Holy Spirit." They're wrong; they don't know what they're saying. When did a woman ever conceive by a woman? "Mary is the virgin whom no power defiled" is the great testimony of those Hebrews who became (the first) apostles and (the) apostolic (successors). The virgin whom no power defiled [...] the powers defiled themselves.

And the Master [wouldn't] have said, "my [Father who is in] heaven" unless [he] had another father. Instead, he would simply have said ["my Father."] The Master said to the [disciples, "...] [56] [from] every [house] and bring into the Father's house, but don't steal (anything) from the Father's house or carry it away."

Jesus, Christ, Messiah, Nazarene

6 "Jesus" is a hidden name; "Christ" is a revealed name. So "Jesus" is not translated, but he's called by his name "Jesus." But the name "Christ" in Syriac is "Messiah," in Greek "Christ," and all the others have it according to their own language. "The Nazarene" reveals what's hidden. Christ has everything within himself, whether human or angel or mystery, and the Father.

The Resurrection

7 Those who say that the Master died first and then arose are wrong, because he arose first and (then) he died. Anyone who doesn't first acquire the resurrection won't die. As God lives, that one would /die\!

No one will hide something great and valuable in a great thing, but often someone has put countless thousands into something worth (only) a penny. It's the same with the soul; a valuable thing came to be in a contemptible body.

Some are afraid that they'll arise naked. So they want to arise in the flesh, and [they] don't know that those who wear the [flesh] are naked. Those [...] to strip themselves naked [are] not naked. "Flesh [and blood won't] inherit [God's] kingdom." What is it that [57] won't inherit? That which is on us. But what is it, too, that will inherit? It is Jesus' (flesh) and blood. Because of this, he said, "Whoever doesn't eat my flesh and drink my blood doesn't have life in them." What's his flesh? It's the Word, and his blood is the Holy Spirit. Whoever has received these have food, drink, and clothing.

(So) I myself disagree with the others who say, "It won't arise." Both (sides) are wrong. You who say, "the flesh won't arise," tell me what will arise, so that we may honor you. You say, "the spirit in the flesh and this other light in the flesh." (But) this saying is in the flesh too, because whatever you say, you can't say apart from the flesh. It's necessary to arise in this flesh, since everything exists in it. In this world, people are better than the clothes they wear. In the kingdom of heaven, the clothes are better than the people who wear them.

Everything is purified by water and fire – the visible by the visible, the hidden by the hidden. Some things are hidden by things that are visible. There's water in water, and fire in chrism.

Seeing Jesus

8 Jesus took all of them by stealth, because he didn't appear as he was, but he appeared as [they'd] be able to see him. He appeared to them (in) [all these] (ways): he [appeared] to [the] great as great. He [appeared] to the small as small. He [appeared] [58] [to the] angels as an angel, and to humans as a human. So his Word hid itself from everyone. Some did see him, thinking they were seeing themselves. But when he appeared to his disciples in glory on the mountain, he wasn't small. He became great, but he made the disciples great (too) so that they would be able to see him as great.

He said on that day in the Eucharist, "You who've united the perfect light with the Holy Spirit, unite the angels with us too, with the images!"

Don't despise the lamb, because without him it's impossible to see the door. No one will be able to approach the king naked.

Father, Son, and Holy Spirit

9 The children of the heavenly human are more numerous than those of the earthly human. If Adam has so many children, even though they die, how many children does the perfect human have – those who don't die, but are begotten all the time?

The father makes a son, but it's impossible for a son to make a son, because it's impossible for someone who's been born to beget (sons); the son begets brothers, not sons. All who are begotten in the world are begotten physically, and the others in [...] are begotten by him [...] out there to the human [...] in the [...] heavenly place [...] it from the mouth [...] the Word came out from there [59] they would be nourished from the mouth [and] become perfect. The perfect are conceived and begotten through a kiss. Because of this we kiss each other too, conceiving from the grace within each other.

There were three who traveled with the Master all the time: His mother Mary, her sister, and Magdalene, who is called his companion; because Mary is his sister, his mother, and his partner.

"The Father" and "The Son" are single names; "the Holy Spirit" is a double name, because they're everywhere. They're in heaven, they're below, they're hidden, and they're revealed. The Holy Spirit is revealed below and hidden in heaven.

Those who are holy are served through the evil powers, because the Holy Spirit has blinded them so that they think they're serving a (regular) human when they're (really) working for the holy ones. So a disciple asked the Master one day about a worldly thing. He told him, "Ask your Mother, and she'll give you from someone else."

The apostles said to the disciples, "May our entire offering acquire salt." They called [...] "salt." Without it, the offering doesn't [become] acceptable. But Wisdom [is] childless; because of this [she's] called [...], this of salt, the place they'll [...] in their own way. The Holy Spirit [...] [60] [...] many children.

What belongs to the father belongs to the son, and he himself – the son – as long as he's little, is not entrusted with what's his. When he becomes a man, his father gives him everything that belongs to him.

Those who've been begotten by the Spirit and go astray, go astray through it too. Because of this, through this one Spirit it blazes, that is, the fire, and it's extinguished.

Echamoth is one thing and Echmoth another. Echamoth is simply Wisdom, but Echmoth is the Wisdom of Death, which knows death. This is called "the little Wisdom."

Humans and Animals

10 There are animals that submit to humans, like the calf, the donkey, and others of this kind. Others are not submissive, and live alone in the wilderness. Humanity ploughs the field with the submissive animals, and consequently nourishes itself and the animals, whether submissive or not. That's what it's like with the perfect human: they plough with the submissive powers, preparing for everyone that will exist. So because of this the whole place stands, whether the good or the evil, and the right and the left. The Holy Spirit shepherds everyone and rules all the powers – those that are submissive, those that [aren't], and those that are alone – because truly it [...] confines them [so that ...] want to, they won't be able to [leave].

[The one who's been] formed [is beautiful, but] you'd find his children being [61] noble forms. If he weren't formed but begotten, you'd find that his seed was noble. But now he was formed, and he begot. What nobility is this? First there was adultery, and then murder; and he (Cain) was begotten in adultery, because

he was the son of the serpent. Because of this he became a murderer like his father too, and he killed his brother (Abel). Every partnership between those who are dissimilar is adultery.

Becoming Christians

11 God is a dyer. Like the good dyes – they're called true – die with what's been dyed in them, so it is with those who were dyed by God. Because his dyes are immortal, they become immortal by means of his colors. But God baptizes in water.

It's impossible for anyone to see anything that really exists unless they become like them. It's not like the person in the world who sees the sun without becoming a sun, and who sees heaven and earth and everything else without becoming them. That's the way it is. But you've seen something of that place, and have become them. You saw the Spirit, you became spirit; you saw Christ, you became Christ; you saw [the Father, you] will become father. Because of this, [here] you see everything and don't [see yourself], but you see yourself [there], because you'll [become] what you see.

Faith receives; love gives. [No one will be able to] [62] [receive] without faith, and no one will be able to give without love. So we believe in order that we may receive, but we give in order that we may love, since anyone who doesn't give with love doesn't get anything out of it. Whoever hasn't received the Master is still a Hebrew.

The apostles before us called (him) "Jesus the Nazarene Messiah," that is, "Jesus the Nazarene Christ." The last name is "Christ," the first is "Jesus," the middle one is "the Nazarene." "Messiah" has two meanings: both "Christ" and "the measured." "Jesus" in Hebrew is "the redemption." "Nazara" is "the truth." So "the Nazarene" is "the truth." "Christ" is the one who was measured. "The Nazarene" and "Jesus" are the ones who were measured.

A pearl doesn't become less valuable if it's cast down into the mud, nor will it become more valuable if it's anointed with balsam; but it's valuable to its owner all the time. That's what it's like with God's children: no matter where they are, they're still valuable to their Father.

If you say, "I'm a Jew," no one will be moved. If you say, "I'm a Roman," no one will be disturbed. If you say, "I'm a Greek," "a Barbarian," "a slave," ["a free person,"] no one will be troubled. [If] you [say,] "I'm a Christian," the [...] will tremble. If only [... of] this kind, this one [who ...] won't be able to endure [hearing] his name.

God is a human-eater. [63] Because of this, the human is [sacrificed] to him. Before the human was sacrificed, animals were sacrificed, because those to whom they were sacrificed weren't gods.

Vessels of glass and pottery come into being by means of fire. But if glass vessels break they're remade, because they came into being by means of a breath, but if pottery vessels break they're destroyed, because they came into being without breath.

A donkey turning a millstone traveled a hundred miles. When it was released, it still found itself in the same place. Many people travel, but don't get anywhere. When evening came, they saw neither city nor village, nor anything created or natural, nor power nor angel. The wretches worked in vain.

The Eucharist is Jesus, because in Syriac he's called "Pharisatha," that is, "the one who's spread out," because Jesus came to crucify the world.

The Master went into Levi's place of dyeing. He took seventy-two colors and threw them into the vat. He brought all of them out white and said, "That's the way the Son of Humanity has come [as] a dyer."

The Wisdom who is called "the barren"

is the Mother [of the angels] and [the] companion of the [... Mary] Magdalene [... loved her] more than the disciples [... he] kissed her on her [... many] times. The rest of [...] [64] [...] they said to him, "Why do you love her more than all of us?" The Savior said to them in reply, "Why don't I love you like her? When a person who's blind and one who sees are both in the dark, they're no different from one another. When the light comes, the one who sees will see the light, and the one who's blind will remain in the dark."

The Master said, "Blessed is the one who exists before existing, because they who exist did exist, and will exist."

The superiority of humanity isn't revealed, but exists in what's hidden. So it (humanity) masters animals that are stronger, that are greater in terms of that which is revealed and that which is hidden. This allows them to survive; but if humanity separates from them (the animals), they kill, bite, and eat each other, because they didn't find food. But now they've found food because humanity has worked the earth.

If someone goes down into the water and comes up without having received anything, and says, "I'm a Christian," they've borrowed the name at interest. But if they receive the Holy Spirit, they have the gift of the name. Whoever has received a gift doesn't have it taken away, but whoever has borrowed it at interest has to give it back. That's what it's like when someone comes into being in a mystery.

The Mystery of Marriage

12 [The] mystery of marriage [is] great, because [without] it the world would [not exist]; because [the] structure of [the world ...], but the structure [... the marriage]. Think about the [intimate ...] defiled, because it has [...] power. Its image [65] exists in a [defilement].

The impure spirits take male and female [forms]. The males are those that are intimate with the souls which dwell in a female form, and the females are those that mingle with those in a male form through disobedience. No one will be able to escape being bound by them without receiving a male power and a female one – the groom and the bride – in the image of the bridal chamber. When the foolish females see a male sitting alone, they jump on him, play with him, and defile him. In the same way, when the foolish males see a beautiful female sitting alone, they seduce and coerce her, wanting to defile her. But if they see the husband and his wife sitting together, the females can't go inside the husband, nor the males inside the wife. That's what it's like when the image unites with the angel; no one will be able to dare to go inside the [male] or the female.

Overcoming the World

13 Whoever comes out of the world can no longer be bound because they were in the world. They're revealed to be above the desire of the [... and] fear. They're master over [...] they're better than envy. If [...] come, they (the powers) bind and choke [them]. How will [they] be able to escape the [great powers ...]? How will they be able to [...]? There are some who [say], "We're faithful," in order that [...] [66] [impure spirit] and demon, because if they had the Holy Spirit, no impure spirit would cling to them. Don't fear the flesh, nor love it. If you fear it, it'll master you; if you love it, it'll swallow and choke you.

Someone exists either in this world, or in the resurrection, or in the middle places. May I never be found there! There's both good and evil in this world. Its good things aren't good, and its evil things aren't evil. But there's an evil after this world which is truly evil: that which is called "the middle." It's death. While we're in this world, it's right for us to acquire the resurrection for ourselves, so that when we're stripped of the flesh we'll be found in the rest and not travel in the middle, because many stray on the way.

It's good to come out of the world before one sins. There are some who neither want to nor can, but others who, if they wanted to, (still) wouldn't benefit, because they didn't act. The wanting makes them sinners. But (even) if they don't want, justice will (still) be hidden from them. It's not the will, and it's not the act.

An apostle saw [in a] vision some people confined in a burning house, and bound with burning [...], thrown [...] of the burning [...] them in [...] and they said to them [... able] to be saved [...] they didn't want to, and they received [...] punishment, which is called [67] "the [outer] darkness," because it [...].

The soul and the spirit came into being from water and fire. The offspring of the bridal chamber was from water and fire and light. The fire is the chrism, the light is the fire. I'm not talking about that formless fire, but of the other one whose form is white, which is bright and beautiful, and which gives beauty.

Truth didn't come into the world naked, but it came in types and images. It (the world) won't receive it in any other way. There's a rebirth, and an image of rebirth. It's truly necessary to be begotten again through the image. What's the resurrection and the image? Through the image it's necessary for it to arise. The bridal chamber and the image? Through the image it's necessary for them to enter the truth, which is the restoration. It's not only necessary for those who acquire the name of the Father and the Son and the Holy Spirit, but they too have been acquired for you. If someone doesn't acquire them, the name will also be taken from them. But they're received in the chrism of the [...] of the power of the cross. The apostles called this "[the] right and the left," because this person is no longer a [Christian], but a Christ.

The Master [did] everything in a mystery: a baptism, a chrism, a Eucharist, a redemption, a bridal chamber [...] he [said], "I came to make [the below] like the [above and the outside] like the [inside, and to unite] them in the place." [...] here through [types ...] Those who say, "[...] there's one above [...," they're wrong, because] what's revealed [68] is that [...], that [which] is called "what's below," and what's hidden is to it what's above it, because it's good, and they say "inside and what's outside and what's outside the outside." So the Master called destruction "the outer darkness." There's nothing outside it.

He said, "My Father who's hidden." He said, "Enter your closet, shut the door behind you, and pray to your Father who's hidden," that is, the one who's within all of them. But the one who's within all of them is the fullness. Beyond that, there's nothing else within. This is what's called "that which is above them."

Before Christ, some came from where they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. He brought out those who entered, and brought in those who went out.

Adam, Eve, and the Bridal Chamber

14 When Eve was [in] Adam, death didn't exist. When she separated from him, death came into being. If he [enters] again and receives it for himself, there will be no death.

"[My] God, my God, why, Master, [have] you forsaken me?" He said this on the cross, because he was divided in that place. [...] that he was begotten through that which [...] from God. The [...] from the dead [...] exists, but [...] he's perfect [...] of flesh, but this [...] is true flesh [...] isn't true, [but ...] image of the true.

[69] A bridal chamber isn't for the animals, nor for the slaves, nor for the impure, but it's for free people and virgins.

We're begotten again through the Holy Spirit, but we're begotten through Christ by two things. We're anointed through the Spirit. When we were begotten, we were united.

Without light, no one can see themselves in water or in a mirror; nor again will you be able to see in light without water or mirror. Because of this, it's necessary to baptize in both: in the light and in the water, but the light is the chrism.

There were three houses of offering in Jerusalem. The one which opens to the west is called "the Holy." The other one, which opens to the south, is called "the Holy of the Holy." The third, which opens to the east, is called "the Holy of the Holies," the place where the high priest enters alone. Baptism is "the Holy" house. [Redemption] is "the Holy of the Holy." "The [Holy] of the Holies" is the bridal chamber. The [baptism] includes the resurrection [with] the redemption. The redemption is in the bridal chamber. But [the] bridal chamber is better than [...] You won't find its [...] those who pray [...] Jerusalem. [...] Jerusalem who [... Jerusalem], being seen [...] these that are called "[the Holies] of the Holies" [... the] veil torn [...] bridal chamber except the image [... which] [70] [is above. So] its veil was torn from top to bottom, because it was necessary for some from below to go up above.

The powers can't see those who have put on the perfect light, and they can't bind them. But one will put on that light in the mystery of the union.

If the female wouldn't have been separated from the male, she wouldn't have died with the male. His separation was the beginning of death. Because of this, Christ came to repair the separation that existed since the beginning by uniting the two again. He'll give life to those who died as a result of the separation by uniting them. Now, the wife unites with her husband in the bridal chamber, and those who have united in the bridal chamber won't be separated any longer. Because of this, Eve separated from Adam, because she didn't unite with him in the bridal chamber.

It was through a breath that Adam's soul came into being. Its partner was the spirit. That which was given to him was his mother. His soul was [taken] and he was given [life] (Eve) in its place. When he was united [...] words that were better than the powers, and they envied him [...] spiritual partner [...] hidden [...] that is, the [...] themselves [...] bridal chamber so that [...] Jesus appeared [... the] Jordan, the [fullness of the kingdom] of heaven. He who [was begotten] before everything [71] was begotten again. He [who was anointed] first was anointed again. He who was redeemed, redeemed again.

If it's necessary to speak of a mystery: the Father of everything united with the virgin who came down, and a fire enlightened him on that day. He revealed the great bridal chamber, so his body came into being on that day. He came out of the bridal chamber like the one who came into being from the groom and the bride. That's the way Jesus established everything within himself. It's

also necessary for each of the disciples to enter into his rest through these things.

Adam came into being from two virgins: from the Spirit and from the virgin earth. So Christ was begotten from a virgin, to rectify the fall that occurred in the beginning.

There are two trees growing in Paradise. One begets [animals], the other begets humans. Adam [ate] from the tree that begot animals, [and he] became an animal, and he begot [animals]. So Adam's children worship the [animals]. The tree [...] is fruit [...] this they [...] ate the [...] fruit of the [...] beget humans [...] of the human of [...] God makes the human, [... humans] make [God]. [72] That's what it's like in the world: humans make gods and worship their creation. It would be better for the gods to worship humans!

The truth is that the work of humankind comes from their power, so they're called "the powers." Their works are their children, who come into being through rest; so their power exists in their works, but the rest is revealed in their children. And you'll find that this extends to the image. And this is the person in the image: they do their works through their power, but they beget their children through rest.

In this world, the slaves work for the free. In the kingdom of heaven, the free will serve the slaves. The children of the bridal chamber will serve the children of the [marriage. The] children of the bridal chamber have a [single] name: "Rest." [Being] together they don't need to take form, [because they have] contemplation [...] they're many [...] with those who are in the [...] the glories of the [...] not [...] them [...] go down to the [water ...] they'll redeem themselves [...] that is, those who have [...] in his name, because he said: "[That's the way] we'll fulfill [73] all righteousness."

Baptism, Chrism, Eucharist, Bridal Chamber

15 Those who say that they'll die first and (then) they'll rise are wrong. If they don't first receive the resurrection while they're living, they won't receive anything when they die. It's the same when they talk about baptism and they say "Baptism is a great thing," because those who receive it will live.

Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees he planted, and his offspring hung from what he planted. His offspring was Jesus, and the plant was the cross." But the Tree of Life is in the middle of Paradise, and from the olive tree came the chrism, and from that the resurrection.

This world eats corpses. All that are eaten in it die also. Truth eats life, so no one nourished by [Truth] will die. Jesus came from that place, he brought food from there, and to those who wanted, he gave them [to eat, so that] they won't die.

[God ...] a Paradise, [human ...] Paradise, there are [...] and [...] of God [...] those in [it ...] I wish that [Paradise ...] they'll say to me, "[... eat] this," or "don't eat [that ...] [74] wish." The tree of knowledge is the place where I'll eat everything. It killed Adam, but here it makes humanity live. The Law was the tree. It has the power to give the knowledge of good and evil. It neither kept them from evil nor placed them in the good, but it created death for those who ate from it; because when it said, "Eat this, don't eat that," it became the beginning of death.

The chrism is better than baptism, since we're called "Christians" because of the chrism, not because of baptism. And it was because of the chrism that Christ was named, because the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. Whoever is anointed has everything: the resurrection, the light, the cross, the Holy Spirit. The Father gave this to him

in the bridal chamber, and he received it. The Father was in the Son and the Son in the Father. This is [the kingdom] of heaven.

The Master said [it] well: "Some went to the kingdom of heaven laughing and they came out [...] a Christian [...] and as soon as [... went down] into the water and he [...] everything about [...] it's [a] game, [but ... disregard] this [...] to the kingdom of [heaven ...] if they disregard [...] and if they scorn it as a game, [... out] laughing. It's the same way [75] with the bread and the cup and the oil, though there's one better than these.

The world came into being through a transgression, because the one who created it wanted to create it imperishable and immortal. He fell away and didn't get what he wanted, because the world wasn't imperishable, and the one who created it wasn't imperishable; because things aren't imperishable, but rather children. Nothing will be able to receive imperishability without becoming a child. But whoever can't receive, how much more will they be unable to give?

The cup of prayer has wine and water, since it's laid down as the type of the blood over which they give thanks. It fills with the Holy Spirit, and it belongs to the completely perfect human. Whenever we drink this, we'll receive the perfect human. The living water is a body. It's necessary for us to put on the living human. So coming down to the water, they strip themselves so that they'll put on that one.

A horse begets a horse, a human begets a human, and a god begets god. It's the same way with [the groom] and [brides too]. They [come into being] from the [...] No Jew [...] from [...] exists and [...] from the Jews [...] the Christians [...] called these [...] "the chosen race of [...]" [76] and "the true human" and "the Son of the Human" and "the seed of the Son of the Human." This true race is known in the world. These are the places where the children of the bridal chamber exist.

In this world, union is between male and female, the place of power and weakness; in the (eternal) age, the union is like something else, but we refer to them by the same names. There are other names, however, that are above every name that's named, and they're better than the strong, because where there's force, there are those who are even more powerful. They're not (two) different things, but they're both the same thing. This is what won't be able to come down upon the fleshly heart.

Isn't it necessary for everyone who has everything to know themselves completely? Some who don't know themselves won't be able to enjoy what they have, but those who've come to understand themselves will enjoy them.

Not only won't they be able to bind the perfect human, they won't be able to see them (the perfect human), because if they see them they'll bind them. There's no other way for someone to acquire this grace for themselves [except by] putting on the perfect light [and] becoming the perfect [light. Whoever has put it on] themselves will go [...] this is the perfect [...] for us to become [...] before we came to [...] whoever receives everything [...] these places, they'll be able to [...] that place, but they'll [... the middle] as incomplete. [77] Only Jesus knows the end of this one.

The holy man (priest) is completely holy, down to his (very) body, because if he receives the bread he'll make it holy, or the cup, or anything else that he takes and purifies. Why won't he purify the body too?

As Jesus perfected the water of baptism, that's the way he poured out death. So we go down into the water, but we don't go down into death, so that we won't be poured out into the spirit of the world. When it blows, the winter comes.

When the Holy Spirit breathes, the summer comes.

Whoever knows the truth is a free person, and the free person doesn't sin, because "whoever sins is the slave of sin." Truth is the Mother, but knowledge is the joining. Those who aren't given to sin are called "free" by the world. These who aren't given to sin are made proud by the knowledge of the truth. That's what makes them free and exalts them over everything. But "love builds up," and whoever has been made free through knowledge is a slave because of love for those who aren't yet able to attain [the] freedom of knowledge, [but] knowledge makes them able [to] become free. Love [...] anything its own [...] it [...] its own. It never [says "..."] or "this is mine," [but "...] are yours." Spiritual love is wine with fragrance. [78] All those who will anoint themselves with it enjoy it. While those who are anointed stay around, those who are nearby also enjoy it. If those who are anointed with ointment leave them and go, those who aren't anointed but are only nearby remain in their stench. The Samaritan didn't give anything to the wounded man except wine with oil. It wasn't anything but the ointment, and it healed the wounds, because "love covers a multitude of sins."

The children to whom a woman gives birth will look like the man she loves. If it's her husband, they look like her husband; if it's an adulterer, they look like the adulterer. Often, if a woman sleeps with her husband because she has to, but her heart is with the adulterer with whom she is intimate and she bears a child, the child she bears looks like the adulterer. But you who exist with the Son of God, don't love the world; rather, love the Master, so that those you'll beget may not come to look like the world, but will come to look like the Master.

The human unites with the human, the horse unites with the horse, the donkey unites with the donkey. Species unite [with] similar species. That's what it's like when spirit unites with spirit, the [Word] is intimate with the Word, [and light is] intimate [with light. If you] become human, [it's the human who will] love you. If you become [spirit], it's the Spirit who will unite with you. [If] you become Word, it's the Word that [79] will unite with you. If [you] become light, it's the light which will be intimate with you. If you become one of those from above, those from above will rest upon you. If you become horse or donkey or calf or dog or sheep or any other of the animals which are outside or below, neither human nor spirit nor Word nor light nor those from above nor those inside will be able to love you. They won't be able to rest within you, and you'll have no part in them.

Whoever is an unwilling slave will be able to be made free. Whoever has become free by the grace of their master and has sold themselves (back) into slavery won't be able to be made free any longer.

Spiritual Growth

16 The world is farmed through four things. They gather into barns through water, earth, wind, and light. And in the same way, God farms through four things too: through faith, hope, love, and knowledge. Our earth is the faith in which we're rooted. [And] the [water] is the hope through which [we're] nourished. The wind is the love through which we grow. And the light [is] the knowledge through which we [ripen]. Grace exists in [four kinds. It's] earthly, it's [heavenly, ...] the heaven of the heaven [...] through [....] Blessed is the one who hasn't [...] [80] a soul. This one is Jesus Christ. He went all over the place and didn't burden anyone. So, blessed is someone like this; they're a perfect person, because the Word tells us about how

hard it is to keep up. How will we be able to achieve such a great thing? How will he give rest to everyone? First and foremost, it's not right to cause anyone grief – whether great or small, or faithless or faithful – and then give rest to those who are (already) at rest among those who are well off. There are some who benefit from giving rest to the one who's well off. Whoever does good can't give rest to them because they can't just do whatever they want; they can't cause grief because they can't cause distress, but sometimes the one who's well off causes them grief. They're not like that, but it's their (own) evil that causes them grief. Whoever has the nature (of the perfect person) gives joy to the one who's good, but some grieve terribly at this.

A householder acquired everything, whether child or slave or cattle or dog or pig or wheat [or] barley or straw or hay or [...] or meat and acorn. [But they're] wise and understand what to feed each [one]. To the children they served bread [...] but [... the] slaves they served [...], and to the cattle [they threw barley] and straw and hay. To [the] dogs they threw bones [and] to [the pigs] they threw acorns [81] and slops. That's what it's like with the disciple of God. If they're wise, they understand what it means to be a disciple. The bodily forms won't deceive them, but they'll look at the condition of the soul of each one and speak with them. There are many animals in the world that are made in human form. They (the disciple) recognizes them. To the pigs they'll throw acorns, but to the cattle they'll throw barley with straw and hay. To the dogs they'll throw bones, to the slaves they'll give the appetizer, and to the children they'll give the perfect (food).

There's the Son of Humanity, and there's the son of the Son of Humanity. The Master is the Son of Humanity, and the son of the Son of Humanity is the one who creates through the Son of Humanity. The Son of Humanity received from God the ability to create. He (also) has the ability to beget. The one who received the ability to create is a creature; the one who received the ability to beget is begotten. The one who creates can't beget; the one who begets can create. They say, "The one who creates, begets." But what they beget is a creature. [So] their begotten aren't their children, but they're [...]. The one who creates works [publicly], and are themselves [revealed]. The one who begets, begets [secretly], and they're hidden [...] the image. [Again], the one who [creates, creates] publicly, but the one who begets, [begets] children secretly.

No [one will be able to] know [when the husband] [82] and the wife are intimate with each other, except they themselves, because the marriage of the world is a mystery for those who have married. If the defiled marriage is hidden, how much more is the undefiled marriage a true mystery! It's not fleshly, but pure. It isn't of desire, but of the will. It isn't of the darkness or the night, but it's of the day and the light. If a marriage is stripped naked, it becomes pornography – not only if the bride receives the seed of another man, but even if she leaves the chamber and is seen, she commits adultery. Let her reveal herself to her father, her mother, the best man, and the groom's children. They're allowed to enter the bridal chamber every day. But let the others yearn just to hear her voice and enjoy her perfume, and, like dogs, let them eat the crumbs that fall from the table. Grooms and brides belong to the bridal chamber. No one will be able to see the groom and the bride unless [they become] such.

Uprooting Evil

17 When Abraham [...] to see what he was going to see, [he] circumcised the flesh of the foreskin, [telling] us that it's necessary to destroy the flesh.

[Most (things)] of [the] world can stand up and live as long as their [insides are hidden. If they're revealed], they die, as [illustrated] by the visible human. [As long as] the human's guts are hidden, [83] the human is alive. If their guts are exposed and come out of them, the human will die. It's the same way with the tree. While its root is hidden, it blossoms and grows. If its root is exposed, the tree dries up. That's what it's like with everything that's born in the world, not only the revealed, but also the hidden; because as long as the root of evil is hidden, it's strong. But if it's recognized, it dissolves, and if it's revealed, it dies. So the Word says, "Already the axe is laid at the root of the trees." It won't (just) cut, (because) that which will be cut blossoms again. Rather, the axe digs down into the ground until it brings up the root. Jesus plucked out the root completely, but others did so partially. As for us, let every one of us dig down to the root of the evil within and pluck it out from its root in us. It'll be uprooted if we recognize it. But if we don't recognize it, it takes root within us and bears its fruit in us. It masters us, and we're forced to serve it. It captures us so that we do what we do [not] want to; and we do [not] do what we want to. [It's] powerful because we haven't recognized it. It's active as long as [it exists]. [Ignorance] is the mother of [all evil]. Ignorance will cause [death, because] what exists from [ignorance] neither did exist nor [does exist], nor will they come into being [...] [84] they'll be perfected when the whole truth is revealed, because the truth is like ignorance. When it's hidden, it rests within itself, but if it's revealed and recognized, it's glorified inasmuch as it's stronger than ignorance and error. It gives freedom. The Word says, "If you'll know the truth, the truth will make you free." Ignorance is slavery; knowledge is freedom. If we know the truth, we'll find the fruits of truth within us. If we unite with it, it'll receive our fullness.

Now we have what's revealed of creation. We say, "Those who are strong are honorable, but those who are hidden are weak and scorned." That's what it's like with those who are revealed of the truth; they're weak and scorned, but the hidden are strong and honorable. But the mysteries of the truth are revealed in types and images.

The chamber is hidden, however; it's the Holy in the Holy. At first, the veil concealed how God managed the creation, but when the veil is torn and what's inside is revealed, then this house will be left behind [like] a desert, or rather, will be [destroyed]. And all divinity will flee [from] these places, not into the Holies [of the] Holies, because it won't be able to unite with the pure [light] and the [flawless] fullness, [but] it'll come to be under the wings of the cross [and under] its arms. This ark will [become their] salvation when the flood [85] of water surges over them. If some belong to the priesthood, they'll be able to enter inside the veil with the high priest. So the veil wasn't torn only at the top, since it would've been open only to those at the top; nor was it torn only at the bottom, since it would've been revealed only to those at the bottom; but it was torn from the top to the bottom. Those at the top opened to us the bottom, so that we'll enter the secret of the truth. This truly is what's honorable, what's strong, but we'll enter there through scorned types and weaknesses. They're humbled in the presence of the perfect glory. There's glory that's better than glory; there's power that's better than power. So the perfect was opened to us with the secrets

of the truth, and the Holies of the Holies were revealed, and the chamber invited us in.

As long as it's hidden, evil is inactive, but it hasn't been removed from among the Holy Spirit's seed. They're slaves of evil. But whenever it's revealed, then the perfect light will flow out upon everyone, and all of them who are in it will [receive the chrism]. Then the slaves will be made free and the captives will be redeemed. "[Every] plant [which] my Father who's in heaven [hasn't] planted [will be] uprooted." Those who are separated will unite [...] will be filled.

Conclusion

18 Everyone who will [enter] the chamber will kindle their [lamp], because [it's] like the marriages which are [...] happen at night, the fire [...] [86] at night and is put out. But the mysteries of this marriage are fulfilled in the day and the light. Neither that day nor its light ever sets.

If anyone becomes a child of the bridal chamber, they'll receive the light. If anyone doesn't receive it while they're here, they won't be able to receive it in the other place. Whoever will receive that light won't be seen or bound, and no one will be able to trouble someone like this even while they dwell in the world. Moreover, when they leave the world, they've already received the Truth in the images. The world has become the (eternal) ages, because the (eternal) age is the fullness for them, and it's like this: it's revealed to them alone. It's not hidden in the darkness and the night, but it's hidden in a perfect day and a holy light.

The Gospel According to Philip

THE GOSPEL OF TRUTH

Translated by Mark M. Mattison from Nag Hammadi Codex I, 3

Prologue

1 [16] The Gospel of Truth is a joy for those who've received grace from the Father of Truth, that they might know him through the power of the Word that came from the fullness – the one who's in the thought and mind of the Father. They call him "Savior." That's the name of the work he'll do to redeem those who had become [17] ignorant of the Father. And the term "the Gospel" is the revelation of hope, the discovery of those who search for him.

Error and Forgetfulness

2 Since all searched for the one from whom they had come – all were within him, the uncontainable, inconceivable one who's beyond every thought – (and) since ignorance of the Father caused anguish and terror, and the anguish grew thick like a fog, so that no one could see – Error was strengthened. It worked on its own matter in vain, not knowing the Truth.

It happened in a deluding way, as it (Error) prepared with power, in beauty, a substitute for the Truth. Now this wasn't humiliating for the uncontainable, inconceivable one, because the anguish and forgetfulness and delusion of deceit were like nothing, whereas the Truth is established, unchangeable, unperturbed, beyond beauty. Because of this, disregard Error, since it has no root.

It happened in a fog concerning the Father. It happens (now) since it (Error) prepares works in forgetfulness and terror, so that with them it (Error) might attract those in the middle and imprison them.

The forgetfulness of Error wasn't revealed; it wasn't a [18] [thought] from the Father. Forgetfulness didn't come into being from the Father, though it did come into being because of him. What comes into being within him is the knowledge, which was revealed so that forgetfulness might be dissolved, and the Father might be known. Forgetfulness came into being because the Father was unknown, so when the Father comes to be known, forgetfulness won't exist anymore.

The Gospel

3 This is the Gospel of the one they search for, revealed to those who are complete through the mercies of the Father, the hidden mystery. Through it (the Gospel), Jesus Christ enlightened those who were in darkness through forgetfulness. He enlightened them; he showed them a Way, and the Way is the Truth which he taught them.

As a result, Error was angry. It pursued him. It was threatened by him and brought to nothing. They nailed him (Jesus) to a tree, and he became the fruit of the Father's knowledge. However, it (the fruit) didn't cause destruction when it was eaten, but those who ate it were given joy in the discovery. He discovered them in himself and they discovered him in themselves.

As for the uncontainable, inconceivable one – the Father, the complete one who made all – all are within him, and all

need him. Although he kept their completion within himself which he didn't give to all, the Father wasn't jealous. Indeed, what jealousy is there between him and his members? [19] For if, like this, the generation [received the completion,] they couldn't have come [...] the Father. He keeps their completion within himself, giving it to them to return to him with a unitary knowledge in completion. He's the one who made all, and all are within him, and all need him.

Like someone who's unknown, he wants to be known and loved – because what did all need if not the knowledge of the Father?

He became a guide, peaceful and leisurely. He came and spoke the Word as a teacher in places of learning. Those who were wise in their own estimation came up to him to test him, but he confounded them because they were vain. They hated him because they weren't wise in Truth. After all of them, all the little children came too; theirs is the knowledge of the Father. When they were strengthened, they received teaching about the Father's expressions. They knew and they were known; they received glory and they gave glory. In their hearts the living Book of the Living was revealed, which was written in the thought and mind [20] [of the] Father, and before the [foundation] of all within his incomprehensibility. This (book) is impossible to take, since it permits the one who takes it to be killed. No one could've been revealed among those who'd been entrusted with salvation unless the book had appeared. Because of this, the merciful and faithful Jesus patiently suffered until he took that book, since he knows that his death is life for many.

When a will hasn't yet been opened, the wealth of the deceased master of the house is hidden; so too all were hidden while the Father of all was invisible. They were from him, from whom every realm comes. Because of this:

Jesus was revealed, put on that book, was nailed to a tree, and published the Father's edict on the cross.

Oh, what a great teaching!

Drawing himself down to death, he clothed himself in eternal life, stripped himself of the perishable rags, and clothed himself in incorruptibility, which no one can take from him.

When he entered the empty realms of terror, he passed through those who were stripped by forgetfulness, being knowledge and completion, proclaiming the things that are in the heart [21] [...] teach those who will [receive teaching].

The Book of the Living

4 Now those who will receive teaching [are] the living who are written in the Book of the Living. They receive teaching about themselves, and they receive it from the Father, returning to him again.

Since the completion of all is in the Father, it's necessary for all to go up to him. Then, if someone has knowledge, they receive what are their own, and he draws them to himself, because the one who's ignorant is in need. And it's a great need, since they need what will complete them. Since the completion of all is in the Father, it's necessary for all to go up to him, and for each one to receive what are their own. He inscribed these things beforehand, having prepared them to give to those who came out from him.

Those whose names he knew beforehand were called at the end, so that the one who has knowledge is the one whose name the Father has called, because those whose name hasn't been spoken are ignorant. Indeed, how can someone hear if their name hasn't been called? For the one who's ignorant until the end is a delusion of forgetfulness, and they'll dissolve with it. Otherwise, why do these miserable ones have no [22] name? Why do they have no voice?

So if someone has knowledge, they're

from above. If they're called, they hear, they reply, and they turn to the one who calls them. And they go up to him, and they know how they are called. Having knowledge, they do the will of the one who called them, they want to please him, and they receive rest. Each one's name becomes their own. The one who has knowledge like this knows where they come from and where they're going. They know like one who, having been drunk, turns from their drunkenness, and having returned to themselves, restores what are their own.

He's returned many from Error. He went before them to the realms from which they had moved away. They had received Error because of the depth of the one who surrounds every realm, though nothing surrounds him. It's a great wonder that they were in the Father, not knowing him, and that they were able to come out by themselves, since they weren't able to grasp and know the one in whom they were. He revealed his will as knowledge in harmony with all that emanated from him.

This is the knowledge of the living book which he revealed to the [23] generations at the end, letters from him revealing how they're not vowels or consonants, so that one might read them and think they're meaningless, but they're letters of the Truth – they speak and know themselves. Each letter is a complete thought, like a book that's complete, since they're letters written by the Unity, the Father having written them so that the generations, by means of his letters, might know the Father.

The Return to Unity

5 His Wisdom meditates on the Word, his teaching speaks it, his knowledge has revealed it, his patience is a crown upon it, his joy is in harmony with it, his glory has exalted it, his image has revealed it, his rest has received it, his love made a body around it, his faith embraced it.

In this way, the Word of the Father goes out in all, as the fruit [24] [of] his heart and an expression of his will. But it supports all. It chooses them and also takes the expression of all, purifying them, returning them to the Father and to the Mother, Jesus of infinite sweetness.

The Father reveals his bosom, and his bosom is the Holy Spirit. He reveals what's hidden of himself; what's hidden of himself is his Son – so that through the mercies of the Father, the generations may know him and cease their work in searching for the Father, resting in him and knowing that this is the rest. He's filled the need and dissolved its appearance – its appearance is the world in which it served, because where there's envy and strife there's need, but where there's Unity there's completion. Since need came into being because the Father wasn't known, when the Father is known, from then on, need will no longer exist. As someone's ignorance dissolves when they gain knowledge, and as darkness dissolves when the light appears, [25] so also need dissolves in completion. So the appearance is revealed from then on, but it'll dissolve in the harmony of Unity.

For now, their works lie scattered. In time, Unity will complete the realms. Within Unity each one will receive themselves, and within knowledge they'll purify themselves from multiplicity into Unity, consuming matter within themselves like fire, and darkness by light, death by life. If indeed these things have happened to each one of us, then it's right for us to think about all, so that

this house will be holy and silent for the Unity.

The Parable of the Jars

6 It's like some who've left their home, having jars that weren't any good in places. They broke them, but the master of the house doesn't suffer any loss. Instead he rejoices, because in place of the bad jars are ones that are full and complete. For this is [26] the judgment that's come from above; it's judged everyone. It's a drawn, two-edged sword which cuts both ways. The Word, which is in the hearts of those who speak it, appeared. It isn't just a sound, but it was incarnated (embodied).

A great disturbance arose among the jars, because some were empty, others filled; some provided for, others poured out; some purified, others broken. All the realms were shaken and disturbed, because they didn't have order or stability. Error was anxious. It didn't know what to do; it grieved, mourned, and hurt itself, because it knew nothing. The knowledge, which is its (Error's) destruction, approached it (Error) and all that emanated from it. Error is empty, with nothing inside it.

Truth came into their midst, and all that emanated knew it. They welcomed the Father in Truth with a complete power that joins them with the Father. Truth is the Father's mouth; the Holy Spirit is his tongue. Everyone who loves the Truth and are joined to the [27] Truth are joined to the Father's mouth. By his tongue they'll receive the Holy Spirit. This is the revelation of the Father and his manifestation to his generations. He revealed what was hidden of himself; he explained it, because who has anything, if not the Father alone?

Coming into Being

7 Every realm emanates from him. They know they've come out from him like children who are from someone who's completely mature. They knew they hadn't yet received form or a name. The Father gives birth to each one. Then, when they receive form from his knowledge, although they're really within him, they don't know him. But the Father is complete, knowing every realm that's within him. If he wants to, he reveals whomever he wants, giving them a form and a name. He gives a name to them, and causes those to come into being who, before they come into being, are ignorant of the one who made them.

I'm not saying, then, that those who haven't yet come into being are nothing, but they exist [28] in the one who will want them to come into being when he wants, like a later time. Before everything is revealed, he knows what he'll produce. But the fruit which he hasn't yet revealed doesn't yet know anything, nor does it do anything. In addition, every realm which is itself in the Father is from the one who exists, who establishes them from what doesn't exist. For those who have no root have no fruit either. They think to themselves, "I've come into being," but they'll dissolve by themselves. Because of this, those who didn't exist at all won't exist.

The Parable of the Nightmares

8 What, then, did he want them to think of themselves? He wanted to them to think, "I've come into being like the shadows and phantoms of the night." When the light shines on the terror which they received, they know that it's nothing. In this way, they were ignorant of the Father, whom [29] they didn't see. Since it was terror and disturbance and instability and doubt and division, many illusions were at work among them, and vain ignorance, like they were deep in sleep and found themselves in nightmares. Either they're

running somewhere, or unable to run away from someone; or they're fighting, or being beaten; or they've fallen from heights, or fly through the air without wings. Sometimes, too, it's like someone is killing them, even though no one's chasing them; or they themselves are killing those around them, covered in their blood. Until those who are going through all these nightmares can wake up, they see nothing, because these things are nothing.

That's the way it is with those who've cast off ignorance like sleep. They don't regard it as anything, nor do they regard its [30] other works as real, but they abandon them like a dream in the night. They value the knowledge of the Father like they value the light. The ignorant have acted like they're asleep; those who've come to knowledge have acted like they've awakened. Good for the one who returns and awakens! Blessed is the one who's opened the eyes of those who can't see! The Holy Spirit hurried after them to revive them. Having given a hand to the one who lay on the ground, it set them up on their feet, because they hadn't yet arisen. It gave them the knowledge of the Father and the revelation of the Son, because when they saw him and heard him, he granted them to taste him and to grasp the beloved Son.

The Revelation of the Son

9 When he was revealed, he taught them about the Father, the uncontainable one, and breathed into them what's in the thought, doing his will. When many had received the light, they turned [31] to him. For the material ones were strangers, who didn't see his form or know him. For he came by means of fleshly form, and nothing could block his path, because incorruptibility can't be grasped. Moreover, he said new things while he spoke about what's in the Father's heart and brought out the complete Word. When the light spoke through his mouth, and by his voice gave birth to life, he gave them thought, wisdom, mercy, salvation, and the Spirit of power from the infinity and sweetness of the Father. He caused punishments and torments to cease, because they led astray into Error and bondage those who needed mercy. He dissolved and confounded them with knowledge. He became:

a Way for those who were led astray, knowledge for those who were ignorant, a discovery for those who were searching, strength for those who were wavering, and purity for those who were impure.

The Parable of the Sheep

10 He's the shepherd who left behind the ninety- [32] nine sheep which weren't lost. He went and searched for the one which was lost. He rejoiced when he found it, because ninety-nine is a number expressed with the left hand. However, when the one is found, the numerical sum moves to the right hand. In this way, what needs the one – that is, the whole right hand – draws what it needs, takes it from the left hand, and moves it to the right, so the number becomes one hundred. This is a symbol of the sound of these numbers; this is the Father.

Even on the Sabbath, he worked for the sheep which he found fallen in the pit. He saved the life of the sheep, having brought it up from the pit, so that you may know in your hearts – you're children of the knowledge of the heart – what is the Sabbath, on which it isn't right for salvation to be idle, so that you may speak of the day which is above, which has no night, and of the light that doesn't set, because it's complete. Speak then from the heart, because you're the completed day, and the light that doesn't cease dwells within you. Speak of the Truth with those who search for it, and of knowledge with those who've sinned in their Error.

Doing the Father's Will

11 [33] Strengthen the feet of those who stumble, and reach out to those who are sick. Feed those who are hungry, and give rest to those who are weary. Raise up those who want to arise, and awaken those who sleep, because you're the understanding that's unsheathed. If strength is like this, it becomes stronger.

Be concerned about yourselves. Don't be concerned about other things which you've rejected from yourselves. Don't return to eat your vomit. Don't be eaten by worms, because you've already shaken it off. Don't become a dwelling-place for the devil, because you've already brought him to naught. Don't strengthen your obstacles which are collapsing, as though you're a support. For the lawless one is nothing, to be treated more harshly than the just, doing his works among others.

Do then the Father's will, because you're from him. For the Father is sweet, and goodness is in his will. He knows what's yours, that you may find rest in them. For by the fruits they know what's yours, because the children of the Father [34] are his fragrance, since they're from the grace of his expression. Because of this, the Father loves his fragrance, and reveals it in every place. And when it mixes with matter, it gives his fragrance to the light, and in tranquility he causes it to rise above every form and every sound. For it's not the ears that smell the fragrance, but it's the Spirit that smells, and draws the fragrance to itself, and sinks down into the Father's fragrance. He shelters it, then, and takes it to the place from which it came, from the first fragrance which has grown cold. It's something in a soul-endowed delusion, like cold water sunk into loose earth. Those who see it think that it's just earth. Afterwards, it dissolves again. If a breath draws it, it becomes warm. So the fragrances which are cold are from the division. Because of this, faith came. It dissolved the division, and it brought the fullness that's warm with love, so that the cold may not return, but rather the unitary thought of completion.

Restoring what was Needed

12 This is the Word of the Gospel of the discovery of the fullness, which comes for those who are awaiting [35] the salvation which is coming from above. The hope for which they're waiting is waiting for those whose image is light with no shadow in it. If at that time the fullness comes, the need of matter doesn't come through the infinity of the Father, who comes to give time to the need – although no one can say that the incorruptible one will come like this. But the depth of the Father multiplied, and the thought of Error didn't exist with him. It's something that's fallen, which is easily set upright in the discovery of the one who's to come to what he'll return, because the return is called "repentance."

Because of this, incorruptibility breathed out. It followed after the one who sinned, so that they might rest, because forgiveness is what remains for the light in need, the Word of fullness. For the doctor hurries to the place where there's sickness, because that's what he (or she) wants to do. The one in need, then, doesn't hide it, because one (the doctor) has what they need. In this way the fullness, which has no need but fills the need, is what he [36] provided from himself to fill up what's needed, so that they might receive grace; because when they were in need, they didn't have grace. Because of this, a diminishing took place where there is no grace. When what was diminished was restored, what they needed was revealed as fullness. This is the discovery of the light of Truth which enlightened them, because it doesn't change.

Because of this, they spoke of Christ in

their midst: "Seek, and those who were disturbed will receive a return – and he'll anoint them with ointment." The ointment is the mercy of the Father, who will have mercy on them. But those whom he anointed are those who have been completed, because full jars are the ones that are anointed. But when the anointing of one dissolves, it empties, and the cause of the need is the place where the ointment leaks, because a breath and its power draws it. But from the one who has no need, no seal is removed, nor is anything emptied, but what it needs is filled again by the Father, who's complete.

The Father's Paradise

13 He's good. He knows his plants, because he planted them in his paradise. Now his paradise is a place of rest. This [37] is the completion in the Father's thought, and these are the words of his meditation. Each of his words is the work of his one will in the revelation of his Word. When they were still in the depths of his thought, the Word – which was the first to come out – revealed them along with a mind that speaks the one Word in a silent grace. He was called "the Thought," since they were in it before being revealed. It happened, then, that he was the first to come out at the time when it pleased the one who wanted it. Now the Father rests in his will, and is pleased with it.

Nothing happens without him, nor does anything happen without the will of the Father, but his will is incomprehensible. His trace is the will, and no one can know him, nor does he exist for people to scrutinize so that they might grasp him, but when he wills, what he wills is this – even if the sight doesn't please them in any way before God – the will of the Father, because he knows the beginning of all of them, and their end, for in the end he'll greet them directly. Now the end is receiving knowledge of the one who's hidden; this is the Father, [38] from whom the beginning has come, and to whom all who've come out from him will return. They were revealed for the glory and the joy of his name.

The Father's Name

14 Now the name of the Father is the Son. He's the one who first gave a name to the one who comes out from him, who was himself, and he gave birth to him as a Son. He gave him his name which belonged to him. He's the one to whom everything around the Father belongs. The name and the Son are his. It's possible for him to be seen; the name, however, is invisible, because it alone is the mystery of the invisible which comes to ears that are filled completely with it by him. For indeed, the Father's name isn't spoken, but it's revealed through a Son.

In this way, then, the name is great. Who, then, will be able to utter a name for him, the great name, except him alone to whom the name belongs, and the children of the name, those in whom the Father's name rests, and who themselves, in turn, rest in his name? Since the Father is unbegotten, it's he alone who gave birth to him for himself as a name, before he had made the generations, so that the Father's name might be over their head as Master, which is the [39] true name, confirmed in his command in complete power. For the name isn't from words and naming; the name, rather, is invisible.

He gave a name to him alone. He alone sees him, he alone having the power to give him a name, because whoever doesn't exist has no name. For what name will they give one who doesn't exist? But the one who exists, exists also with his name, and he alone knows it, and he's given a name to him alone. This is the Father; his name is the Son. He didn't hide it within, then, but it existed. The Son alone gave a name. The name, then, belongs to the Father, as the name

of the Father is the beloved Son. Where, indeed, would he find a name, except from the Father?

But doubtless one will ask their neighbor, "Who is it who'll give a name to the one who existed before them, as if [40] offspring didn't receive a name from those who gave them birth?" First, then, it's right for us to consider what the name is. It's the true name, the name from the Father, because it's the proper name. So he didn't receive the name on loan, the way others do, according to the form in which each one will be produced. This, then, is the proper name. There's no one else who gave it to him. But he's unnameable, indescribable, until the time when he who's complete spoke of him alone. And it's he who has the power to speak his name and to see him.

So when it pleased him that his beloved name should be his Son, and he gave the name to him who came out from the depth, he disclosed his secrets, knowing that the Father is without evil. Because of this, he brought him out so that he might speak about the place, and his resting place from which he had come, [41] and to glorify the fullness, the greatness of his name, and the Father's sweetness.

The Place of Rest

15 Each one will speak about the place from which they came, and they'll hurry to return again to the place where they received their restoration to receive from the place where they were, receiving a taste from that place and receiving nourishment, receiving growth.

And their place of rest is their fullness. All that have emanated from the Father, then, are fullnesses, and the roots of all that have emanated from him are within the one who caused them all to grow. He gave them their destinies. Then each one was revealed, so that through their own thought [...] for the place to which they send their thought is their root, which takes them up through all the heights, up to the Father. They embrace his head, which is rest for them, and they're grasped, approaching him, as though to say that they receive his expression by means of kisses. But they're not revealed [42] in this way, because they neither exalted themselves, nor wanted the Father's glory, nor did they think of him as trivial or harsh or wrathful; but he's without evil, unperturbed, and sweet. He knows every realm before they've come into existence, and he has no need to be instructed.

This is the way of those who possess something of the immeasurable greatness from above, as they wait for the complete one alone, who's a Mother for them. And they don't go down to Hades, nor do they have envy or groaning, nor death within them, but they rest in the one who rests, not striving nor twisting around in the search for Truth. But they themselves are the Truth, and the Father is within them, and they're in the Father, being complete. They're undivided from the truly good one. They don't need anything, but they rest, refreshed in the Spirit. And they'll listen to their root. They'll devote themselves to those things that they'll find in their root and not suffer loss to their soul. This is the place of the blessed; this is their place.

Conclusion

16 As for the others, then, may they know, where they're at, that it's not right [43] for me, having come to the place of rest, to say anything else, but I'll come to be in it, and will devote myself continually to the Father of all and the true brothers (and sisters), those upon whom the Father's love is emptied and in whose midst there is no need. They're the ones who are revealed in Truth; they exist in the true eternal life, and they speak of the light that's complete and that's filled with the Father's seed, and that's in his heart and in the fullness. His Spirit rejoices in it, and glorifies the one in whom

it existed, because he's good. And his children are complete, and worthy of his name, because he's the Father. It's children like this that he loves.

THE GOSPEL OF JUDAS

Translated by Mark M. Mattison from Codex Tchacos 3

Introduction

1 [33] This is the secret message of judgment Jesus spoke with Judas Iscariot over a period of eight days, three days before he celebrated Passover.

When he appeared on earth, he did signs and great wonders for the salvation of humanity. Some [walked] in the way of righteousness, but others walked in their transgression, so the twelve disciples were called. He started to tell them about the mysteries beyond the world and what would happen at the end. Often he didn't reveal himself to his disciples, but you'd find him in their midst as a child.

Jesus Criticizes the Disciples

2 One day he was with his disciples in Judea. He found them sitting together practicing their piety. When he [came up to] his disciples [34] sitting together praying over the bread, [he] laughed.

The disciples said to him, "Master, why are you laughing at [our] prayer? What have we done? [This] is what's right."

He answered and said to them, "I'm not laughing at you. You're not doing this because you want to, but because through this your God [will be] praised."

They said, "Master, you [...] are the Son of our God!"

Jesus said to them, "How do [you] know me? Truly [I] say to you, no generation of the people among you will know me."

When his disciples heard this, [they] started to get angry and furious and started to curse him in their hearts.

But when Jesus noticed their ignorance, [he said] to them, "Why are you letting your anger trouble you? Has your God within you and [his stars] [35] become angry with your souls? If any of you is [strong enough] among humans to bring out the perfect Humanity, stand up and face me."

All of them said, "We're strong enough." But their spirits weren't brave enough to stand before [him] – except Judas Iscariot. He was able to stand before him, but he couldn't look him in the eye, so he looked away.

Judas [said] to him, "I know who you are and where you've come from. You've come from the immortal realm of Barbelo, and I'm not worthy to utter the name of the one who's sent you."

Then Jesus, knowing that he was thinking about what's exalted, said to him, "Come away from the others and I'll tell you the mysteries of the kingdom. Not so that you'll go there, but you'll grieve much [36] because someone else will replace you to complete the twelve [elements] before their God."

Judas said to him, "When will you tell me these things, and when will the great day of light dawn for the generation [...]?"

But when he said these things, Jesus left him.

Another Generation

3 The next morning, he appeared to his disciples. [And] they said to him, "Master, where did [you] go and what did you do when you left us?"

Jesus said to them, "I went to another great and holy generation."

His disciples said to him, "Master, what great generation is better and holier than us, that's not in these realms?"

Now when Jesus heard this, he laughed. He said to them, "Why are you wondering in your hearts about the strong and holy generation? [37] Truly I say to you, no one born [of] this realm will see that [generation], no army of angels from the stars will rule over it, and no person of mortal birth will be able to join it, because that generation doesn't come from [...] that has become [...] the generation of the people among [them] is from the generation of the great people [...] the powerful authorities who [...] nor the powers [...] those by which you rule."

When his disciples heard these things, they were each troubled in their spirit. They couldn't say a thing.

The Disciples' Vision

4 Another day Jesus came up to them. They said to him, "Master, we've seen you in a dream, because we had great [dreams last] night."

But Jesus said, "Why [...] hidden yourselves?"

[38] And they [said, "We saw] a great [house, with a great] altar [in it, and] twelve people – we'd say they were priests – and a name. And a crowd of people was waiting at the altar [until] the priests [finished receiving] the offerings. We kept waiting too."

[Jesus said], "What were they like?"

And they said, "[Some] fast [for] two weeks. Others sacrifice their own children; others their wives, praising and humbling themselves among each other. Others sleep with men; others murder; yet others commit many sins and do criminal things. [And] the people standing [before] the altar invoke your [name]! [39] And in all their sacrificing, they fill the [altar] with their offerings." When they said this, [they] fell silent because they were troubled.

Jesus said to them, "Why are you troubled? Truly I say to you, all the priests standing before that altar invoke my name. And [again], I say to you, my name has been written on this [house] of the generations of the stars by the human generations. [And they] have shamefully planted fruitless trees in my name." Jesus said to them, "You're the ones receiving the offerings on the altar you've seen. That's the God you serve, and you're the twelve people you've seen. And the animals you saw brought in to be sacrificed are the crowd you lead astray [40] before that altar. [Your minister] will stand up and use my name like that, and [the] generations of the pious will be loyal to him. After him, another person will present [those who sleep around], and another those who murder children, and another those who sleep with men, and those who fast, and the rest of impurity, crime, and error. And those who say, 'We're equal to the angels' – they're the stars that finish everything. It's been said to the human generations, 'Look, God has accepted your sacrifice from the hands of priests,' that is, the minister of error. But the Master who commands is the Master over everything. On the last day, they'll be found guilty."

[41] Jesus said [to them], "Stop [sacrificing animals]. You've [offered them] over the altar, over your stars with your angels where they've already been completed. So let them become [...] with you and let them [become] clear."

His disciples [said to him], "Cleanse us from our [sins] that we've committed through the deceit of the angels."

Jesus said to them, "It's not possible

[...], nor [can] a fountain quench the fire of the entire inhabited world. Nor can a [city's] well satisfy all the generations, except the great, stable one. A single lamp won't illuminate all the realms, except the second generation, nor can a baker feed all creation [42] under [heaven]."

And [when the disciples heard] these [things], they said to [him], "Master, help us and save us!"

Jesus said to them, "Stop struggling against me. Each one of you has his own star, [and ...] of the stars will [...] what belongs to it [...] I wasn't sent to the corruptible generation, but to the strong and incorruptible generation, because no enemy has ruled [over] that generation, nor any of the stars. Truly I say to you, the pillar of fire will fall quickly and that generation won't be moved by the stars."

Jesus and Judas

5 And when Jesus [said] these things, he left, [taking] Judas Iscariot with him. He said to him, "The water on the exalted mountain is [from] [43] [...] it didn't come to [water ... the well] of the tree of [the fruit ...] of this realm [...] after a time [...], but came to water God's paradise and the enduring [fruit], because [it] won't corrupt that generation's [walk of life], but [it will exist] for all eternity."

Judas said to [him, "Tell] me, what kind of fruit does this generation have?"

Jesus said, "The souls of every human generation will die; however, when these people have completed the time in the kingdom and the spirit leaves them, their bodies will die but their souls will live, and they'll be taken up."

Judas said, "What will the rest of the human generations do?"

Jesus said, "It's not possible [44] to sow on [rock] and harvest its fruit. In the same way, it's [not possible to sow on] the [defiled] race along with the perishable wisdom [and] the hand which created mortal humans so that their souls may go up to the realms above. [Truly] I say to you, [no ruler], angel, [or] power will be able to see the [places] that [this great], holy generation [will see]." When Jesus said this, he left.

Judas said, "Master, just as you've listened to all of them, now listen to me too, because I've seen a great vision."

But Jesus laughed when he heard this. He said to him, "Why are you all worked up, you thirteenth demon? But speak up, and I'll bear with you."

Judas said to him, "In the vision, I saw myself. The twelve disciples are stoning me and [45] chasing [me rapidly]. And I also came to the place where [I had followed] you. I saw [a house in this place], and my eyes couldn't [measure] its size. Great people surrounded it, and that house had a roof of greenery. In the middle of the house was [a crowd ...]. Master, take me in with these people!"

[Jesus] answered and said, "Your star has led you astray, Judas," and that "no person of mortal birth is worthy to enter the house you've seen, because that place is reserved for those who are holy. Neither the sun nor the moon will rule there, nor the day, but those who are holy will always stand in the realm with the holy angels. Look, I've told you the mysteries of the kingdom [46] and I've taught you about the error of the stars and [...] sent [on high] over the twelve realms."

Judas said, "Master, surely my seed doesn't dominate the rulers, does it?"

Jesus answered and said to him, "Come, let me [tell] you [about the holy generation. Not so that you'll go there], but you'll grieve much when you see the kingdom and all its generation."

When Judas heard this, he said to him, "What good has it done me that you've separated me from that generation?"

Jesus answered and said, "You'll become the thirteenth, and will be cursed by the other generations and will rule

over them. In the last days they'll [...] to you and you won't go up [47] to the holy generation."

Jesus Reveals Everything to Judas

6 Jesus said, "[Come] and I'll teach you about the [mysteries that no] human [will] see, because there exists a great and boundless realm whose horizons no angelic generation has seen, [in] which is a [great] invisible Spirit, which no [angelic] eye has ever seen, no heart has ever comprehended, and it's never been called by any name.

"And a luminous cloud appeared there. And he (the Spirit) said, 'Let an angel come into being to attend me.' And a great angel, the Self-Begotten, the God of the Light, emerged from the cloud. And because of him, another four angels came into being from another cloud, and they attended the angelic Self-Begotten. And said [48] the [Self-Begotten], 'Let [a realm] come into being,' and it came into being [just as he said]. And he [created] the first luminary to rule over it. And he said, 'Let angels come into being to serve [it,' and myriads] without number came into being. And he said, '[Let a] luminous realm come into being,' and it came into being. He created the second luminary to rule over it, along with myriads of angels without number to offer service. And that's how he created the rest of the realms of light. And he made them to be ruled, and created for them myriads of angels without number to assist them.

"And Adamas was in the first cloud of light that no angel could ever see among all those called 'God.' [49] And [Adamas begat Seth in] that [place after the] image [of ...] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear to the twelve androgynous [luminaries. And then] he made seventy-two luminaries appear in the incorruptible generation according to the Spirit's will. Then the seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation according to the Spirit's will so that there'd be five for each. And the twelve realms of the twelve luminaries make up their father, with six heavens for each realm so there are seventy-two heavens for the seventy-two luminaries, and for each one [50] [of them five] firmaments [for a total of] three hundred sixty [firmaments. They] were given authority and a [great] army of angels without number for honor and service, along with virgin spirits [too] for the honor and [service] of all the realms and the heavens with their firmaments.

"Now the crowd of those immortals is called 'cosmos' – that is, 'perishable' – by the father and the seventy-two luminaries with the Self-Begotten and his seventy-two realms. That's where the first human appeared with his incorruptible powers. In the realm that appeared with his generation is the cloud of knowledge and the angel who's called [51] [Eleleth ...] After these things [Eleleth] said, 'Let twelve angels come into being [to] rule over Chaos and [Hades]. And look, from the cloud there appeared an [angel] whose face flashed with [fire] and whose likeness was [defiled] by blood. His name was Nebro, which means 'Rebel.' Others call him Yaldabaoth. And another angel, Saklas, came from the cloud too. So Nebro created six angels – and Saklas (did too) – to be assistants. They brought out twelve angels in the heavens, with each of them receiving a portion in the heavens.

"And the twelve rulers spoke with the twelve angels: 'Let each of you [52] [...] and let them [...] generation [... five] angels:

The first [is Yaoth], who's called 'the Good One.' The second is Harmathoth, [the eye of fire]. The [third] is Galila. The fourth [is] Yobel. The fifth is Adonaios.

"These are the five who ruled over Hades and are the first over Chaos.

"Then Saklas said to his angels, 'Let's create a human being after the likeness and the image.' And they fashioned Adam and his wife Eve, who in the cloud is called 'Life,' because by this name all the generations seek him, and each of them calls her by their names. Now Saklas didn't [53] [command ...] give birth, except [...] among the generations [...] which this [...] and the [angel] said to him, 'Your life will last for a limited time, with your children.'"

Then Judas said to Jesus, "[How] long can a person live?"

Jesus said, "Why are you amazed that the lifespans of Adam and his generation are limited in the place he's received his kingdom with his ruler?"

Judas said to Jesus, "Does the human spirit die?"

Jesus said, "This is how it is. God commanded Michael to loan spirits to people so that they might serve. Then the Great One commanded Gabriel to give spirits to the great generation with no king – the spirit along with the soul. So the [rest] of the souls [54] [...] light [... the] Chaos [...] seek [the] spirit within you which you've made to live in this flesh from the angelic generations. Then God caused knowledge to be brought to Adam and those with him, so that the kings of Chaos and Hades might not rule over them."

[Then] Judas said to Jesus, "So what will those generations do?"

Jesus said, "Truly I say to you, the stars complete all these things. When Saklas completes the time span that's been determined for him, their first star will appear with the generations, and they'll finish what's been said. Then they'll sleep around in my name, murder their children, [55] and [they'll ...] evil and [...] the realms, bringing the generations and presenting them to Saklas. [And] after that [...] will bring the twelve tribes of [Israel] from [...], and the [generations] will all serve Saklas, sinning in my name. And your star will [rule] over the thirteenth realm." Then Jesus [laughed].

[Judas] said, "Master, why [are you laughing at me?"

Jesus] answered [and said], "I'm not laughing [at you but] at the error of the stars, because these six stars go astray with these five warriors, and they'll all be destroyed along with their creations."

Then Judas said to Jesus, "What will those do who've been baptized in your name?"

The Betrayal

7 Jesus said, "Truly I say [to you], this baptism [56] [which they've received in] my name [...] will destroy the whole generation of the earthly Adam. Tomorrow they'll torture the one who bears me. Truly I [say] to you, no hand of a mortal human [will fall] upon me. Truly [I say] to you, Judas, those who offer sacrifices to Saklas [...] everything that's evil. But you'll do more than all of them, because you'll sacrifice the human who bears me. Your horn has already been raised, your anger has been kindled, your star has ascended, and your heart has [strayed]. [57] Truly [I say to you], your last [... and] the [... the thrones] of the realm have [been defeated], the kings have grown weak, the angelic generations have grieved, and the evil [they sowed ...] is destroyed, [and] the [ruler] is wiped out. [And] then the [fruit] of the great generation of Adam will be exalted, because before heaven, earth, and the angels, that generation from the realms exists. Look, you've been told everything. Lift up your eyes and see the cloud with the light in it and the stars around it. And the star that leads the way is your star."

Then Judas looked up and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice from the cloud saying, [58] "[. . . the] great [generation . . .] and [. . .]." And Judas didn't see Jesus anymore.

Immediately there was a disturbance among [the] Jews, more than [...] Their high priests grumbled because he'd gone into the guest room to pray. But some scribes were there watching closely so they could arrest him during his prayer, because they were afraid of the people, since they all regarded him as a prophet.

And they approached Judas and said to him, "What are you doing here? Aren't you Jesus' disciple?"

Then he answered them as they wished. Then Judas received some money and handed him over to them.

The Gospel of Judas

THE SECRET BOOK OF JAMES

Translated by Mark M. Mattison from Nag Hammadi Codex I, 2

Salutation

1 [1] [James writes] to [...]: Peace [to you from] peace, [love from] love, [grace] from grace, [faith] from faith, life from holy life!

Prologue

2 Since you asked me to send you a secret book revealed to Peter and me by the Master, and I could neither turn you down nor talk to you (directly), [I've written] it in Hebrew letters and have sent it to you – and to you alone. But as a minister of the salvation of the saints, take care not to tell too many people about this book, which the Savior didn't want to tell all twelve of us, the disciples. But blessed are those who will be saved through the faith of this message.

Ten months ago, I sent you another secret book that the Savior revealed to me. But think of that one as revealed [2] to me, James. And this one [...]

The Savior Appears

3 Now all twelve disciples [were] sitting together [at the same time] recalling what the Savior had told each of them, whether privately or publicly, and organizing it in books. [But I] was writing what went into [my book]. Look! The Savior appeared, [after] he had left [us, while we were watching] for him. Five hundred and fifty days after he had risen from the dead, we told him, "You went away and left us!"

But Jesus said, "No, but I'll return to the place from which I came. If you want to come with me, come on!"

They all replied and said, "We'll come if you tell us to."

He said, "Truly I tell you, no one will ever enter the kingdom of heaven because I ordered it, but because you yourselves are full. Leave James and Peter to me so that I may fill them."

After he called these two, he took them aside and told the rest to keep doing what they were doing.

Being Filled

4 The Savior said, "You've received mercy. [3] [...] they [haven't] understood. Don't you want to be filled? Your hearts are drunk. Don't you, then, want to be sober? Then be ashamed! From now on, awake or asleep, remember that you've seen the Son of Humanity, and have talked to him in person, and have heard him in person.

Woe to those who've seen the Son of Humanity! Blessed are those who haven't seen that man, mingled with him, spoken to him, or heard a thing he's said. Yours is life! Know, then, that he healed you when you were sick, so that you might reign.

Woe to those who've found relief from their sickness, because they'll relapse into sickness. Blessed are those who haven't been sick and have found relief before getting sick. Yours is the kingdom of God! So I tell you, be full and leave no space within you empty, because the one who is coming will be able to mock you."

Then Peter replied, "Three times you've told us [4] to be [full, but] we are full."

In [response the Savior] said, "That's

why I [told] you ['be full'] – so that you won't [be lacking. Those who are lacking] won't [be saved]. It's good to be full [and] bad [to be lacking]. So just as it's good for you to be lacking and bad for you to be full, whoever is full is also lacking. One who's lacking isn't filled the same way that someone who's lacking is filled, and anyone who's full gets everything they need. So it's right to be lacking while it's possible to fill you, and to be filled while it's possible to be lacking, so that you can [fill] yourselves more. So [be] full of the Spirit but lacking in reason, because reason is of the soul – in fact, it is soul."

The Cross and Death

5 In response I told him, "Master, we can obey you if you want us to, because we've abandoned our fathers, our mothers, and our villages, and have followed you. So help us not to be tempted by the devil, the evil one."

In response the Master said, "What good is it to you if you do the will of the Father, and he doesn't give it to you as a gift when you're tempted by Satan? But if you're oppressed by Satan and persecuted and do (God's) [5] will, I [say] that he'll love you, make you my equal, and regard [you] as having become beloved through his forethought by your own choice. So won't you stop loving the flesh and being afraid of sufferings? Or don't you know that you haven't yet been abused, unjustly accused, locked up in prison, illegally condemned, crucified by reason, nor buried in the sand as I myself was by the evil one? Do you dare to spare the flesh, you for whom the Spirit is a surrounding wall? If you consider how long the world existed <before> you, and how long it will exist after you, you'll find that your life is a single day and your sufferings a single hour. For the good won't come into the world. So scorn death and take thought for life! Remember my cross and my death, and you'll live!"

But in response I told him, "Master, don't teach us about the cross and death, because they're far [6] from you."

In response the Master said, "Truly I tell you, no one will be saved unless they [believe] in my cross, [because] the kingdom of God belongs to those who've believed in my cross. So become those who seek death, like the dead who seek life; because what they seek is revealed to them. So what do they have to worry about? When you turn to the subject of death, it will teach you about election. Truly I tell you, no one who's afraid of death will be saved, because the kingdom of <God> belongs to those who are put to death. Become better than I; be like the child of the Holy Spirit."

Prophecies and Parables

6 Then I asked him, "Master, how can we prophesy to those who ask us to prophesy to them? Because there are many who ask us, and who look to us to hear a message from us."

In response the Master said, "Don't you know that the head of prophecy was cut off with John?"

But I said, "Master, is it possible to remove the head of prophecy?

The Master told me, "When you realize what 'head' means, and that prophecy comes from the head, understand what 'its head was removed' means. [7] At first I spoke to you in parables, and you didn't understand. Now I speak to you openly, and you still don't perceive. But to me you were a parable among parables and something visible out in the open.

"Be eager to be saved without being urged. Rather, be ready on your own and, if possible, get there before me, because the Father will love you.

"Come to hate hypocrisy and evil intention, because intention is what produces hypocrisy, and hypocrisy is far from the truth.

"Don't let the kingdom of heaven

wither, because it's like a date palm shoot whose fruit has poured down around it. It sent out some leaves, and after they sprouted, they made their productivity dry up. This is also what happened with the fruit that came from this single root; when it was picked, many acquired fruit. Wouldn't it truly be good if you could produce the new plants now? <You> would find it.

"Since I've already been glorified like this, why do you hold me back in my eagerness to go? [8] For after the [labor], you've made me stay with you another eighteen days because of the parables. For some people, it was enough <to listen> to the teaching and understand 'The Shepherds,' 'The Seed,' 'The Building,' 'The Lamps of the Young Women,' 'The Wage of the Workers,' and 'The Silver Coins and the Woman.'

"Be eager about the message! The first stage of the message is faith, the second is love, and the third is works, because from these comes life.

"The message is like a grain of wheat. When someone sowed it, they believed in it, and when it sprouted, they loved it, because they saw many grains in place of one. And after they worked, they were saved because they prepared it as food, then kept enough left over to be sown. This is also how you yourselves can receive the kingdom of heaven. Unless you receive it through knowledge, you won't be able to find it.

Be Saved

7 "So I tell you, be sober! Don't be deceived. And many times I told you all together – and also to you alone, James, I've said – 'Be saved!' And I've commanded you to follow me, and I've taught you what to do in the face of the rulers.

"See that I've come down, spoken, been torn, and taken my crown [9] when I saved you, because I came down to dwell with you so that you'll dwell with me. And when I found your houses without ceilings, I lived in the houses that could receive me at the time I came down.

"Trust me about this, my brothers (i.e., Peter and James). Understand what the great light is. The Father doesn't need me, because a father doesn't need a son, but it's the son who needs the father. I'm going to him, because the Father of the Son doesn't need you.

"Listen to the message, understand knowledge, love life, and no one will persecute or oppress you other than you yourselves.

"You wretches! You poor devils! You hypocrites of the truth! You falsifiers of knowledge! You sinners against the Spirit! Can you still bear to listen, when you should've been speaking from the beginning? Can you still bear to sleep, when you should've been awake from the beginning so that the kingdom of heaven might receive you?

[10] "Truly I tell you, it's easier for a holy person to fall into defilement, and for an enlightened person to fall into darkness, than for you to reign – or not reign.

"I've remembered your tears, your grief, and your pain. They're far from us. But now, you who are outside of the Father's inheritance, weep where it's necessary, grieve, and proclaim what's good as the Son is ascending as he should.

"Truly I tell you, if I had been sent (only) to those who would listen to me and had spoken to them (alone), I wouldn't ever have gone up from the

earth. Now, then, be ashamed for these things!

"Look, I'll leave you and go away. I don't want to continue with you anymore, just as you yourselves don't want that. Now, then, follow me eagerly. That's why I tell you that I came down for you. You're beloved; you'll bring life for many. Call on the Father. Pray to God often, and (God) will be generous with you.

"Blessed is the one who has seen you with (God) when (God) was proclaimed among the angels and given glory among the holy ones; yours is life. Rejoice and be glad as [11] children of God. Keep (God's) will so that you may be saved. Accept my warning and save yourselves. I'm pleading for you with the Father, who will forgive you much."

Few Have Found the Kingdom

8 And when we heard these things, we were delighted, because we had been depressed about the things we mentioned before.

But when he saw us rejoicing, he said, "Woe to you who need an advocate! Woe to you who need grace! Blessed will be those who've spoken out and acquired grace for themselves!

"Be like foreigners. How are they viewed in your city? Why are you disturbed when you cast yourselves out on your own and separate yourselves from your city? Why do you leave your dwelling on your own and make it available for those who want to live in it? You outcasts and runaways! Woe to you, because you'll be caught!

"Or do you think that the Father is a lover of humanity, or is persuaded by prayers, or grants grace to one on behalf of another, or puts up with one who seeks?

"(God) knows about desire and what the flesh needs. It's not this (flesh) which desires the soul, because without the soul, the body doesn't sin, just as [12] the soul isn't saved without the spirit. But if the soul is saved without evil, and the spirit is also saved, then the body becomes sinless. For it's the spirit that raises the soul, but the body that kills it; that is, (the soul) kills itself.

"Truly I tell you, (God) won't ever forgive the sin of the soul or the guilt of the flesh, because no one who's worn the flesh will be saved. Do you think that many have found the kingdom of heaven? Blessed is the one who's seen oneself (at) the fourth (stage) in heaven."

Know Yourselves

9 When we heard these things, we felt depressed. But when he saw that we were depressed, he said, "I'm telling you this so that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit, and again it filled the field with ears of grain for another year. You, too, be eager to reap an ear of the grain of life for yourselves so that you may be filled with the kingdom!

"And as long as I'm with you, pay attention to me and trust in me, but when I leave you, remember me. And remember me because when I was with you, you didn't know me. Blessed are those who've known me. Woe to those who've heard and haven't believed! Blessed will be those who [13] haven't seen, [but ...]!

"And once again I [appeal to] you, because I'm revealed to you building a house very valuable to you when you take shelter under it, just as it will be able to support your neighbors' house when it threatens to fall. Truly I tell you, woe to those for whom I was sent down to this place! Blessed will be those who go up to the Father. Again I warn you, you who are. Be like those who are not so that you may be with those who are not.

"Don't let the kingdom of heaven become a desert within you. Don't be

haughty because of the light that enlightens, but behave toward yourselves the way that I've behaved toward you. I've put myself under the curse for you, so that you may be saved."

Final Words

10 But in response to these comments Peter said, "Sometimes you urge us on to the kingdom of heaven, and again at other times you turn us away, Master. Sometimes you persuade and draw us to faith and promise us life, and again at other times you cast us out of the kingdom of heaven."

But in response the Master told us, "I've given you faith many times. Moreover, I've revealed myself to you, [14] James, and you haven't known me. Now again, I see you rejoicing often. And when you're delighted about the promise of life, nevertheless you're sad and depressed when you're taught about the kingdom.

"But through faith and knowledge, you've received life. Despise rejection when you hear it, but when you hear the promise, rejoice all the more. Truly I tell you, whoever will receive life and believe the kingdom will never leave it – not even if the Father wants to banish them!

"This is all I'm going to tell you up to this point, but now I'll go up to the place from which I came. But when I was eager to go, you cast me out, and instead of accompanying me, you've chased me away. But be attentive to the glory that awaits me, and when you've opened your hearts, listen to the hymns that await me up in heaven, because today I need to sit at the right hand of the Father.

"Now I've spoken (my) last word to you, and I'll leave you, because a chariot of the Spirit has taken me up, and from now on I'll strip myself so that I may clothe myself. But pay attention: Blessed are those who've proclaimed the Son before his coming down so that when I've come, I might go up. Blessed three [15] times over are those who [were] proclaimed by the Son before they came to be, so that you may have a portion with them."

Heavenly Ascent

11 When he said these things, he left. But Peter and I knelt down, gave thanks, and sent our hearts up to heaven. We heard with our ears, and saw with our eyes, the cacophony of wars and a trumpet blare and a great commotion.

And when we passed beyond that place, we sent our minds up higher and heard with our ears hymns and angelic praises and angelic rejoicing. And heavenly majesties were singing hymns, and we rejoiced too.

After this again, we wanted to send our spirit up to the Majesty. And after we went up, we weren't allowed to see or hear anything, because the other disciples called us and asked us, "What did you hear from the Teacher?" And, "What did he tell you?" And, "Where did he go?"

But we responded, "He went up." And, "He's given us his right hand and promised us all life, and he revealed to us children who are to come after us, after telling [16] [us] to love them, as we'd be [saved] because of them."

Conclusion

12 And when they heard, they believed the revelation indeed, but were angry about those to be born. So, not wanting to give them a scandal, I sent each of them to a different place. But I myself went up to Jerusalem, praying to acquire a portion with the beloved ones who will be revealed.

And I pray that the beginning may come from you, because this is how I can be saved, since they'll be enlightened through me, by my faith – and through another (faith) that's even better than mine, because I want mine to be the lesser.

So do your best to be like them, and pray that you acquire a portion with them. Apart from what I've said, the Savior didn't disclose a revelation to us for them. We do indeed proclaim a portion with those for whom the proclamation was made – those whom the Master has (accepted as) children.

PISTIS SOPHIA

Translated by G. R. S. Mead (1921)

The First Book of Pistis Sophia

1 IT came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth mystery without and below—those [four-and-twenty] which are in the second space of the First Mystery which is before all mysteries,—the Father in the form of a dove.

And Jesus said to his disciples: "I am come forth out of that First Mystery, which is the last mystery, that is the four-and-twentieth mystery." And his disciples have not known nor understood that anything existeth within that mystery; but they thought of that mystery, that it is the head of the universe and the head of all existence; and they thought it is the completion of all completions, because Jesus had said to them concerning that mystery, that it surroundeth the First Commandment and the five Impressions and the great Light and the five Helpers and the whole Treasury of the Light.

And moreover Jesus had not told his disciples the total expansion of all the regions of the great Invisible and of the three triple-powers and of the four-and-twenty invisibles, and all their regions and their æons and their orders, how they are extended—those which are the emanations of the great Invisible—and their ungenerated and their self-generated and their generated and their light-givers and their unpaired and their rulers and their authorities and their rulers and their archangels and their angels and their decans and their servitors and all the houses of their spheres and all the orders of every one of them.

And Jesus had not told his disciples the total expansion of the emanations of the Treasury, nor their orders, how they are extended; nor had he told them their saviours, according to the order of every one, how they are; nor had he told them what guard is at every [gate] of the Treasury of the Light; nor had he told them the region of the Twin-saviour, who is the Child of the Child; nor had he told them the regions of the three Amēns, in what regions they are expanded; nor had he told them into what region the five Trees are expanded; nor as to the seven Amēns, that is the seven Voices, what is their region, how they are expanded.

And Jesus had not told his disciples of what type are the five Helpers, nor into what region they are brought; nor had he told them how the great Light hath expanded itself, nor into what region it hath been brought; nor had he told them of the five Impressions, nor as to the First Commandment, into what region they have been brought. But he had discoursed with them generally, teaching that they exist, but he had not told them their expansion and the order of their regions, how they are. For this cause they have not known that there were also

other regions within that mystery.

And he had not told his disciples: "I have gone forth out of such and such regions until I entered into that mystery, and until I went forth out of it"; but, in teaching them, he said to them: "I am come forth from that mystery." For this cause then they thought of that mystery, that it is the completion of completions, and that it is the head of the universe and that it is the total Fulness. For Jesus had said to his disciples: "That mystery surroundeth that universe of which I have spoken unto you from the day when I met with you even unto this day." For this cause then the disciples thought there is nothing within that mystery.

2 It came to pass then, when the disciples were sitting together on the Mount of Olives, speaking of these words and rejoicing in great joy, and exulting exceedingly and saying one to another: "Blessed are we before all men who are on the earth, because the Saviour hath revealed this unto us, and we have received the Fulness and the total completion,"—they said this to one another, while Jesus sat a little removed from them.

And it came to pass then, on the fifteenth day of the moon in the month Tybi, which is the day on which the moon is full, on that day then, when the sun had come forth in his going, that there came forth behind him a great light-power shining most exceedingly, and there was no measure to the light conjoined with it. For it came out of the Light of lights, and it came out of the last mystery, which is the four-and-twentieth mystery, from within without,—those which are in the orders of the second space of the First Mystery. And that light-power came down over Jesus and surrounded him entirely, while he was seated removed from his disciples, and he had shone most exceedingly, and there was no measure for the light which was on him.

And the disciples had not seen Jesus because of the great light in which he was, or which was about him; for their eyes were darkened because of the great light in which he was. But they saw only the light, which shot forth many light-rays. And the light-rays were not like one another, but the light was of divers kind, and it was of divers type, from below upwards, one [ray] more excellent than the other, . . ., in one great immeasurable glory of light; it stretched from under the earth right up to heaven.—And when the disciples saw that light, they fell into great fear and great agitation.

3 It came to pass then, when that light-power had come down over Jesus, that it gradually surrounded him entirely. Then Jesus ascended or soared into the height, shining most exceedingly in an immeasurable light. And the disciples gazed after him and none of them spake, until he had reached unto heaven; but they all kept in deep silence. This then came to pass on the fifteenth day of the moon, on the day on which it is full in the month Tybi.

It came to pass then, when Jesus had reached the heaven, after three hours, that all the powers of the heaven fell into agitation, and all were set in motion one against the other, they and all their æons and all their regions and all their orders, and the whole earth was agitated and all they who dwell thereon. And all men who are in the world fell into agitation, and also the disciples, and all thought: Peradventure the world will be rolled up.

And all the powers in the heavens ceased not from their agitation, they and the whole world, and all were moved one against the other, from the third hour of the fifteenth day of the moon of Tybi until the ninth hour of the morrow. And all the angels and their archangels and all the powers of the height, all sang praises to the interiors of the interiors, so that

the whole world heard their voices, without their ceasing till the ninth hour of the morrow.

4 But the disciples sat together in fear and were in exceedingly great agitation and were afraid because of the great earthquake which took place, and they wept together, saying: "What will then be? Peradventure the Saviour will destroy all regions?" Thus saying, they wept together.

While they then said this and wept together, then, on the ninth hour of the morrow, the heavens opened, and they saw Jesus descend, shining most exceedingly, and there was no measure for his light in which he was. For he shone more [radiantly] than at the hour when he had ascended to the heavens, so that men in the world cannot describe the light which was on him; and it shot forth light-rays in great abundance, and there was no measure for its rays, and its light was not alike together, but it was of divers kind and of divers type, some [rays] being more excellent than others . . .; and the whole light consisted together.

[paragraph continues] It was of threefold kind, and the one [kind] was more excellent than the other. . . . The second, that in the midst, was more excellent than the first which was below, and the third, which was above them all, was more excellent than the two which were below. And the first glory, which was placed below them all, was like to the light which had come over Jesus before he had ascended into the heavens, and was like only itself in its light. And the three light-modes were of divers light-kinds, and they were of divers type, one being more excellent than the other. . . .

5 And it came to pass then, when the disciples saw this, that they feared exceedingly, and were in agitation. Then Jesus, the compassionate and tender-hearted, when he saw his disciples, that they were in great agitation, spake with them, saying: "Take courage. It is I, be not afraid."

6 It came to pass then, when the disciples had heard this word, that they said: "Master, if it be thou, withdraw thy light-glory into thyself that we may be able to stand; otherwise our eyes are darkened, and we are agitated, and the whole world also is in agitation because of the great light which is about thee."

Then Jesus drew to himself the glory of his light; and when this was done, all the disciples took courage, stepped forward to Jesus, fell down all together, adored him, rejoicing in great joy, and said unto him: "Rabbi, whither hast thou gone, or what was thy ministry on which thou hast gone, or wherefor rather were all these confusions and all the earthquakings which have taken place?"

Then Jesus, the compassionate, said unto them: "Rejoice and exult from this hour on, for I have gone to the regions out of which I had come forth. From this day on then will I discourse with you in openness, from the beginning of the Truth unto its completion; and I will discourse with you face to face without similitude. From this hour on will I not hide anything from you of the [mystery] of the height and of that of the region of Truth. For authority hath been given me through the Ineffable and through the First Mystery of all mysteries to speak with you, from the Beginning right up to the Fulness,. both from within without and from without within. Hearken, therefore, that I may tell you all things.

"It came to pass, when I sat a little removed from you on the Mount of Olives, that I thought on the order of the ministry for the sake of which I was sent, that

it was completed, and that the last mystery, that is the four-and-twentieth mystery from within without,—those which are in the second space of the First Mystery, in the orders of that space,—had not yet sent me my Vesture. It came to pass then, when I had known that the order of the ministry for the sake of which I had come, was completed, and that that mystery had not yet sent me my Vesture, which I had left behind in it, until its time was completed, thinking then this, I sat on the Mount of Olives a little removed from you.

7 "It came to pass, when the sun rose in the east, thereafter then through the First Mystery, which existed from the beginning, on account of which the universe hath arisen, out of which also I am myself now come, not in the time before my crucifixion, but now,—it came to pass, through the command of that mystery, that there should be sent me my Light-vesture, which it had given me from the beginning, and which I had left behind in the last mystery, that is the four-and-twentieth mystery from within without,—those which are in the orders of the second space of the First Mystery. That Vesture then I left behind in the last mystery, until the time should be completed to put it on, and I should begin to discourse with the race of men and reveal unto them all from the beginning of the Truth to its completion, and discourse with them from the interiors of the interiors to the exteriors of the exteriors and from the exteriors of the exteriors to the interiors of the interiors. Rejoice then and exult and rejoice more and more greatly, for to you it is given that I speak first with you from the beginning of the Truth to its completion.

"For this cause have I chosen you verily from the beginning through the First Mystery. Rejoice then and exult, for when I set out for the world, I brought from the beginning with me twelve powers, as I have told you from the beginning, which I have taken from the twelve saviours of the Treasury of the Light, according to the command of the First Mystery. These then I cast into the womb of your mothers, when I came into the world, that is those which are in your bodies to-day. For these powers have been given unto you before the whole world, because ye are they who will save the whole world, and that ye may be able to endure the threat of the rulers of the world and the pains of the world and its dangers and all its persecutions, which the rulers of the height will bring upon you. For many times have I said unto you that I have brought the power in you out of the twelve saviours who are in the Treasury of the Light. For which cause I have said unto you indeed from the beginning that ye are not of the world. I also am not of it. For all men who are in the world have gotten their souls out of [the power of] the rulers of the æons. But the power which is in you is from me; your souls belong to the height. I have brought twelve powers of the twelve saviours of the Treasury of the Light, taking them out of the portion of my power which I did first receive. And when I had set forth for the world, I came into the midst of the rulers of the sphere and had the form of Gabriēl the angel of the æons; and the rulers of the æons did not know me, but they thought that I was the angel Gabriēl.

"It came to pass then, when I had come into the midst of the rulers of the æons, that I looked down on the world of mankind, by command of the First Mystery. I found Elizabeth, the mother of John the Baptizer, before she had conceived him, and I sowed into her a power which I had received from the little Iaō, the Good, who is in the Midst, that he might be able to make proclamation before me and make ready my way, and baptize with the water of the forgiveness

of sins. That power then is in the body of John.

"Moreover in place of the soul of the ruler which he was appointed to receive, I found the soul of the prophet Elias in the æons of the sphere; and I took him thence, and took hi soul and brought it to the Virgin of Light, and she gave it over to her receivers; they brought it to the sphere of the rulers and cast it into the womb of Elizabeth. So the power of the little Iaō, who is in the Midst, and the soul of the prophet Elias, they were bound into the body of John the Baptizer. For this cause then were ye in doubt aforetime, I when I said unto you: 'John said: I am not the Christ,' and ye said unto me: 'It standeth written in the scripture: When the Christ shall come, Elias cometh before him and maketh ready his way.' But when ye said this unto me, I said unto you: 'Elias verily is come and hath made ready all things, as it standeth written, and they have done unto him as they would.' And when I knew that ye had not understood that I had discoursed with you concerning the soul of Elias which is bound into John the Baptizer, I answered you in the discourse in openness face to face: 'If ye like to accept John the Baptizer: he is Elias, of whom I have said that he will come.'"

8 And Jesus continued again in the discourse and said: "It came to pass then thereafter, that at the command of the First Mystery I looked down on the world of mankind and found Mary, who is called 'my mother' according to the body of matter. I spake with her in the type of Gabriēl, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō—that is the body which I have borne in the height. And instead of the soul I cast into her the power which I have received from the great Sabaōth, the Good, who is in the region of the Right.

"And the twelve powers of the twelve saviours of the Treasury of the Light which I had received from the twelve ministers of the Midst, I cast into the sphere of the rulers. And the decans of the rulers and their servitors thought that they were souls of the rulers; and the servitors brought them, they bound them into the body of your mothers. And when your time was completed, ye were born in the world without souls of the rulers in you. And ye have received your portion out of the power which the last Helper hath breathed into the Mixture, that [power] which is blended with all the invisibles and all rulers and all æons,—in a word, which is blended with the world of destruction which is the Mixture. This [power], which from the beginning I brought out of myself, I have cast into the First Commandment, and the First Commandment cast a portion thereof into the great Light, and the great Light cast a portion of that which it had received, into the five Helpers, and the last Helper took a portion of that which it received, and cast it into the Mixture. And [this portion] is in all who are in the Mixture, as I have just said unto you."

This then Jesus said to his disciples on the Mount of Olives. Jesus continued again in the discourse with his disciples [and said]: "Rejoice and exult and add joy to your joy, for the times are completed for me to put on my Vesture, which hath been prepared for me from the beginning, which I left behind in the last mystery until the time of its completion. Now the time of its completion is the time when I shall be commanded through the First Mystery to discourse with you from the beginning of the Truth to the completion thereof, and from the interiors of the interiors [to the exteriors of the exteriors], for the world will be saved through you. Rejoice then and exult, for ye are blessed before all men who are on the earth. It is ye who will save the

whole world."

9 It came to pass then, when Jesus had finished saying these words to his disciples, that he continued again in the discourse, and said unto them: "Lo, I have then put on my Vesture, and all authority hath been given me through the First Mystery. Yet a little while and I will tell you the mystery of the universe and the fulness of the universe; and I will hide nothing from you from this hour on, but in fulness will I perfect you in all fulness and in all perfection and in all mysteries, which are the perfection of all perfections and the fulness of all fulnesses and the gnosis of all gnoses,—those which are in my Vesture. I will tell you all mysteries from the exteriors of the exteriors to the interiors of the interiors. But hearken that I may tell you all things which have befallen me.

10 "It came to pass then, when the sun had risen in the east, that a great light-power came down, in which was my Vesture, which I had left behind in the four-and-twentieth mystery, as I have said unto you. And I found a mystery in my Vesture, written in five words of those from the height: zama zama ōzza rachama ōzai,—whose solution is this:

"'O Mystery, which is without in the world, for whose sake the universe hath arisen,—this is the total outgoing and the total ascent, which hath emanated all emanations and all that is therein and for whose sake all mysteries and all their regions have arisen,—come hither unto us, for we are thy fellow-members. We are all with thyself; we are one and the same. Thou art the First Mystery, which existed from 1 the beginning in the Ineffable before it came forth; and the name thereof are we all. Now, therefore, are we all come to meet thee at the last limit, which also is the last mystery from within; itself is a portion of us. Now, therefore, have we sent thee thy Vesture, which hath belonged to thee from the beginning, which thou hast left behind in the last limit, which also is the last mystery from within, until its time should be completed, according to the commandment of the First Mystery. Lo, its time is completed; put it on [thee].

"'Come unto us, for we all draw nigh to thee to clothe thee with the First Mystery and all his glory, by commandment of himself, in that the First Mystery hath given us it, consisting of two vestures, to clothe thee therewith, besides the one which we have sent thee, for thou art worthy of them, since thou art prior to us, and existeth before us. For this cause, therefore, hath the First Mystery sent thee through us the mystery of all his glory, consisting of two vestures.

"'In the first is the whole glory of all the names of all mysteries and all emanations of the orders of the spaces of the Ineffable.

"'And in the second vesture is the whole glory of the name of all mysteries and all emanations which are in the orders of the two spaces of the First Mystery.

"And in this [third] vesture, which we have just sent thee, is the glory of the name of the mystery of the Revealer, which is the First Commandment, and of the mystery of the five Impressions, and of the mystery of the great Envoy of the Ineffable, who is the great Light, and of the mystery of the five Leaders, who are the five Helpers. There is further in this vesture the glory of the name of the mystery of all orders of the emanations of the Treasury of the Light and of their saviours, and [of the mystery] of the orders of the orders, which are the seven Amēns and the seven Voices and the five Trees and the three Amēns and the Twinsaviour, that is the Child of the Child, and of the mystery of the nine guards of the three gates of the Treasury of the Light. There is further therein the whole

glory of the name [of all those] which are in the Right, and of all those which are in the Midst. And further there is therein the whole glory of the name of the great Invisible, which is the great Forefather, and the mystery of the three triple-powers and the mystery of their whole region and the mystery of all their invisibles and of all those who are in the thirteenth æon, and the name of the twelve æons and of all their rulers and all their archangels and all their angels and of all those who are in the twelve æons, and the whole mystery of the name of all those who are in the Fate and in all the heavens, and the whole mystery of the name of all those who are in the sphere, and of its firmaments and of all who are in them, and of all their regions.

"'Lo, therefore, we have sent thee this vesture, which no one knew from the First Commandment downwards, for the glory of its light was hidden in it, and the spheres and all regions up from the First Commandment downwards [have not known it]. Haste thee, therefore, clothe thyself with this vesture and come unto us. For we draw nigh unto thee, to clothe thee by command of the First Mystery with thy two vestures [other] which existed for thee from the beginning with the First Mystery until the time appointed by the Ineffable is completed. Come, therefore, to us quickly, that we may put them on thee, until thou hast fulfilled the total ministry of the perfection of the First Mystery which is appointed by the Ineffable. Come, therefore, to us quickly, in order that we may clothe thee with them, according to the command of the First Mystery. For yet a little while, a very little while, and thou shalt come unto us and leave the world. Come, therefore, quickly, that thou mayest receive thy whole glory, that is the glory of the First Mystery.'

11 "It came to pass then, when I saw the mystery of all these words in the vesture which was sent me, that straightway I clothed myself therewith, and I shone most exceedingly and soared into the height.

"I came before the [first] gate of the firmament, shining most exceedingly, and there was no measure for the light which was about me, and the gates of the firmament were shaken one over against another and all opened at once.

"And all rulers and all authorities and all angels therein were thrown all together into agitation because of the great light which was on me. And they gazed at the radiant vesture of light with which I was clad, and they saw the mystery which contains their names, and they feared most exceedingly. And all their bonds with which they were bound, were unloosed and every one left his order, and they all fell down before me, adored and said: 'How hath the master of the universe passed through us without our knowing?' And they all sang praises together to the interiors of the interiors; but me they saw not, but they saw only the light. And they were in great fear and were exceedingly agitated and sang praises to the interiors of the interiors.

12 "And I left that region behind me and ascended to the first sphere, shining most exceedingly, forty-and-nine-times more brightly than I had shone in the firmament. It came to pass then, when I had reached the gate of the first sphere, that its gates were shaken and opened of themselves at once.

"I entered into the houses of the sphere, shining most exceedingly, and there was no measure to the light that was about me. And all the rulers and all those who are in that sphere, fell into agitation one against another. And they saw the great light that was about me, and they gazed upon my vesture and saw thereon the

mystery of their name. And they fell into still greater agitation, and were in great fear, saying: 'How hath the master of the universe passed through us without our knowing?' And all their bonds were unloosed and their regions and their orders; and every one left his order, and they fell down all together, adored before me, or before my vesture, and all sang praises together to the interiors of the interiors, being in great fear and great agitation.

13 "And I left that region behind me and came to the gate of the second sphere, which is the Fate. Then were all its gates thrown into agitation and opened of themselves. And I entered into the houses of the Fate, shining most exceedingly, and there was no measure for the light that was about me, for I shone in the Fate forty-and-nine times more than in the [first] sphere.

"And all the rulers and all those who are in the Fate, were thrown into agitation and fell on one another and were in exceeding great fear on seeing the great light that was about me. And they gazed on my vesture of light and saw the mystery of their name on my vesture and fell into still greater agitation; and they were in great fear, saying: 'How hath the master of the universe passed through us without our knowing?' And all the bonds of their regions and of their orders and of their houses were unloosed; they all came at once, fell down, adored before me and sang praises all together to the interiors of the interiors, being in great fear and great agitation.

14 "And I left that region behind me and ascended to the great æons of the rulers and came before their veils and their gates, shining most exceedingly, and there was no measure for the light which was about me. It came to pass then, when I arrived at the twelve æons, that their veils and their gates were shaken one over against the other. Their veils drew themselves apart of their own accord, and their gates opened one over against the other. And I entered into the æons, shining most exceedingly, and there was no measure for the light that was about me, forty-and-nine times more than the light with which I shone in the houses of the Fate.

"And all the angels of the æons and their archangels and their rulers and their gods and their rulers and their authorities and their tyrants and their powers and their light-sparks and their light-givers and their unpaired and their invisibles and their forefathers and their triple-powers saw me, shining most exceedingly, and there was no measure for the light which was about me. And they were thrown into agitation the one over against the other and great fear fell upon them, when they saw the great light that was about me. And in their great agitation and their great fear they withdrew as far as the region of the great invisible Forefather, and of the three great triple-powers. And because of the great fear of their agitation, the great Forefather, he and the three triple-powers, kept on running hither and thither in his region, and they could not close all their regions because of the great fear in which they were. And they agitated all their æons together and all their spheres and all their orders, fearing and being greatly agitated because of the great light which was about me—not of the former quality that it was about me when I was on the earth of man-kind, when the light-vesture came over me,—for the world

could not bear the light such as it was in its truth, else would the world at once be destroyed and all upon it,—but the light which was about me in the twelve æons was eight-thousand-and-seven-hundred-myriad times greater than that which was about me in the world among you.

15 "It came to pass then, when all those who are in the twelve æons saw the great light which was about me, that they were all thrown into agitation one over against the other, and ran hither and thither in the æons. And all æons and all heavens and their whole ordering were agitated one over against the other on account of the great fear which was on them, for they knew not the mystery which had taken place. And Adamas, the great Tyrant, and all the tyrants in all the æons began to fight in vain against the light, and they knew not against whom they fought, because they saw nothing but the overmastering light.

"It came to pass then, when they fought against the light, that they were weakened all together one with another, were dashed down in the æons and became as the inhabitants of the earth, dead and without breath of life.

"And I took from all a third of their power, that they should no more be active in their evil doings, and that, if the men who are in the world, invoke them in their mysteries—those which the angels who transgressed have brought down, that is their sorceries,—in order that, therefore, if they invoke them in their evil doings, they may not be able to accomplish them.

"And the Fate and the sphere over which they rule, I have changed and brought it to pass that they spend six months turned to the left and accomplish their influences, and that six months they face to the right and accomplish their influences. For by command of the First Commandment and by command of the First Mystery Yew, the Overseer of the Light, had set them facing the left at every time and accomplishing their influences and their deeds.

16 "It came to pass then, when I came into their region, that they mutinied and fought against the light. And I took the third of their power, in order that they should not be able to accomplish their evil deeds. And the Fate and the sphere, over which they rule, I have changed, and set them facing the left six months and accomplishing their influences, and I have set them turned another six months to the right and accomplishing their influences."

17 When then he had said this to his disciples, he said unto them: "Who hath ears to hear, let him hear."

It came to pass then, when Mary had heard the Saviour say these words, that she gazed fixedly into the air for the space of an hour. She said: "My Master, give commandment unto me to speak in openness."

And Jesus, the compassionate, answered and said unto Mary: "Mary, thou blessed one, whom I will perfect in all mysteries of those of the height, discourse in openness, thou, whose heart is raised to the kingdom of heaven more than all thy brethren."

18 Then said Mary to the Saviour: "My Master, the word which thou hast spoken unto us: 'Who hath ears to hear, let him hear,' thou sayest in order that we may understand the word which thou hast spoken. Hearken, therefore, my Master, that I may discourse in openness.

"The word which thou hast spoken: 'I have taken a third from the power of the rulers of all the æons, and changed their Fate and their sphere over which they rule, in order that, if the race of men invoke them in the mysteries—those which the angels who transgressed have taught them for the accomplishing of their evil

and lawless deeds in the mystery of their sorcery,'—in order then that they may no more from this hour accomplish their lawless deeds, because thou hast taken their power from them and from their horoscope-casters and their consulters and from those who declare to the men in the world all things which shall come to pass, in order that they should no more from this hour know how to declare unto them any thing at all which will come to pass (for thou hast changed their spheres, and hast made them spend six months turned to the left and accomplishing their influences, and another six months facing the right and accomplishing their influences),—concerning this word then, my Master, the power which was in the prophet Isaiah, hath spoken thus and proclaimed aforetime in a spiritual similitude, discoursing on the 'Vision about Egypt': 'Where then, O Egypt, where are thy consulters and horoscope-casters and those who cry out of the earth and those who cry out of their belly? Let them then declare unto thee from now on the deeds which the master Sabaōth will do!'

"The power then which was in the prophet Isaiah, prophesied before thou didst come, that thou wouldst take away the power of the rulers of the æons and wouldst change their sphere and their Fate, in order that they might know nothing from now on. For this cause it hath said also: 'Ye shall then know not of what the master Sabaōth will do '; that is, none of the rulers will know what thou wilt do from now on,—for they are 'Egypt,' because they are matter. The power then which was in Isaiah, prophesied concerning thee aforetime, saying: 'From now on ye shall then know not what the master Sabaōth will do.' Because of the light-power which thou didst receive from Sabaōth, the Good, who is in the region of the Right, and which is in thy material body to-day, for this cause then, my Master Jesus, thou hast said unto us: 'Who hath ears to hear, let him hear,'—in order that thou mightest know whose heart is ardently raised to the kingdom of heaven."

19 It came to pass then, when Mary had finished saying these words, that he said: "Well said, Mary, for thou art blessed before all women on the earth, because thou shalt be the fulness of all fulnesses and the perfection of all perfections."

Now when Mary had heard the Saviour speak these words, she exulted greatly, and she came before Jesus, fell down before him, adored his feet and said unto him: "My Master, hearken unto me, that I may question thee on this word, before that thou discoursest with us about the regions whither thou didst go."

Jesus answered and said unto Mary: "Discourse in openness and fear not; all things on which thou questionest, I will reveal unto thee."

20 She said: "My Master, will all the men who know the mystery of the magic of all the rulers of all the æons of the Fate and of those of the sphere, in the way in which the angels who transgressed have taught them, if they invoke them in their mysteries, that is in their evil magic, to the hindering of good deeds,—will they accomplish them henceforth from now on or not?"

Jesus answered and said unto Mary: "They will not accomplish them as they accomplished them from the beginning, because I have taken away a third of their power; but they will raise a loan from those who know the mysteries of the magic of the thirteenth æon. And if they invoke the mysteries of the magic of those who are in the thirteenth æon, they will accomplish them well and surely, because I have not taken away power from that region, according to the command of the First Mystery."

21 And it came to pass, when Jesus had finished saying these words, that Mary continued again and said: "My Master, will not then the horoscope-casters and consulters from now on declare unto men what will come to pass for them?"

And Jesus answered and said unto Mary: "If the horoscope-casters find the Fate and the sphere turned towards the left, according to their first extension, their words will come to pass, and they will say what is to take place. But if they chance on the Fate or the sphere turned to the right, they are bound to say nothing true, for I have changed their influences and their squares and their triangles and their octagons; seeing that their influences from the beginning onwards were continuously turned to the left and their squares and their triangles and their octagons. But now I have made them spend six months turned to the left and six months turned to the right. He who then shall find their reckoning from the time when I changed them, setting them so as to spend six months facing towards their left and six months facing their right paths,—he who then shall observe them in this wise, will know their influences surely and will declare all things which they will do. In like manner also the consulters, if they invoke the names of the rulers and chance on them facing the left, will tell [men] with accuracy all things concerning which they shall ask their decans. On the contrary, if the consulters invoke their names when they face to the right, they will not give ear unto them, because they are facing in another form compared with their former position in which Yew had established them; seeing that other are their names when they are turned to the left and other their names when they are turned to the right. And if they invoke them when they are turned to the right, they will not tell them the truth, but they will con-found them with confusion and threaten them with threatening. Those then who do not know their path, when they are turned to the right, and their triangles and their squares and all their figures, will find nothing true, but will be confounded in great confusion and will find themselves in great delusion, because I have now changed the works which they effected aforetime in their squares, when turned to the left, and in their triangles and in their octagons, in which they were busied continuously turned to the left; and I have made them spend six months forming all their configurations turned to the right, in order that they may be confounded in confusion in their whole range. And moreover [paragraph continues] I have made them spend six months turned to the left and accomplishing the works of their influences and all their configurations, in order that the rulers who are in the æons and in their spheres and in their heavens and in all their regions, may be confounded in confusion and deluded in delusion, so that they may not understand their own paths."

22 It came to pass then, when Jesus had finished saying these words, while Philip sat and wrote all the words that Jesus spake,—thereafter then it came to pass that Philip came forward, fell down and adored the feet of Jesus, saying: "My Master and Saviour, grant me authority to discourse before thee and to question thee on this word, before thou discoursest with us concerning the regions whither thou didst go because of thy ministry."

And the compassionate Saviour answered and said unto Philip: "Authority is given thee to bring forward the word which thou willest."

And Philip answered and said unto Jesus: "My Master, on account of what mystery hast thou changed the binding of the rulers and their æons and their

Fate and their sphere and all their regions, and made them confounded in confusion on their path and deluded in their course? Hast thou then done this unto them for the salvation of the world or hast thou not?"

23 And Jesus answered and said unto Philip and to all the disciples together: "I have changed their path for the salvation of all souls. Amēn, amēn, I say unto you If I had not changed their path, a host of souls would have been destroyed, and they would have spent a long time, if the rulers of the æons and the rulers of the Fate and of the sphere and of all their regions and all their heavens and all their æons had not been brought to naught; and the souls would have continued a long time here outside, and the completion of the number of perfect souls would have been delayed, which [souls] shall be counted in the Inheritance of the Height through the mysteries and shall be in the Treasury of the Light. For this cause then I have changed their path, that they might be deluded and fall into agitation and yield up the power which is in the matter of their world and which they fashion into souls, in order that those who shall be saved, might be quickly purified and raised on high, they and the whole power, and that those who shall not be saved, might be quickly destroyed."

24 It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary, the fair in her discourse and the blessed one, came forward, fell at the feet of Jesus and said: "My Master, suffer me that I speak before thee, and be not wroth with me, if oft I give thee trouble questioning thee."

The Saviour, full of compassion, answered and said unto Mary: "Speak the word which thou willest, and I will reveal it to thee in all openness."

Mary answered and said unto Jesus: "My Master, in what way will the souls have delayed themselves here outside, and in what type will they be quickly purified?"

25 And Jesus answered and said unto Mary: "Well said, Mary; thou questionest finely with thy excellent question, and thou throwest light on all things with surety and precision. Now, therefore, from now on will I hide nothing from you, but I will reveal unto you all things with surety and openness. Hearken then, Mary, and give ear, all ye disciples: Before I made proclamation to all the rulers of the æons and to all the rulers of the Fate and Of the sphere, they were all bound in their bonds and in their spheres and in their seals, as Yew, the Overseer of the Light, had bound them from the beginning; and every one of them remained in his order, and every one journeyed according to his course, as Yew, the Overseer of the Light, had established them. And when the time of the number of Melchisedec, the great Receiver of the Light, came, he was wont to come into the midst of the æons and of all the rulers who are bound in the sphere and in the Fate, and he carried away the purification of the light from all the rulers of the æons and from all the rulers of the Fate and from those of the sphere—for he carried away then that which brings them into agitation—and he set in motion the hastener who is over them, and made them turn their circles swiftly, and he [sc. the hastener] carried away their power which was in them and the breath of their mouth and the tears [lit. waters] of their eyes and the sweat of their bodies.

"And Melchisedec, the Receiver of the Light; purifieth those powers and carrieth their light into the Treasury of the Light, while the servitors of all the rulers gather together all matter from them all; and the servitors of all the rulers of the Fate and the servitors of the sphere which is below the æons, take it and fash-

ion it into souls of men and cattle and reptiles and wild-beasts and birds, and send them down into the world of mankind. And further the receivers of the sun and the receivers of the moon, if they look above and see the configurations of the paths of the æons and the configurations of the Fate and those of the sphere, then they take from them the light-power; and the receivers of the sun get it ready and deposit it, until they hand it over to the receivers of Melchisedec, the Light-purifier. And their material refuse they bring to the sphere which is below the æons, and fashion it into [souls of] men, and fashion it also into souls of reptiles and of cattle and of wild-beasts and of birds, according to the circle of the rulers of that sphere and according to all the configurations of its revolution, and they cast them into this world of mankind, and they become souls in this region, as I have just said unto you.

26 "This then they accomplished continuously before their power was diminished in them and they waned and became exhausted, or powerless. It came to pass then, when they became powerless, that their power began to cease in them, so that they became exhausted in their power, and their light, which was in their region, ceased and their kingdom was destroyed, and the universe became quickly raised up.

"It came to pass then, when they had perceived this at the time, and when the number of the cipher of Melchisedec, the Receiver [of the Light], happened, then had he to come out again and enter into the midst of the rulers of all the æons and into the midst of all the rulers of the Fate and of those of the sphere; and he threw them into agitation, and made them quickly abandon their circles. And forthwith they were constrained, and cast forth the power out of themselves, out of the breath of their mouth and the tears of their eyes and the sweat of their bodies.

"And Melchisedec, the Receiver of the Light, purifieth them, as he doth continually; he carrieth their light into the Treasury of the Light. And all the rulers of the æons and the rulers of the Fate and those of the sphere turn to the matter of their refuse; they devour it and do not let it go and become souls in the world. They devour then their matter, so that they may not become powerless and exhausted and their power cease in them and their kingdom become destroyed, but in order that they may delay and linger a long time until the completion of the number of the perfect souls who shall be in the Treasury of the Light.

27 "It came to pass then, when the rulers of the æons and those of the Fate and those of the sphere continued to carry out this type,—turning on themselves, devouring the refuse of their matter, and not allowing souls to be born into the world of mankind, in order that they might delay in being rulers, and that the powers which are in their powers, that is the souls, might spend a long time here outside,—they then persisted doing this continually for two circles.

"It came to pass then, when I wished to ascend for the ministry for the sake of which I was called by command of the First Mystery, that I came up into the midst of the tyrants of the rulers of the twelve æons, with my light-vesture about me, shining most exceedingly, and there was no measure for the light which was about me.

"It came to pass then, when those tyrants saw the great light which was about me, that the great Adamas, the Tyrant, and all the tyrants of the twelve æons, all together began to fight against the light of my vesture, desiring to hold it fast among them, in order to delay in their rulership. This then they did, not knowing against whom they fought.

"When then they mutinied and fought

against the light, thereon by command of the First Mystery I changed the paths and the courses of their æons and the paths of their Fate and of their sphere. I made them face six months towards the triangles on the left and towards the squares and towards those in their aspect and towards their octagons, just as they had formerly been. But their manner of turning, or facing, I changed to another order, and made them other six months face towards the works of their influences in the squares on the right and in their triangles and in those in their aspect and in their octagons. And I made them to be confounded in great confusion and deluded in great delusion —the rulers of the æons and all the rulers of the Fate and those of the sphere; and I set them in great agitation, and thence on they were no longer able to turn towards the refuse of their matter to devour it, in order that their regions may continue to delay and they [themselves] may spend a long time as rulers.

"But when I had taken away a third of their power, I changed their spheres, so that they spend a time facing to the left and another time facing to the right. I have changed their whole path and their whole course, and I have made the path of their course to hurry, so that they may be quickly purified and raised up quickly. And I have shortened their circles, and made their path more speedy, and it will be exceedingly hurried. And they were thrown into confusion in their path, and from then on were no more able to devour the matter of the refuse of the purification of their light. And moreover I have shortened their times and their periods, so that the perfect number of souls who shall receive the mysteries and be in the Treasury of the Light, shall be quickly completed. For had I not changed their courses, and had I not shortened their periods, they would not have let any soul come into the world, because of the matter of their refuse which they devoured, and they would have destroyed many souls. For this cause I said unto you aforetime: 'I have shortened the times because of my elect; otherwise no soul would have been able to be saved.' And I have shortened the times and the periods because of the perfect number of the souls who shall receive the mysteries, that is to say, the 'elect'; and had I not shortened their periods, no material soul would have been saved, but they would have perished in the fire which is in the flesh of the rulers. This then is the word on which thou dost question me with precision."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that they fell down all together, adored him and said to him: "Blessed are we before all men, for unto us thou hast revealed these great exploits."

28 And Jesus continued again in his discourse and said unto his disciples: "Hearken concerning the things which befell me among the rulers of the twelve æons and all their rulers and their rulers and their authorities and their angels and their archangels. When then they had seen the vesture of light which was about me, they and their unpaired, then every one of them saw the mystery of his name, that it was on my vesture of light, which was about me. They fell down all together, adored the vesture of light which was about me, and cried out all together, saying: 'How hath the master of the universe passed through us without our knowing it?' And they all sang praises together to the interiors of the interiors. And all their triple-powers and their great forefathers and their ungenerated and their self-generated and their generated and their gods and their light-sparks and their light-bearers—in a word all their great ones—saw the tyrants of their region, that their power was diminished in them. And they were

in weakness and themselves fell into great and immeasurable fear. And they gazed on the mystery of their name on my vesture, and they had set out to come and adore the mystery of their name which was on my vesture, and they could not because of the great light which was about me; but they adored a little removed from me, and they adored the light of my vesture and all cried out together, singing praises to the interiors of the interiors.

"It came to pass then, when this befell among the tyrants who are below these rulers, that they all lost power and fell down to the ground in their æons and became as the dead world- dwellers with no breath in them, as they became in the hour when I took from them their power.

"It came to pass then thereafter, when I left those æons, that every one of all those who were in the twelve æons, was bound to their order all together, and they accomplished their works as I have established them, so that they spend six months turned to the left and accomplishing their works in their squares and their triangles and in those which are in their aspect, and that further they spend another six months facing to the right and towards their triangles and their squares and those which are in their aspect. Thus then will those who are in the Fate and in the sphere travel.

29 "It came to pass then thereafter that I ascended to the veils of the thirteenth æon. It came to pass then, when I had arrived at their veils, that they drew apart of their own accord and opened themselves for me. I entered in into the thirteenth æon and found Pistis Sophia below the thirteenth æon all alone and no one of them with her. And she sat in that region grieving and mourning, because she had not been admitted into the thirteenth æon, her higher region. And she was moreover grieving because of the torments which Self-willed, who is one of the three triple-powers, had inflicted on her. But this,—when I shall come to speak with you respecting their expansion, I will tell you the mystery, how this befell her.

"It came to pass then, when Pistis Sophia saw me shining most exceedingly and with no measure for the light which was about me, that she was in great agitation and gazed at the light of my vesture. She saw the mystery of her name on my vesture and the whole glory of its mystery, for formerly she was in the region of the height, in the thirteenth æon,—but she was wont to sing praises to the higher light, which she had seen in the veil of the Treasury of the Light.

"It came to pass then, when she persisted in singing praises to the higher light, that all the rulers who are with the two great triple-powers, and her invisible who is paired with her, and the other two-and-twenty invisible emanations gazed [at the light],—in as much as Pistis Sophia and her pair, they and the other two-and-twenty emanations make up four-and-twenty emanations, which the great invisible Forefather and the two great triple-powers have emanated."

30 It came to pass then, when Jesus had said this unto his disciples, that Mary came forward and said: "My Master, I have heard thee say aforetime: 'Pistis Sophia is herself one of the four-and-twenty emanations, how then is she not in their region? But thou hast said: 'I found her below the thirteenth æon.'"

The Story of Pistis Sophia

And Jesus answered and said unto his disciples: "It came to pass, when Pistis Sophia was in the thirteenth æon, in the region of all her brethren the invisibles, that is the four-and-twenty emanations of the great Invisible,—it came to pass then by command of the First Mystery that Pistis Sophia gazed into the height. She saw the light of the veil of the Treasury of the Light, and she longed to reach

to that region, and she could not reach to that region. But she ceased to perform the mystery of the thirteenth æon, and sang praises to the light of the height, which she had seen in the light of the veil of the Treasury of the Light.

"It came to pass then, when she sang praises to the region of the height, that all the rulers in the twelve æons, who are below, hated her, because she had ceased from their mysteries, and because she had desired to go into the height and be above them all. For this cause then they were enraged against her and hated her, [as did] the great triple-powered Self-willed, that is the third triple-power, who is in the thirteenth æon, he who had become disobedient, in as much as he had not emanated the whole purification of his power in him, and had not given the purification of his light at the time when the rulers gave their purification, in that he desired to rule over the whole thirteenth æon and those who are below it.

"It came to pass then, when the rulers of the twelve æons were enraged against Pistis Sophia, who is above them, and hated her exceedingly, that the great triple-powered Self-willed, of whom I have just now told you, joined himself to the rulers of the twelve æons, and also was enraged against Pistis Sophia and hated her exceedingly, because she had thought to go to the light which is higher than her. And he emanated out of himself a great lion-faced power, and out of his matter in him he emanated a host of other very violent material emanations, and sent them into the regions below, to the parts of the chaos, in order that they might there lie in wait for Pistis

[paragraph continues] Sophia and take away her power out of her, because she thought to go to the height which is above them all, and moreover she had ceased to perform their mystery, and lamented continuously and sought after the light which she. had seen. And the rulers who abide, or persist, in performing the mystery, hated her, and all the guards who are at the gates of the æons, hated her also.

"It came to pass then thereafter by command of the First Commandment that the great triple-powered Self-willed, who is one of the three triple-powers, pursued Sophia in the thirteenth æon, in order that she should look towards the parts below, so that she might see in that region his lion-faced light-power and long after it and go to that region, so that her light might be taken from her.

31 "It came to pass then thereafter that she looked below and saw his light-power in the parts below; and she knew not that it is that of the triple-powered Self-willed, but she thought that it came out of the light which she had seen from the beginning in the height, which came out of the veil of the Treasury of the Light. And she thought to herself: I will go into that region without my pair and take the light and thereout fashion for myself light-æons, so that I may go to the Light of lights, which is in the Height of heights.

"This then thinking, she went forth from her own region, the thirteenth æon, and went down to the twelve æons. The rulers of the æons pursued her and were enraged against her, because she had thought of grandeur. And she went forth also from the twelve æons, and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it. But all the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured all the light-powers in Sophia and cleaned out her light and devoured it, and her matter was thrust into the chaos; it became a lion-faced ruler in the chaos, of which one half is fire and the other darkness,—that is Yaldabaōth, of whom I have spoken unto you many times. When then this befell, Sophia be-

came very greatly exhausted, and that lion-faced light-power set to work to take away from Sophia all her light-powers, and all the material powers of Self-willed surrounded Sophia at the same time and pressed her sore.

32 "And Pistis Sophia cried out most exceedingly, she cried to the Light of lights which she had seen from the beginning, in which she had had faith, and uttered this repentance, saying thus:

"'1. O Light of lights, in whom I have had faith from the beginning, hearken now then, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me.

"'2. I gazed, O Light, into the lower parts and saw there a light. thinking: I will go to that region, in order that I may take that light. And I went and found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region, for I was sore pressed by all the emanations of Self-willed, and the lion-faced power took away my light in me.

"'3. And I cried for help, but my voice hath not reached out of the darkness. And I looked unto the height, that the Light, in which I had had faith, might help me.

"'4. And when I looked unto the height, I saw all the rulers of the æons, how in their numbers they looked down on me and rejoiced over me, though I had done them no ill; but they hated me without a cause. And when the emanations of Self-willed saw the rulers of the æons rejoicing over me, they knew that the rulers of the æons would not come to my aid; and those emanations which sore pressed me with violence, took courage, and the light which I had not taken from them, they have taken from me.

"'5. Now, therefore, O Light of Truth, thou knowest that I have done this in my innocence, thinking that the lion-faced light-power belonged to thee; and the sin which I have done is open before thee.

"'6. Suffer me no more to lack, O Master, for I have had faith in thy light from the beginning; O Master, O Light of the powers, suffer me no more to lack my light.

"'7. For because of thy inducement and for the sake of thy light am I fallen into this oppression, and shame hath covered me.

"'8. And because of the illusion of thy light, I am become a stranger to my brethren, the invisibles, and to the great emanations of Barbēlō.

"'9. This hath befallen me, O Light, because I have been zealous for thy abode; and the wrath of Self-willed is come upon me—of him who had not hearkened unto thy command to emanate from the emanation of his power—because I was in his æon without performing his mystery.

"'10. And all the rulers of the æons mocked me.

"'11. And I was in that region, mourning and seeking after the light which I had seen in the height.

"'12. And the guards of the gates of the æons searched for me, and all who remain in their mystery mocked me.

"'13. But I looked up unto the height towards thee and had faith in thee. Now, therefore, O Light of lights, I am sore pressed in the darkness of chaos. If now thou wilt come to save me,—great is thy mercy,—then hear me in truth and save me.

"'14. Save me out of the matter of this darkness, that I may not be submerged therein, that I may be saved from the emanations of god Self-willed which press me sore, and from their evil doings.

"'15. Let not this darkness submerge me, and let not this lion-faced power entirely devour the whole of my power, and let not this chaos shroud my power.

"'16. Hear me, O Light, for thy grace is precious, and look down upon me ac-

cording to the great mercy of thy Light.

"'17. Turn not thy face from me, for I am exceedingly tormented.

"'18. Haste thee, hearken unto me and save my power.

"'19. Save me because of the rulers who hate me, for thou knowest my sore oppression and my torment and the torment of my power which they have taken from me. They who have set me in all this evil are before thee; deal with them according to thy good pleasure.

"'20. My power looked forth from the midst of the chaos and from the midst of the darkness, and I waited for my pair, that he should come and fight for me, and he came not, and I looked that he should come and lend me power, and I found him not.

"'21. And when I sought the light, they gave me darkness; and when I sought my power, they gave me matter.

"'22. Now, therefore, O Light of lights, may the darkness and the matter which the emanations of Self-willed have brought upon me, be unto them for a snare, and may they be ensnared therein, and recompense them and may they be made to stumble and not come into the region of their Self-willed.

"'23. May they remain in the darkness and not behold the light; may they behold the chaos for ever, and let them not look unto the height.

"'24. Bring upon them their revenge, and may thy judgment lay hold upon them.

"'25. Let them not henceforth come into their region to their god Self-willed, and let not his emanations henceforth come into their regions; for their god is impious and self-willed, and he thought that he had done this evil of himself, not knowing that, had I not been brought low according to thy command, he would not have had any authority over me.

"'26. But when thou hadst by thy command brought me low, they pursued me the more, and their emanations added pain to my humiliation.

"'27. And they have taken light-power from me and fallen again to pressing me sore, in order to take away all the light in me. Because of this in which they have set me, let them not ascend to the thirteenth æon, the region of Righteousness.

"'28. But let them not be reckoned in the lot of those who purify themselves and the light, and let them not be reckoned with those who will quickly repent, that they may quickly receive mysteries in the Light.

"'29. For they have taken my light from me, and my power hath begun to cease in me and I am destitute of my light.

"'30. Now, therefore, O Light, which is in thee and is with me, I sing praises to thy name, O Light, in glory.

"'31. May my song of praise please thee, O Light, as an excellent mystery, which leadeth to the gates of the Light, which they who shall repent will utter, and the light of which will purify them.

"'32. Now, therefore, let all matters rejoice; seek ye all the Light, that the power of the stars which is in you, may live.

"'33. For the Light hath heard the matters, nor will it leave any without having purified them.

"'34. Let the souls and the matters praise the Master of all æons, and [let] the matters and all that is in them [praise him].

"'35. For God shall save their soul from all matters, and a city shall be prepared in the Light, and all the souls who are saved, will dwell in that city and will inherit it.

"'36. And the soul of them who shall receive mysteries will abide in that region, and they who have received mysteries in its name will abide therein.'"

33 It came to pass then, when Jesus had spoken these words unto his disciples, that he said unto them: "This is the song of praise which Pistis Sophia uttered in her first repentance, repenting of her sin, and reciting all which had befallen her. Now, therefore: 'Who hath ears to hear, let him hear.'"

Mary again came forward and said: "My Master, my indweller of light hath ears, and I hear with my light-power, and thy spirit which is with me, hath sobered me. Hearken then that I may speak concerning the repentance which Pistis Sophia hath uttered, speaking of her sin and all that befell her. Thy light-power hath prophesied thereof aforetime through the prophet David in the sixty-eighth Psalm:

"'1. Save me, O God, for the waters are come in even unto my soul.

"'2. I sank, or am submerged, in the slime of the abyss, and power was not. I have gone-down into the depths of the sea; a tempest hath submerged me.

"'3. I have kept on crying; my throat is gone, my eyes faded, waiting patiently for God.

"'4. They who hate me without a cause are more than the hairs of my head; mighty are my foes, who violently pursued me. They required of me that which I took not from them.

"'5. God, thou hast known my foolishness, and my faults are not hid from thee.

"'6. Let not them that wait on thee, O Master, Master of powers, be ashamed for my sake; let not those who seek thee be ashamed for my sake, O Master, God of Israel, God of powers.

"'7. For thy sake have I endured shame; shame hath covered my face.

"'8. I am become a stranger to my brethren, a stranger unto the sons of my mother.

"'9. For the zeal of thy house hath consumed me; the revilings of them that revile thee have fallen upon me.

"'10. I bowed my soul with fasting, and it was turned to my reproach.

"'11. I put on sackcloth; I became unto them a bye-word.

"'12. They who sit at the gates, chattered at me; and they who drink wine, harped about me.

"'13. But I prayed with my soul unto thee, O Master; the time of thy well-liking is [now], O God. In the fulness of thy grace give ear unto my salvation in truth.

"'14. Save me out of this slime, that I sink not therein; let me be saved from them that hate me, and from the deep of waters.

"'15. Let not a water-flood submerge me, let not the deep swallow me, let not a well close its mouth above me.

"'16. Hear me, O Master, for thy grace is good; according to the fulness of thy compassion look down upon me.

"'17. Turn not thy face away from thy servant, for I am oppressed.

"'18. Hear me quickly, give heed to my soul and deliver it.

"'19. Save me because of my foes, for thou knowest my disgrace, my shame and my dishonour; all my oppressors are before thee.

"'20. My heart awaiteth disgrace and misery; I waited for him who should sorrow with me, but I could not come at him, and for him who should comfort me, and I found him not.

"'21. They gave me gall for my meat; and in my thirst they gave me vinegar to drink.

"'22. Let their table be unto them for a trap and for a snare and for a retribution and for a stumbling-block.

"'23. Mayest thou bend their backs at all time.

"'24. Pour out thy anger upon them, and let the wrath of thy anger lay hold upon them.

"'25. Let their encampment be desolate, let there be no dweller in their habi-

tations.

"'26. For they persecuted him whom thou hast smitten, and added to the smart of their woundings.

"'27. They added iniquity to their iniquities; let them not come into thy righteousness.

"'28. Let them be wiped out of the book of the living, and let them not be written in among the righteous.

"'29. I am a poor wretch who is heart-broken too; it is the salvation of thy face which hath taken me unto itself.

"'30. I will praise the name of God in the ode, and exalt it in the song of thanksgiving.

"'31. This shall please God better than a young bull which putteth forth horns and hoofs.

"'32. May the wretched see and make merry; seek ye God, that your souls may live.

"'33. For God hath heard the wretched and despiseth not the prisoners.

"'34. Let heaven and earth praise the Master, the sea and all that is therein.

"'35. For God will save Zion, and the cities of Judæa will be built up, and they will dwell there and inherit it.

"'36. The seed of his servants shall possess it, and they who love his name shall dwell therein.'"

34 It came to pass then, when Mary had finished speaking these words unto Jesus in the midst of the disciples, that she said unto him: "My Master, this is the solution of the mystery of the repentance of Pistis Sophia."

It came to pass then, when Jesus had heard Mary speak these words, that he said unto her: "Well said, Mary, blessed one, the fulness, or all-blessed fulness, thou who shalt be sung of as blessed in all generations."

35 Jesus continued again in the discourse and said: "Pistis Sophia again continued and still sang praises in a second repentance, saying thus:

"'1. Light of lights, in whom I have had faith, leave me not in the darkness until the end of my time.

"'2. Help me and save me through thy mysteries; incline thine ear unto me and save me.

"'3. May the power of thy light save me and carry me to the higher æons; for thou wilt save me and lead me into the height of thy æons.

"'4. Save me, O Light, from the hand of this lion-faced power and from the hands of the emanations of god Self-willed.

"'5. For it is thou, O Light, in whose light I have had faith and in whose light I have trusted from the beginning.

"'6. And I have had faith in it from the time when it emanated me, and thou thyself didst make me to emanate; and I have had faith in thy light from the beginning.

"'7. And when I had faith in thee, the rulers of the æons mocked at me, saying: She hath ceased in her mystery. Thou art my saviour and thou art my deliverer and thou art my mystery, O Light.

"'8. My mouth was filled with glorifying, that I may tell of the mystery of thy grandeur at all times.

"'9. Now, therefore, O Light, leave me not in the chaos for the completion of my whole time; forsake me not, O Light.

"'10. For all the emanations of Self-willed have taken from me my whole light-power and have surrounded me. They desired to take away my whole light from me utterly and have set a watch on my power,

"'11. Saying one to another together: The Light hath forsaken her, let us seize her and take away the whole light in her.

"'12. Therefore then, O Light, cease not from me; turn thee, O Light, and save me from the hands of the merciless.

"'13. May they who would take away my power, fall down and become powerless. May they who would take away my light-power from me, be enwrapped in darkness and sink into powerlessness.'

"This then is the second repentance which Pistis Sophia hath uttered, singing praises to the Light."

36 It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Do ye understand in what manner I discourse with you?"

And Peter started forward and said unto Jesus:

[paragraph continues] "My Master, we will not endure this woman, for she taketh the opportunity from us and hath let none of us speak, but she discourseth many times."

And Jesus answered and said unto his disciples: "Let him in whom the power of his spirit shall seethe, so that he understandeth what I say, come forward and speak. But now, Peter, I see thy power in thee, that it understandeth the solution of the mystery of the repentance which Pistis Sophia hath uttered. Now, therefore, Peter, speak the thought of her repentance in the midst of thy brethren."

And Peter answered and said unto Jesus "O Master, give ear that I may speak the thought of her repentance, of which aforetime thy power prophesied through the prophet David, uttering her repentance in the seventieth Psalm:

"'1. O God, my God, I have trusted in thee, let me no more be put to shame for ever.

"'2. Save me in thy righteousness and set me free; incline thine ear unto me and save me.

"'3. Be unto me a strong God and a firm place to save me; for thou art my strength and my refuge.

"'4. My God, save me from the hand of the sinner and from the hand of the transgressor and from the impious [one].

"'5. For thou art my endurance, O Master, thou art my hope from my youth up.

"'6. I have trusted myself to thee from my mother's womb; thou hast brought me out of my mother's womb. My remembrance is ever in thee.

"'7. I have become as the crazy for many;

thou art my help and my strength, thou art my deliverer, O Master.

"'8. My mouth was filled with glorifying, that I may praise the glory of thy splendour the whole day long.

"'9. Cast me not away in the time of age; if my soul fades, forsake me not.

"'10. For mine enemies have spoken evil against me and they who lay in wait for my soul, have taken counsel against my soul,

"'11. Saying together: God hath forsaken him; pursue and seize him, for there is no saviour.

"'12. God, give heed to my help.

"'13. Let them be ashamed and destroyed who calumniate my soul. Let them be enwrapped in shame and disgrace who seek evil against me.'

"This then is the solution of the second repentance which Pistis Sophia hath uttered."

37 The Saviour answered and said unto Peter: "Finely, Peter; this is the solution of her repentance. Blessed are ye before all men on the earth, because I have revealed unto you these mysteries. Amēn, amēn, I say unto you: I will perfect you in all fulness from the mysteries of the interior to the mysteries of the exterior and fill you with the spirit, so that ye shall be called 'spiritual, perfected in all fulness.' And, amēn, amēn, I say unto you: I will give unto you all the mysteries of all the regions of my Father and of all the regions of the First Mystery, so that he whom ye shall admit on earth, shall be admitted into the Light of the height; and he whom ye shall expel on earth, shall be expelled from

the kingdom of my Father in the heaven. But hearken, therefore, and give ear attentively to all the repentances which Pistis Sophia hath uttered. She continued again and uttered the third repentance, saying:

"'1. O Light of powers, give heed and save me.

"'2. May they who would take away my light, lack and be in the darkness. May they who would take away my power, turn into chaos and be put to shame.

"'3. May they turn quickly to darkness, who press me sore and say: We have become rulers over her.

"'4. May rather all those who seek the Light, rejoice and exult, and they who desire thy mystery, say ever: May the mystery be exalted.

"'5. Save me then now, O Light, for I lacked my light, which they have taken away, and I needed my power, which they have taken from me. Thou then, O Light, thou art my saviour, and thou art my deliverer, O Light. Save me quickly out of this chaos.'"

38 And it came to pass, when Jesus had finished speaking these words unto his disciples, saying: "This is the third repentance of Pistis Sophia," that he said unto them: "Let him in whom a sensitive spirit hath arisen, come forward and speak the thought of the repentance which Pistis Sophia hath uttered."

It came to pass then, before Jesus had finished speaking, that Martha came forward, fell down at his feet, kissed them, cried aloud and wept with lamentation and in humbleness, saying: "My Master, have mercy upon me and have compassion with me, and let me speak the solution of the repentance which Pistis Sophia hath uttered."

And Jesus gave his hand unto Martha and said unto her: "Blessed is every one who humbleth himself, for on him they shall have mercy. Now, therefore, Martha, art thou blessed. But proclaim then the solution of the thought of the repentance of Pistis Sophia."

And Martha answered and said unto Jesus in the midst of the disciples: "Concerning the repentance which Pistis Sophia hath uttered, O my Master Jesus, of it thy light-power in David prophesied aforetime in the sixty-ninth Psalm, saying:

"'1. O Eternal God, give heed to my help.

"'2. Let them be put to shame and confounded who seek after my soul.

"'3. May they turn straightway and be put to shame, who say unto me: Ha, ha.

"'4. May all who seek thee, be joyful and exult because of thee, and they who love thy salvation, say ever: May God be exalted.

"'5. But I am wretched, I am poor; O Master, help me. Thou art my helper and defence; O Master, delay not.'

"This then is the solution of the third repentance which Pistis Sophia hath uttered, singing praises to the height."

39 It came to pass then, when Jesus had heard Martha speak these words, that he said unto her: "Well said, Martha, and finely."

And Jesus continued again in the discourse and said unto his disciples: "Pistis Sophia again continued in the fourth repentance, reciting it before she was oppressed a second time, in order that the lion-faced power and all the material emanations with it, which Self-willed had sent into the chaos, might not take away her total light in her. She uttered then this repentance as follows:

"'1. O Light, in whom I have trusted, give ear to my repentance, and let my voice reach unto thy dwelling-place.

"'2. Turn not away thy light-image from me, but have heed unto me, if they oppress me; and save me quickly at the time when I shall cry unto thee.

"'3. For my time is vanished like a

breath and I am become matter.

"'4. They have taken my light from me, and my power is dried up. I have forgotten my mystery which heretofore I was wont to accomplish.

"'5. Because of the voice of the fear and the power of Self-willed my power is vanished.

"'6. I am become as a demon apart, who dwelleth in matter and light is not in him, and I am become as a counterfeiting spirit, which is in a material body and light-power is not in it.

"'7. And I am become as a decan who is alone in the air.

"'8. The emanations of Self-willed have sore oppressed me, and my pair hath said unto himself:

"'9. Instead of with light which was in her, they have filled her with chaos. I have devoured the sweat of my own matter and the anguish of the tears from the matter of my eyes, so that they who oppress me may not take the rest.

"'10. All this hath befallen me, O Light, by thy commandment and thy command, and it is thy commandment that I am here.

"'11. Thy commandment hath brought me down, and I am descended as a power of the chaos, and my power is numbed in me.

"'12. But thou, O Master, art Light eternal, and dost visit them who are for ever oppressed.

"'13. Now, therefore, O Light, arise and seek my power and the soul in me. Thy commandment is accomplished, which thou didst decree for me in my afflictions. My time is come, that thou shouldst seek my power and my soul, and this is the time which thou didst decree to seek me.

"'14. For thy saviours have sought the power which is in my soul, because the number is completed, and in order that also its matter may be saved.

"'15. And then at that time shall all the rulers of the material æons be in fear of thy light, and all the emanations of the thirteenth material æon shall be in fear of the mystery of thy light, so that the others may put on the purification of their light.

"'16. For the Master will seek the power of your soul. He hath revealed his mystery,

"'17. So that he may regard the repentance of them who are in the regions below; and he hath not disregarded their repentance.

"'18. This is then that mystery which is become the type in respect of the race which shall be born; and the race which shall be born will sing praises to the height.

"'19. For the Light hath looked down from the height of its light. It will look down on the total matter,

"'20. To hear the sighing of those in chains, to loose the power of the souls whose power is bound,—

"'21. So that it may lay its name in the soul and its mystery in the power.'"

40 It came to pass while Jesus spake these words unto his disciples, saying unto them: "This is the fourth repentance which Pistis Sophia hath uttered; now, therefore, let him who understandeth, understand,"—it came to pass then, when Jesus had spoken these words, that John came forward, adored the breast of Jesus and said unto him: "My Master, give commandment to me also, and grant me to speak the solution of the fourth repentance which Pistis Sophia hath uttered."

Jesus said unto John: "I give thee commandment, and I grant thee to speak the solution of the repentance which Pistis Sophia hath uttered."

John answered and said: "My Master and Saviour, concerning this repentance which Pistis Sophia hath uttered, thy light-power which was in David, hath prophesied aforetime in the one-

hundred-and-first Psalm:

"'1. Master, give ear unto my supplication and let my voice reach unto thee.

"'2. Turn not away thy face from me; incline thine ear unto me in the day when I am oppressed; quickly give ear to me on the day when I shall cry unto thee.

"'3. For my days are vanished as smoke and my bones are parched as stone.

"'4. I am scorched as the grass, and my heart is dried up; for I have forgotten to eat my bread.

"'5. From the voice of my groaning my bones cleaved to my flesh.

"'6. I am become as a pelican in the desert; I am become as a screech-owl in the house.

"'7. I have passed the night watching; I am become as a sparrow alone on the roof.

"'8. My enemies have reviled me all the day long, and they who honour me, have injured me.

"'9. For I have eaten ashes instead of my bread and mixed my drink with tears,

"'10. Because of thy wrath and thy rage; for thou hast lifted me up and cast me down.

"'11. My days have declined as a shadow, and I am dried up as the grass,

"'12. But thou, O Master, thou endurest for ever, and thy remembrance unto the generation of generation[s].

"'13. Arise and have mercy upon Zion, for the time is come to have mercy upon her; the proper time is come.

"'14. Thy servants have longed for her stones, and will take pity on her land.

"'15. And the nations will have fear of the name of God, and the kings of the earth have fear of thy sovereignty.

"'16. For the Master will build up Zion and reveal himself in his sovereignty.

"17. He hath regarded the prayer of the humble and hath not despised their supplication.

"'18. This shall be recorded for another generation, and the people who shall be created will praise the Master.

"'19. Because he hath looked down on his holy height; the Master hath looked down from the heaven on the earth,

"'20. To hear the sighing of those in chains, to loose the sons of those who are slain,

"'21. To proclaim the name of God in Zion and his praise in Jerusalem.'

"This, my Master, is the solution of the mystery of the repentance which Pistis Sophia hath uttered."

41 It came to pass then, when John had finished speaking these words to Jesus in the midst of his disciples, that he said unto him: "Well said, John, the Virgin, who shalt rule in the kingdom of the Light."

And Jesus continued again in the discourse and said unto his disciples: "It came to pass again thus: The emanations of Self-willed again oppressed Pistis Sophia in the chaos and desired to take from her her whole light; and not yet was her commandment accomplished, to lead her out of the chaos, and not yet had the command reached me through the First Mystery, to save her out of the chaos. It came to pass then, when all the material emanations of Self-willed oppressed her, that she cried out and uttered the fifth repentance, saying:

"'1. Light of my salvation, I sing praise unto thee in the region of the height and again in the chaos.

"'2. I sing praise unto thee in my hymn with which I sang praise in the height and with which I sang praise unto thee when I was in the chaos. Let it come into thy presence, and give heed, O Light, to my repentance.

"'3. For my power is filled up with darkness, and my light hath gone down into the chaos.

"'4. I am myself become as the rulers of the chaos, who are gone into the darknesses below; I am become as a material

body, which hath no one in the height who will save it.

"'5. I am become also as matters from which their power hath been taken, when they are cast down into the chaos,—[matters] which thou hast not saved, and they are condemned utterly by thy commandment.

"'6. Now, therefore, have they put me into the darkness below,—in darknesses and matters which are dead and in them [is] no power.

"'7. Thou hast brought thy commandment upon me and all things which thou hast decreed.

"'8. And thy spirit hath withdrawn and abandoned me. And moreover by thy commandment the emanations of my eon have not helped me and have hated me and separated themselves from me, and yet am I not utterly destroyed.

"'9. And my light is diminished in me, and I have cried up to the light with all the light in me, and I have stretched forth my hands unto thee.

"'10. Now, therefore, O Light, wilt thou not accomplish thy commandment in the chaos, and will not the deliverers, who come according to thy commandment, arise in the darkness and come and be disciples for thee'?

"'11. Will they not utter the mystery of thy name in the chaos?

"'12. Or will they not rather utter thy name in a matter of the chaos, in which thou wilt not [thyself] purify?

"'13. But I have sung praises unto thee, O Light, and my repentance will reach unto thee in the height.

"'14. Let thy light come upon me,

"'15. For they have taken my light, and I am in pain on account of the Light from the time when I was emanated. And when I had looked into the height to the Light, then I looked down below at the light-power in the chaos; I rose up and went down.

"'16. Thy commandment came upon me, and the terrors, which thou didst decree for me, have brought me into delusion.

"'17. And they have surrounded me, in numbers as water, they have laid hold on me together all my time.

"'18. And by thy commandment thou hast not suffered my fellow-emanations to help me, nor hast thou suffered my pair to save me out of my afflictions.'

"This then is the fifth repentance which Pistis Sophia hath uttered in the chaos, when all the material emanations of Self-willed had continued and oppressed her."

42 When then Jesus had spoken these words unto his disciples, he said unto them: "Who hath ears to hear, let him hear; and let him whose spirit seetheth up in him, come forward and speak the solution of the thought of the fifth repentance of Pistis Sophia."

And when Jesus had finished saying these words, Philip started forward, held up and laid down the book in his hand,—for he is the scribe of all the discourses which Jesus spake, and of all of that which he did,—Philip then came forward and said unto him: "My Master, surely then it is not on me alone that thou hast enjoined to take care for the world and write down all the discourses which we shall speak and [all we shall] do? And thou hast not suffered me to come forward to speak the solution of the mysteries of the repentance of Pistis Sophia. For my spirit hath ofttimes seethed in me and been unloosed and constrained me to come forward and speak the solution of the repentance of Pistis Sophia; and I could not come forward because I am the scribe of all the discourses."

It came to pass then, when Jesus had heard Philip, that he said unto him: "Hearken, Philip, blessed one, that I may discourse with thee; for it is thou and Thomas and Matthew on whom it is enjoined by the First Mystery to write all

the discourses which I shall speak and [all which I shall] do, and all things which ye shall see. But as for thee, the number of the discourses which thou hast to write, is so far not yet completed. When it is then completed, thou art to come forward and proclaim what pleaseth thee. Now, therefore, ye three have to write down all the discourses which I shall speak and [all things which I shall] do and which ye shall see, in order that ye may bear witness to all things of the kingdom of heaven."

43 When then Jesus had said this, he said unto his disciples: "Who hath ears to hear, let him hear."

Mary started forward again, stepped into the midst, placed herself by Philip and said unto Jesus: "My Master, my indweller of light hath ears, and I am ready to hear with my power, and I have understood the word which thou hast spoken. Now, therefore, my Master, hearken that I may discourse in openness, thou who hast said unto us: 'Who hath ears to hear, let him hear.'

"Concerning the word which thou hast spoken unto Philip: 'It is thou and Thomas and Matthew on whom it hath been enjoined—to you three by the First Mystery, to write all the discourses of the kingdom of the Light and thereto to bear witness '; hearken, therefore, that I may proclaim the solution of this word. This is what thy light-power prophesied aforetime through Moses: 'By two or three witnesses shall every matter be established.' The three witnesses are Philip and Thomas and Matthew."

It came to pass then, when Jesus had heard this word, that he said: "Well said, Mary, this is the solution of the word. Now, therefore, do thou, Philip, come forward and proclaim the solution of the fifth repentance of Pistis Sophia, and thereafter take thy seat and write all the discourses which I shall speak, until the number of thy portion which thou hast to write of the words of the kingdom of the Light is completed. Then shalt thou come forward and speak what thy spirit shall understand. But do thou then now proclaim the solution of the fifth repentance of Pistis Sophia."

And Philip answered and said unto Jesus: "My Master, hearken that I may speak the solution of her repentance. For thy power hath prophesied aforetime concerning it through David in the eighty-seventh Psalm, saying:

"'1. Master, God of my salvation, by day and by night have I cried unto thee.

"'2. Let my weeping come before thee; incline thine ear to my supplication, O Master.

"'3. For my soul is full of evil, my life hath drawn nigh to the world below.

"'4. I am counted among them who have gone down into the pit; I am become as a man who hath no helper.

"'5. The free among the dead are as the slain who are thrown away and sleep in tombs, whom thou no more rememberest, and they are destroyed through thy hands.

"'6. They have set me in a pit below, in darkness and shadow of death.

"'7. Thy wrath hath settled down upon me and all thy cares have come upon me. (Selah.)

"'8. Thou hast put away mine acquaintances far from me; they have made me an abomination for them. They have abandoned me, and I cannot go forth.

"'9. My eye hath become dim in my misery; I have cried unto thee, O Master, the whole day and have stretched forth my hands unto thee.

"'10. Wilt thou not surely work thy wonders on the dead? Will not surely the physicians arise and confess thee?

"'11. Will they not surely proclaim thy name in the tombs,

"'12. And thy righteousness in a land which thou hast forgotten?

"'13. But I have cried unto thee, O Mas-

ter, and my prayer shall reach thee early in the morning.

"'14. Turn not thy face away from me.

"15. For I am miserable, I am in sorrow from my youth up. And when I had exalted myself, I humbled myself and arose.

"'16. Thy angers are come upon me and thy terrors have brought me into delusion.

"'17. They have surrounded me as water; they have seized upon me the whole day long.

"'18. My fellows hast thou kept far from me and my acquaintances from my misery.'

"This is then the solution of the mystery of the fifth repentance which Pistis Sophia hath uttered, when she was oppressed in the chaos."

44 It came to pass then, when Jesus had heard Philip speak these words, that he said: "Well said, Philip, well-beloved. Now, therefore, come, take thy seat and write thy portion of all the discourses which I shall speak, and [of all things which I shall] do, and of all that thou shalt see."

And forthwith Philip sat down and wrote.

It came to pass thereafter that Jesus continued again in the discourse and said unto his disciples: "Then did Pistis Sophia cry to the Light. It forgave her sin, in that she had left her region and gone down into the darkness. She uttered the sixth repentance, saying thus:

"'1. I have sung praises unto thee, O Light, in the darkness below.

"'2. Hearken unto my repentance, and may thy light give heed to the voice of my supplication.

"'3. O Light, if thou thinkest on my sin, I shall not be able to stand before thee, and thou wilt abandon me,

"'4. For thou, O Light, art my saviour; because of the light of thy name I have had faith in thee, O Light.

"'5. And my power hath had faith in thy mystery; and moreover my power hath trusted in the Light when it was among those of the height; and it hath trusted in it when it was in the chaos below.

"'6. Let all the powers in me trust in the Light when I am in the darkness below, and may they again trust in the Light if they come into the region of the height.

"'7. For it is [the Light] which hath compassion on us and delivereth us; and a great saving mystery is in it.

"'8. And it will save all powers out of the chaos because of my transgression. For I have left my region and am come down into the chaos.'

"Now, therefore, whose mind is exalted, let him understand."

45 It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Understand ye in what manner I discourse with you?"

Andrew came forward and said: "My Master, concerning the solution of the sixth repentance of Pistis Sophia, thy light-power prophesied aforetime through David in the one-hundred-and-twenty-ninth Psalm, saying:

"'1. Out of the depths I have cried unto thee, O Master.

"'2. Hearken unto my voice; let thine ears give heed to the voice of my supplication.

"'3. O Master, if thou heedest my iniquities, who will be able to pass [the test]?

"'4. For pardon is in thy hands; for the sake of thy name have I waited for thee, O Master.

"'5. My soul hath waited for thy word.

"'6. My soul hath hoped in the Master from the morning until the evening. Let Israel hope in the Master from the morning until the evening.

"'7. For grace standeth by the Master and with him is great redemption.

"'8. And he will deliver Israel from all

his iniquities.'

Jesus said unto him: "Well said, Andrew, blessed one. This is the solution of her repentance. Amēn, amēn, I say unto you: I will perfect you in all mysteries of the Light and all gnoses from the interiors of the interiors to the exteriors of the exteriors, from the Ineffable down to the darkness of darknesses, from the Light of lights down to the . . . . of matter, from all the gods down to the demons, from all the rulers down to the decans, from all the authorities down to the servitors, from the creation of men down to [that] of the wild-beasts, of the cattle and of the reptiles, in order that ye may be called perfect, perfected in all fulness. Amēn, amēn, I say unto you: In the region where I shall be in the kingdom of my Father, ye will also be with me. And when the perfect number is completed, so that the Mixture shall be dissolved, I will give commandment that they bring all tyrant gods, who have not given up the purification of their light, and will give commandment to the wise fire, over which the perfect pass, to eat into those tyrants, until they give up the last purification of their light."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Understand ye in what manner I speak with you?"

Mary said: "Yea, Master, I have understood the word which thou hast spoken. Concerning then the word which thou hast said: At the dissolution of the whole Mixture thou shalt take thy seat on a light-power and thy disciples, that is ourselves, shall sit on the right of thee, and thou shalt judge the tyrant gods, who have not given up the purification of their light, and the wise fire will bite into them, until they give up the last light in them,—concerning this word then thy light-power prophesied aforetime through David, in the eighty-first Psalm, saying:

"'God shall sit in the assembly (synagogue) of the gods and try the gods.'"

Jesus said unto her: "Well said, Mary."

46 Jesus continued again in the discourse and said unto his disciples: "It came to pass, when Pistis Sophia had finished uttering the sixth repentance for the forgiveness of her transgression, that she turned again to the height, to see if her sins were forgiven her, and to see whether they would lead her up out of the chaos. But by commandment of the First Mystery not yet was she hearkened to, so that her sin should be forgiven and she should be led up out of the chaos. When then she had turned to the height to see whether her repentance were accepted from her, she saw all the rulers of the twelve æons mocking at her and rejoicing over her because her repentance was not accepted from her. When then she saw that they mocked at her, she grieved exceedingly and lifted up her voice to the height in her seventh repentance, saying:

"'1. O Light, I have lifted up my power unto thee, my Light.

"'2. On thee have I had faith. Let me not be scorned; let not the rulers of the twelve æons, who hate me, rejoice over me.

"'3. For all who have faith in thee shall not be put to shame. Let them who have taken away my power, remain in darkness; and let them not get from it any profit, but let it be taken away from them.

"'4. O Light, show me thy ways, and I shall be saved in them; and show me thy paths, whereby I shall be saved out of the chaos.

"'5. And guide me in thy light, and let me know, O Light, that thou art my saviour. On thee will I trust the whole of my time.

"'6. Give heed that thou save me, O Light, for thy mercy endureth for ever.

"'7. As to my transgression, which I

have committed from the beginning in my ignorance, put it not to my account, O Light, but rather save me through thy great mystery of the forgiveness of sins because of thy goodness, O Light.

"'8. For good and sincere is the Light. For this cause will it grant me my way, to be saved out of my transgression;

"'9. And for my powers, which are diminished through the fear of the material emanations of Self-willed, will it draw near after its commandment, and will teach my powers, which are diminished because of the merciless, its gnosis.

"'10. For all gnoses of the Light are saving means and are mysteries for all who seek the regions of its Inheritance and its mysteries.

"'11. For the sake of the mystery of thy name, O Light, forgive my transgression, for it is great.

"'12. To every one who trusteth in the Light it will give the mystery which suiteth him;

"'13. And his soul will abide in the regions of the Light and his power will inherit the Treasury of the Light.

"'14. The Light giveth power to them who have faith in it; and the name of its mystery belongeth to those who trust in it. And it will show them the region of the Inheritance, which is in the Treasury of the Light.

"'15. But I have ever had faith in the Light, for it will save my feet from the bonds of the darkness.

"'16. Give heed unto me, O Light, and save me, for they have taken away my name from me in the chaos.

"'17. Because of all the emanations my afflictions and my oppression have become exceedingly manifold. Save me out of my transgression and this darkness.

"'18. And look upon the grief of my oppression and forgive my transgression.

"'19. Give heed to the rulers of the twelve æons, who have hated me through jealousy.

"'20. Watch over my power and save me, and let me not remain in this darkness, for I have had faith in thee.

"'21. And they have made of me a great fool for having had faith in thee, O Light.

"'22. Now, therefore, O Light, save my powers from the emanations of Self-willed, by whom I am oppressed.'

"Now, therefore, who is sober, let him be sober."

When then Jesus had spoken this unto his disciples, Thomas came forward and said: "My Master, I am sober, I am plentifully sober, and my spirit is ready in me, and I rejoice exceedingly that thou hast revealed these words unto us. But indeed I have borne with my brethren until now, so that I should not anger them; nay rather I have borne with every one that he should come before thee and speak the solution of the repentance of Pistis Sophia. Now, therefore, my Master, concerning the solution of the seventh repentance of Pistis Sophia thy light-power hath prophesied through the prophet David in the twenty-fourth Psalm, thus

"'1. O Master, unto thee have I lifted up my soul, O my God.

"'2. I have abandoned myself unto thee; let me not be put to shame and let not mine enemies mock at me.

"'3. For all who wait upon thee shall not be put to shame; let them be put to shame who do iniquity without a cause.

"'4. O Master, show me thy ways and teach me thy paths.

"'5. Lead me in the way of thy truth and teach me, for thou art my God and my saviour; on thee will I wait all the day long.

"'6. Call to remembrance thy mercies, O Master, and the favours of thy grace, for they are from eternity.

"'7. Remember not the sins of my youth and those of my ignorance. Remember me according to the fulness of thy mercy because of thy goodness, O Master.

"'8. The Master is gracious and sincere; therefore fore will he instruct sinners in the way.

"'9. He will guide the tender-hearted in the judgment and will teach the tender-hearted his ways.

"'10. All the ways of God are grace and truth for them who seek his righteousness and his testimonies.

"'11. For thy name's sake, O Master, forgive me my sin, [for] it is exceedingly great.

"'12. Who is the man who feareth the Master? For him will he establish laws in the way which he hath chosen.

"'13. His soul will abide in good things and his seed will inherit the land.

"'14. The Master is the strength of them who fear him; and the name of God belongeth to them who fear him, to make known unto them his covenant.

"'15. Mine eyes are raised ever unto the Master, for he will draw my feet out of the snare.

"'16. Look down upon me and be gracious unto me, for I am an only-begotten; I am wretched.

"'17. The afflictions of my heart have increased; bring me out of my necessities.

"'18. Look upon my abasement and my woe, and forgive me all my sins.

"'19. Look upon mine enemies, how they have increased themselves and hated me with unjust hatred.

"'20. Preserve my soul and save me; let me not be put to shame, for I have hoped on thee.

"'21. The simple and sincere have joined themselves to me, for I have waited on thee, O Master.

"'22. O God, deliver Israel from all his afflictions.'"

And when Jesus had heard the words of Thomas, he said unto him: "Well said, Thomas, and finely. This is the solution of the seventh repentance of Pistis Sophia. Amēn, amēn, I say unto you: All generations of the world shall bless you on earth, because I have revealed this unto you and ye have received, of my spirit and have become understanding and spiritual, understanding what I say. And hereafter will I fill you full with the whole light and the whole power of the spirit, so that ye may understand from now on all which shall be said unto you and which ye shall see. Yet a little while and I will speak with you concerning the height without within and within without."

47 Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had uttered the seventh repentance in the chaos, that the commandment through the First Mystery had not come to me to save her and lead her up out of the chaos. Nevertheless of myself out of compassion without commandment I led her into a somewhat spacious region in the chaos. And when the material emanations of Self-willed had noticed that she had been led into a somewhat spacious region in the chaos, they ceased a little to oppress her, for they thought that she would be led up out of the chaos altogether. When this then took place, Pistis Sophia did not know that I was her helper; nor did she know me at all, but she continued and persisted withal singing praises to the Light of the Treasury, which she had seen aforetime and on which she had had faith, and she thought that it [sc. the Light] also was her helper and it was the same to which she had sung praises, thinking it was the Light in truth. But as indeed she had had faith in the Light which belongeth to the Treasury in truth, therefore will she be led up out of the chaos and her repentance will be accepted from her. But the commandment of the First Mystery was not yet accomplished to accept her repentance from her. But hearken now in order that

I may tell you all things which befell Pistis Sophia.

"It came to pass, when I had led her unto a somewhat spacious region in the chaos, that the emanations of Self-willed ceased entirely to oppress her, thinking that she would be led up out of the chaos altogether. It came to pass then, when the emanations of Self-willed had noticed that Pistis Sophia had not been led up out the chaos, that they turned about again all together, oppressing her vehemently. Because of this then she uttered the eighth repentance, because they had not ceased to oppress her, and had turned about to oppress her to the utmost. She uttered this repentance, saying thus:

"'1. On thee, O Light, have I hoped. Leave me not in the chaos; deliver me and save me according to thy gnosis.

"'2. Give heed unto me and save me. Be unto me a saviour, O Light, and save me and lead me unto thy light.

"'3. For thou art my saviour and wilt lead me unto thee. And because of the mystery of thy name lead me and give me thy mystery.

"'4. And thou wilt save me from this lion-faced power, which they have laid as a snare for me, for thou art my saviour.

"'5. And in thy hands will I lay the purification of my light; thou hast saved me, O Light, according to thy gnosis.

"'6. Thou art become wroth with them who keep watch over me and will not be able to lay hold of me utterly. But I have had faith in the Light.

"'7. I will rejoice and will sing praises that thou hast had mercy upon me and hast heeded and saved me from the oppression in which I was. And thou wilt set free my power out of the chaos.

"'8. And thou hast not left me in the hand of the lion-faced power; but thou hast led me into a region which is not oppressed.'"

48 When then Jesus had said this unto his disciples, he answered again and said unto them: "It came to pass then, when the lion-faced power had noticed that Pistis Sophia had not been led up altogether out of the chaos, that it came again with all the other material emanations of Self-willed, and they oppressed Pistis Sophia again. It came to pass then, when they oppressed her, that she cried out in the same repentance, saying:

"'9. Have mercy upon me, O Light, for they have oppressed me again. Because of thy commandment, the light in me is distracted and my power and my understanding.

"'10. My power hath begun to wane whiles I am in these afflictions, and the number of my time whiles I am in the chaos. My light is diminished, for they have taken away my power from me, and all the powers in me are tossed about.

"'11. I am become powerless in the presence of all the rulers of the æons, who hate me, and in the presence of the four-and-twenty emanations, in whose region I was. And my brother, my pair, was afraid to help me, because of that in which they have set me.

"'12. And all the rulers of the height have counted me as matter in which is no light. I am become as a material power which hath fallen out of the rulers,

"'13. And all who are in the æons said: She hath become chaos. And thereafter all the pitiless powers encompassed me together and proposed to take away the whole light in me.

"'14. But I have trusted in thee, O Light, and said: Thou art my saviour.

"'15. And my commandment, which thou hast decreed for me, is in thy hands. Save me out of the hands of the emanations of Self-willed, which oppress me and persecute me.

"'16. Send thy light over me, for I am as naught before thee, and save me accord-

ing to thy compassion.

"'17. Let me not be despised, for I have sung praises unto thee, O Light. Let chaos cover the emanations of Self-willed, let them be led down into the darkness.

"'18. Let the mouth of them be shut up, who would devour me with guile, who say: Let us take the whole light in her,—although I have done them no ill.'"

49 And when Jesus had spoken this, Matthew came forward and said: "My Master, thy spirit hath stirred me and thy light hath made me sober to proclaim this eighth repentance of Pistis Sophia. For thy power hath prophesied thereof aforetime through David in the thirtieth Psalm, saying:

"'1. On thee, O Master, have I hoped. Let me never be put to shame; save me according to thy righteousness.

"'2. Incline thine ear unto me, save me quickly. Be thou unto me a protecting God and a house of refuge to save me.

"'3. For thou art my support and my refuge; for thy name's sake thou wilt guide me and feed me.

"'4. And thou wilt draw me out of this snare, which they have laid privily for me; for thou art my protection.

"'5. Into thy hands I will render my spirit; thou hast redeemed me, O Master, God of Truth.

"'6. Thou hast hated them who hold to vain emptiness; but I have trusted.

"'7. And I shall rejoice because of my Master and make merry over thy grace. For thou hast looked down upon my humbleness and saved my soul out of my necessities.

"'8. And thou hast not shut me up in the hands of my foes; thou hast set my feet on a broad space.

"'9. Be gracious unto me, O Master, for I am afflicted; my eye is distracted in the wrath and my soul and my body.

"'10. For my years have wasted away in sadness and my life is wasted in sighing. My power is enfeebled in misery and my bones are distracted.

"'11. I am become a mockery for all my foes and my neighbours. I am become a fright for my acquaintances, and they who saw me, are fled away from me.

"'12. I am forgotten in their heart as a corpse, and I have become as a ruined vessel.

"'13. For I have heard the scorn of many who encompass me round about. Massing themselves together against me, they took counsel to take away my soul from me.

"'14. But I have trusted in thee, O Master. I said: Thou art my God.

"'15. My lots are in thy hands. Save me from the hand of my foes and free me from my persecutors.

"'16. Reveal thy face over thy slave, and free me according to thy grace, O Master.

"'17. Let me not be put to shame, for I have cried unto, thee. Let the impious be put to shame and turn towards hell.

"'18. Let the crafty lips be struck dumb, which allege iniquity against the righteous in pride and scorn.'"

50 And when Jesus had heard these words, he said: "Finely [said], Matthew. Now, therefore, amēn, I say unto you: When the perfect number is completed and the universe is raised hence, I will take my seat in the Treasury of the Light, and ye yourselves will sit on twelve light-powers, until we have restored all the orders of the twelve saviours to the region of the inheritances of every one of them."

And when he had said this, he said: "Understand ye what I say?"

Mary came forward and said: "O Master, concerning this matter thou hast said to us aforetime in similitude: 'Ye have awaited with me in the trials, and I will bequeath unto you a kingdom, as my Father hath bequeathed it unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on twelve thrones

and judge the twelve tribes of Israel.'"

He said unto her: "Well said, Mary."

Jesus continued again and said unto his disciples: "It came to pass then thereafter, when the emanations of Self-willed oppressed Pistis Sophia in the chaos, that she uttered the ninth repentance, saying:

"'1. O Light, smite down them who have taken away my power from me, and take away the power from them who have taken away mine from me.

"'2. For I am thy power and thy light. Come and save me.

"'3. Let great darkness cover my oppressors. Say unto my power: I am he who will save thee.

"'4. Let all those who would take away my light from me utterly, lack their power. Let them face about unto the chaos and become powerless, who would take away my light from me utterly.

"'5. Let their power be as dust, and let Yew, thy angel, smite them.

"'6. And if they would go into the height, let darkness seize upon them and let them slip down and turn to the chaos. And let thy angel Yew pursue them and cast them down into the darkness below.

"'7. For they have set a lion-faced power as a trap for me, although I have done them no ill, from which its light will be taken; and they have oppressed the power in me, which they will not be able to take away.

"'8. Now, therefore, O Light, take away the purification from the lion-faced power without its knowing it,—the thought which Self-willed hath thought, to take away my light; take away his own and let the light be taken away from the lion-faced power, which set the trap for me.

"'9. But my power will exult in the Light and rejoice that he will save it.

"'10. And all the portions of my power shall say: There is no saviour but thee. For thou wilt save me out of the hand of the lion-faced power, which hath taken away my power from me, and thou savest me out of the hands of them who have taken away my power and my light from me.

"'11. For they have risen up against me, lying against me and saying that I know the mystery of the Light which is in the height, [the Light] in which I have had faith. And they have constrained me, [saying:] Tell unto us the mystery of the Light in the height,—that which I know not.

"'12. And they have requited me with all this ill because I have had faith in the Light of the height; and they have made my power lightless.

"'13. But when they constrained me, I sat in the darkness, my soul bowed down in mourning.

"'14. And do thou, O Light—for that reason sing I praise to thee—save me. I know that thou wilt save me because I fulfilled thy will ever since I was in my æon. I fulfilled thy will, as the invisibles who are in my region, and as my pair. And I mourned, looking unceasingly and searching for the Light.

"'15. Now, therefore, have all the emanations of Self-willed surrounded me and rejoiced over me and sore oppressed me without my knowing

[paragraph continues] [them]. And they have fled away and ceased from me but have had no pity upon me.

"'16. They have returned again and made trial of me and they have oppressed me in great oppression and ground their teeth against me, desiring to take away my light from me utterly.

"'17. How long, therefore, O Light, dost thou suffer them, that they oppress me? Save my power from their evil thoughts and save me from the hand of the lion-faced power; for I alone of the invisibles am in this region.

"'18. I will sing praises unto thee, O Light, in the midst of all who are gath-

ered together against me, and I will cry unto thee in the midst of all who oppress me.

"'19. Now, therefore, O Light, let not them who hate me and desire to take away my power from me, rejoice over me—who hate me and flash their eyes against me, though I have not done anything unto them.

"'20. For indeed they have fawned upon me with sweet words, asking me concerning the mysteries of the Light which I know not, and have craftily spoken against me and been enraged against me, because I have had faith in the Light in the height.

"'21. They have opened their chops against me and said.: Well indeed, we will take from her her light.

"'22. Now, therefore, O Light, thou hast known their guile; suffer them not and let not thy help be far from me.

"'23. Quickly, O Light, vindicate and avenge me,

"'24. And give judgment on me according to thy goodness. Now, therefore, O Light of lights, let them not take away my light from me,

"'25. And let them not say in their heart: Our power is glutted with her light. And let them not say: We have consumed her power.

"'26. But rather let darkness come upon them, and let those who long to take away my light from me, become powerless, and let them be clothed with chaos and darkness, who say there: We will take away her light and her power.

"'27. Now, therefore, save me that I may rejoice, for I long for the thirteenth æon, the region of Righteousness, and I shall say ever-more: May the light of thy angel Yew shine more and more.

"'28. And my tongue will sing praises to thee in thy gnosis my whole time in the thirteenth æon.'

51 It came to pass, when Jesus had finished saying these words unto his disciples, that he said unto them: "Who is sober among you, let him proclaim their solution."

James came forward, kissed the breast of Jesus and said: "My Master, thy spirit hath sobered me, and I am ready to proclaim their solution. Concerning them indeed thy power hath prophesied aforetime through David in the thirty-fourth Psalm, saying thus concerning the ninth repentance of Pistis Sophia:

"'1. Give sentence, O Master, on them who do me injustice, and fight against them who fight against me.

"'2. Lay hand on weapon and shield and stand up to help me.

"'3. Draw forth a sword and conceal it [sic] from my oppressors. Say unto my soul: I am thy salvation.

"'4. Let them be put to shame and abashed who strive after my soul; let them fall back and be put to shame who imagine evil against me.

"'5. Let them be as chaff before the wind, and let the angel of God pursue after them.

"'6. Let their way be darkness and slippery, and let the angel of God oppress them.

"'7. For without cause have they hid a snare for me for their own spoiling, and they have mocked at my soul in vain.

"'8. Let a snare come upon them which they know not, and let the net which they have hid for me, catch them, and let them fall into this snare.

"'9. But my soul will exult in the Master and rejoice in its salvation.

"'10. All my bones shall say: O Master, who can be like unto thee?—thou who settest free the wretched from the hand of him who is stronger than him; and thou savest a wretched and poor [one] from the hands of them who spoil him.

"11. Unjust witnesses came forward and have asked me that which I knew

not.

"'12. They have requited me evil for good and childlessness for my soul.

"13. But when they molested me, I clothed me in a sack and humbled my soul with fasting, and my prayer will return into my breast.

"'14. I was pleasing unto thee, as unto my neighbour and as unto my brother; and I humbled myself as one in mourning and as one who is sad.

"'15. They have rejoiced over me, and they are put to shame. Scourges have gathered themselves together against me and I knew not; they were cut off and were troubled.

"'16. They have brought me to trial and mocked me with mocking; they have ground their teeth against me.

"'17. O Master, when wilt thou look upon me? Restore again my soul from their evil works and save my only one from the hands of the lions.

"'18. I will confess to thee, O Master, in the great assembly, and I will sing praises to thee in the midst of a countless people.

"'19. Let not them who unjustly treat me as a foe, rejoice over me, who hate me without a cause and wink with their eyes.

"'20. For indeed they discourse with me with words of peace, though they plot wrath with craft.

"'21. They opened their chops wide against me and said: Well indeed, our eyes have filled our sight with him.

"'22. Thou hast seen, O Master. Keep not silence, O Master, withdraw not thyself from me.

"'23. Arise, O Master, and give heed to my vindication, give heed to my vengeance, my God and my Master.

"'24. Judge me, O Master, according to thy justice; let them not rejoice over me, my God.

"'25. And let them not say: Well done, our soul. Let them not say: We have consumed him.

"'26. Let them be put to shame and be scorned, who rejoice at my mischance. Let them be clothed with shame and disgrace who speak boastingly against me.

"'27. Let them who desire my justification, exult and rejoice and let them who desire the peace of his slave, say: May the Master be great and arise.

"'28. My tongue will exult over thy justification and over thy honour all the day long.'"

52 When James then had said this, Jesus said unto him: "Well said, finely, James. This is the solution of the ninth repentance of Pistis Sophia. Amēn, amēn, I say unto you: Ye shall be the first in the kingdom of heaven before all invisibles and all gods and rulers who are in the thirteenth æon and in the twelfth æon; and not only ye, but also every one who shall accomplish my mysteries."

And when he had said this, he said unto them: "Understand ye in what manner I discourse with you?"

Mary started forward again and said: "Yea, O Master, this is what thou didst say unto us aforetime: 'The last shall be first and the first shall be last.' The first then, who were created before us, are the invisibles, for indeed they arose before mankind, they and the gods and the rulers; and the men who shall receive mysteries, will be first into the kingdom of heaven."

Jesus said unto her: "Well said, Mary."

Jesus continued again and said unto his disciples: "It came to pass then, when Pistis Sophia had proclaimed the ninth repentance, that the lion-faced power oppressed her again, desiring to take away all powers from her. She cried out again to the Light, saying:

"'O Light, in whom I have had faith from the beginning, for whose sake I have endured these great pains, help me.'

"And in that hour her repentance was

accepted from her. The First Mystery hearkened unto her, and I was sent off at his command. I came to help her, and led her up out of the chaos, because she had repented, and also because she had had faith in the Light and had endured these great pains and these great perils. She had been deluded through the god-like Self-willed, and had not been deluded through anything else, save through a light-power, because of its resemblance to the Light in which she had had faith. For this cause then was I sent forth at the command of the First Mystery to help her secretly. I did not however yet go to the region of the æons at all; but I passed down through the midst out of them, without any single power knowing it, either those of the interior of the interior or those of the exterior of the exterior, save only the First Mystery.

"It came to pass then, when I came into the chaos to help her, that she saw me, that I was understanding and shone exceedingly and was full of compassion for her. For I was not self-willed as the lion-faced power, which had taken away the light-power from Sophia, and had also oppressed her in order to take away from her the whole light in her. Sophia then saw me, that I shone ten-thousand times more than the lion-faced power, and that I was full of compassion for her. And she knew that I came out of the Height of heights, in whose light she had had faith from the beginning. Pistis Sophia then took courage and uttered the tenth repentance, saying:

"'1. I have cried unto thee, O Light of lights, in my oppression and thou hast hearkened unto me.

"'2. O Light, save my power from unjust and lawless lips and from crafty traps.

"'3. The light which was being taken from me in crafty snaring, will not be brought unto thee.

"'4. For the traps of Self-willed and the nooses of the merciless [one] are spread out.

"'5. Woe unto me, that my dwelling was far off, and I was in the dwellings of the chaos.

"'6. My power was in regions which are not mine.

"'7. And I entreated those merciless [ones]; and when I entreated them, they fought against me without a cause.'"

53 When then Jesus had said this unto his disciples, he said unto them: "Now, therefore, let him whom his spirit stirreth, come forward and speak the solution of the tenth repentance of Pistis Sophia."

Peter answered and said: "O Master, concerning this thy light-power prophesied aforetime through David in the one-hundred-and-nineteenth Psalm; saying:

"'1. I cried unto thee, O Master, in my oppression, and thou hearkenest unto me.

"'2. O Master, save my soul from unjust lips and from crafty tongues.

"'3. What will be given unto thee or what will be added unto thee with a crafty tongue?

"'4. The arrows of the strong [one] are made sharp with the coal of the desert.

"'5. Woe unto me, that my dwelling is far off, and I dwelt in the tents of Kedar.

"'6. My soul hath dwelt in many regions as a guest.

"'7. I was peaceful with them who hate peace; if I spake unto them, they fought against me without a cause.'

"This is now, therefore, O Master, the solution of the tenth repentance of Pistis Sophia, which she hath uttered when the material emanations of Self-willed oppressed her, they and his lion-faced power, and when they oppressed her exceedingly."

Jesus said unto him: "Well said, Peter, and finely. This is the solution of the tenth repentance of Pistis Sophia."

54 Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when this lion-faced power saw me, how I drew nigh unto Pistis Sophia, shining very exceedingly, that it grew still more furious and emanated from itself a multitude of exceedingly violent emanations. When this then befell, Pistis Sophia uttered the eleventh repentance, saying:

"'1. Why hath the mighty power raised itself in evil?

"'2. Its plotting taketh away the light from me all the time, and as sharp iron have they taken away power from me.

"'3. I chose to descend into the chaos rather than to abide in the thirteenth æon, the region of Righteousness.

"'4. And they desired to lead me craftily, in order to consume my whole light.

"'5. For this cause then will the Light take away their whole light, and also their whole matter will be made naught. And it will take away their light and not suffer them to abide in the thirteenth æon, their dwelling-place, and will not have their name in the region of those who shall live.

"'6. And the four-and-twenty emanations will see what hath befallen thee, O lion-faced power, and will be afraid and not be disobedient, but give the purification of their light.

"'7. And they will see thee and will rejoice over thee and say: Lo, an emanation which hath not given the purification of its light, so that it may be saved, but boasted itself in the abundance of the light of its power, because it did not emanate from the power in it, and hath said: I will take away the light from Pistis Sophia, which will now be taken from it.'

"Now, therefore, let him in whom his power is raised, come forward and proclaim the solution of the eleventh repentance of Pistis Sophia."

Then Salome came forward and said: "My Master, concerning this thy light-power prophesied aforetime through David in the fifty-first Psalm, saying:

"'1. Why doth the mighty [one] boast himself in his wickedness?

"'2. Thy tongue hath studied unrighteousness all the day long; as a sharp razor hast thou practised craft.

"'3. Thou lovedst wickedness more than goodness; thou lovedst to speak unrighteousness more than righteousness.

"'4. Thou lovedst all words of submerging and a crafty tongue.

"'5. Wherefor will God bring thee to naught utterly, and will uproot thee and drag thee out from thy dwelling-place, and will root out thy root and cast it away from the living. (Selah.)

"'6. The righteous will see and be afraid, and they will mock at him and say:

"'7. Lo, a man who made not God for his helper, but trusted to his great riches and was mighty in his vanity.

"'8. But I am as a fruit-bearing olive-tree in the house of God. I have trusted in the grace of God from all eternity.

"'9. And I will confess unto thee, for thou hast dealt faithfully with me; and I will wait on thy name, for it is auspicious in the presence of thy holy [ones].'

"This then is now, therefore, my Master, the solution of the eleventh repentance of Pistis Sophia. While thy light-power hath roused me, I have spoken it according to thy desire."

It came to pass then, when Jesus had heard these words which Salome spake, that he said: "Well said, Salome. Amēn, amēn, I say unto you: I will perfect you in all mysteries of the kingdom of the Light."

55 And Jesus continued again in the discourse and said unto his disciples: "It came to pass then thereafter, that I drew near unto the chaos, shining very exceedingly, to take away the light from that lion-faced power. As I shone exceedingly, it was in fear and cried out to its self-willed god, that he should help it. And forthwith the self-willed god looked out of the thirteenth æon, and looked down into the chaos, exceedingly wrathful and desiring to help his lion-faced power. And forthwith the lion-faced power, it and all its emanations, surrounded. Pistis Sophia, desiring to 'take away the whole light in Sophia. It came to pass then, when they oppressed Sophia, that she cried to the height, crying unto me that I should help her. It came to pass then, when she looked to the height, that she saw Self-willed exceedingly wrathful, and she was in fear, and uttered the twelfth repentance because of Self-willed and his emanations. She cried on high unto me, saying:

"'1. O Light, forget not my praise-singing.

"'2. For Self-willed and his lion-faced power have opened their chops against me and have acted craftily against me.

"'3. They have surrounded me, desiring to take away my power, and have hated me, because I have sung praises unto thee.

"'4. Instead of loving me they slandered me. But I sang praises.

"'5. They plotted a plot to take away my power, because I have sung to thee praises, O Light; and hated me, because I have loved thee.

"'6. Let the darkness come over Self-willed, and let the ruler of the outermost darkness abide at his right hand.

"'7. And when thou passest sentence, take from him his power; and the deed which he hath plotted, to take from me my light,—mayest thou take his from him.

"'8. And may all his powers of his light in him finish, and let another of the three triple-powers receive his sovereignty.

"'9. May all the powers of his emanation be lightless and may his matter be without any light in it.

"'10. May his emanations remain in the chaos and not dare to go to their region. May their light in them die away and let them not go to the thirteenth æon, their region.

"'11. May the Receiver, the Purifier of the lights, purify all the lights which are in Self-willed, and take them from them.

"'12. May the rulers of the lower darkness rule over his emanations, and let no one give them shelter in his region; and let no one hearken to the power of his emanations in the chaos.

"'13. Let them take away the light in his emanations and blot out their name from the thirteenth æon, yea rather take his name for ever out of that region.

"'14. And on the lion-faced power let them bring the sin of him who emanated it, before the Light, and not wipe out the iniquity of the matter which hath brought him [sc. Self-willed] forth.

"'15. And may their sin be altogether before the Light eternally, and may they let them not look beyond [the chaos] and take their names out of all regions;

"'16. Because they have not spared me and have oppressed him whose light and whose power they have taken away, and also conformably with those who set me therein, they desired to take away my whole light from me.

"'17. They loved to descend to the chaos; so let them abide therein, and they shall not be brought up [therefrom] from now on. They desired not the region of Righteousness for dwelling-place, and they shall not be taken thither from now on.

'"18. He put on darkness as a garment, and it entered into him as water, and it entered in into all his powers as oil.

"'19. Let him wrap himself into the chaos as into a garment, and gird himself with the darkness as with a leathern girdle for ever.

"'20. Let this befall them who have brought this upon me for the Light's sake and have said: Let us take away her whole power.

"'21. But do thou, O Light, have mercy upon me for the sake of the mystery of thy name, and save me in the goodness of thy grace.

"'22. For they have taken away my light and my power; and my power hath inwardly tottered, and I could not stand upright in their midst.

"'23. I am become as matter which is fallen; I am tossed hither and thither as a demon in the air.

"'24. My power hath perished, because I possess no mystery; and my matter hath become dwindled because of my light, for they have taken it away.

"'25. And they mocked me; they looked at me, nodding at me.

"'26. Help me according to thy mercy.'

"Now, therefore, let him whose spirit is ready, come forward and utter the solution of the twelfth repentance of Pistis Sophia."

56 And Andrew came forward and said: "My Master and Saviour, thy light-power hath prophesied aforetime through David concerning this repentance which Pistis Sophia hath uttered, and said in the one-hundred-and-eighth Psalm:

"'1. God, keep not silent at my praise-singing.

"'2. For the mouths of the sinner and crafty have opened their chops against me and with crafty deceitful tongue have talked behind me.

"'3. And they have surrounded me with words of hate and have fought against me without a cause.

"'4. Instead of loving me they have slandered me. But I prayed.

"'5. They showed evil against me for good and hate for my love.

"'6. Set a sinner over him, and let the slanderer stand at his right hand.

"'7. When sentence is passed upon him, may he go forth condemned and his prayer become sin.

"'8. May his days be shortened and another receive his overseership.

"'9. May his children become orphans and his wife a widow.

"'10. May his children be carried away and be driven forth and beg; may they be thrown out of their houses.

"'11. May the money-lender sift out all that he hath, and may strangers plunder all his best efforts.

"'12. Let there be no man to back him, and no one to take pity on his orphans.

"'13. May his children be exterminated and his name blotted out in a single generation.

"'14. Let the sin of his fathers be remembered before the Master, and the sin of his mother be not blotted out.

"'15. Let them be ever present to the Master and his memory be rooted out from the earth;

"'16. In that he hath not thought of using mercy and hath persecuted a poor and wretched man and hath persecuted a sorry creature to slay him.

"'17. He loved cursing,—and it shall come unto him. He desired not blessing,—it shall stay far from him.

"'18. He clothed himself with cursing as with a vesture, and it entered into his bowels as water, and it was as oil in his bones.

"'19. May it be for him as a garment in which he shall be wrapped, and as a girdle with which he shall ever be girded.

"'20. This is the work of them who slander [me] before the Master, and speak unlawfully against my soul.

"'21. But do thou, O Eternal God, be gracious unto me; for thy name's sake save me.

"'22. For I am poor and I am wretched; my heart is tumult within me.

"'23. I am carried away in the midst as a shadow which hath sunk down, and I am shaken out as grass-hoppers.

"'24. My knees have become weak from fasting, and my flesh is altered from [lack of] oil.

"'25. But I have become a mock unto them; they saw me and wagged their heads.

"'26. Help, O Eternal God, and save me according to thy grace.

"'27. May they know that this is thy hand, and that thou, O Master, hast fashioned them.'

"This is then the solution of the twelfth repentance which Pistis Sophia uttered, when she was in the chaos."

57 And Jesus continued again in the discourse and said unto his disciples: "It came to pass again thereafter that Pistis Sophia cried unto me, saying:

"O Light of lights, I have transgressed in the twelve æons, and have descended from them; wherefor have I uttered the twelve repentances, [one] for each æon. Now, therefore, O Light of lights, forgive me my transgression, for it is exceedingly great, because I have abandoned the regions of the height and have come to dwell in the regions of the chaos.'

"When then Pistis Sophia had said this, she continued again in the thirteenth repentance, saying:

"'1. Hearken unto me singing praises unto thee, O Light of lights. Hearken unto me uttering the repentance for the thirteenth æon, the region out of which I have come down, in order that the thirteenth repentance of the thirteenth æon may be accomplished,—those [æons] which I have overstepped and out of which I have come down.

"'2. Now, therefore, O Light of lights, hearken unto me singing praises unto thee in the thirteenth æon, my region out of which I have come down.

"'3. Save me, O Light, in thy great mystery and forgive my transgression in thy forgiveness.

"'4. And give unto me the baptism and forgive my sins and purify me from my transgression.

"'5. And my transgression is the lion-faced power, which will never be hidden from thee; for because of it have I gone down.

"'6. And I alone among the invisibles, in whose regions I was, have transgressed, and have gone down into the chaos. Moreover I have transgressed, that thy commandment may be accomplished.'

"This then Pistis Sophia said. Now, therefore, let him whom his spirit urgeth to understand her words, come forward and proclaim her thought."

Martha came forward and said: "My Master, my spirit urgeth me to proclaim the solution of that which Pistis Sophia hath spoken; thy power hath prophesied aforetime concerning it through David in the fiftieth Psalm, saying thus:

"'1. Be gracious unto me, O God, according to thy great grace; according to the fulness of thy mercy blot out my sin.

"'2. Wash me thoroughly from my iniquity.

"'3. And may my sin be ever present to thee,

"'4. That thou mayest be justified in thy words and prevail when thou judgest me.'

"This is then the solution of the words which Pistis Sophia hath uttered."

Jesus said unto her: "Well said, finely, Martha, blessed [one]."

58 And Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had said these words, that the time was fulfilled that she should be led out of the chaos. And of myself, without the First Mystery, I despatched out of myself a light-power, and I sent it down to the chaos, so that it might lead Pistis Sophia forth from the deep regions of the chaos, and lead [her] to the higher regions of the chaos, until the command should come from the First Mystery that she should be led entirely forth out of the chaos. And my light-power led Pistis Sophia up to the higher regions of the chaos. It came to pass then, when the emanations of Self-willed had noticed that Pistis Sophia was led forth into the higher regions of the chaos, that they also sped after her upwards, desiring to bring her again into the lower regions of the chaos. And my light-power, which I had sent to lead up Sophia out of the chaos, shone exceedingly. It came to pass then, when the emanations of Self-willed pursued Sophia, when she had been led into the higher regions of the chaos, that she again sang praises and cried out unto me, saying:

"'1. I will sing praises unto thee, O Light, for I desired to come unto thee. I will sing thee praises, O Light, for thou art my deliverer.

"'2. Leave me not in the chaos. Save me, O Light of the Height, for it is thou that I have praised.

"'3. Thou has sent me thy light through thyself and hast saved me. Thou hast led me to the higher regions of the chaos.

"'4. May the emanations of Self-willed which pursue me, sink down into the lower regions of the chaos, and let them not come to the higher regions to see me.

"'5. And may great darkness cover them and darker gloom come over them. And let them not see me in the light of thy power, which thou hast sent unto me to save me, so that they may not again get dominion over me.

"'6. And let not their resolution which they have formed, to take away my power, take effect for them. And as they have spoken against me, to take from me my light, take rather from them theirs instead of mine.

"'7. And they have proposed to take away my whole light and have not been able to take it, for thy light-power was with me.

"'8. Because they have taken counsel without thy commandment, O Light, therefore have they not been able to take away my light.

"'9. Because I have had faith in the Light, I shall not be afraid; and the Light is my deliverer and I shall not fear.'

"Now, therefore, let him whose power is exalted, speak the solution of the words which Pistis Sophia hath uttered."

And it came to pass, when Jesus had finished speaking these words unto his disciples, that Salome came forward and said: "My Master, my power constraineth me to speak the solution of the words which Pistis Sophia hath uttered. Thy power hath prophesied aforetime through Solomon, saying:

"'1. I will give thanks unto thee, O Master, for thou art my God.

"'2. Abandon me not, O Master, for thou art! my hope.

"'3. Thou hast given me thy vindication for naught, and I am saved through thee.

"'4. Let them who pursue me, fall down and let them not see me.

"'5. May a smoke-cloud cover their eyes and an air-mist darken them, and let them not see the day, so that they may not seize me.

"'6. May their resolution be impotent, and may what they concoct come upon them.

"'7. They have devised a resolution, and it hath not taken effect for them.

"'8. And they are vanquished, although they be mighty, and what they have wickedly prepared is fallen upon them.

"'9. My hope is in the Master, and I shall not be afraid, for thou art my God, my Saviour.'"

It came to pass then, when Salome had finished saying these words, that Jesus said unto her: "Well said, Salome; and finely. This is the solution of the words which Pistis Sophia hath uttered."

59 And Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had finished saying these words in the chaos, that I made the light-power, which I had sent to save her, become a light-wreath on her head, so that from now on the emanations of Self-willed could not have dominion over her. And when it had become a light-wreath round her head, all the evil matters in her were shaken and all were purified in her. They perished and remained in the chaos, while the emanations of Self-willed gazed upon them and rejoiced. And the purification of the pure light which was in Pistis Sophia, gave power to the light of my light-power, which had become a wreath round her head.

"It came to pass then moreover, when it surrounded the pure light in Sophia, and her pure light did not depart from the wreath of the power of the light-flame, so that the emanations of Self-willed should not rob it from it,—when then this befell her, the pure light-power in Sophia began to sing praises. And she praised my light-power, which was a wreath round her head, and she sang praises, saying:

"'1. The Light hath become a wreath round my head; and I shall not depart from it, so that the emanations of Self-willed may not rob it from me.

"'2. And though all the matters be shaken, yet shall I not be shaken.

"'3. And though all my matters perish and remain in the chaos,—those which the emanations of Self-willed see,—yet shall I not perish.

"'4. For the Light is with me, and I myself am with the Light.'

"These words then Pistis Sophia uttered. Now, therefore, let him who understandeth the thought of these words, come forward and proclaim their solution."

Then Mary, the mother of Jesus, came forward and said: "My son according to the world, my God and Saviour according to the height, bid me proclaim the solution of the words which Pistis Sophia hath uttered."

And Jesus answered and said: "Thou also, Mary, hast received form which is in Barbēlō, according to matter, and hast received likeness which is in the Virgin of Light, according to light, thou and the other Mary, the blessed one; and on thy account the darkness hath arisen, and moreover out of thee did come forth the material body in which I am, which I have purified and refined,—now, therefore, I bid thee proclaim the solution of the words which Pistis Sophia hath uttered."

And Mary, the mother of Jesus, answered and said: "My Master, thy light-power hath prophesied aforetime concerning these words through Solomon in the nineteenth Ode and said:

"'1. The Master is on my head as a wreath, and I shall not depart from him.

"'2. The wreath in truth is woven for me; and it hath caused thy twigs to sprout in me.

"'3. For it is not like unto a wreath withered that sprouteth not. But thou art alive on my head and thou hast sprouted upon me.

"'4. Thy fruits are full and perfect, filled with thy salvation.'"

It came to pass then, when Jesus had heard his mother Mary say these words,

that he said unto her: "Well said, finely. Amēn, amēn, I say unto thee: They shall proclaim thee blessed from one end of the earth to the other; for the pledge of the First Mystery hath taken up its abode with thee, and through that pledge shall all from the earth and all from the height be saved, and that pledge is the beginning and the end."

60 And Jesus continued again in the discourse and said unto his disciples: "It came to pass when Pistis Sophia had uttered the thirteenth repentance,—in that hour was fulfilled the commandment of all the tribulations which were de-creed for Pistis Sophia for the fulfilment of the First Mystery, which was from the beginning, and the time had come to save her out of the chaos and lead her out from all the darknesses. For her repentance was accepted from her through the First Mystery; and that mystery sent me a great light-power out of the height, that I might help Pistis Sophia and lead her up out of the chaos. So I looked towards the æons into the height and saw that light-power which the First Mystery had sent me, that I might save Pistis Sophia out of the chaos. It came to pass, therefore, when I had seen it, coming forth from the æons and hastening down to me,—I was above the chaos,—that another light-power went forth out of me, that it too might help Pistis Sophia. And the light-power which had come from the height through the First Mystery, came down upon the light-power which had gone out of me; and they met together and became a great stream of light."

When then Jesus had said this unto his disciples, he said: "Understand ye in what manner I discourse with you?"

Mary started forward again and said: "My Master, I understand what thou sayest. Concerning the solution of this word thy light-power hath prophesied aforetime through David in the eighty-fourth Psalm, saying:

"'10. Grace and truth met together, and righteousness and peace kissed each other.

"'11. Truth sprouted forth out of the earth, and righteousness looked down from heaven.'

"'Grace' then is the light-power which hath come down through the First Mystery; for the First Mystery hath hearkened unto Pistis Sophia and hath had mercy on her in all her tribulations. 'Truth' on the other hand is the power which hath gone forth out of thee, for that thou hast fulfilled the truth, in order to save her out of the chaos. And 'righteousness' again is the power which hath come forth through the First Mystery, which will guide Pistis Sophia. And 'peace' again is the power which hath gone forth out of thee, so that it should enter into the emanations of Self-willed and take from them the lights which they have taken away from Pistis Sophia, that is, so that thou mayest gather them together into Pistis Sophia and make them at peace with her power. 'Truth' on the other hand is the power which went forth out of thee, when thou wast in the lower regions of the chaos. For this cause thy power hath said through David

'Truth sprouted out of the earth,' because thou wert in the lower regions of the chaos. 'Righteousness' on the other hand which hath 'looked down from heaven,'—it is the power which hath come down from the height through the First Mystery and hath entered into Pistis Sophia."

61 It came to pass then, when Jesus had heard these words, that he said: "Well said, Mary, blessed one, who shalt inherit the whole Light-kingdom."

Thereon Mary, the mother of Jesus, also came forward and said: "My Master and my Saviour, give commandment unto me also that I repeat this word."

Jesus said: "Whose spirit is understanding, him I do not prevent, but I urge him on still more to speak the thought which hath moved him. Now, therefore, Mary, my mother according to matter, thou in whom I have sojourned, I bid thee that thou also speak the thought of the discourse."

And Mary answered and said: "My Master, concerning the word which thy power hath prophesied through David: 'Grace and truth met together, righteousness and peace kissed each other. Truth sprouted forth out of the earth, and righteousness looked down from heaven,'—thus hath thy power prophesied this word aforetime about thee.

"When thou wert little, before the spirit had come upon thee, whilst thou wert in a vineyard with Joseph, the spirit came out of the height and came to me in my house, like unto thee; and I had not known him, but I thought that thou wast he. And the spirit said unto me: Where is Jesus, my brother, that I meet with him?' And when he had said this unto me, I was at a loss and thought it was a phantom to try me. So I seized him and bound him to the foot of the bed in my house, until I went forth to you, to thee and Joseph in the field, and I found you on the vineyard, Joseph propping up the vineyard. It came to pass, therefore, when thou didst hear me speak the word unto Joseph, that thou didst understand the word, wert joyful and saidest: 'Where is he, that I may see him; else I await him in this place.' And it came to pass, when Joseph had heard thee say these words, that he was startled. And we went down together, entered the house and found the spirit bound to the bed. And we looked on thee and him and found thee like unto him. And he who was bound to the bed was unloosed; he took thee in his arms and kissed thee, and thou also didst kiss him. Ye became one.

"This then is the word and its solution. 'Grace' is the spirit which hath come down out of the height through the First Mystery, for it hath had mercy on the race of men and sent its spirit that he should forgive the sins of the whole world, and they should receive the mysteries and inherit the Light-kingdom. 'Truth' on the other hand is the power which hath sojourned with me. When it had come forth out of Barbēlō, it became material body for thee, and hath made proclamation concerning the region of Truth. 'Righteousness' is thy spirit, who hath brought the mysteries out of the height to give them to the race of men. 'Peace' on the other hand is the power which hath sojourned in thy material body according to the world, which hath baptized the race of men, until it should make it stranger unto sin and make it at peace with thy spirit, so that they may be at peace with the emanations of the Light; that is, 'Grace and truth kissed each other.' As it saith: 'Truth sprouted forth out of the earth,'—'truth' is thy material body which sprouted forth out of me according to the world of men, and hath made proclamation concerning the region of Truth. And again as it saith: 'Righteousness [looked down] from heaven'—'righteousness' is the power which looked out of the height, which will give the mysteries of the Light to the race of men, so that they will become righteous and good, and inherit the Light-kingdom."

It came to pass then, when Jesus had heard these words which his mother Mary spake, that he said: "Well said,

finely, Mary."

62 The other Mary came forward and said: "My Master, bear with me and be not wroth with me. Yea, from the moment when thy mother spake with thee concerning the solution of these words, my power disquieted me to come forward and like-wise to speak the solution of these words."

Jesus said unto her: "I bid thee speak their solution."

Mary said: "My Master, 'Grace and truth met together,'—'grace' then is the spirit who hath

Of the spiritual and material bodies of Jesus.

come upon thee, when thou didst receive the baptism from John. 'Grace' then is the godly spirit who hath come upon thee; he hath had mercy on the race of men, hath come down and hath met with the power of Sabaōth, the Good which is in thee and which hath made proclamation concerning the regions of Truth. It hath said again: 'Righteousness and peace kissed each other,'—'righteousness' then is the spirit of the Light, which did come upon thee and hath brought the mysteries of the height, to give them unto the race of men. 'Peace' on the other hand is the power of Sabaōth, the Good, which is in thee,—he who hath baptized and hath forgiven the race of men,—and it hath made them at peace with the sons of the Light. And moreover as thy power hath said through David: 'Truth sprouted forth out of the earth,'—that is the power of Sabaōth, the Good, which sprouted forth out of Mary, thy mother, the dweller on earth. 'Righteousness,' which 'looked down from heaven,' on the other hand is the spirit in the height who hath brought all mysteries of the height and given them to the race of men; and they have become righteous and good, and have inherited the Light-kingdom."

And it came to pass, when Jesus had heard Mary speak these words, that he said: "Well said, Mary, inheritress of the Light."

And Mary, the mother of Jesus, again came forward, fell down at his feet, kissed them and said: "My Master, my son and my Saviour, be not wroth with me, but pardon me, that I may once more speak the solution of these words. 'Grace and truth met together,'—it is I, Mary, thy mother, and Elizabeth, mother of John, whom I have met. 'Grace' then is the power of Sabaōth in me, which went forth out of me, which thou art. Thou hast had mercy on the whole race of men. 'Truth' on the other hand is the power in Elizabeth, which is John, who did come and hath made proclamation concerning the way of Truth, which thou art,—who hath made proclamation before thee. And again, 'Grace and truth met together,'—that is thou, my Master, thou who didst meet John on the day when thou hadst to receive the baptism. And again thou and John are 'Righteousness and peace kissed each other.'—'Truth hath sprouted forth out of the earth, and righteousness looked down from heaven,'—this is, during the time when thou didst minister unto thyself, thou didst have the form of Gabriēl, thou didst look down upon me from heaven and speak with me. And when thou hadst spoken with me, thou didst sprout up in me,—that is the 'truth,' that is the power of Sabaōth, the Good, which is in thy material body, that is the 'truth' which 'sprouted up out of the earth.'"

It came to pass then, when Jesus had heard his mother Mary speak these words, that he said: "Well said, and finely. This is the solution of all the words concerning which my light-power hath prophesied aforetime through the prophet David."

The Note of a Scribe

(Now these are the names which I will give from the Boundless onward. Write

them with a sign, that the Sons of God may be revealed from here on.

This is the name of the Immortal: aaa, ōōō; and this is the name of the Voice, for the sake of which the Perfect Man hath set himself in motion: iii. And these are the interpretations of the names of these mysteries: the first [name], which is aaa, its interpretation is fff; the second, which is mmm or ōōō, its interpretation is aaa; the third, which is ps ps ps, its interpretation is ooo; the fourth, which is fff, its interpretation is nnn; the fifth, which is ddd, its interpretation is aaa. He on the throne is aaa. This is the interpretation of the second: aaaa, aaaa, aaaa; this is the interpretation of the whole name.)

The Second Book of Pistis Sophia

63 JOHN also came forward and said: "O Master, bid me also speak the solution of the words which thy light-power hath prophesied aforetime through David."

And Jesus answered and said unto John: "To thee too, John, I give commandment to speak the solution of the words which my light-power hath prophesied through David:

"'10. Grace and truth met together, and righteousness and peace kissed each other.

"'11. Truth hath sprouted forth out of the earth, and righteousness looked down from heaven.'"

And John answered and said: "This is the word which thou hast said unto us aforetime: 'I have come out of the Height and entered into Sabaōth, the Good, and embraced the light-power in him.' Now, therefore, 'Grace and truth' which 'met together,'—thou art 'grace,' thou who art sent out of the regions of the Height through thy Father, the First Mystery which looketh within, in that he hath sent thee, that thou mayest have mercy on the whole world. 'Truth' on the other hand is the power of

[paragraph continues] Sabaōth, the Good, which bound itself in thee and which thou hast cast forth to the Left,—thou the First Mystery which looketh without. And the little Sabaōth, the Good, took it and cast it forth into the matter of Barbēlō, and he made proclamation concerning the regions of Truth to all the regions of those of the Left. That matter of Barbēlō then it is which is body for thee to-day.

"And 'righteousness and peace' which 'kissed each other,'—'righteousness' then art thou who didst bring all the mysteries through thy Father, the First Mystery which looketh within, and hast baptized this power of Sabaōth, the Good; and thou didst go to the region of the rulers and didst give unto them the mysteries of the Height; they became righteous and good.

"'Peace' on the other hand is the power of Sabaōth, that is thy soul, which did enter into the matter of Barbēlō, and all the rulers of the six æons of Yabraōth have made peace with the mystery of the Light.

"And 'truth' which 'sprouted forth out of the earth,'—it is the power of Sabaōth, the Good, which came out of the region of the Right, which lieth outside the Treasury of the Light., and which hath come into the region of those of the Left; it hath entered into the matter of Barbēlō, and hath made proclamation concerning the mysteries of the region of Truth.

"'Righteousness' on the other hand which 'looked down from heaven,' is thou the First Mystery which looketh down without, as thou didst come out of the spaces of the Height with the mysteries of the Light-kingdom; and thou didst come down upon the light-vesture which thou didst receive from the hand of Barbēlō, which [vesture] is Jesus, our Saviour, in that thou didst come down upon him as a dove."

It came to pass then, when John had brought forward these words, that the

First Mystery which looketh without, said unto -him: "Well said, John, beloved brother."

64 The First Mystery again continued and said: "It came to pass, therefore, that the power which had come out of the Height, that is I, in that my Father sent me to save Pistis Sophia out of the chaos, [that] I, therefore, and also the power which did go from me, and the soul which I had received from Sabaōth, the Good,—they drew towards one another and become a single light-stream, which shone very exceedingly. I called down Gabriēl and Michaēl out of the æons, at the command of my Father, the First Mystery which looketh within, and I gave unto them the light-stream and let them go down into the chaos to help Pistis Sophia and to take the light-powers, which the emanations of Self-willed had taken from her, from them and give them to Pistis Sophia.

"And straightway, when they had brought down the light-stream into the chaos, it shone most exceedingly in the whole of the chaos, and spread itself over all their regions. And when the emanations of Self-willed had seen the great light of that stream, they were terror-stricken one with the other. And that stream drew forth out of them all the light-powers which they had taken from Pistis Sophia, and the emanations of Self-willed could not dare to lay hold of that light-stream in the dark chaos; nor could they lay hold of it with the art of Self-willed, who ruleth over the emanations.

"And Gabriēl and Michaēl led the light-stream over the body of the matter of Pistis Sophia and poured into her all the light-powers which they had taken from her. And the body of her matter became shining throughout, and all the powers also in her, whose light they had taken away, took light and ceased to lack their light, for they got their light which had been taken from them, because the light was given them through me. And Michaēl and Gabriēl, who ministered and had brought the light-stream into the chaos, will give them the mysteries of the Light; it is they to whom the light-stream was entrusted, which I have given unto them and brought into the chaos. And Michaēl and Gabriēl have taken no light for themselves from the lights of Sophia, which they had taken from the emanations of Self-willed.

"It came to pass then, when the light-stream had ingathered into Pistis Sophia all her light-powers, which it had taken from the emanations of Self-willed, that she became shining throughout; and the light-powers also in Pistis Sophia, which the emanations of Self-willed had not taken, became joyful again and filled themselves with light. And the lights which were poured into Pistis Sophia, quickened the body of her matter, in which no light was present, and which was on the point of perishing or perished. And they raised up all her powers which were on the point of being dissolved. And they took unto themselves a light-power and became again as they were before, and they increased again in their sense of the Light. And all the light-powers of Sophia knew themselves mutually through my light-stream and were saved through the light of that stream. And my light-stream, when. it had taken away the lights from the emanations of Self-willed, which they had taken away from Pistis Sophia, poured them into Pistis Sophia, and turned itself about and went up out of the chaos."

When then the First Mystery said this to the disciples, that it had befallen Pistis Sophia in the chaos, he answered and said unto them: "Understand ye in what manner I discourse with you?"

65 Peter came forward and said: "My Master, concerning the solution of the words which thou hast spoken, thus hath thy light-power prophesied aforetime through Solomon in his Odes:

"'1. A stream came forth and became a great wide flood.

"'2. It tore away all to itself and turned itself against the temple.

"'3. Dams and buildings could not hold it, nor could the art of them who hold the waters.

"'4. It was led over the whole land and laid hold of all.

"'5. They who were on the dry sand, drank; their thirst was quieted and quenched, when the draught from the hand of the Highest was given.

"'6. Blessed are the ministers of that draught, to whom the water of the Master is entrusted.

"'7. They have refreshed parched lips; they whose power was taken away, have gotten joy of heart and they have laid hold of souls, having poured in the breath, so that they should not die.

"'8. They have raised up limbs which were fallen; they have given power to their openness and light unto their eyes.

"'9. For they all have known themselves in the Master and are saved through the water of Life eternal.'

"Hearken, therefore, my Master, that I may set forth the word in openness. As thy power hath prophesied through Solomon: 'A stream came forth and became a great wide flood,'—this is: The light-stream hath spread itself out in the chaos over all the regions of the emanations of Self-willed.

"And again the word which thy power hath spoken through Solomon: 'It tore away all to itself and led it over the temple,'—that is: It drew all the light-powers out of the emanations of Self-willed, which they had taken from Pistis Sophia, and poured them anew into Pistis Sophia.

"And again the word thy power hath spoken: 'The dams and buildings could not hold it,'—that is: The emanations of Self-willed could not hold the light-stream within the walls of the darkness of the chaos.

"And again the word which it hath spoken: It was led over the whole land and filled all,'—that is: When Gabriēl and Michaēl had led it over the body of Pistis Sophia, they poured into her all the lights which the emanations of Self-willed had taken from her, and the body of her matter shone.

"And the word which it hath spoken: 'They who were in the dry sand, drank,'—that is:

All in Pistis Sophia whose light had before been taken away, got light.

"And the word which it hath spoken: 'Their thirst was quieted and quenched,'—that is: Her powers ceased to lack the light, because their light, which had been taken from them, was given them [again].

"And again as thy power hath spoken: 'The draught through the Highest was given them,'—that is: The light was given unto them through the light-stream, which came forth out of thee, the First Mystery."

"And as thy power hath spoken: 'Blessed are the ministers of that draught,'—this is the word which thou hast spoken: 'Michaēl and Gabriēl, who have ministered, have brought the light-stream into the chaos and also led it forth again. They will give them the mysteries of the Light of the Height, they to whom the light-stream is entrusted.'

"And again as thy power hath spoken: 'They have refreshed parched lips,'—that is: Gabriēl and Michaēl have not taken for themselves from the lights of Pistis Sophia, which they had spoiled from the emanations of Self-willed, but they have poured them into Pistis Sophia.

"And again the word which it hath spo-

ken:

They whose power was taken away, have gotten joy of heart,'—that is: All the other powers of Pistis Sophia, which the emanations of Self-willed have not taken, are become exceedingly merry and have filled themselves with light from their light-fellows, for these have poured it into them.

"And the word which thy power hath spoken: 'They have quickened souls, having poured in the breath, so that they should not die,'—that is: When they had poured the lights into Pistis Sophia, they quickened the body of her matter, from which they had before taken its lights, and which was on the point of perishing.

"And again the word which thy power hath spoken: 'They have raised up limbs which were fallen, or that they should not fall,'—that is: When they poured into her her lights, they raised up all her powers which were on the point of being dissolved.

"And again as thy light-power hath spoken: They have received again their light and have become as they were before '; and again the word which it hath spoken: 'They have given light unto their eyes,'—that is: They have received sense in the Light and known the light-stream, that it belongeth to the Height.

"And again the word which it hath spoken: 'They all have known themselves in the Master,'—that is: All the powers of Pistis Sophia have known one another through the light-stream.

"And again the word which it hath spoken: 'They are saved through water of Life eternal,'—that is: They are saved through the whole light-stream.

"And again the word which it hath spoken: 'The light-stream tore all to itself and drew it over the temple,'—that is: When the light-stream had taken all the light-powers of Pistis Sophia and had spoiled them from the emanations of Self-willed, it poured them into Pistis Sophia and turned itself about and went out of the chaos and came over thee,—thou who art the temple.

"This is the solution of all the words which thy light-power hath spoken through the Ode of Solomon."

It came to pass then, when the First Mystery had heard Peter speak these words, that he said unto him: "Well said, blessed Peter. This is the solution of the words which have been spoken."

66 And the First Mystery continued again in the discourse and said: "It came to pass then, before I had led forth Pistis Sophia out of the chaos, because it was not yet commanded me through my Father, the First Mystery which looketh within,—at that time then, after the emanations of Self-willed had perceived that my light-stream had taken from them the light-powers which they had taken from Pistis Sophia, and had poured them into Pistis Sophia, and when they again had seen Pistis Sophia, that she shone as she had done from the beginning, that they were enraged against Pistis Sophia and cried out again to their Self-willed, that he should come and help them, so that they might take away the powers in Pistis Sophia anew.

"And Self-willed sent out of the height, out of the thirteenth æon, and sent another great light-power. It came down into the chaos as a flying arrow, that he might help his emanations, so that they might take away the lights from Pistis Sophia anew. And when that light-power had come down, the emanations of Self-willed which were in the chaos and oppressed Pistis Sophia, took great courage and again pursued Pistis Sophia with great terror and great alarm. And some of the emanations of Self-willed oppressed her. One of them changed itself into the form of a great serpent; another again changed itself also into the form of a seven-headed basilisk; another again changed itself into the form

of a dragon. And moreover the first power of Self-willed, the lion-faced, and all his other very numerous emanations, they came together and oppressed Pistis Sophia and led her again into the lower regions of the chaos and alarmed her again exceedingly.

"It came to pass then that there looked down out of the twelve æons, Adamas, the Tyrant, who also was wroth with Pistis Sophia, because she desired to go to the Light of lights, which was above them all; therefore was he wroth with her. It came to pass then, when Adamas, the Tyrant, had looked down out of the twelve æons, that he saw the emanations of Self-willed oppressing Pistis Sophia, until they should take from her all her lights. It came to pass then, when the power of Adamas had come down into the chaos unto all the emanations of Self-willed,—it came to pass then, when that demon came down into the chaos, that it dashed down Pistis Sophia. And the lion-faced power and the serpent-form and the basilisk-form and the dragon-form and all the other very numerous emanations of Self-willed surrounded Pistis Sophia all together, desiring to take from her anew her powers in her, and they oppressed Pistis Sophia exceedingly and threatened her. It came to pass then, when they oppressed her and alarmed her exceedingly, that she cried again to the Light and sang praises, saying:

"'1. O Light, it is thou who hast helped me; let thy light come over me.

"'2. For thou art my protector, and I come hence unto thee, O Light, having faith in thee, O Light.

"'3. For thou art my saviour from the emanations of Self-willed and of Adamas, the Tyrant, and thou shalt save me from all his violent threats.'

"And when Pistis Sophia had said this, then at the commandment of my Father, the First Mystery which looketh within, I sent again Gabriēl and Michaēl and the great light-stream, that they should help Pistis Sophia. And I gave commandment unto Gabriēl and Michaēl to bear Pistis Sophia in their hands, so that her feet should not touch the darkness below; and I gave them commandment moreover to guide her in the regions of the chaos, out of which she was to be led.

"It came to pass then, when the angels had come down into the chaos, they and the light-stream, and moreover [when] all the emanations of Self-willed and the emanations of Adamas had seen the light-stream, how it shone very exceedingly and there was no measure for the light about it, that they became terror-stricken and quitted Pistis Sophia. And the great light-stream surrounded Pistis Sophia on all sides of her, on her left and on her right and on all her sides, and it became a light-wreath round her head.

"It came to pass then, when the light-stream had surrounded Pistis Sophia, that she took great courage, and it ceased not to surround her on all her sides; and she was no longer in fear of the emanations of Self-willed which are in the chaos, nor was she any more in fear of the other new power of Self-willed which he had cast down into the chaos as a flying arrow, nor did she any more tremble at the demon power of Adamas which had come out of the æons.

"And moreover by commandment of myself, the First Mystery which looketh without, the light-stream which surrounded Pistis Sophia on all her sides, shone most exceedingly, and Pistis Sophia abode in the midst of the light, a great light being on her left and on her right, and on all her sides, forming a wreath round her head. And all the emanations of Self-willed [could] not change their face again, nor could they bear the shock of the great light of the stream, which was a wreath round her head. And all the emanations of Self-willed,—many of them fell at her right,

because she shone most exceedingly, and many others fell at her left, and were not able at all to draw nigh unto Pistis Sophia because of the great light; but they fell all one on another, or they all came near one another, and they could not inflict any ill on Pistis Sophia, because she had trusted in the Light.

"And at the commandment of my Father, the First Mystery which looketh within, I myself went down into the chaos, shining most exceedingly, and approached the lion-faced power, which shone exceedingly, and took its whole light in it and held fast all the emanations of Self-willed, so that from now on they went not into their region, that is the thirteenth æon. And I took away the power of all the emanations of Self-willed, and they all fell down in the chaos powerless. And I led forth Pistis Sophia, she being on the right of Gabriēl and Michaēl. And the great light-stream entered again into her. And Pistis Sophia beheld with her eyes her foes, that I had taken their light-power from them. And I led Pistis Sophia forth from the chaos, she treading under foot the serpent-faced emanation of Self-willed, and moreover treading under foot the seven-faced-basilisk emanation, and treading under foot the lion- and dragon-faced power. I made Pistis Sophia continue to stand upon the seven-headed-basilisk emanation of Self-willed; and it was more mighty than them all in its evil doings. And I, the First Mystery, stood by it and took all the powers in it, and made to perish its whole matter, so that no seed should arise from it from now on."

67 And when the First Mystery said this unto his disciples, he answered and said: "Understand ye in what manner I discourse with you?"

James came forward and said: "My Master, concerning then the solution of the words which thou hast said, thus hath thy light-power prophesied thereon aforetime through David in the ninetieth Psalm:

"'1. Whoso then dwelleth under the help of the Most High, will abide under the shadow of the God of heaven.

"'2. He will say unto the Master: Thou art my succour and my place of refuge, my God, in whom I trust.

"'3. For he will save me out of the snare of the hunters and from mighty word.

"'4. He will shade thee with his breast, and thou shalt have trust beneath his wings; his truth shall surround thee as a shield.

"'5. Thou wilt not be afraid of terror by night nor of an arrow which flieth by day,

"'6. Of a thing which slinketh in the darkness, of a mischance and a demon at mid-day.

"'7. A thousand will fall on thy left, and ten thousand at thy right hand; but they shall not come nigh thee.

"'8. Nay rather with thine eyes wilt thou behold, thou wilt see the requital of the sinners.

"'9. For thou, O Master, art my hope. Thou hast established the Most High for thyself as refuge.

"'10. Harm will not come nigh unto thee; scourge will not come nigh thy dwelling.

"'11. For he will give commandment to his angels on thy behalf that they guard thee on all thy ways,

"'12. And bear thee on their hands, that thou mayest never strike with thy foot against a stone.

"'13. Thou wilt stride over the serpent and basilisk and tread on lion and

dragon.

"'14. Because he hath trusted in me, I will save him; I will overshadow him, because he hath known my name.

"'15. He will cry unto me and I shall hearken unto him; I am at his side in his tribulation and will save him and honour him,

"'16. And increase him with many days and show him my salvation.'

"This, my Master, is the solution of the words which thou hast said. Hearken therefore, that I may say it in openness.

"The word then which thy power hath spoken through David: 'Whoso then dwelleth under the help of the Most High, will abide under the shadow of the God of heaven,'—that is: When Sophia had trusted in the Light, she abode under the light of the light-stream, which through thee came out of the Height.

"And the word which thy power hath spoken through David: 'I will say unto the Master: Thou art my succour and my refuge, my God, in whom I trust,'—it is the word with which Pistis Sophia hath sung praises: 'Thou art my succour, and I come unto thee.'

"And again the word which thy power hath spoken: 'My God, in whom I trust, thou wilt save me out of the snare of the hunters and from mighty word,'—it is what Pistis Sophia hath said: 'O Light, I have faith in thee, for thou wilt save me from the emanations of Self-willed and from those of Adamas, the Tyrant, and thou wilt save me also from all their mighty threats.'

"And again the word which thy power hath spoken through David: 'He will shade thee with his breast, and thou wilt have trust beneath his wings,'—that is: Pistis Sophia hath been in the light of the light-stream, which hath come from thee, and hath continued in firm trust in the light, that on her left and that on her right, which are the wings of the light-stream.

"And the word which thy light-power hath prophesied through David: 'Truth will surround thee as a shield,'—it is the light of the light-stream which hath surrounded Pistis Sophia on all her sides as a shield.

"And the word which thy power hath spoken: 'He will not be afraid of terror by night,'—that is: Pistis Sophia hath not been afraid of the terrors and alarms into which she had been planted in the chaos, which is the 'night.'

"And the word which thy power hath spoken: He will not be afraid of an arrow which flieth by day,'—that is: Pistis Sophia hath not been afraid of the power which Self-willed hath sent last of all out of the height, and which hath come into the chaos as it were a flying arrow. Thy light-power therefore hath said: 'Thou wilt not be afraid of an arrow which flieth by day,' for that power hath come out of the thirteenth æon, it being that which is master over the twelve æons, and which giveth light unto all the æons; wherefor hath he [David] said 'day.'

"And again the word which thy power hath spoken: 'He will not be afraid of a thing which slinketh in the darkness,'—that is: Sophia hath not been afraid of the lion-faced emanation, which caused fear for Pistis Sophia in the chaos, which is the 'darkness.'

"And the word which thy power hath spoken: 'He will not be afraid of a mischance and of a demon at mid-day,'—that is: Pistis Sophia hath not been afraid of the demon emanation of Tyrant Adamas, which hath cast Pistis Sophia to the ground in a great mischance, and which hath come forth out of Adamas out of the twelfth æon; wherefor then hath thy power said: 'He will not be afraid of the demon mischance at mid-day,'—'mid-day,' because it hath come out of the twelve æons, which is 'mid-day'; and again ['night,' because] it hath come out of the chaos, which is the

'night,' and because it hath come out of the twelfth æon which is in the midst between both; therefore hath thy light-power said 'mid-day,' because the twelve æons lie in the midst between the thirteenth æon and the chaos.

"And again the word which thy light-power hath spoken through David: 'A thousand will fall on his left, and ten thousand at his right hand, but they shall not come nigh him,'—that is: When the emanations of Self-willed, which are exceedingly numerous, could not bear the great light of the light-stream, many of them fell on the left hand of Pistis Sophia and many at her right, and they could not come nigh her, to do her [harm].

"And the word which thy light-power hath spoken through David: 'Nay rather with thine eyes wilt thou behold, and wilt see the requital of the sinners, for thou, O Master, art my hope,'—that is the word: Pistis Sophia hath with her eyes beheld her foes, that is the emanations of Self-willed, who all have fallen one on another; not only hath she with her eyes beheld this, but thou also thyself, my Master, the First Mystery, hast taken the light-power which is in the lion-faced power, and hast moreover taken the power of all the emanations of Self-willed and moreover thou hast imprisoned them in that chaos, [so that] from henceforth they have not gone forth to their own region. Therefore then hath Pistis Sophia with her eyes beheld her foes, that is the emanations of Self-willed, in all which David hath prophesied concerning Pistis Sophia, saying: 'Nay rather with thine eyes wilt thou behold, and thou wilt see the requital of the sinners.' Not only hath she with her eyes beheld, how they fall one on another in the chaos, but she hath also seen the requital with which it was requited them. Just as the emanations of Self-willed have thought to take away the light of Sophia from her, so hast thou requited them and repaid them in full, and hast taken the light-power in them instead of the lights of Sophia, who hath had faith in the Light of the Height.

"And as thy light-power hath spoken through David: 'Thou hast established the Most High for thyself as refuge; harm will not come nigh unto thee, scourge will not come nigh thy dwelling,'—that is: When Pistis Sophia had had faith in the Light and was afflicted, she sang praises unto it, and the emanations of Self-willed could not inflict on her any harm, nor could they [injure] her, nor could they at all come nigh her.

"And the word which thy light-power hath spoken through David: 'He will give commandment to his angels on thy behalf, that they guard thee on all thy ways and bear thee on their hands, that thou mayest never strike with thy foot against a stone,'—it is again thy word: Thou hast given commandment to Gabriēl and Michaēl, that they guide Pistis Sophia in all the regions of the chaos, until they lead her forth and that they uplift her on their hands, so that her feet do not touch the darkness beneath, and [that] on the other hand they of the lower darkness do not seize hold of her.

"And the word which thy light-power hath spoken through David: 'Thou wilt tread on serpent and basilisk and tread on lion and dragon; because he hath trusted in me, I will save him and I will overshadow him, because he hath known my name,'—that is the word: When Pistis Sophia was on the point of coming forth out of the chaos, she trod on the emanations of Self-willed, and she trod on the serpent-faced ones and on the basilisk-faced ones, which have seven heads; and she trod on the lion-faced power and on the dragon-faced one. Because she had had faith in the Light, is she saved from all of them.

"This, my Master, is the solution of the words which thou hast spoken."

68 It came to pass then, when the First Mystery had heard these words, that he said: "Well said, James, beloved one."

And the First Mystery continued again in the discourse and said unto his disciples: "It came to pass, when I had led Pistis Sophia out of the chaos, that she cried out again and said:

"'1. I am saved out of the chaos and loosed from the bonds of the darkness. I am come unto thee, O Light.

"'2. For thou wert light on all sides of me, saving me and helping me.

"'3. And the emanations of Self-willed, which fought against me, thou hast hindered through thy light, and they could not come nigh me; for thy light was with me and saved me through thy light-stream.

"'4. Because in sooth the emanations of Self-willed constrained me, they took from me my power and cast me out into the chaos with no light in me. So I became as heavy-weighing matter in comparison with them.

"'5. And thereafter came a light-stream unto me through thee which saved me; it shone on my left and on my right and surrounded me on all sides of me, so that no part of me was without light.

"'6. And thou hast covered me with the light of thy stream and purged from me all my evil matters; and I shall be relieved of all my matters because of thy light.

"'7. And it is thy light-stream which hath raised me up and taken from me the emanations of Self-willed which constrained me.

"'8. And I have become sure-trusting in thy light and purified light in thy stream.

"'9. And the emanations of Self-willed which constrained me, have withdrawn themselves from me; and I shone in thy great power, for thou savest for ever.'

"This is the repentance which Pistis Sophia hath uttered, when she came forth out of the chaos and was freed from the bonds of the chaos. Now, therefore, who hath ears to hear, let him hear."

69 It came to pass then, when the First Mystery had finished saying these words unto his disciples, that Thomas came forward, and said: "My Master, my light-dweller hath ears and my mind hath understood the words which thou hast said. Now, therefore, give commandment unto me to set forth clearly the solution of the words."

And the First Mystery answered and said unto Thomas: "I give thee commandment to set forth the solution of the song which Pistis Sophia sang unto me."

Thomas answered and said: "My Master, concerning the song which Pistis Sophia hath uttered, because she was saved out of the chaos, thy light-power prophesied aforetime thereon through Solomon, the son of David, in his Odes:

"'1. I am saved from the bonds and am fled unto thee, O Master.

"'2. For thou hast been on my right hand, saving me and helping me.

"'3. Thou hast hindered my adversaries and they have not been revealed, because thy face was with me, saving me in thy grace.

"'4. I was despised in the sight of many and cast out; I have become as lead in their sight.

"'5. Through thee I have gotten a power which helped me; for thou hast set lamps on my right and on my left, so that no side of me may be without light.

"'6. Thou hast overshadowed me with the shadow of thy grace, and I was relieved of the coats of skin.

"'7. It is thy right hand which hath raised me up, and thou hast taken the sickness from me.

"'8. I have become powerful in thy truth and purified in thy righteousness.

"'9. My adversaries have withdrawn themselves from me, and I am justified

by thy goodness, for thy rest endureth unto all eternity.'

"This then, my Master, is the solution of the repentance which Pistis Sophia hath uttered, when she was saved out of the chaos. Hearken, therefore, that I may say it in openness.

"The word then which thy light-power hath spoken through Solomon: 'I am saved from the bonds and am fled unto thee, O Master,'—it is the word which Pistis Sophia hath spoken: 'I am loosed from the bonds of the darkness and am come unto thee, O Light.'

"And the word which thy power hath spoken: 'Thou wert on my right hand, saving and helping me,'—it is again the word which Pistis Sophia hath spoken: 'Thou art become a light on all sides of me, [saving me] and helping me.'

"And the word which thy light-power hath spoken: 'Thou hast hindered my adversaries and they have not been revealed,'—it is the word which Pistis Sophia hath spoken: 'And the emanations of Self-willed which fought against me, thou hast hindered through thy light, and they could not come nigh me.'

"And the word which thy power hath spoken: 'Thy face was with me, saving me in thy grace,'—it is the word which Pistis Sophia hath spoken: 'Thy light was with me, saving me in thy light-stream.'

"And the word which thy power hath spoken: 'I was despised in the sight of many and cast out,'—it is the word which Pistis Sophia hath spoken:

The emanations of Self-willed constrained me and took my power from me, and I have been despised before them and cast out into the chaos, with no light in me.'

"And the word which thy power hath spoken:

I have become as lead in their sight,'—it is the word which Pistis Sophia hath spoken: 'When they had taken my light from me, I became as heavy-weighing matter before them.'

"And moreover the word which thy power hath spoken: 'Through thee I have gotten a power for me which helped me,'—it is again the word which Pistis Sophia hath spoken: 'And thereafter came a light-power unto me through thee which saved me.'

"And the word which thy power hath spoken: 'Thou hast set lamps on my right and on my left, so that no side of me may be without light,'—it is the word which Pistis Sophia hath spoken:

'Thy power shone on my right and on my left and surrounded me on all sides of me, so that no part of me was without light.'

"And the word which thy power hath spoken:

'Thou hast overshadowed me with the shadow of thy grace,'—it is again the word which Pistis Sophia hath spoken: 'And thou hast covered me with the light of the stream.'

"And the word which thy power hath spoken: I was relieved of the coats of skin,'—it is again the word which Pistis Sophia hath spoken: 'And they have purified me of all my evil matters, and I raised myself above them in thy light.'

"And the word which thy power hath spoken through Solomon: 'It is thy right hand which hath raised me up, and hath taken the sickness from me,'—it is the word which Pistis Sophia hath spoken: 'And it is thy light-stream which hath raised me up in thy light and hath taken from me the emanations of Self-willed which constrained me.'

"And the word which thy power hath spoken: 'I have become powerful in thy truth and purified in thy righteousness,'—it is the word which Pistis Sophia hath spoken: 'I have become powerful in thy light and purified light in thy stream.'

And the word which thy power hath spoken: 'My adversaries have with-

drawn themselves from me,'—it is the word which Pistis Sophia hath spoken: 'The emanations of Self-willed which constrained me, have withdrawn themselves from me.'

"And the word which thy power hath spoken through Solomon: 'And I am justified in thy goodness, for thy rest endureth unto all eternity,'—it is the word which Pistis Sophia hath spoken: 'I am saved in thy goodness; for thou savest every one.'

"This then, O my Master, is the whole solution of the repentance which Pistis Sophia hath uttered, when she was saved out of the chaos and loosed from the bonds of the darkness."

70 It came to pass then when the First Mystery had heard Thomas say these words, that he said unto him: "Well said, finely, Thomas, blessed one. This is the solution of the song which Pistis Sophia hath uttered."

And the First Mystery continued again and said unto the disciples: "And Pistis Sophia continued and sang praises unto me, saying:

"'1. I sing a song unto thee; through thy commandment hast thou led me down out of the higher æon which is above, and hast led me up to the regions which are below.

"'2. And again through thy commandment thou hast saved me out of the regions which are below, and through thee hast thou taken there the matter in my light-powers, and I have seen it.

"'3. And thou hast scattered far from me the emanations of Self-willed which constrained me and were hostile to me, and hast bestowed power on me to loose myself from the bonds of the emanations of Adamas.

"'4. And thou hast smitten the basilisk with the seven heads and cast it out with my hands and hast set me above its matter. Thou hast destroyed it, so that its seed may not raise itself up from now on.

"'5. And thou wert with me, giving me power in all this, and thy light surrounded me in all regions, and through thee hast thou made all the emanations of Self-willed powerless.

"'6. For thou hast taken the power of their light from them and made straight my way to lead me out of the chaos.

"'7. And thou hast removed me from the material darknesses and taken from them all my powers, from which the light had been taken.

"'8. Thou hast put into them purified light and unto all my limbs, in which was no light, thou hast given purified light from the Light of the Height.

"'9. And thou hast made straight the way for them [sc. my limbs], and the light of thy face hath become for me life indestructible.

"'10. Thou hast led me forth above the chaos, the region of chaos and extermination, in order that all the matters in it which are in that region, might be unloosed and all my powers be renewed in thy light, and thy light be in them all.

"'11. Thou hast deposited the light of thy stream in me and I am become purified light.'

"This again is the second song which Pistis Sophia hath uttered. Who then hath understood this repentance, let him come forward and speak it."

71 It came to pass then, when the First Mystery had finished saying these words, that Matthew came forward and said: "I have understood the solution of the song which Pistis Sophia hath uttered. Now, therefore, give commandment unto me, that I speak it in openness."

And the First Mystery answered and said: "I give commandment unto thee, Matthew, to set forth the interpretation of the song which Pistis Sophia hath uttered."

And Matthew answered and said: "Concerning the interpretation of the

song which Pistis Sophia hath uttered, thus thy light-power prophesied aforetime thereon through the Ode of Solomon:

"'1. He who hath led me down out of the higher regions which are above, hath led me up out of the regions which are in the bottom below.

"'2. Who hath there taken those in the midst, he hath taught me concerning them.

"'3. Who hath scattered my foes and my adversaries, he hath bestowed power on me over the bonds, to unloose them.

"'4. Who hath smitten the serpent with the seven heads with my hands, he hath set me up above its root, that I may extinguish its seed.

"'5. And thou wert with me, helping me; in all regions thy name surrounded me.

"'6. Thy right hand hath destroyed the venom of the slanderer; thy hand hath cleared the way for thy faithful.

"'7. Thou hast freed them out of the tombs and hast removed them from the midst of the corpses.

"'8. Thou hast taken dead bones and hast clothed them with a body and to them who stirred not, hast thou given the activity of life.

"'9. Thy way is become indestructibleness and thy face [also].

"'10. Thou hast led thy æon above decay, so that they all may be loosed and renewed and thy light become a foundation for them all.

"'11. Thou hast piled thy riches upon them and they have become a holy dwelling-place.'

"This then, my Master, is the solution of the song which Pistis Sophia hath uttered. Hearken, therefore, that I may say it in openness.

"The word which thy power hath spoken through Solomon: 'Who hath led me down out of the higher regions which are above, he hath also led me up out of the regions which are in the bottom below,'—it is the word which Pistis Sophia hath spoken: 'I sing praises unto thee; through thy commandment hast thou led me down out of this higher æon which is above, and hast led me to the regions below. And again through thy commandment thou hast saved me and led me up out of the regions which are below.'

"And the word which thy power hath spoken through Solomon: 'Who hath there taken those in the midst and hath taught me concerning them,'—it is the word which Pistis Sophis hath spoken: 'And again through thy commandment hast thou caused the matter in the midst of my power to be purified, and I have seen it.'

"And moreover the word which thy power hath spoken through Solomon: 'Who hath scattered my foes and my adversaries,'—it is the word which Pistis Sophia hath spoken: 'Thou hast scattered far from me all the emanations of Self-willed which constrained me and were hostile to me.'

"And the word which thy power hath spoken: 'Who hath bestowed on me wisdom over the bonds, to unloose them,'—it is the word which Pistis Sophia hath spoken: 'And he hath bestowed on me wisdom to loose myself from the bonds of those emanations.'

"And the word which thy power hath spoken: Who hath smitten the serpent with the seven heads with my hands, he hath set me up above its root, that I may extinguish its seed,'—it is the word which Pistis Sophia hath spoken: 'And thou hast smitten the serpent with the seven heads through my hands and set me up above its matter. Thou hast destroyed it, so that its seed may not raise itself up from now on.'

"And the word which thy power hath spoken: 'And thou wert with me, helping me,'—it is the word which Pistis

Sophia hath spoken: 'And thou wert with me, giving me power in all this.'

"And the word which thy power hath spoken: 'And thy name surrounded me in all regions,'—it is the word which Pistis Sophia hath spoken: 'And thy light surrounded me in all their regions.'

"And the word which thy power hath spoken: 'And thy right hand hath destroyed the venom of the slanderers,'—it is the word which Pistis Sophia hath spoken: 'And through thee the emanations of Self-willed became powerless, for thou hast taken from them the light of their power.'

"And the word which thy power hath spoken:

Thy hand hath cleared the way for thy faithful,'—it is the word which Pistis Sophia hath spoken: 'Thou hast made straight my way to lead me out of the chaos, because I have had faith in thee.'

"And the word which thy power hath spoken: 'Thou hast freed them out of the tombs and hast removed them from the midst of the corpses,'—it is the word which Pistis Sophia hath spoken: 'Thou hast freed me out of the chaos and removed me out of the material darknesses, that is out of the dark emanations which are in the chaos, from which thou hast taken their light.'

"And the word which thy power hath spoken: 'Thou hast taken dead bones and hast clothed them with a body, and to them who stirred not, thou hast given activity of life,'—it is the word which Pistis Sophia hath spoken: 'And thou hast taken all my powers in which was no light, and hast bestowed on them within purified light, and unto all my limbs, in which no light stirred, thou hast given life-light out of thy Height.'

"And the word which thy power hath spoken:

Thy way is become indestructibleness, and thy face [also],'—it is the word which Pistis Sophia hath spoken: 'And thou hast made straight thy way for me, and the light of thy face hath become for me life indestructible.'

"And the word which thy power hath spoken: 'Thou hast led thy æon above decay, so that all might be loosed and renewed,'—it is the word which Pistis Sophia hath spoken: 'Thou hast led me, thy power, up above the chaos and above decay, that all the matters in that region may be loosed and all my powers renewed in the Light.'

"And the word which thy power hath spoken: 'And thy light hath [become] foundation for them all,'—it is the word which Pistis Sophia hath spoken: 'And thy light hath been in them all.'

"And the word which thy light-power hath spoken through Solomon: 'Thou hast put thy riches over him, and he hath become a holy dwelling-place,'—it is the word which Pistis Sophia hath spoken: 'Thou hast stayed the light of thy stream over me, and I have become a purified light.'

"This then, my Master, is the solution of the song which Pistis Sophia hath uttered."

72 It came to pass then, when the First Mystery had heard Matthew speak these words, that he said: "Well said, Matthew, and finely, beloved. This is the solution of the song which Pistis Sophia hath uttered."

And the First Mystery continued again and said:

"'1. I will declare: Thou art the higher Light, for that hast saved me and led me unto thee, and thou hast not let the emanations of Self-willed, which are hostile unto me, take my light.

"'2. O Light of lights, I sing praises unto thee; thou hast saved me.

"'3. O Light, thou hast led up my power out of the chaos; thou hast saved me from them which have gone down into the darkness.'

"These words again hath Pistis Sophia

uttered, Now, therefore, whose mind hath become understanding, comprehending the words which Pistis Sophia hath uttered, let him come forward and set forth their solution."

It came to pass then, when the First Mystery had finished speaking these words unto the disciples, that Mary came forward and said: "My Master, my mind is ever understanding, at every time to come forward and set forth the solution of the words which she hath uttered; but I am afraid of Peter, because he threatened me and hateth our sex."

And when she had said this, the First Mystery said unto her: "Every one who shall be filled with the spirit of light to come forward and set forth the solution of what I say,—no one shall be able to prevent him. Now, therefore, O Mary, set forth then the solution of the words which Pistis Sophia hath uttered."

Then Mary answered and said unto the First Mystery in the midst of the disciples: "My Master, concerning the solution of the words which Pistis Sophia hath uttered, thus hath thy light-power prophesied aforetime through David:

"'1. I will exalt thee, O Master, for thou hast received me, and thou hast not made glad my foes over me.

"'2. O Master, my God, I cried up unto thee, and thou hast healed me.

"'3. O Master, thou hast led up my soul out of hell; thou hast saved me from them which have gone down into the pit.'"

73 And when Mary had said this, the First Mystery said unto her, "Well said, finely, Mary, blessed one."

And he continued again in the discourse and said unto the disciples: "Sophia again continued in this song and said:

"'1. The Light hath become my saviour.

"'2. And it hath changed my darkness into light, and it has rent the chaos which surrounded me and girded me with light.'"

It came to pass then, when the First Mystery had finished saying these words, that Martha came forward and said: "My Master, thy power hath prophesied aforetime through David concerning these words:

"'10. The Master hath become my helper.

"'11. He hath changed my lamentation into joy; he hath rent my mourning-robe and girded me with joy.'"

And it came to pass when the First Mystery had heard Martha speak these words, that he said: "Well said, and finely, Martha."

And the First Mystery continued again and said unto the disciples: "Pistis Sophia again continued in the song and said:

"'1. My power, sing praises to the Light and forget not all the powers of the Light which it hath given unto thee.

"'2. And the powers which are in thee, sing praises to the name of his holy mystery;

"'3. Who forgiveth all thy transgression, who saveth thee from all the afflictions with which the emanations of Self-willed have constrained thee;

"'4. Who hath saved thy light from the emanations of Self-willed which belong to destruction; who hath wreathed thee with light in his compassion, until he saved thee;

"'5. Who hath filled thee with purified

light; and thy beginning will renew itself as an invisible of the Height.'

"With these words Pistis Sophia sang praises, because she was saved and remembered all things which I had done unto her."

74 It came to pass then, when the First Mystery had finished setting forth these words unto the disciples, that he said unto them: "Who hath understood the solution of these words, let him come forward and say it in openness."

Mary again came forward and said: "My Master, concerning these words with which Pistis Sophia hath sung praises, thus thy light-power prophesied them through David:

"'1. My soul, praise the Master, let all that is in me praise his holy name.

"'2. My soul, praise the Master and forget not all his requitals.

"'3. Who forgiveth all thy iniquities; who healeth all thy sicknesses;

"'4. Who redeemeth thy life from decay; who wreatheth thee with grace and compassion;

"'5. Who satisfieth thy longing with good things; thy youth will renew itself as an eagle's.'

"That is: Sophia will be as the invisibles who are in the Height; he hath, therefore, said 'as an eagle,' because the dwelling-place of the eagle is in the height, and the invisibles also are in the Height; that is: Pistis Sophia will shine as the invisibles, as she was from her beginning."

It came to pass then, when the First Mystery had heard Mary say these words, that he said: "Well said, Mary, blessed one."

It came to pass then thereafter, that the First Mystery continued again in the discourse and said unto the disciples: "I took Pistis Sophia and led her up to a region which is below the thirteenth æon, and gave unto her a new mystery of the Light which is not that of her æon, the region of the invisibles. And moreover I gave her a song of the Light, so that from now on the rulers of the æons could not [prevail] against her. And I removed her to that region until I should come after her and bring her to her higher region.

"It came to pass then, when I had removed her to that region, that she again uttered this song thus:

"'1. In faith have I had faith in the Light; and it remembered me and hearkened to my song.

"'2. It hath led my power up out of the chaos and the nether darkness of the whole matter and it hath led me up. It hath removed. me to a higher and surer æon, lofty and firm; it hath changed my place on the way which leadeth to my region.

"'3. And it hath given unto me a new mystery, which is not that of my æon, and given unto me a song of the Light. Now, therefore, O Light, all the rulers will see what thou hast done unto me, and be afraid and have faith in the Light.'

This song then Pistis Sophia uttered, rejoicing that she had been led up out of the chaos and brought to regions which are below the thirteenth æon. Now, therefore, let him whom his mind stirreth, so that he understandeth the solution of the thought of the song which Pistis Sophia hath uttered, come forward and say it."

Andrew came forward and said: "My Master, this is concerning what thy light-power hath prophesied aforetime through David:

"'1. In patience I tarried for the Master; he hath given heed unto me and ear unto my weeping.

"'2. He hath led up my soul out of the pit of misery and out of the filthy mire; he hath set my feet on a rock and made straight my steps.

"'3. He hath put in my mouth a new song, a song of praise for our God. Many will see and be afraid and hope in the

Master.'"

It came to pass then, when Andrew had set forth the thought of Pistis Sophia, that the First Mystery said unto him: "Well said, Andrew, blessed one."

75 And he continued again in the discourse and said unto the disciples: "These are all adventures which have befallen Pistis Sophia. It came to pass then, when I had led her to the region which is below the thirteenth æon, and was about to go unto the Light and depart from her, that she said unto me:

"'O Light of lights, thou wilt go to the Light and depart from me. And Tyrant Adamas will know that thou hast departed from me and will know that my saviour is not at hand. And he will come again to this region, he and all his rulers who hate me, and Self-willed also will bestow power unto his lion-faced emanation, so that they all will come and constrain me all together and take my whole light from me, in order that I may become powerless and again without light. Now, therefore, O Light and my Light, take from them the power of their light, so that they may not be able to constrain me from now on.'

"It came to pass then, when I heard these words which Pistis Sophia had spoken unto me, that I answered her, saying: 'My Father, who hath emanated me, hath not yet given me commandment to take their light from them; but I will seal the regions of Self-willed and of all his rulers who hate thee because thou hast had faith in the Light. And I will also seal the regions of Adamas and of his rulers, so that none of them may be able to fight with thee, until their time is completed and the season cometh that my Father give me commandment to take their light from them.'

76 "And thereafter I said again unto her: 'Hearken that I may speak with thee about their time, when this which I have said unto thee, will come to pass. It will come to pass when [the] three times are completed.'

"Pistis Sophia answered and said unto me:

[paragraph continues] 'O Light, by what shall I know when the three times will take place, so that I may be glad and rejoice that the time is near for thee to bring me to my region, and moreover rejoice therein that the time is come when thou wilt take the light-power from all them which hate me, because I have had faith in thy light?'

"And I answered and said unto her: 'If thou seest the gate of the Treasury of the Great Light which is opened after the thirteenth æon, and that is the left [one],—when that gate is opened, then are the three times completed.'

"Pistis Sophia again answered and said: 'O Light, by what shall I know,—for I am in this region,—that that gate is opened?'

"And I answered and said unto her: 'When that gate is opened, they who are in all the æons will know because of the Great Light which will obtain in all their regions. But see, I have now settled that they shall venture no ill against thee, until the three times are completed. And thou wilt have the power of going down into their twelve æons, when it pleaseth thee, and also of returning and going into thy region, which is below the thirteenth æon, and in which thou now art. But thou wilt not have the power of passing through the gate of the Height which is in the thirteenth æon, so as to enter into thy region whence thou didst come down. Moreover, if then the three times are completed, Self-willed and all his rulers will again constrain thee, to take thy light from thee, being enraged against thee and thinking that thou hast

imprisoned his power in the chaos, and thinking that thou hast taken its light from it. He will then be embittered against thee, to take from thee thy light, in order that he may send it down into the chaos and it may get down to that emanation of his, so that it may be able to come up out of the chaos and go to his region. Adamas will attempt this. But I will take all thy powers from him and give them unto thee, and I will come to take them. Now, therefore, if they constrain thee at that time, then sing praises to the Light, and I will not delay to help thee. And I will quickly come unto thee to the regions which are below thee. And I will come down to their regions to take their light from them. And I will come to this region whither I have removed thee, and which is below the thirteenth æon, until I bring thee to thy region whence thou art come.'

"It came to pass then, when Pistis Sophia had heard me say these words unto her, that she rejoiced with great joy. But I removed her to the region which is below the thirteenth æon. I went to the Light and departed from her."

And all these adventures the First Mystery told to the disciples, that they should come to pass for Pistis Sophia. And he sat on the Mount of Olives, narrating all these adventures in the midst of the disciples. And he continued again and said unto them: "And it came to pass again after this, while I was in the world of men and sat in the way, that is in this region which is the Mount of Olives, before my vesture was sent unto me, which I had deposited in the four-and-twentieth mystery from the interior, but the first from the exterior, which is the Great Uncontainable, in which I am enwrapped, and before I had gone to the Height to receive my second vesture,—

while I sat with you in this region, which is the Mount of Olives, that the time was completed of which I had said to Pistis Sophia: 'Adamas and all his rulers will constrain thee.'

77 "It came to pass then, when that time came on,—and I was in the world of men, sitting with you in this region, which is the Mount of Olives,—that Adamas looked down out of the twelve æons and looked down at the regions of the chaos and saw his demon power which is in the chaos, that no light at all was in it, because I had taken its light from it; and he saw it, that it was dark and could not go to his region, that is to the twelve moons. Thereon Adamas again remembered Pistis Sophia and became most exceedingly wroth against her, thinking that it was she who had imprisoned his power in the chaos, and thinking that it was she who had taken its light from it. And he was exceedingly embittered; he piled wrath on wrath and emanated out of himself a dark emanation and another, chaotic and evil, the violent [one], so as through them to harass Pistis Sophia. And he made a dark region in his region, so as to constrain Sophia therein. And he took many of his rulers; they pursued after Sophia, in order that the two dark emanations which Adamas had emanated, might lead her into the dark chaos which he had made, and constrain her in that region and harass her, until they should take her whole light from her, and Adamas should take the light from Pistis Sophia and give it to the two dark violent emanations, and they should carry it to the great chaos which is below and dark, and cast it into his dark power which is chaotic, if perchance it might be able to come to his region, because it had become exceedingly dark, for I had taken its light-power from it.

"It came to pass then, when they pursued after Pistis Sophia, that she cried out again and sang praises to the Light, since I had said unto her: 'If thou shalt be constrained and singest praises unto

me, I will come quickly and help thee.' It came to pass then, when she was constrained,—and I sat with you in this region, that is on the Mount of Olives,—that she sang praises to the Light, saying:

"'1. O Light of lights, I have had faith in thee. Save me from all these rulers who pursue after me, and help me,

"'2. That in sooth they may never take from me my light, as the lion-faced power [did]. For thy light is not with me and thy light-stream to save me. Nay, Adamas is the more enraged against me, saying unto me: Thou hast imprisoned my power in the chaos.

"'3. Now, therefore, O Light of lights, if I have done this and have imprisoned it, if I have done any injustice at all to that power,

"'4. Or if I have constrained it, as it hath constrained me, then let all these rulers who pursue after me, take my light from me and leave me empty;

"'5. And let foe Adamas pursue after my power and seize upon it and take my light from me and cast it into his dark power which is in the chaos, and keep my power in the chaos.

"'6. Now, therefore, O Light, lay hold on me in thy wrath and lift up thy power above my foes who have lifted themselves up against me to the very end.

"'7. Quicken me quickly, as thou hast said unto me: I will help thee.'

78 It came to pass then, when the First Mystery had finished saying these words unto the disciples, that he said: "Who hath understood the words which I have spoken, let him come forward and set forth their solution."

James came forward and said: "My Master, concerning this song which Pistis Sophia hath sung, thus thy light-power hath prophesied aforetime through David in the seventh Psalm:

"'1. O Master, my God, in thee have I hoped. Free me from my pursuers and save me,

"'2. That in sooth he may never steal away my soul as a lion, without any one to deliver and save.

"'3. O Master, my God, if I have done this, if injustice is on my hands,

"'4. If I have requited those who requite me with evil, then let me fall down empty through my foes.

"'5. And let the foe pursue after my soul and seize it, and trample my life to the ground and lay my honour in the dust. (Selah.)

"'6. Arise, O Master, in thy wrath, raise thyself up for the end of my foes.

"'7. Arise according to the commandment which thou hast commanded.'"

It came to pass then, when the First Mystery had heard James speak these words, that he said: "Well said, James, beloved."

79 And the First Mystery continued again and said unto the disciples: "It came to pass then, when Pistis Sophia had finished uttering the words of this song, that she turned herself back to see whether Adamas and his rulers had turned back to go to their æon. And she saw them, how they pursued after her. Then she turned unto them and said unto them:

"'1. Why pursue ye after me and say: I should not have help, that it [sc. the Light] should save me from you?

"'2. Now, therefore, my vindicator is the Light and a strong [one]; but it is long-suffering until the time of which it hath said unto me: I will come and help thee. And it will not bring its wrath upon you always. But this is the time of which he hath spoken unto me.

"'3. Now, therefore, if ye turn not back and cease not to pursue after me, then will the Light make ready its power, and it will make itself ready in all its powers.

"'4. And in its power hath it made itself ready, so that it may take your lights which are in you, and ye may become dark; and its power hath brought it to

pass, so that it may take your power from you and ye go to ground.'

"And when Pistis Sophia had said this, she looked at the region of Adamas and saw the dark and chaotic region which he had made, and saw also the two dark exceedingly violent emanations which Adamas had emanated, in order that they might seize Pistis Sophia and cast her down into the chaos which he had made, and constrain and harass her in that region, until they should take her light from her. It came to pass then, when Pistis Sophia had seen those two dark emanations and the dark region which Adamas had made, that she feared and cried unto the Light, saying:

"'1. O Light, lo! Adamas, the doer of violence, is wrathful; he hath made a dark emanation,

"'2. And he hath also emanated another chaos and hath made another dark and chaotic [one] and made it ready.

"'3. Now, therefore, O Light, the chaos which he hath made, in order to cast me down therein and take from me my light-power, take then from him his own.

"'4. And the plan which he hath devised, to take my light,—they are to take his own from him; and the injustice which he hath spoken, to take my lights from me,—take then all of his.'

"These are the words which Pistis Sophia hath uttered in her song. Now, therefore, who is sober in spirit, let him come forward and set forth the solution of the words which Pistis Sophia [hath uttered] in her song."

80 Martha again came forward and said: "My Master, I am sober in my spirit and understand the words which thou sayest. Now, therefore, give me commandment to set forth their solution in openness."

And the First Mystery answered and said unto Martha: "I give thee commandment, Martha, to set forth the solution of the words which Pistis Sophia hath uttered in her song."

And Martha answered and said: "My Master, these are the words which thy light-power hath prophesied aforetime through David in the seventh Psalm, saying:

"'12. God is a righteous vindicator and strong and long-suffering, who bringeth not on his wrath every day.

"'13. If ye turn not, he will whet his sword; he hath bent his bow and made it ready.

"'14. And he hath made ready for him instruments of death; he hath made his arrows for those who will be burnt up.

"'15. Behold, injustice hath been in labour, hath conceived wrong and brought forth iniquity.

"'16. It hath digged a pit and hollowed it out. It will fall into the hole which it hath made.

"'17. Its wrong will return on its own head, and its injustice will come down on its pate.'"

When Martha had said this, the First Mystery which looketh without, said unto her: "Well said, finely, Martha, blessed [one]."

81 It came to pass then, when Jesus had finished telling his disciples all the adventures which had befallen Pistis Sophia when she was in the chaos, and the way she had sung praises to the Light, that it should save her and lead her out of the chaos, and lead her into the twelve æons, and also the way it had saved her out of all her afflictions with which the rulers of the chaos had constrained her, because she longed to go to the Light, that Jesus continued again in the discourse and said unto his disciples: "It came to pass then after all this, that I took Pistis Sophia and led her into the thirteenth æon, shining most exceedingly, there being no measure for the light which was about me. I entered into the region of the four-and-twenty invisibles, shining most exceedingly. And they fell into great commotion; they looked and saw Sophia, who was with me. Her they knew, but me they knew not, who I was, but held me for some sort of emanation of the Light-land.

"It came to pass then, when Pistis Sophia saw her fellows, the invisibles, that she rejoiced in great joy and exulted exceedingly and desired to proclaim the wonders which I had wrought on her below in the earth of mankind, until I saved her. She came into the midst of the invisibles, and in their midst sang praises unto me, saying:

"'1. I will give thanks unto thee, O Light, for thou art a saviour; thou art a deliverer for all time.

"'2. I will utter this song to the Light, for it hath saved me and saved me out of the hand of the rulers, my foes.

"'3. And thou hast preserved me in all the regions, thou hast saved me out of the height and the depth of the chaos and out of the æons of the rulers of the sphere.

"'4. And when I was come out of the Height, I wandered round in regions in which is no light, and I could not return to the thirteenth æon, my dwelling-place.

"'5. For there was no light in me nor power. My power was utterly weakened (?).

"'6. And the Light saved me in all my afflictions. I sang praises unto the Light, and it hearkened unto me, when I was constrained.

"'7. It guided me in the creation of the æons to lead me up into the thirteenth æon, my dwelling-place.

"'8. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works unto the race of men.

"'9. When I failed of my power, thou hast given me power; and when I failed of my light, thou didst fill me with purified light.

"'10. I was in the darkness and in the shadow of the chaos, bound with the mighty fetters of the chaos, and no light was in me.

"'11. For I have provoked the commandment of the Light and have transgressed, and I have made wroth the commandment of the Light, because I had gone out of my region.

"'12. And when I had gone down, I failed of my light and became without light, and no one had helped me.

"'13. And in my affliction I sang praises unto the Light, and it saved me out of my afflictions.

"'14. And it hath also broken asunder all my bonds and led me up out of the darkness and the affliction of the chaos.

"'15. I will give thanks unto thee, O Light, that thou hast saved me and that thy wondrous works have been wrought in the race of men.

"'16. And thou hast shattered the upper gates of the darkness and the mighty bolts of the chaos.

"'17. And thou didst let me depart out of the region in which I had transgressed, and my light was taken, because I have

transgressed.

"'18. And I ceased from my mysteries and went down to the gates of the chaos.

"'19. And when I was constrained, I sang praises to the Light. It saved me out of all my afflictions.

"'20. Thou sentest thy stream; it gave me power and saved me out of all my afflictions.

"'21. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works in the race of men.'

"This then is the song which Pistis Sophia hath uttered in the midst of the four-and-twenty invisibles, desiring that they should know all the wondrous works which I had done for her, and desiring that they should know that I have gone to the world of men and have given them the mysteries of the Height. Now, therefore, who is exalted in his thought, let him come forward and say the solution of the song which Pistis Sophia hath uttered."

82 It came to pass then, when Jesus had finished saying these words, that Philip came forward and said: "Jesus, my Master, my thought is exalted, and I have understood the solution of the song which Pistis Sophia hath uttered. The prophet David hath prophesied concerning it aforetime in the one-hundred-and-sixth Psalm, saying:

"'1. Give ye thanks unto the Master, for he is good, for his grace is eternal.

"'2. Let the delivered of the Master say this, for it is he who hath delivered them out of the hand of their foes.

"'3. He hath gathered them together out of their lands, from the east and from the west and from the north and from the sea.

"'4. They wandered round in the desert, in a waterless country; they found not the way to the city of their dwelling-place.

"'5. Hungry and thirsty, their soul fainted in them.

"'6. He saved them out of their necessities. They cried unto the Master and he hearkened unto them in their affliction.

"'7. He led them on a straight way, that they might go to the region of their dwelling-place.

"'8. Let them give thanks unto the Master for his graciousness and his wondrous works unto the children of men.

"'9. For he hath satisfied a hungering soul; he hath filled a hungering soul with good things,

"'10. Them who sat in darkness and the shadow of death, who were fettered in misery and iron.

"'11. For they had provoked the word of God and made wroth the determination of the Most High.

"'12. Their heart was humbled in their miseries; they become weak and no one helped them.

"'13. They cried unto the Master in their affliction; he saved them out of their necessities.

"'14. And he led them out of the darkness and the shadow of death and brake their bonds asunder.

"'15. Let them give thanks unto the Master for his graciousness and his wondrous works unto the children of men.

"'16. For he hath shattered the gates of brass and burst the bolts of iron asunder.

"'17. He hath taken them unto himself out of the way of their iniquity. For they were brought low because of their iniquities.

"'18. Their heart abhorred all manner of meat and they were near unto the gates of death.

"'19. They cried unto the Master in their affliction and he saved them out of their necessities.

"'20. He sent his word and healed them and freed them from their miseries.

"'21. Let them give thanks unto the Master for his graciousness and his wondrous works unto the children of men.'

"This then, my Master, is the solution

of the song which Pistis Sophia hath uttered. Hearken, therefore, my Master, that I may say it clearly. The word in Booth which David hath spoken: 'Give ye thanks unto the Master, for he is good, for his grace is eternal,'—it is the word which Pistis Sophia hath spoken: 'I will give thanks unto thee, O Light, for thou art a saviour and thou art a deliverer for all time.'

"And the word which hath David spoken: 'Let the delivered of the Master say this, for he hath delivered them out of the hand of their foes,'—it is the word which Pistis Sophia hath spoken: 'I will utter this song to the Light, for it hath saved me and saved me out of the hand of the rulers, my foes.' And the rest of the Psalm.

"This then, my Master, is the solution of the song which Pistis Sophia hath uttered in the midst of the four-and-twenty invisibles, desiring that they should know all the wondrous works which thou hast done for her, and desiring that they should know that thou hast given thy mysteries to the race of men."

It came to pass then, when Jesus had heard Philip say these words, that he said: "Well said, blessed Philip. This is the solution of the song which Pistis Sophia hath uttered."

End of the Story of Pistis Sophia

83 It came to pass then again, after all this, that Mary came forward, adored the feet of Jesus and said: "My Master, be not wroth with me, if I question thee, because we question concerning everything with precision and certainty. For thou hast said unto us aforetime: 'Seek that ye may find, and knock that it may be opened unto you. For every one who seeketh shall find, and to every one who knocketh it shall be opened.' Now, therefore, my Master, who is it whom I shall seek, or who is it at whom we shall knock? Or who rather is able to give us the decision upon the words concerning which we shall question thee? Or who rather knoweth the power of the words concerning which we shall question? Because thou in the mind hast given us mind of the Light and hast given us sense and an exceedingly exalted thought; for which cause, therefore, no one existeth in the world of men nor any one in the height of the æons, who can give the decision on the words concerning which we question, save thee alone, who knoweth [sic] the universe, who is perfected in the universe; because we do not question in the manner in which the men of the world question, but because we question in the gnosis of the Height which thou hast given unto us, and we question moreover in the type of the excellent questioning which thou hast taught us, that we may question therein. Now, therefore, my Master, be not wroth with me, but reveal unto me the matter concerning which I shall question thee."

It came to pass, when Jesus had heard Mary Magdalene say these words, that he answered and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty. Amēn, amēn, I say unto you: Rejoice in great joy and exult most exceedingly. If ye question concerning all with precision, then shall I exult most exceedingly, because ye question concerning all with precision and question in the manner in which it beseemeth to question. Now, therefore, question concerning what thou wouldst question, and I will reveal it unto thee with joy."

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced in great joy and exulted most exceedingly and said unto Jesus: "My Master and Saviour, of what manner then are the four-and-twenty invisibles and of what type, or rather of what quality are they, or of what quality is then

their light?"

84 And Jesus answered and said unto Mary: "What is there in this world which is like unto them, or rather what region is there in this world which is comparable to them? Now, therefore, to what am I to liken them, or rather what am I to say concerning them? For nothing existeth in this world to which I shall be able to liken them, and no form existeth in it which is able to be like them. Now, therefore, nothing existeth in this world which is of the quality of the heaven. [But] amēn, I say unto you: Every one of the invisibles is nine times greater than the heaven and the sphere above it and the twelve æons all together, as I have already said unto you at another time. And no light existeth in this world which is more excellent than the light of the sun. Amēn, amēn, I say unto you: The four-and-twenty invisibles shine ten-thousand times more than the light of the sun which is in this world, as I have already said unto you at another time. For the light of the sun in its shape in truth is not in this world, for its light pierceth through many veils and regions. But the light of the sun in its shape in truth, which is in the region of the Virgin of Light, shineth ten-thousand times more than the four-and-twenty invisibles and the great invisible forefather and also the great triple-powered god, as I have already said unto you at another time.

"Now, therefore, Mary, there is no form in this world, nor any light, nor any shape, which is comparable to the four-and-twenty invisibles, so that I may liken it to them. But yet a little while and I will lead thee and thy brethren and fellow-disciples into all the regions of the Height and will lead you into the three spaces of the First Mystery, save only the regions of the space of the Ineffable, and ye shall see all their shapes in truth without similitude.

"And if I lead you into the height and ye shall see the glory of them of the height, then will ye be in very great amazement.

"And if I lead you into the region of the rulers of the Fate, then will ye see the glory in which they are, and because of their overtowering great glory ye will deem this world before you as darkness of darknesses, and ye will look at the whole world of men, how it will have the condition of a speck of dust for you because of the great distance it is far distant from it, and because of the great condition it is considerably greater than it.

"And if I lead you into the twelve æons, then will ye see the glory in which they are; and because of the great glory the region of the rulers of the Fate will count for you as the darkness of darknesses, and it will have for you the condition of a speck of dust because of the great distance it is far distant from it and because of the great condition it is considerably greater than them, as I have already said unto you at another time.

"And if I lead you moreover into the thirteenth æon, then will ye see the glory in which they are; the twelve æons will count for you as the darkness of darknesses, and ye shall look at the twelve æons, how it [sc. their region] will have for you the likeness of a speck of dust because of the great distance it is far distant from it, and because of the great condition it is considerably greater than the former.

"And if I lead you into the region of those of the Midst, then will ye see the glory in which they are; the thirteen æons will count for you as the darkness of darknesses. And again ye will look at the twelve æons and upon the whole Fate and the whole ordering and all the spheres and all the others in which they are; they will have for you the condition of a speck of dust because of the great distance it [sc. their region] is distant from it and because of the great condition it is

considerably greater than the former.

"And if I lead you into the region of those of the Right, then will ye see the glory in which they are; the region of those of the Midst will count for you as the night which is in the world of men. And if ye look at the Midst, it will have for you the condition of a speck of dust because of the great distance the region of those of the Right is considerably distant from it.

"And if I lead you into the Light-land, that is into the Treasury of the Light, and ye see the glory in which they are, then will the region of those of the Right count for you as the light at mid-day in the world of men, when the sun is not out; and if ye look at the region of those of the Right, it will have for you the condition of a speck of dust because of the great distance the Treasury of the Light is distant from it.

"And if I lead you into the region of those who have received the inheritances and have received the mysteries of the Light, and ye see the glory of the Light in which they are, then the Light-land will count for you as the light of the sun which is in the world of men. And if ye look upon the Light-land, then will it count for you as a speck of dust because of the great distance the Light-land is distant from it, and because of the greatness [by which] it is considerably greater than the former."

85 It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene started forward and said: "My Master, be not wroth with me if I question thee, because we question thee concerning all with precision."

And Jesus answered and said unto Mary: "Question concerning what thou desirest to question, and I will reveal it unto thee in openness without similitude, and all concerning which thou questionest, I will say unto thee with precision and certainty. I will perfect you in all power and all fulnesses, from the interior of the interiors to the exterior of the exteriors, from that Ineffable to the darkness of darknesses, so that ye shall be called 'the fulnesses perfected in all gnoses.' Now, therefore, Mary, question concerning what thou mayest question, and I will reveal it to thee with great joy and great exultation."

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced in exceedingly great joy and exulted, and said: "My Master, will then the men of the world who have received the mysteries of the Light, be superior to the emanations of the Treasury in thy kingdom? For I have heard thee say: If I lead you into the region of those who have received the mysteries of the Light, then will the region of the [emanations of the] Light-land count for you as a speck of dust because of the great distance in which it is distant from it, and because of the great light in which it is,'—that is the Light-land is the Treasury, the region of the emanations,—will therefore then, my Master, the men who have received the mysteries, be superior to the Light-land and superior to those [emanations] in the kingdom of the Light?"

86 And Jesus answered and said unto Mary: "Finely indeed dost thou question concerning all with precision and certainty. But hearken, Mary, that I may speak with thee about the consummation of the æon and the ascension of the universe. It will not yet take place; but I have said unto you: 'If I lead you into the region of the inheritances of those who shall receive the mystery of the Light, then will the Treasury of the Light, the region of the emanations, count for you as a speck of dust only and as the light of the sun by day.'

"I have therefore said: 'This will take place at the time of the consummation [and] of the ascension of the universe.'

The twelve saviours of the Treasury and the twelve orders of every one of them, which are the emanations of the seven Voices and of the five Trees, they will be with me in the region of the inheritances of the Light; being kings with me in my kingdom, and every one of them being king over his emanations, and moreover every one of them being king according to his glory, the great according to his greatness and the little according to his littleness.

"And the saviour of the emanations of the first Voice will be in the region of the souls of those who have received the first mystery of the First Mystery in my kingdom.

"And the saviour of the emanations of the second Voice will be in the region of the souls of those who have received the second mystery of the First Mystery.

"In like manner also will the saviour of the emanations of the third Voice be in the region of the souls of those who have received the third mystery of the First Mystery in the E inheritances of the Light.

"And the saviour of the emanations of the fourth Voice of the Treasury of the Light will be in the region of the souls of those who have received the fourth mystery of the First Mystery in the inheritances of the Light.

"And the fifth saviour of the fifth Voice of the Treasury of the Light will be in the region of the souls of those who have received the fifth mystery of the First Mystery in the inheritances of the Light.

"And the sixth saviour of the emanations of the sixth Voice of the Treasury of the Light will be in the region of the souls of those who have received the sixth mystery of the First Mystery.

"And the seventh saviour of the emanations of the seventh Voice of the Treasury of the Light will be in the region of the souls of those who have received the seventh mystery of the First Mystery in the Treasury [sic] of the Light.

"And the eighth saviour, that is the saviour of the emanations of the first Tree of the Treasury of the Light, will be in the region of the souls of those who have received the I eighth mystery of the First Mystery in the inheritances of the Light.

"And the ninth saviour, that is the saviour of the emanations of the second Tree of the Treasury of the Light, will be in the region of the souls of those who have received the ninth mystery of the First Mystery in the inheritances of the Light.

"And the tenth saviour, that is the saviour of the emanations of the third Tree of the Treasury of the Light, will be in the region of the souls of those who have received the tenth mystery of the First Mystery in the inheritances of the Light.

"In like manner also the eleventh saviour, that is the saviour of the fourth Tree of the Treasury of the Light, will be in the region of the souls of those who have received the eleventh mystery of the First Mystery in the inheritances of the Light.

"And the twelfth saviour, that is the saviour of the emanations of the fifth Tree of the Treasury of the Light, will be in the region of the souls of those who have received the twelfth mystery of the First Mystery in the inheritances of the Light.

"And the seven Amēns and the five Trees and the three Amēns will be on my right, being kings in the inheritances of the Light. And the Twin-saviours, that is the Child of the Child, and the nine guards will bide also at my left, being kings in the inheritances of the Light.

"And every one of the saviours will rule over the orders of his emanations in the inheritances of the Light as they did also in the Treasury of the Light.

"And the nine guards of the Treasury of the Light will be superior to the saviours

in the inheritances of the Light. And the Twin-saviours will be superior to the nine guards in the kingdom. And the three Amēns will be superior to the Twin-saviours in the kingdom. And the five Trees will be superior to the three Amēns in the inheritances of the Light.

"And Yew and the guard of the veil of the Great Light, and the receiver of Light and the two great guides and the great Sabaōth, the Good, will be kings in the first saviour of the first Voice of the Treasury of the Light, [the saviour] who will be in the region of those who have received the first mystery of the First Mystery. For in sooth Yew and the guard of the region of those of the Right and Melchisedec, the great receiver of the Light, and the two great guides have come forth out of the purified and utterly pure light of the first Tree up to the fifth.

"Yew in sooth is the overseer of the Light, who hath come forth first out of the pure light of the first Tree; on the other hand the guard of the veil of those of the Right hath come forth out of the second Tree; and the two guides again have come forth out of the pure and utterly purified light of the third and fourth Trees of the Treasury of the Light; Melchisedec again hath come forth out of the fifth Tree; on the other hand Sabaōth, the Good, whom I have called my father, hath come forth out of Yew, the overseer of the Light.

"These six then by command of the First Mystery the last Helper hath caused to be in the region of those of the Right, for the economy of the ingathering of the upper light out of the æons of the rulers and out of the worlds and all races in them,—of every one of whom I will tell you the employment over which he hath been set in the expansion of the universe. Because, therefore, of the importance of the employment over which they have been set, they will be fellow-kings in the first [saviour] of the first Voice of the Treasury of the Light, who will be in the region of the souls of those who have received the first mystery of the First Mystery.

"And the Virgin of Light and the great guide of the Midst, whom the rulers of the æons are wont to call the Great Yew after the name of a great ruler who is in their region,—he and the Virgin of Light and his twelve ministers, from whom ye have received your shape and from whom ye have received the power, they all will be kings with the first saviour of the first Voice in the region of the souls of those who will receive the first mystery of the First Mystery in the inheritances of the Light.

"And the fifteen helpers of the seven virgins of the Light who are in the Midst, they will expand themselves in the regions of the twelve saviours, and the rest of the angels of the Midst, every one of them according to his glory, will rule with me in the inheritances of the Light. And I shall rule over them all in the inheritances of the Light.

"All this then which I have said unto you, will not take place at this time, but it will take place at the consummation of the æon, that is at the ascension of the universe; that is at the dissolution of the universe and at the total ascension of the numbering of the perfect souls of the inheritances of the Light.

"Before the consummation, therefore, this which I have said unto you, will not take place, but every one will be in his own region, into which he hath been set from the beginning, until the numbering of the ingathering of the perfect souls is completed.

"The seven Voices and the five Trees and the three Amēns and the Twin-saviours and the nine guards and the twelve saviours and those of the region of the Right and those of the region of the Midst, every one will abide in the region in which they have been set, until

the numbering of the perfect souls of the inheritances of the Light shall be raised up all together.

"And also all the rulers who have repented, they also will abide in the region into which they have been set, until the numbering of the souls of the Light shall be raised up all together.

"[The souls] will all come, every one at the time when he will receive the mysteries; and all the rulers who have repented, will pass through and come into the region of the Midst. And those of the Midst will baptize them and give unto them the spiritual unction and seal them with the seals of their mysteries. And they will pass through those of all the regions of the Midst, and they will pass through the region of the Right and the interior of the region of the nine guards and the interior of the region of the Twin-saviours and the interior of the region of the three Amens and of the twelve saviours and the interior of the five Trees and of the seven Voices. Every one giveth unto them his seal of his mystery, and they pass into the interior of them all and go to the region of the inheritances of the Light; and every one bideth in the region up to which he hath received mysteries in the inheritances of the Light.

"In a word, all the souls of men who shall receive the mysteries of the Light, will precede all the rulers who have repented, and they will precede all those of the region of the Midst and those of the whole region of the Right, and they will precede those of the whole region of the Treasury of the Light. In a word, they will precede all those of the region [of the Treasury], and they will precede all those of the regions of the first Commandment, and they will pass into the interior of them all and go into the Inheritance of the Light up to the region of their mystery; and every one abideth in the region up to which he hath received mysteries. And those of the region of the Midst and of the Right and those of the whole region of the Treasury, every one abideth in the region of the order into which he hath been set from the beginning on, until the universe shall be raised up. And every one of them accomplisheth his economy to which he hath been set, in respect of the ingathering of the souls who have received the mysteries, in respect of this economy, so that they may seal all the souls who will receive the mysteries and who will pass through their interior towards the Inheritance of the Light.

"Now, therefore, Mary, this is the word concerning which thou dost question me with precision and certainty. For the rest now then, who hath ears to hear, let him hear."

87 "It came to pass then, when Jesus had finished speaking these words, that Mary Magdalene started forward and said:

"My Master, my indweller of light hath ears and I comprehend every word which thou sayest. Now, therefore, my Master, on account of the word which thou hast spoken: 'All the souls of the race of men who shall receive the mysteries of the Light, will go into the Inheritance of the Light before all the rulers who will repent, and before those of the whole region of the Right and before the whole region of the Treasury of the Light,'—on account of this word, my Master, thou hast said unto us aforetime: 'The first will be last and the last will be first,'—that is, the 'last' are the whole race of men which will enter into the Light-kingdom sooner than all those of the region of the Height, who are the first.' On this account, therefore, my Master, hast thou said unto us: 'Who hath ears to hear, let him hear,'—that is thou desirest to know whether we comprehend every word which thou speakest. This, therefore, is the word, my Master."

It came to pass then, when Mary had finished saying these words, that the Saviour was greatly astonished at the definitions of the words which she spake, for she had become pure spirit utterly. Jesus answered again and said unto her: "Well said, spiritual and pure Mary. This is the solution of the word."

88 It came to pass then again after all these words, that Jesus continued in the discourse and said unto his disciples: "Hearken, that I may discourse with you concerning the glory of those of the Height, how they are, according to the manner in which I discoursed with you unto this day.

"Now, therefore, if I lead you into the region of the last Helper, who surroundeth the Treasury of the Light, and if I lead you into the region of that last Helper and ye see the glory in which he is, then will the region of the Inheritance of the Light count for you only for the size of a city of the world, because of the greatness in which the last Helper is, and because of the great light in which he is.

"And thereafter I will discourse with you also concerning the glory of the Helper who is above the little Helper. But I shall not be able to discourse with you concerning the regions of those who are above all Helpers; for there existeth no type in this world, to describe them, for there existeth in this world no likeness which is like unto them, that I may compare them therewith, nor greatness nor light which is like unto them, not only in this world, but they also have no likeness with those of the Height of Righteousness from their region upwards. On this account, therefore, there existeth in fact no manner of describing them in this world because of the great glory of those of the Height and because of the great immeasurable greatness. On this account, therefore, there existeth no manner to describe it in this world."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said unto Jesus: "My Master, be not wroth with me if I question thee, because I trouble repeatedly. Now, therefore, my Master, be not wroth with me if I question thee concerning all with precision and certainty. For my brethren will herald it among the race of men, so that they may hear and repent and be saved from the violent judgments of the evil rulers and go to the Height and inherit the Light-kingdom; because, my Master, we are compassionate not only towards ourselves, but compassionate towards the whole race of men, so that they may be saved from all the violent judgments. Now, therefore, my Master, on this account we question concerning all with certainty; for my brethren herald it to the whole race of men, in order that they may escape the violent rulers of the darkness and be saved out of the hands of the violent receivers of the outer-most darkness."

It came to pass, when Jesus had heard Mary say these words, that the Saviour answered in great compassion towards her and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty and without similitude."

89 It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced with great joy and exulted exceedingly and said unto Jesus: "My Master, by how much greatness then is the second Helper greater than the first Helper? By how much distance is he distant from him, or rather how many times more does he shine than the latter?"

Jesus answered and said unto Mary in the midst of the disciples: "Amēn, amēn, I say unto you: The second Helper is distant from the first Helper in great immeasurable distance in regard to the

height above and the depth below and the length and the breadth. For he is exceedingly distant from him in great immeasurable distance through the angels and all the archangels and through the gods and all the invisibles. And he is very considerably greater than the latter in an incalculable measure through the angels and archangels and through the gods and all the invisibles. And he shineth more than the latter in an utterly immeasurable measure, there being no measure for the light in which he is, and no measure for him through angels and archangels and through the gods and all the invisibles, as I have already said unto you at another time.

"In like manner also the third Helper and fourth and fifth Helper,—one is greater than the other . . . and shineth more than the latter and is distant from him in a great immeasurable distance through the angels and archangels and the gods and all the invisibles, as I have already said unto you at another time. And I will tell unto you also the type of every one [of them] at their expansion."

90 It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary Magdalene came forward again, continued and said unto Jesus: "My Master, in what type will be those who have received the mystery of the Light, in the midst of the last Helper?"

And Jesus answered and said unto Mary in the midst of the disciples: "They who have received the mystery of the Light, if they come out of the body of the matter of the rulers, then will every one be in his order according to the mystery which he hath received. Those who have received the higher mysteries, will abide in the higher order; those who have received the lower mysteries will be in the lower orders. In a word, up to what region every one hath received mysteries, there will he abide in his order in the Inheritance of the Light. For which cause I have said unto you aforetime: 'Where your heart is, there will your treasure be,'—that is up to what region every one hath received mysteries, there shall he be."

It came to pass, when Jesus had finished saying these words unto his disciples, that John came forward and said unto Jesus: "My Master and my Saviour, give me also commandment that I discourse before thee, and be not wroth with me if I question concerning all with precision and certainty; for thou, my Master, hast promised me in a promise to make revelation unto us of all concerning which I shall question thee. Now, therefore, my Master, hide nothing from us at all in the matter on which we shall question thee."

And Jesus answered in great compassion and said unto John: "To thee also, blessed John, and beloved, I give commandment to speak the word which pleaseth thee, and I will reveal it unto thee face to face without similitude, and I will say unto thee all on which thou wilt question me with precision and certainty."

And John answered and said unto Jesus: "My Master, will then every one abide in the region up to which he hath received the mysteries, and hath he no power to go. into other orders which are above him; and hath he no power to go into the orders which are below him?"

91 And Jesus answered and said unto John: "Finely indeed do ye question on all with precision and certainty. But now, therefore, John, hearken that I may discourse with thee. Every one who hath received mysteries of the Light, will abide in the region up to which every one hath received mysteries, and he hath not the power to go into the height into the orders which are above him.

"So that he who hath received mysteries in the first Commandment, hath the power to go into the orders which are below him, that is into all the orders of the third [?] space; but he hath not the power to go into the height to the orders which are above him.

"And he who shall receive the mysteries of the First Mystery, which is the four-and-twentieth mystery from without and the head of the first space which is without,—he hath the power to go into all the orders which are without him; but he hath not the power to go into the regions which are above him or to pass through them.

"And of those who have received the mysteries in the orders of the four-and-twenty mysteries, every one will go into the region in which he hath received mysteries, and he will have the power to pass through all the orders and spaces which are without him; but he hath not the power to go into the higher orders which are above him or to pass through them.

"And he who hath received mysteries in the orders of the First Mystery which is in the third space, hath the power to go into all the lower orders which are below him and to pass through all; but on the other hand he hath not the power to go into the regions which are above him or to pass through them.

"And he who hath received mysteries of the first Thrice-spiritual, which ruleth over the four-and-twenty mysteries all together which rule over the space of the First Mystery, of whose region at the expansion of the universe I will tell you—he, therefore, who shall receive the mystery of that Thrice-spiritual, hath the power to go down into all orders which are below him; but he hath not the power to go into the height into the orders which are above him, that is into all the orders of the space of the Ineffable.

"And he who hath received the mystery of the second Thrice-spiritual, hath the power to go into all the orders of the first Thrice-spiritual and to pass through them all and all their orders which are in them; but he hath not the power to go into the higher orders of the third Thrice-spiritual.

"And he who hath received the mystery of the third Thrice-spiritual, which ruleth over the three Thrice-spirituals and the three spaces of the First Mystery all together, [hath the power to go into all the orders which are below him]; but he hath not the power to go into the height into the orders which are above. him, that is into the orders of the space of the Ineffable.

"And he who hath received the master-mystery of the First Mystery of the Ineffable, that is the twelve mysteries of the First Mystery all together, which rule over all the spaces of the First Mystery, he, therefore, who shall receive that mystery, hath the power to pass through all the orders of the spaces of the three Thrice-spirituals and the three spaces of the First Mystery and all their orders, and hath the power to pass through all the orders of the inheritances of the Light, to pass through them from without within and from within without and from above below and from below above and from the height to the depth and from the depth to the height and from the length to the breadth and from the breadth to the length; in a word, he hath the power to pass through all the regions of the inheritances of the Light, and he hath the power to bide in the region

where he pleaseth, in the Inheritance of the Light-kingdom.

"And amēn, I say unto you: That man will at the dissolution of the world be king over all the orders of the Inheritance of the Light. And he who shall receive that mystery of the Ineffable which I am,

"That mystery knoweth why the darkness hath arisen and why the light hath arisen.

"And that mystery knoweth why the darkness of the darknesses hath arisen and why the light of the lights hath arisen.

"And that mystery knoweth why the chaos hath arisen and why the treasury of the light hath arisen.

"And that mystery knoweth why the judgments have arisen and why the light-land and the region of the inheritances of the light have arisen.

"And that mystery knoweth why the chastisements of the sinners have arisen and why the rest of the kingdom of the light hath arisen.

"And that mystery knoweth why the sinners have arisen and why the inheritances of the light have arisen.

"And that mystery knoweth why the impious have arisen and why the good have arisen.

"And that mystery knoweth why the chastisements and judgments have arisen and why all the emanations of the light have arisen.

"And that mystery knoweth why the sins have arisen and why the baptisms and the mysteries of the light have arisen.

"And that mystery knoweth why the fire of chastisement hath arisen and why the seals of the light, so that the fire should not harm them, have arisen.

"And that mystery knoweth why wrath hath arisen and why peace hath arisen.

"And that mystery knoweth why slander hath arisen and why songs of the light have arisen.

"And that mystery knoweth why the prayers of the light have arisen.

"And that mystery knoweth why cursing hath arisen and why blessing hath arisen.

"And that mystery knoweth why knavery hath arisen and why deceit hath arisen.

"And that mystery knoweth why the slaying hath arisen and why the quickening of the souls hath arisen.

"And that mystery knoweth why adultery and fornication have arisen and why purity hath arisen.

"And that mystery knoweth why intercourse hath arisen and why continence hath arisen.

"And that mystery knoweth why insolence and boasting have arisen and why humbleness and meekness have arisen.

"And that mystery knoweth why tears have arisen and why laughter hath arisen.

"And that mystery knoweth why slander hath arisen and why good report hath arisen.

"And that mystery knoweth why appreciation hath arisen and why disdain of men hath arisen.

"And that mystery knoweth why murmuring hath arisen and why innocence and humbleness have arisen.

"And that mystery knoweth why sin hath arisen and why purity hath arisen.

"And that mystery knoweth why strength hath arisen and why weakness hath arisen.

"And that mystery knoweth why motion of body hath arisen and why its utility hath arisen.

"And that mystery knoweth why poverty hath arisen and why wealth hath arisen.

"And that mystery knoweth why the freedom [?] of the world hath arisen and why slavery hath arisen.

"And that mystery knoweth why death hath arisen and why life hath arisen."

92 It came to pass then, when Jesus had finished saying these words unto his disciples, that they rejoiced in great joy and exulted when they heard Jesus say these words.

And Jesus continued again in the discourse and said unto them: "Hearken, therefore, now still further, O my disciples, so that I discourse with you concerning the whole gnosis of the mystery of the Ineffable.

"That mystery of the Ineffable knoweth why unmercifulness hath arisen and why mercifulness hath arisen.

"And that mystery knoweth why ruin hath arisen and why everlasting eternity hath arisen.

"And that mystery knoweth why the reptiles have arisen and why they will be destroyed.

"And that mystery knoweth why the wild beasts have arisen and why they will be destroyed.

"And that mystery knoweth why the cattle have arisen and why the birds have arisen.

"And that mystery knoweth why the mountains have arisen and why the precious stones therein have arisen.

"And that mystery knoweth why the matter of gold hath arisen and why the matter of silver hath arisen.

"And that mystery knoweth why the matter of copper hath arisen and why the matter of iron and of stone hath arisen.

"And that mystery knoweth why the matter of lead hath arisen.

"And that mystery knoweth why the matter of glass hath arisen and why the matter of wax hath arisen.

"And that mystery knoweth why herbs, that is the vegetables, have arisen and why all matters have arisen.

"And the mystery knoweth why the waters of the earth and all things in them have arisen and why also the earth hath arisen.

"And that mystery knoweth why the seas and the waters have arisen and why the wild beasts in the seas have arisen.

"And that mystery knoweth why the matter of the world hath arisen and why it [the world] will be utterly destroyed."

93 Jesus continued again and said unto his disciples: "Yet further, O my disciples and companions and brethren, let every one be sober in the spirit which is in him, let him understand and comprehend all the words which I shall say unto you; for from now on will I begin to discourse with you concerning all the gnoses of that Ineffable.

"That mystery knoweth why the west hath arisen and why the east hath arisen.

"And that mystery knoweth why the south hath arisen and why the north hath arisen.

Yet further, O my disciples, hearken and continue to be sober and hearken to the total gnosis of the mystery of the Ineffable.

"That mystery knoweth why the demons have arisen and why mankind hath arisen.

"And that mystery knoweth why the heat hath arisen and why the pleasant air hath arisen.

"And that mystery knoweth why the stars have arisen and why the clouds have arisen.

"And that mystery knoweth why the earth became deep and why the water came thereon.

"And that mystery knoweth why the earth became dry and why the water came thereon.

"And that mystery knoweth why famine hath arisen and why superfluity hath arisen.

"And that mystery knoweth why the hoar-frost hath arisen and why the healthful dew hath arisen.

"And that mystery knoweth why the dust hath arisen and why the delightsome freshness hath arisen.

"And that mystery knoweth why the

hail hath arisen and why the pleasant snow hath arisen.

"And that mystery knoweth why the west wind hath arisen and why the east wind hath arisen.

("And that mystery knoweth why the fire of the height hath arisen and why the waters have arisen.

"And that mystery knoweth why the east wind hath arisen. [? miscopied.])

"And that mystery knoweth why the south wind hath arisen and why the north wind hath arisen.

"And that mystery knoweth why the stars of the heaven and the disks of the light-givers have arisen and why the firmament with all its veils hath arisen.

"And that mystery knoweth why the rulers of the spheres have arisen and why the sphere with all its regions hath arisen.

"And that mystery knoweth why the rulers of the æons have arisen and why the æons with their veils have arisen.

"And that mystery knoweth why the tyrant rulers of the æons have arisen and why the rulers who have repented have arisen.

"And that mystery knoweth why the servitors have arisen and why the decans have arisen.

"And that mystery knoweth why the angels have arisen and why the archangels have arisen.

"And that mystery knoweth why the rulers have arisen and why the gods have arisen.

"And that mystery knoweth why the jealousy in the height hath arisen and why concord hath arisen.

"And that mystery knoweth why hate hath arisen and why love hath arisen.

"And that mystery knoweth why discord hath arisen and why concord hath arisen.

"And that mystery knoweth why avarice hath arisen and why renunciation of all hath arisen and love of possessions hath arisen.

"And that mystery knoweth why love of the belly hath arisen and why satiety hath arisen.

"And that mystery knoweth why the paired have arisen and why the unpaired have arisen.

"And that mystery knoweth why impiety hath arisen and why fear of God hath arisen.

"And that mystery knoweth why the light-givers have arisen and why the sparks have arisen.

"And that mystery knoweth why the thrice-powerful have arisen and why the invisibles have arisen.

"And that mystery knoweth why the fore-fathers have arisen and why the purities have arisen.

"And that mystery knoweth why the great self-willed hath arisen and why his faithful have arisen.

"And that mystery knoweth why the great triple-powerful hath arisen and why the great invisible forefather hath arisen.

"And that mystery knoweth why the thirteenth æon hath arisen and why the region of those of the Midst hath arisen.

"And that mystery knoweth why receivers of the Midst have arisen and why the virgins of the light have arisen.

"And that mystery knoweth why the ministers of the Midst have arisen and why the angels of the Midst have arisen.

"And that mystery knoweth why the light-land hath arisen and why the great receiver of the light hath arisen.

"And that mystery knoweth why the guards of the region of the Right have arisen and why the leaders of them have arisen.

"And that mystery knoweth why the gate of life hath arisen and why Sabaōth, the Good, hath arisen.

"And that mystery knoweth why the region of the Right hath arisen and why the light-land, which is the treasury of the

light, hath arisen.

"And that mystery knoweth why the emanations of the light have arisen and why the twelve saviours have arisen.

"And that mystery knoweth why the three gates of the treasury of the light have arisen and why the nine guards have arisen.

"And that mystery knoweth why the twin-saviours have arisen and why the three Amēns have arisen.

"And that mystery knoweth why the five Trees have arisen and why the seven Amēns have arisen.

"And that mystery knoweth why the Mixture which existeth not, hath arisen and why it is purified."

94 And Jesus continued again and said unto his disciples: "Still further, O my disciples, be sober and let every one of you bring hither the power of sensing the Light before him, that ye may sense with sureness. For from now on I will discourse with you concerning the whole region in truth of the Ineffable and concerning the manner, how it is."

It came to pass then, when the disciples had heard Jesus utter these words, that they gave way and let go entirely.

Then Mary Magdalene came forward, threw herself at the feet of Jesus, kissed them and wept aloud and said: "Have mercy upon me, my Master, for my brethren have heard and let go of the words which thou saidest unto them. Now, therefore, my Master, concerning the gnosis of all the things which thou hast said, that they are in the mystery of the Ineffable; but I have heard thee say unto me: 'From now on I will begin to discourse with you concerning the total gnosis of the mystery of the Ineffable,'—this word, therefore, which thou saidest, thou hast not gone forward to complete the word. For this cause, therefore, my brethren have heard and have let go and ceased to sense in what manner thou discoursest with them. Concerning the word which thou saidest unto them, now, therefore, my Master, if the gnosis of all this is in that mystery, where is the man who is in the world, who hath the ability to understand that mystery with all its gnoses and the type of all these words which thou hast spoken concerning it?"

95 It came to pass then, when Jesus had heard Mary say these words and knew that the disciples had heard and had begun to let go, that he encouraged them and said unto them: "Grieve no more, my disciples, concerning the mystery of, the Ineffable, thinking that ye will not understand it. Amēn, I say unto you: That mystery is yours, and every one's who will give ear unto you, so that they renounce this whole world and the whole matter therein and renounce all the evil thoughts therein and renounce all the cares of this æon.

"Now, therefore, I say unto you: For every one who will renounce the whole world and all therein and will submit himself to the godhead, that mystery is far easier than all the mysteries of the Light-kingdom and it is sooner to understand than them all and it is easier [?] than them all. He who reacheth unto the gnosis of that mystery, renounceth this whole world and all the cares therein.

"For this cause have I said to you aforetime: 'All ye who are heavy under your burden, come hither unto me, and I will quicken you. For my burden is easy and my yoke is soft.' Now, therefore, he who will receive that mystery, renounceth the whole world and the cares of all the matter therein. For this cause, therefore, my disciples, grieve not, thinking that ye will not understand that mystery. Amēn, I say unto you: That mystery is far sooner to understand than all mysteries. And amēn, I say unto you: That mystery is yours and every one's who will renounce the whole world and the whole matter therein.

"Now, therefore, hearken, my disciples and my companions and my brethren, that I may urge you on to the gnosis of the mystery of the Ineffable concerning which I discourse with you, because I have in Booth gotten as far as to tell you the whole gnosis at the expansion of the universe; for the expansion of the universe is its gnosis.

"But now then hearken that I may discourse with you progressively concerning the gnosis of that mystery.

"That mystery knoweth wherefor the five Helpers have rent themselves asunder and wherefor they have come forth from the Fatherless [pl.].

"And that mystery knoweth wherefor the great Light of lights hath rent itself asunder and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the first Commandment hath rent itself asunder and wherefor it hath divided itself into the seven mysteries and wherefor it is named the first Commandment and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the Great Light of the Impressions of the Light hath rent itself asunder and wherefor it hath set itself up without emanations and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the First Mystery, that is the four-and-twentieth mystery from without, hath rent itself asunder and wherefor it imitated in itself the twelve mysteries according to the number of the numbering of the Uncontainables and Boundless and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve Immoveables have rent themselves asunder and wherefor they have set themselves with all their orders and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Unwaverables have rent themselves asunder and wherefor they have set themselves up, divided into twelve orders, and wherefor they have come forth from the Fatherless, which belong to the orders of the space of the Ineffable.

"And that mystery knoweth wherefor the Incomprehensibles, which pertain to the second space of the Ineffable, have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve Undesignatables have rent themselves asunder and wherefor they have set themselves up after all the orders of the Unindicatables, themselves being uncontainable and boundless, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor these Unindicatables have rent themselves asunder,—[they] who have not indicated themselves nor brought themselves into publicity according to the economy of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Super-deeps have rent themselves asunder and wherefor they have distributed themselves, being a single order, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve orders of the Unspeakables have rent themselves asunder and wherefor they have divided themselves, being three portions, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the Imperishables, being their twelve orders, have rent themselves asunder and wherefor they have settled themselves, being expanded in a single order, and wherefor they have divided themselves and formed different orders, being uncontainable and boundless, and

wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Impassables have rent themselves asunder and wherefor they have set themselves up, being twelve boundless spaces, and have settled themselves, being three orders of spaces, according to the economy of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve Uncontainables, which belong to the orders of the One and Only, the Ineffable, have rent themselves asunder and wherefor they have come forth from the Fatherless, until they were brought to the space of the First Mystery, which is the second space.

"And that mystery knoweth wherefor the four-and-twenty myriads of Praise-singers have rent themselves asunder and wherefor they have extended themselves outside the veil of the First Mystery, which is the twin-mystery, that which looketh within and without, of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the

[paragraph continues] Uncontainables have rent themselves asunder—[those], which I have just named, which are in the regions of the second space of the Ineffable, which is the space of the First Mystery, and wherefor those Uncontainables and Boundless have come forth from the Fatherless.

"And that mystery knoweth wherefor the four-and-twenty mysteries of the first Thrice-spiritual have rent themselves asunder and wherefor they are called the four-and-twenty spaces of the first Thrice-spiritual and wherefor they have come forth from the second Thrice-spiritual.

"And that mystery knoweth wherefor the four-and-twenty mysteries of the second Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the third Thrice-spiritual.

"And that mystery knoweth why the four-and-twenty mysteries of the third Thrice-spiritual—that is the four-and-twenty spaces of the third Thrice-spiritual—have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the first Thrice-spiritual have rent themselves asunder and wherefor they have extended themselves, standing one behind the other and moreover bound one to the other with all their orders, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the second Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the third Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth why the Fore-uncontainables of the first Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Fore-uncontainables of the second Trispiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the Fore-uncontainables of the third Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the first Thrice-spiritual from below—those who belong to the orders of the

One and Only, the Ineffable hath rent itself asunder and wherefor it hath come forth from the second Thrice-spiritual.

"And that mystery knoweth wherefor the third Thrice-spiritual—that is the first Thrice-spiritual from above—hath rent itself asunder and wherefor it hath come forth from the twelfth Pro-thrice-spiritual, which is in the last region of the Fatherless.

"And that mystery knoweth wherefor all the regions which are in the space of the Ineffable, and all those in them, have expanded themselves, and wherefor they have come forth from the last Limb of the Ineffable.

"And that mystery knoweth itself, wherefor it hath rent itself asunder to come forth from the Ineffable,—that is from That which ruleth them all and which expanded them all according to their orders.

96 "Of all these then will I speak unto you at the expansion of the universe—in a word, all those whom I have spoken of unto you: those who will arise and those who will come, those who emanate, and those who come forth, and those who are without over them, and those who are implanted in them, those who will contain the region of the First Mystery and those who are in the space of the Ineffable—of these will I speak unto you, because I will reveal them unto you, and I will speak of them unto you according to every region and according to every order, at the expansion of the universe. And I will reveal unto you all their mysteries which rule over them all, and their Pro-thrice-spirituals and their Super-thrice-spirituals which rule over their mysteries and their orders.

"Now, therefore, the mystery of the Ineffable knoweth wherefor all these have arisen of whom I have spoken unto you in openness, and through which all these have arisen. It is the mystery which is in them all; and it is the out-going of them all, and it is the up-going of them all, and it is the setting-up of them all.

"And the mystery of the Ineffable is the mystery which is in all these of whom I have spoken unto you, and of whom I will speak unto you at the expansion of the universe. And it is the mystery which is in them all, and it is the one only mystery of the Ineffable and the gnosis of all these of whom I have spoken unto you, and of whom I will speak unto you, and of whom I have not spoken. Of these will I speak unto you at the expansion of the universe and of their total gnosis one with another, wherefor they have arisen. It is the one and only word of the Ineffable.

"And I will tell you the expansion of all mysteries and the types of every one of them and the manner of their completion in all their figures. And I will tell you the mystery of the One and Only, the Ineffable, and all its types, all its figures and its whole economy, wherefor it hath come forth from the last Limb of the Ineffable. For that mystery is the setting-up of them all.

"And that mystery of the Ineffable is moreover also a one and only word, which existeth in the speech of the Ineffable, and it is the economy of the solution of all the words which I have spoken unto you.

"And he who will receive the one and only word of that mystery which I shall now say unto you, and all its types and all its figures, and the manner of accomplishing its mystery,—for ye are perfect and all-perfect and ye will accomplish the whole gnosis of that mystery with its whole economy, for unto you all mysteries are entrusted,—hearken, therefore, now, that I may tell you that mystery, which is [. . .?].

"He then, who shall receive the one and only word of that mystery, which I have told you, if he cometh forth out

of the body of the matters of the rulers, and if the retributive receivers come and free him from the body of matter of the rulers,—that is those [receivers] who free from the body all out-going souls,—when, therefore, the retributive receivers free the soul which hath received this one and only mystery of the Ineffable, which I have just told you, then will it straightway, if it be set free from the body of matter, become a great light-stream in the midst of those receivers, and the receivers will be exceedingly afraid of the light of that soul, and the receivers will be made powerless and fall down and desist altogether for fear of the great light which they have seen.

"And the soul which receiveth the mystery of the Ineffable, will soar into the height, being a great light-stream, and the receivers will not be able to seize it and will not know how the way is fashioned upon which it will go. For it becometh a great light-stream and soareth into the height, and no power is able to hold it down at all, nor will they be able to come nigh it at all.

"But it will pass through all the regions of the rulers and all the regions of the emanations of the Light, and it will not give answers in any region, nor giveth it any apologies, nor giveth it any tokens; neither will any power of the rulers nor any power of the emanations of the Light be able to come nigh that soul. But all the regions of the rulers and all the regions of the emanations of the Light,—every one singeth unto it praises in their regions, in fear of the light of the stream which envelopeth that soul, until it passeth through them all, and goeth to the region of the inheritance of the mystery which it hath received,—that is to the mystery of the One and Only, the Ineffable,—and until it becometh one with its Limbs. Amēn, I say unto you: It will be in all the regions in the time a man shooteth an arrow.

"Now, therefore, amēn, I say unto you: Every man who will receive that mystery of the Ineffable and accomplish it in all its types and all its figures,—he is a man in the world, but he towereth above all angels and will tower still more above them all.

"He is a man in the world, but he towereth above all archangels and will tower still more above them all.

"He is a man in the world, but he towereth above all tyrants and will raise himself above them all.

"He is a man in the world, but he towereth above all rulers and will raise himself above them all.

"He is a man in the world, but he towereth above all gods and will raise himself above them all.

"He is a man in the world, but he towereth above all light-givers and will raise himself above them all.

"He is a man in the world, but he towereth above all pure [ones] and will raise himself above them all.

"He is a man in the world, but he towereth above all triple-powers and will raise himself above them all.

"He is a man in the world, but he towereth above all forefathers and will raise himself above them all.

"He is a man in the world, but he towereth above all invisibles and will raise himself above them all.

"He is a man in the world, but he towereth above the great invisible forefather and will raise himself above him.

"He is a man in the world, but he towereth above all those of the Midst and will raise himself above them all.

"He is a man in the world, but he towereth above the emanations of the Treasury of the Light and will raise himself above them all.

"He is a man in the world, but he towereth above the Mixture and will raise himself entirely above it.

"He is a man in the world, but he tow-

ereth above the whole region of the Treasury and will raise himself entirely above it.

"He is a man in the world, but he will rule with me in my kingdom.

"He is a man in the world, but he is king in the Light.

"He is a man in the world, but he is not one of the world.

"And amēn, I say unto you: That man is I and I am that man.

"And at the dissolution of the world, that is when the universe will be raised up and when the numbering of the perfect souls will be raised up all together, and when I am king in the midst of the last Helper, being king over all the emanations of the Light and king over the seven Amēns and the five Trees and the three Amēns and the nine guards, and being king over the Child of the Child, that is the Twin-saviours, and being king over the twelve saviours and over the whole numbering of the perfect souls who shall receive the mysteries in the Light,—then will all men who shall receive the mysteries in the Ineffable, be fellow-kings with me and will sit on my right and on my left in my kingdom.

"And amēn, I say unto you: Those men are I, and I am they.

"On this account have I said unto you aforetime: 'Ye will sit on your thrones on my right and on my left in my kingdom and will rule with me.'

"On this account, therefore, I have not hesitated nor have I been ashamed to call you my brethren and my companions, because ye will be fellow-kings with me in my kingdom. This, therefore, I say unto you, knowing that I will give you the mystery of the Ineffable; that is: That mystery is I, and I am that mystery.

"Now, therefore, not only will ye reign with me, but all men who shall receive the mystery of the Ineffable, will be fellow-kings with me in my kingdom. And I am they, and they are I. But my throne will tower over them. [And] because ye will suffer sorrows in the world beyond all men, until ye herald forth all the words which I shall speak unto you, your thrones shall be joined to mine in my kingdom.

"On this account I have said unto you aforetime: 'Where I shall be, there will be also my twelve ministers.' But Mary Magdalene and John, the virgin, will tower over all my disciples and over all men who shall receive the mysteries in the Ineffable. And they will be on my right and on my left. And I am they, and they are I.

"And they will be like unto you in all things save that your thrones will tower over theirs, and my throne will tower over yours.

"And all men who will find the word of the Ineffable,—amēn, I say unto you: The men who shall know that word, will know the gnosis of all these words which I have spoken unto you, both those of the depth and those of the height, those of the length and those of the breadth; in a word, they will know the gnosis of all these words which I have spoken unto you and which I have not yet spoken unto you, which I will speak unto you, region by region and order by order, at the expansion of the universe.

"And amēn, I say unto you: They will know in what manner the world is established, and they will know in what type all those of the height are established, and they will know out of what ground the universe hath arisen."

97 When then the Saviour had said this, Mary Magdalene started forward and said: "My Master, bear with me and be not wroth with me, if I question on all things with precision and certainty. Now, therefore, my Master, is then another the word of the mystery of the Ineffable and another the word of the whole gnosis?"

The Saviour answered and said: "Yea, another is the mystery of the Ineffable and another the word of the whole gnosis."

And Mary answered again and said unto the Saviour: "My Master, bear with me, if I question thee, and be not wroth with me. Now, therefore, my Master, unless we live and know the gnosis of the whole word of the Ineffable, shall we not be able to inherit the Light-kingdom?"

And the Saviour answered and said unto Mary: "Surely; for every one who shall receive a mystery of the Light-kingdom, will go and inherit up to the region up to which he hath received mysteries. But he will not know the gnosis of the universe, wherefor all this hath arisen, unless he knoweth the one and only word of the Ineffable, which is the gnosis of the universe. And again in openness: I am the gnosis of the universe. And moreover it is impossible to know the one and only word of the gnosis, unless a man first receive the mystery of the Ineffable. But all the men who shall receive mysteries in the Light,—every one will go and inherit up to the region up to which he hath received mysteries.

"On this account I have said unto you aforetime: 'He who hath faith in a prophet, will receive a prophet's reward, and he who hath faith in a righteous [man] will receive a righteous [man's] reward,'—that is: Every one will go to the region up to which he hath received mysteries. He who receiveth a lesser mystery, will inherit the lesser mystery, and he who receiveth a higher mystery, will inherit the higher regions. And every one will abide in his region in the light of my kingdom, and every one will have power over the orders which are below him, but he will not have the power to go to the orders which are above him; but he will abide in the region of the Inheritance of the Light of my kingdom, being in a great light immeasurable for the gods and all the invisibles, and he will be in great joy and great jubilation.

"But now, therefore, hearken, that I may discourse with you concerning the grandeur of those who shall receive the mysteries of the First Mystery.

"He, therefore, who shall receive the [first] mystery of that First Mystery, and it shall be at the time that he cometh out of the body of the matter of the rulers,—then the retributive receivers come and lead the soul of that man out of the body. And that soul will become a great light-stream in the hands of the retributive receivers; and those receivers will be afraid of the light of that soul. And that soul will go upwards and pass through all the regions of the rulers and all the regions of the emanations of the Light. And it will not give answers nor apologies nor tokens in any single region of the Light nor in any single region of the rulers; but it will pass through all the regions and cross over them all, so that it goeth and ruleth over all the regions of the first saviour.

"In like manner also he who shall receive the second mystery of the First Mystery and the third and fourth, until he shall receive the twelfth mystery of the First Mystery, if it shall be at the time that he cometh out of the body of the matter of the rulers,—then the retributive receivers come and lead the soul of that man out of the body of matter. And those souls will become a great light-stream in the hands of the retributive receivers; and those receivers will be afraid of the light of those souls and will be-

come powerless and fall on their faces. And those souls will straightway soar upwards and cross over all the regions of the rulers and all the regions of the emanations of the Light. They will not give answers nor apologies nor tokens in any single region; but they will pass through all the regions and will cross over them all and rule over all the regions of the twelve saviours, so that they who receive the second mystery of the First

Mystery, will rule over all the regions of the second saviour in the inheritances of the Light.

"In like manner also those who receive the third mystery of the First Mystery and the fourth and fifth and sixth up to the twelfth,—every one will rule over all the regions of the saviour up to whom he hath received the mystery.

"And he who shall receive in sequence the twelfth mystery of the First Mystery, that is the master-mystery concerning which I discourse with you,— and he who, therefore, shall receive those twelve mysteries which belong to the First Mystery, if he goeth forth out of the world, will pass through all the regions of the rulers and all the regions of the Light, being a great light-stream, and he will moreover rule over all the regions of the twelve saviours; but they will not be able to be like unto those who receive the one and only mystery of the Ineffable. But he who shall receive those mysteries will abide in those orders, because they are exalted, and he will abide in the orders of the twelve saviours."

98 It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward, kissed the feet of Jesus and said unto him: "My Master, bear with me and be not wroth with me, if I question thee; but have mercy upon us, my Master, and reveal unto us all things on which we shall question thee. Now, therefore, my Master, how doth the First Mystery possess twelve mysteries, [and] the Ineffable possess a one and only mystery?"

Jesus answered and said unto her: "Indeed it possesseth a one and only mystery, yet that mystery constituteth three mysteries, although it is the one and only mystery; but the type of every one of them is different. And moreover it constituteth five mysteries, although it is a one and only [one]; but the type of every one is different. So that these five mysteries are alike with one another in the mystery of the kingdom in the inheritances of the Light; but the type of each of them is different. And their kingdom is higher and more exalted than the whole kingdom of the twelve mysteries together of the First Mystery; but they are not alike in the kingdom [with the one and only mystery] of the First Mystery in the Light-kingdom.

"In like manner also the three mysteries are not [?] alike in the Light-kingdom; but the type of every one of them is different. And they themselves also are not alike in the kingdom with the one and only mystery of the First Mystery in the Light-kingdom; and the type of every one of the three of them, and the type of the configuration of each of them, is different from one another.

"The first [mystery of the First Mystery],—if thou accomplishest its mystery altogether and standest and accomplishest it finely in all its figures, then dost thou come straightway out of thy body, become a great light-stream and pass through all the regions of the

rulers and all the regions of the Light, while all are in fear of that soul, until it cometh to the region of its kingdom.

"The second mystery of the First Mystery, on the other hand,— if thou accomplishest it finely in all its figures,—the man, therefore, who shall accomplish its mystery, if he speaketh that mystery over the head of any man who goeth forth out of the body, and he speaketh it into his two ears, if indeed the man who goeth forth out of the body hath received mysteries for the second time and is sharing in the word of truth,—amēn, I say unto you: That man, if he goeth forth out of the body of matter, then will his soul become a great light-stream and pass through all the regions, until it cometh to the kingdom of that mystery.

"But if that man hath received no mysteries and is not sharing in the words of truth,—if he who accomplisheth that mystery, speaketh that mystery over the head of a man who cometh forth out of the body and who hath received no mysteries of the Light, and shareth not in the words of truth,—amēn, I say unto you: That man, if he cometh forth out of the body, will be judged in no region of the rulers, nor can he be chastized in any region at all, nor will the fire touch him, because of the great mystery of the Ineffable which is with him.

"And they will hasten quickly and hand him over one to another in turn and lead him from region to region and from order to order, until they bring him before the Virgin of Light, while all the regions are in fear of the mystery and the sign of the kingdom of the Ineffable which is with him.

"And if they bring him before the Virgin of Light, then the Virgin of Light will see the sign of the mystery of the kingdom of the Ineffable which is with him; the Virgin of Light marvelleth and proveth him, but suffereth them not to bring him to the Light, until he accomplisheth the total citizenship of the light of that mystery, that is the purities of the renunciation of the world and also of the total matter therein.

"The Virgin of Light sealeth him with a higher seal, which is this [. . .?], and letteth him in that month in which he hath come out of the body of matter, light down into a body which will be righteous and find the godhead in truth and the higher mysteries, so that he may inherit them and inherit the Light eternal, which is the gift of the second mystery of the First Mystery of the Ineffable.

"The third mystery of that Ineffable on the other hand,—the man indeed who shall accomplish that mystery, not only if he [himself] cometh forth out of the body, will he inherit the kingdom of the mystery, but if he complete that mystery and accomplish it with all its figures, that is if he go through with that mystery and accomplish it finely and pronounce the name of that mystery over a man who cometh forth out of the body and hath known that mystery,—let the former have delayed or rather not have delayed,—one who is in the dire chastisements of the rulers and in their dire judgments and their manifold fires,—amēn, I say unto you: The man who hath come forth out of the body,—if the name of this mystery is pronounced on his behalf, they will hasten quickly to bring him over and hand him over one to another, until they bring him before the Virgin of Light. And the Virgin of Light will seal him with a higher. seal, which is this [. . .?], and in that month will she let him light down into the righteous body which will find the godhead in truth and the higher mystery, so that he inherit the Light-kingdom. This, therefore, is the gift of the third mystery of the Ineffable.

"Now, therefore, every one who shall receive one of the five mysteries of the Ineffable,—if he cometh forth out of the body and inheriteth up to the region of

that mystery, then is the kingdom of those five mysteries higher than the kingdom of the twelve mysteries of the First Mystery, and it is higher than all the mysteries which are below them. But those five mysteries of the Ineffable are alike with one another in their kingdom, yet are they not alike with the three mysteries of the Ineffable.

"He on the other hand who receiveth of the three mysteries of the Ineffable, if he cometh forth out of the body, will inherit up to the kingdom of that mystery. And those three mysteries are alike with one another in the kingdom and they are higher and more exalted than the five mysteries of the Ineffable in the kingdom, but they are not alike with the one and only mystery of the Ineffable.

"He on the other hand who receiveth the one and only mystery of the Ineffable, will inherit the region of the whole kingdom according to its whole glory, as I have already told you at another time. And every one who shall receive the mystery which is in the space of the universe of the Ineffable, and all the other mysteries which are united in the Limbs of the Ineffable, concerning which I have not yet spoken unto you, and concerning their expansion and the manner of their setting-up and the type of every one, how it is and wherefor it is named the Ineffable or wherefor it standeth expanded with all its

[paragraph continues] Limbs and how many Limbs are in it and all its economies, of which I will not tell you now, but when I come to the expansion of the universe I will tell you all severally,—to wit, its expansions and its description, how it is, and the aggregation [?] of all its Limbs, which belong to the economy of the One and Only, the unapproachable God in truth,—up to what region, therefore, every one shall receive the mysteries in the space of the Ineffable, up to that region will he inherit up to which he hath received. And those of the whole region of the space of that Ineffable give no answers in that region, nor give they apologies, nor give they tokens, for they are without tokens and they have no receivers, but they pass through all the regions, until they come to the region of the kingdom of the mystery which they have received.

"In like manner also those who shall receive mysteries in the second space, they have no answers nor apologies, for they are without tokens in that world, which is the space of the first mystery of the First Mystery.

"And those of the third space, which is without, which is the third space from without [? within],—every region in that space hath its receivers and its explanations and its apologies and its tokens, which I will one day tell you when I come to speak of that mystery, that is when I shall have told you of the expansion of the universe.

"Albeit at the dissolution of the universe, that is when the number of the perfect souls is completed and the mystery [through] which the universe altogether hath risen, is completed, I will pass a thousand years according to the years of the Light, being king over all the emanations of the Light and over the whole number of the perfect souls who have received all mysteries."

99 It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said: "My Master, how many years of the years of the world is a year of the Light?"

Jesus answered and said unto Mary: "A day of the Light is a thousand years in the world, so that thirty-six-myriads of years and a half-myriad of years of the world are a single year of the Light.

"I shall, therefore, pass a thousand years of the Light being king in the midst of the last Helper, and being king over all

the emanations of the Light and over the whole number of the perfect souls who have received the mysteries of the Light.

"And ye, my disciples, and every one who shall receive the mystery of the Ineffable, will abide with me on my right and on my left, being kings with me in my kingdom.

"And they who shall receive the three mysteries of that Ineffable, will be fellow-kings with you in the Light-kingdom; but they will not be alike with you and with those who receive the mystery of the Ineffable, but they will rather abide behind you, being kings.

"And they who receive the five mysteries of the Ineffable, will also abide behind the three mysteries, being also kings.

"And moreover they who receive the twelfth mystery of the First Mystery, will also again abide behind the five mysteries of the Ineffable, being also kings according to the order of every one of them.

"And all who receive of the mysteries in all the regions of the space of the Ineffable, will also be kings and abide before those who receive the mystery of the First Mystery, expanded according to the glory of every one of them, so that those who receive the higher mysteries, will abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions, being kings in the light of my kingdom.

"These alone are the allotment of the kingdom of the first space of the Ineffable.

"They on the other hand who receive all the mysteries of the second space, that is of the space of the First Mystery, will again abide in the light of my kingdom, expanded according to the glory of every one of them, and every one of them being in the mystery up to which he hath received. And those who receive the higher mysteries, will also abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions in the light of my kingdom.

"This is the allotment of the second king for those who receive the mystery of the second space of the First Mystery.

"Those on the other hand who receive the mysteries of the third space, that is of the first space from without, those again will abide behind the second king, expanded in the light of my kingdom, according to the glory of every one of them, every one abiding in the region up to which he hath received mysteries, so that those who receive the higher mysteries, will abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions.

"These are the three allotments of the Light-kingdom.

"The mysteries of these three allotments of the Light are exceedingly numerous. Ye shall find them in the two great Books of Yew. But I will give you and tell you the great mysteries of every allotment, those which are higher than every region, that is the heads according to every region and according to every order which will lead the whole race of men into the higher regions, according to the space of the Inheritance.

"Of the rest of the lower mysteries, therefore, ye have no need; but ye will find them in the two Books of Yew, which Enoch hath written whilst I spake with him out of the tree of gnosis and out of the tree of life in the paradise of Adam.

"Now, therefore, when I shall have explained unto you the whole expansion, I will give you and tell you the great mysteries of the three allotments of my kingdom, that is the heads of the mysteries which I will give you and tell you in all their figures and all their types and in their ciphers and the seals of the last space, that is the first space from without. And I will tell you the answers and the apologies and the tokens of that space.

"The second space which is within,

possesseth no answers nor apologies nor tokens nor ciphers nor seals; but it possesseth only types and figures."

100 When the Saviour had finished saying all this unto his disciples, Andrew came forward and said: "My Master, be not wroth with me, but have mercy upon me and reveal unto me the mystery of the word concerning which I shall question thee, for it hath been hard for me and I have not understood it."

The Saviour answered and said unto him: "Question concerning that on which thou desirest to question, and I will reveal it unto thee face to face without similitude."

And Andrew answered and said: "My Master, I am astonished and marvel exceedingly, how the men who are in the world and in the body of this matter, if they come forth out of this world, will pass through these firmaments and all these rulers and all rulers and all gods and all these great invisibles and all those of the region of the Midst and those of the whole region of the Right and all the great [ones] of the emanations of the Light, and enter into them all and inherit the Light-kingdom. This matter, therefore, is hard for me."

When then Andrew had said this, the spirit of the Saviour was roused in him; he cried out and said: "How long am I to endure you? How long am I to bear with you? Have ye then not even yet understood and are ye ignorant? Know ye then not and do ye not understand that ye and all angels and all archangels and the gods and the rulers and all the rulers and all the great invisibles and all those of the Midst and those of the whole region of the Right and all the great [ones] of the emanations of the Light and their whole glory,—that ye all one with another are out of one and the same paste and the same matter and the same substance, and that ye all are out of the same Mixture.

"And at the commandment of the First Mystery the Mixture was constrained, until all the great [ones] of the emanations of the Light and all their glory purified themselves, and until they purified themselves from the Mixture. And they have not purified themselves of themselves, but they have purified themselves by necessity according to the economy of the One and Only, the Ineffable.

"They indeed have not at all suffered and have not at all changed themselves in the regions, nor at all torn themselves asunder nor poured themselves into bodies of different kinds and from one into another, nor have they been in any affliction at all.

"Ye then in particular are the refuse of the Treasury and ye are the refuse of the region of the Right and ye are the refuse of the region of those of the Midst and ye are the refuse of all the invisibles and of all the rulers; in a word, ye are the refuse of all these. And ye are in great sufferings and great afflictions in your being poured from one into another of different kinds of bodies of the world. And after all these sufferings ye have struggled of your-selves and fought, having renounced the whole world and all the matter therein; and ye have not left off seeking, until ye found all the mysteries of the kingdom of the Light, which have purified you and made you into refined light, exceedingly purified, and ye have become purified light.

"For this cause have I said unto you aforetime: 'Seek, that ye may find.' I have, therefore, said unto you: Ye are to seek after the mysteries of the Light, which purify the body of matter and make it. into refined light exceedingly purified.

"Amēn, I say unto you: For the sake of the race of men, because it is material, I have torn myself asunder and brought unto them all the mysteries of the Light, that I may purify them, for they are the

refuse of the whole matter of their matter; else would no soul of the total race of men have been saved, and they would not be able to inherit the kingdom of the Light, if I had not brought unto them the purifying mysteries.

"For the emanations of the Light have no need of the mysteries, for they are purified; but it is the race of men which hath need of them, because they all are material refuse For this cause, therefore, have I said unto you aforetime: 'The healthy have no need of the physician, but the sick,'—that is: Those of the Light have no need of the mysteries, for they are purified lights; but it is the race of men which hath need of them, for [they] are material refuse [pl.].

"For this cause, therefore, herald to the whole race of men, saying: Cease not to seek day and night, until ye find the purifying mysteries; and say unto the race of men: Renounce the whole world and the whole matter therein. For he who buyeth and selleth in the world and he who eateth and drinketh of its matter and who liveth in all its cares and in all its associations, amasseth other additional matters to the rest of his matter, because this whole world and all therein and all its associations are material refuse [pl.], and they will make enquiry of every one concerning his purity.

"For this cause, therefore, I have said unto you aforetime: Renounce the whole world and the whole matter therein, that ye may not amass other additional matter to the rest of your matter in you. For this cause, therefore, herald it to the whole race of men, saying: Renounce the whole world and all its associations, that ye may not amass additional matter to the rest of your matter in you; and say unto them: Cease not to seek day and night and remit not yourselves until ye find the purifying mysteries which will purify you and make you into a refined light, so that ye will go on high and inherit the light of my kingdom.

"Now, therefore, Andrew and all thy brethren thy co-disciples, because of your renunciations and all your sufferings which ye have endured in every region, and because of your changes in every region and of your being poured from one into another of different kinds of bodies and because of all your afflictions, and after all this ye have received the purifying mysteries and are become refined light exceedingly purified,—for this cause, therefore, ye will go on high and penetrate into all the regions of all the great emanations of the Light and be kings in the Light-kingdom for ever.

"But if ye come forth out of the body and come on high and reach unto the region of the rulers, then will all the rulers be seized with shame before you, because ye are the refuse of their matter and have become light more purified than them all. And if ye reach unto the region of the Great Invisible and unto the region of those of the Midst and of those of the Right and unto the regions of all the great emanations of the Light, then will ye be revered among them all, because ye are the refuse of their matter and are became light more purified than them all. And all the regions will sing praises before you, until ye come to the region of the kingdom.

"This is the answer to the words on which ye question. Now, therefore, Andrew, art thou still in unfaith and unknowing?" 1

When then the Saviour said this, Andrew knew clearly, not only he but also all the disciples knew with precision that they should inherit the Light-kingdom. They all threw themselves down together at Jesus' feet, cried aloud, wept and besought the Saviour, saying: "Master, forgive our brother the sin of unknowing."

The Saviour answered and said: "I forgive and will forgive; for this cause,

therefore, hath the First Mystery sent me, that I may forgive every one his sins."

Subscription
A Portion of the Books of the Saviour
The Conclusion of Another Book

101 "AND those who are worthy of the mysteries which abide in the Ineffable, which are those which have not gone forth,—these exist before the First Mystery, and to use a likeness and similitude, that ye may understand it, they are as the Limbs of the Ineffable. And every one existeth according to the dignity of its glory: the head according to the dignity of the head and the eye according to the dignity of the eyes and the ear according to the dignity of the ears and the rest of the Limbs [in like fashion]; so that the matter is manifest: There is a multitude of limbs but one only body. Of this indeed have I spoken in a pattern and similitude and likeness, but not in a form in truth; nor have I revealed the word in truth, but the mystery [only] of the Ineffable.

"And all the Limbs which are in it,—according to the word with which I have made comparison,—that is, those which abide on the mystery of the Ineffable, and those which abide in it, and also the three spaces which are after them according to the mysteries,—of all these in truth and verity I am their treasury beside whom there is no other treasury, who hath not his like in the world; but there are still words and mysteries and other regions.

"Now, therefore, blessed is he who hath found the [words of the] mysteries [of the first space] which is from without; and he is a god who hath found these words of the mysteries of the second space, which is in the midst; and he is a saviour and an uncontainable who hath found the words of the mysteries of the third space, which is within, and he is more excellent than the universe and like unto those who are in that third space. Because he hath found the mystery in which they are and in which they stand,—for this cause, therefore, is he like unto them. He on the other hand who hath found the words of the mysteries which I have described unto you according to a likeness, that they are the Limbs of the Ineffable,—amēn, I say unto you: That man who hath found the words of these mysteries in divine truth, is the first in truth and like unto him [sc. the First, i.e. the Ineffable], for through those words and mysteries . . . and the universe itself standeth through that First. For this cause he who hath found the words of those mysteries, is like unto the First. For it is the gnosis of the gnosis of the Ineffable concerning which I have discoursed with you this day."

A Third Book

102 JESUS continued again in the discourse and said unto his disciples: "When I shall have gone into the Light, then herald it unto the whole world and say unto them: Cease not to seek day and night and remit not yourselves until ye find the mysteries of the Light-kingdom, which will purify you and make you into refined light and lead you into the Light-kingdom.

"Say unto them: Renounce the whole world and the whole matter therein and all its care and all its sins, in a word all its associations which are in it, that ye may be worthy of the mysteries of the Light and be saved from all the chastisements which are in the judgments.

"Say unto them: Renounce murmuring, that ye may be worthy of the mysteries of the Light and be saved from the fire of the dog-faced [one].

"Say unto them: Renounce eavesdropping [?], that ye may [be worthy of the mysteries of the Light] and be saved from the judgments of the dog-faced [one].

"Say unto them: Renounce litigiousness [?], that ye may be worthy of the

mysteries of the Light and be saved from the chastisements of Ariēl.

"Say unto them: Renounce false slander, that ye may be worthy of the mysteries of the

[paragraph continues] Light and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce false witness, that ye may be worthy of the mysteries of the Light and that ye may escape and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce pride and haughtiness, that ye may be worthy of the mysteries of the Light and be saved from the fire-pits of Ariēl.

"Say unto them: Renounce belly-love, that ye may be worthy of the mysteries of the Light and be saved from the judgments of Amente.

"Say unto them: Renounce babbling, that ye may be worthy of the mysteries of the Light and be saved from the fires of Amente.

"Say unto them: Renounce craftiness, that ye may be worthy of the mysteries of the Light and be saved from the chastisements which are in Amente.

"Say unto them: Renounce avarice, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce love of the world, that ye may be worthy of the mysteries of the Light and be saved from the pitch- and fire-coats of the dog-faced [one].

"Say unto them: Renounce pillage, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of Ariēl.

"Say unto them: Renounce evil conversation, that ye may be worthy of the mysteries of the Light and be saved from the chastisements of the fire-rivers . . . .

"Say unto them: Renounce wickedness, that ye may be worthy of the mysteries of the Light and be saved from the fire-seas of Ariēl.

"Say unto them: Renounce pitilessness, that ye may be worthy of the mysteries of the Light and be saved from the judgments of the dragon-faced [ones].

"Say unto them: Renounce wrath, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dragon-faced [ones.]

"Say unto them: Renounce cursing, that ye may be worthy of the mysteries of the Light and be saved from the fire-seas of the dragon-faced [ones].

"Say unto them: Renounce thieving, that ye may be worthy of the mysteries of the Light and be saved from the bubbling seas of the dragon-faced [ones].

"Say unto them: Renounce robbery, that ye may be worthy of the mysteries of the Light and be saved from Yaldabaōth.

"Say unto them: Renounce slandering, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the lion-faced [one].

"Say unto them: Renounce fighting and strife, that ye may be worthy of the mysteries of the Light and be saved from the seething rivers of Yaldabaōth.

"Say unto them: Renounce all unknowing, that ye may be worthy of the mysteries of the Light and be saved from the servitors of Yaldabaōth and the fire-seas.

"Say unto them: Renounce evil doing, that ye may be worthy of the mysteries of the Light and be saved from all the demons of Yaldabaōth and all his judgments.

"Say unto them: Renounce sloth, that ye may be worthy of the mysteries of the Light and be saved from the seething pitch-seas of Yaldabaōth.

"Say unto them: Renounce adultery, that ye may be worthy of the mysteries of the Light-kingdom and be saved from the sulphur- and pitch-seas of the lion-faced [one].

"Say unto them: Renounce murder,

that ye may be worthy of the mysteries of the Light and be saved from the crocodile-faced ruler,—this one who is in the cold, is the first chamber of the outer darkness.

"Say unto them: Renounce pitilessness and impiety, that ye may be worthy of the mysteries of the Light and be saved from the rulers of the outer darkness.

"Say unto them: Renounce atheism, that ye may be worthy of the mysteries of the Light and be saved from the howling and grinding of teeth.

"Say unto them: Renounce [magic] potions, that ye may be worthy of the mysteries of the Light and be saved from the great cold and the hail of the outer darkness.

"Say unto them: Renounce blasphemy, that ye may be worthy of the mysteries of the Light and be saved from the great dragon of the outer darkness.

"Say unto them: Renounce the doctrines of error, that ye may be worthy of the mysteries of the Light and be saved from all the chastisements of the great dragon of the outer darkness.

"Say unto those who teach the doctrines of error and to every one who is instructed by them: Woe unto you, for, if ye do not repent and abandon your error, ye will go into the chastisements of the great dragon and of the outer darkness, which is exceedingly evil, and never will ye be cast [up] into the world, but will be non-existent until the end.

"Say unto those who abandon the doctrines of truth of the First Mystery: Woe unto you, for your chastisement is sad compared with [that of] all men. For ye will abide in the great cold and ice and hail in the midst of the dragon and of the outer darkness, and ye will never from this hour on be cast [up] into the world, but ye shall be frozen up [?] in that region and at the dissolution of the universe ye will perish and become non-existent eternally.

"Say rather to the men of the world: Be calm, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye loving-unto-men, that ye may be worthy of the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye gentle, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye peaceful, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye merciful, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Give ye alms, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Minister unto the poor and the sick and distressed, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye loving-unto-God, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye righteous, that ye may receive the mysteries [of the Light] and go on high into the Light-kingdom.

"Say unto them: Be good, that ye may receive the mysteries [of the Light] and go on high into the Light-kingdom.

"Say unto them: Renounce all, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"These are all the boundaries of the ways for those who are worthy of the mysteries of the Light.

"Unto, such, therefore, who have renounced in this renunciation, give the mysteries of the Light and hide them not from them at all, even though they are sinners and they have been in al! the sins and all the iniquities of the world, all of which I have recounted unto you, in or-

der that they may turn and repent and be in the submission which I have just recounted unto you. Give unto them the mysteries of the Light-kingdom and hide them not from them at all; for it is because of sinfulness that I have brought the mysteries into the world, that I may forgive all their sins which they have committed from the beginning on. For this cause have I said unto you aforetime: 'I am not come to call the righteous.' Now, therefore, I have brought the mysteries that [their] sins may be forgiven for every one and they be received into the Light-kingdom. For the mysteries are the gift of the First Mystery, that he may wipe out the sins and iniquities of all sinners."

103 It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary came forward and said to the Saviour: "My Master, will then a righteous man who is perfected in all righteousness, and that man who hath no sin at all, will such an one be tormented in the chastisements and judgments or not? Or will rather that man be brought into the kingdom of heaven or not?"

And the Saviour answered and said unto Mary: "A righteous man who is perfected in all righteousness and who hath never committed any sin of any kind, and such an one who never hath received mysteries of the Light, if the time is at hand when he goeth forth out of the body, then straightway come the receivers of one of the great triple-powers,—those among whom there is a great [one],—snatch away the soul of that man from the hands of the retributive receivers and spend three days circling with it in all the creatures of the world. After three days they lead it down into the chaos, so as to lead it into all the chastisements of the judgments and to dispatch it to all the judgments. The fires of the chaos do not trouble it greatly; but they will trouble it partly for a short time.

"And with haste they take pity on it quickly, to lead it up out of the chaos and lead it on the way of the midst through all the rulers. And they [sc. the rulers] do not chastize it in their harsh judgments, but the fire of their regions troubleth it partly. And if it shall be brought into the region of Yachthanabas, the pitiless, then will he indeed not be able to chastize it in his evil judgments, but he holdeth it fast a short time, while the fire of his chastisements troubleth it partly.

And again they take pity on it quickly, and lead it up out of those regions of theirs and they do not bring it into the æons, so that the rulers of the æons do not carry it away ravishingly; they bring it on the way of the sun and bring it before the Virgin of Light. She proveth it and findeth that it is pure of sins, but letteth them not bring it to the Light, because the sign of the kingdom of the mystery is not with it. But she sealeth it with a higher seal and letteth it be cast down into the body into the æons of righteousness,—that body which will be good to find the signs of the mysteries of the Light and inherit the Light-kingdom for ever.

"If on the contrary he hath sinned once or twice or thrice, then will he be cast back into the world again according to the type of the sins which he hath committed, the type of which I will tell you when I shall have told you the expansion of the universe.

"But amēn, amēn, I say unto you: Even if a righteous man hath committed no sins at all, he cannot possibly be brought into the Light-kingdom, because the sign of the kingdom of the mysteries is not with him. In a word, it is impossible to bring souls into the Light without the mysteries of the Light-kingdom."

104 It came to pass then, when Jesus had finished saying these words unto his disciples, that John came forward and said: "My Master, suppose a sinning and a law-breaking man is replete in all iniquities, and he hath ceased from these for the sake of the kingdom of heaven and renounced the whole world and the whole matter therein, and we give him from the be-ginning onwards the mysteries of the Light which are in the first space from without, and if he receiveth the mysteries, and after a little while again if he returneth and transgresseth, and thereafter again if he turneth and ceaseth from all sins and turneth and renounceth the whole world and the whole matter therein, so that he cometh again and is in great repentance, and if we know truly in truth that he longeth after God, so that we give him the second mystery of the first space which is from without;—in like manner if he turneth anew and transgresseth and is again in the sins of the world, and again if he thereafter turneth and ceaseth from the sins of the world and again renounceth the whole world and the whole matter therein and again is in great repentance, and we know it with certainty that he is not a play-actor, so that we turn and give him the mysteries of the beginning, which [are] in the first space from without;—in like manner, if he turneth again and sinneth and is in every type [of sin];—desirest thou that we forgive him unto seven times and give him the mysteries which are in the first space from without, unto seven times or not?"

The Saviour answered again and said unto John: "Not only forgive him unto seven times, but amēn, I say unto you: Forgive him unto many times seven times, and every time give him the mysteries from the beginning onwards which are in the first space from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

"For this cause, therefore, when ye questioned me aforetime, saying: 'If our brother sin against us, desirest thou that we forgive him unto seven times?'—I answered and spake unto you in a similitude, saying: 'Not only unto seven times, but unto seventy times seven.'

"Now, therefore, forgive him many times and every time give him the mysteries which are in the first space which is from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

"Amēn, amēn, I say unto you: He who shall keep in Life and save only one soul, besides the dignity which he possesseth in the Light-kingdom, he will receive yet another dignity for the soul which he hath saved, so that he who shall save many souls, besides the dignity which he possesseth in the Light he will receive many other dignities for the souls which he hath saved."

105 When then the Saviour had said this, John started forward and said: "My Master, bear with me if I question thee, for from now on I will begin to, question thee on all things concerning the manner, how we are to herald it to mankind.

"If, therefore, I give that brother a mystery out of the mysteries of the beginning which are in the first space from without, and if I give him many mysteries and he doeth not what is worthy of the kingdom of heaven,—desirest thou that we let him pass through to the mysteries of the second space? Perchance we win the soul of that brother, and he turneth, repenteth and inheriteth the Light-kingdom. Desirest thou that we let him pass through to the mysteries [which are in the second space] or not?"

And the Saviour answered and said unto John: "If it is a brother who is not play-acting, but in truth longeth after God, if ye have given him many times the mysteries of the beginning and because

of the necessity of the elements of the Fate he hath not done what is worthy of the mysteries of the Light-kingdom, then forgive him, let him pass through and give him the first mystery which is in the second space. Perchance ye win the soul of that brother.

"And if he hath not done what is worthy of the mysteries of the Light and hath committed transgression and divers sins, and thereafter hath turned; again and been in great repentance and hath renounced the whole world and ceased from all the sins of the world, and ye know with certainty that he doth not play-act but in truth longeth after God, then turn ye anew, forgive him, let him pass on through and give him the second mystery in the second space of the First Mystery. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

"And again if he hath not done what is worthy of the mysteries, but hath been in transgression and divers sins, and thereafter again hath turned and been in great repentance and hath renounced the whole world and the whole matter therein and ceased from the sins of the world, so that ye know truly that he is not play-acting but longeth truly after God, then turn ye anew, forgive him and receive his repentance, because the First Mystery is compassionate and merciful-minded; let also that man pass through and give him the three mysteries together which are in the second space of the First Mystery.

"If that man [then] transgresseth and is in divers sins, from that moment onwards ye are not to forgive him nor to receive his repentance; but let him be among you as a stumbling-block and as a transgressor.

"For, amēn, I say unto you: Those three mysteries will be witnesses for his last repentance, and he hath not repentance from this moment onwards. For, amēn, I say unto you: The soul of that man will not be cast back into the world above from this moment onwards, but will be in the abodes of the dragon of the outer darkness.

"For regarding the souls of such men I have spoken unto you aforetime in a similitude, saying: 'If thy brother sinneth against thee, bring him over between thee alone and him. If he hearkeneth unto thee, thou wilt win thy brother; if he hearkeneth not unto thee, take with thee yet another. If he hearkeneth not unto thee and the other, bring him to the assembly. If he hearken not unto the others, let him be for you as a transgressor and as a stumbling-block.'—That is: If he is not usable in the first mystery, give him the second; and if he is not usable in the second give him the three, assembled together, which is 'the assembly'; and if he is not usable in the third mystery, let him be for you as a stumbling-block and as a transgressor.

"And the word which I have spoken unto you aforetime: 'So that through two to three witnesses every word may be established,'—it is this: Those three mysteries will witness for his last repentance. And amēn, I say unto you: If that man repenteth, no mystery can forgive him his sins, nor can his repentance be received, nor can he at all be hearkened to through any mystery, save through the first mystery of the First Mystery and through the mysteries of the Ineffable. It is these alone which will receive the repentance of that man and forgive his sins; for those mysteries in sooth are compassionate and merciful-minded and forgiving at every time."

106 When then the Saviour had said this, John continued again and said to the Saviour: "My Master, suppose an exceedingly sinful brother who hath renounced the whole world and the whole matter therein and all its sins and all its cares, and we shall prove him and know that he is not in deceit and play-acting but that in uprightness and in truth he longeth [after God], and we know that he hath become worthy of the mysteries of the second space or of the third,—desirest thou that we give him of the mysteries of the second space and of the third, before he hath at all received mysteries of the Inheritance of the Light or not? Desirest thou that we give or not?"

And the Saviour answered and said unto John in the midst of the disciples: "If ye know with certainty that that man hath renounced the whole world and all its cares and all its associations and all its sins, and if ye know in truth that he is not in deceit, neither that he was play-acting nor that he was curious to know the mysteries, how they are brought to pass, but that he longeth after God in truth, hide them not from such an one, but give him of the mysteries of the second and third space and try even of what mystery he is worthy; and that of which he is worthy, give him and hide it not from him, for if ye hide it from him, ye may be guilty of a great condemnation.

"If ye give him once [of the mysteries] of the second space or of the third and he turneth again and sinneth, ye are to continue again the second time up to the third time. If he still sinneth, ye shall not continue to give him, for those three mysteries will be witnesses unto him for his last repentance. And amēn, I say unto you: He who shall give that man anew mysteries of the second space or of the third, is guilty of a great condemnation. But let him be for you as a transgressor and as a stumbling-block.

"Amēn, I say unto you: The soul of that man cannot be cast back into the world from this moment onwards; but his habitation is in the midst of the jaws of the dragon of the outer darkness, the region of howling and grinding of teeth. And at the dissolution of the world his soul will be frozen up [?] and perish in the violent cold and exceedingly violent fire and will be non-existent eternally.

"Even if he yet again turneth and renounceth the whole world and all its cares and all its sins, and he is in great citizenship and great repentance, no mystery can receive from him his repentance; nor can it hearken unto him, to have mercy upon him and receive his repentance and forgive his sins, save the mystery of the First Mystery and the mystery of the Ineffable. It is these alone which will receive the repentance of that man and forgive his sins; for in sooth those mysteries are compassionate and merciful-minded and forgiving of sins at every time."

107 And when the Saviour had said this, John continued again and said: "My Master, bear with me, if I question thee, and be not wroth with me, for I question concerning all things with surety and certainty for knowledge of the manner, how we are to herald it to the men of the world."

And the Saviour answered and said unto John: "Question concerning all things on which thou questionest, and I will reveal them unto thee, face to face in openness without similitude, or with surety."

And John answered and said: "My Master, if we go forth and herald it and come into a city or a village, and if the men of that city come forth to meet us without our knowing who they are, and if they receive us unto themselves in great deceit and great play-acting and bring us into their house, desiring to make trial of the mysteries of the Light-

kingdom, and if they play-act with us in submission and we suppose that they long after God, and we give them the mysteries of the Light-kingdom, and if we thereafter know that they have not done what is worthy of the mystery, and we know that they have play-acted with us, and have been deceitful against us and that they have also made a show of the mysteries region by region, making trial of us and also of our mysteries,—what is then the thing which will befall such?"

And the Saviour answered and said unto John: "If ye come into a city or a village, where ye enter into the house and they receive you unto themselves, give them a mystery. If they are worthy, ye will win their souls and they will inherit the Light-kingdom; but if they are not worthy but are deceitful against you, and if they also make a show of the mysteries, making trial of you and also of the mysteries, then invoke the first mystery of the First Mystery which hath mercy on every one, and say: Thou Mystery, which we have given unto these impious and iniquitous souls who have not done what is worthy of thy mystery but have made a show of us, turn back [then] the mystery unto us and make them for ever strangers to the mystery of thy kingdom. And shake ye off the dust of your feet as a witness against them, saying: May your souls be as the dust of your house. And amēn, I say unto you: In that hour all the mysteries which ye have given unto them, will return unto you, and all the words and all the mysteries of the region up to which they have received figures, will be taken from them.

"Concerning such men, therefore, have I aforetime spoken unto you in similitude, saying: 'Where ye enter into a house and are received, say unto them: Peace be with you. And if they are worthy, let your peace come upon them; and if they are not worthy, let your peace return unto you,'—that is: If those men do what is worthy of the mysteries and in truth long after God, give them the mysteries of the Light-kingdom;

but if they play-act with you and are deceitful against you, without your having known it, and if ye give them the mysteries of the Light-kingdom, and again thereafter they make a show of the mysteries and they make also trial of you and also of the mysteries, then perform the first mystery of the First Mystery, and it will turn back unto you all the mysteries which ye have given unto them, and it will make them strangers to the mysteries of the Light for ever.

"And such men will not be led back to the world from this moment onwards; but amēn, I say unto you: Their dwelling is in the midst of the jaws of the dragon of the outer darkness. And if they still at a time of repentance renounce the whole world and the whole matter therein and all the sins of the world, and they are in entire submission to the mysteries of the Light, no mystery can hearken unto them nor forgive their sins, save this same mystery of the Ineffable, which hath mercy on every one and forgiveth every one his sins."

108 It came to pass, when Jesus had finished saying these words unto his disciples, that Mary adored the feet of Jesus and kissed them. Mary said: "My Master, bear with me, if I question thee, and be not wroth with me."

The Saviour answered and said unto Mary: "Question concerning what thou desirest to question, and I will reveal it unto thee in openness."

And Mary answered and said: "My Master, suppose a good and excellent brother whom we have filled with all the mysteries of the Light, and that brother hath a brother or kinsman, in a word he hath in general [any] man, and this [man] is a sinner and impious or better he is no sinner, and such an one hath

gone out of the body, and the heart of the good brother is grieved and mourneth over him, that he is in judgments and chastisements,—now, therefore, my Master, what are we to do to remove him out of the chastisements and harsh judgments?"

And the Saviour answered and said unto Mary: "Concerning this word, therefore, I have already spoken unto you at another time, but hearken that I may say it again, so that ye may be perfected in all mysteries and be called 'the perfected in every fulness.'

"Now, therefore, all men, sinners or better who are no sinners, not only if ye desire that they be taken out of the judgments and violent chastisements, but that they be removed into a righteous body which will find the mysteries of the godhead, so that it goeth on high and inheriteth the Light-kingdom,—then perform the third mystery of the Ineffable and say: Carry ye the soul of this and this man of whom we think in our hearts, carry him out of all the chastisements of the rulers and haste ye quickly to lead him before the Virgin of Light; and in every month let the Virgin of Light seal him with a higher seal, and in every month let the Virgin of Light cast him into a body which will be righteous and good, so that it goeth on high and inheriteth the Light-kingdom. "And if ye say this, amēn, I say unto you: All who serve in all the orders of the judgments of the rulers, hasten to hand over that soul from one to the other, until they lead it before the Virgin of Light. And the Virgin of Light sealeth it with the sign of the kingdom of the Ineffable and handeth it over unto her receivers, and the receivers will cast it into a body which will be righteous and find the mysteries of the Light, so that it will be good and goeth on high and inheriteth the Light-kingdom. Lo, this is it on which ye question me."

109 And Mary answered and said: "Now, therefore, my Master, hast thou then not brought mysteries into the world that man may not die through the death which is appointed him by the rulers of the Fate,—be it that it is appointed one to die by the sword or die by the waters or through tortures and torturings and acts of violence which are in the law, or through any other evil death,—hast thou then not brought mysteries into the world that man may not die with them through the rulers of the Fate, but that he may die by a sudden death, so that he endure no sufferings through such kinds of death? For they are exceedingly numerous who persecute us because of thee, and numerous those who persecute us because of thy name, in order that, if they torture us, we may speak the mystery and straightway go out of the body without having endured any sufferings at all."

The Saviour answered and said unto all his disciples: "Concerning this word on which ye question me, I have spoken unto you at another time; but hearken again that I may say it unto you anew: Not only ye, but every man who will accomplish that first mystery of the First Mystery of the Ineffable,—he who, therefore, shall perform that mystery and accomplish it in all its figures and all its types and all its stations, in performing it, he will not come out of the body; but after he hath accomplished that mystery in all its figures and all its types, thereafter then at every time when he shall speak the name of that mystery, he will save himself from all that which is appointed him by the rulers of the Fate. And in that hour he will come forth out of the body of the matter of the rulers, and his soul will become a great light-stream, so that it soareth on high and penetrateth all the regions of the rulers and all the regions of the Light, until it reacheth the region of its kingdom. Neither giveth it answers

nor apologies in any region at all, for it is without tokens."

110 When then Jesus had said this, Mary continued, threw herself at Jesus' feet, kissed them and said: "My Master, still will I question thee. Reveal [it] unto us and hide [it] not from us."

Jesus answered and said unto Mary: "Question on what ye question, and I will reveal [it] unto you in openness without similitude."

Mary answered and said: "My Master, hast thou then not brought mysteries into the world because of poverty and riches, and because of weakness and strength, and because of . . . and healthy bodies, in a word because of all such, so that, if we go into the regions of the land, and they do not have faith in us and they hearken not unto our words, and we perform any such mysteries in those regions, they may know truly in truth that we herald the words [of the God] of the universe?"

The Saviour answered and said unto Mary in the midst of the disciples: "Concerning this mystery on which ye question me, I have given it unto you at another time; but I will repeat it and speak the word unto you:

"Now, therefore, Mary, not only ye, but every man who shall accomplish the mystery of the raising of the dead,—that which healeth the demons and all pains and all sicknesses and the blind and the lame and the maimed and the dumb and the deaf, which I have given unto you aforetime,—he who shall receive [that] mystery and accomplish it, thereafter then, if he ask for all things, for poverty and riches, for weakness and strength, for . . . and healthy body, and for all healings of the body and for the raising of the dead and for healing the lame and the blind and the deaf and the dumb and all sicknesses and all pains,—in a word, he who shall accomplish that mystery and ask for all the things which I have just said, then will they quickly come to pass for him."

When then the Saviour had said this, the disciples came forward, cried out all together and said: "O Saviour, thou hath made us very exceedingly frenzied because of the great deeds of which thou tellest us; and because thou hast borne up our souls, they have pressed to go forth out of us unto thee, for we issue from thee. Now, therefore, because of these great deeds of which thou tellest us, our souls have become frenzied and they have pressed very exceedingly, yearning to go forth out of us on high to the region of thy kingdom."

111 When then the disciples had said this, the Saviour continued again and said unto his disciples: "If ye go into cities or kingdoms or countries, proclaim first unto them, saying:

Search ever and cease not, until ye find the mysteries of the Light which will lead you into the Light-kingdom. Say unto them: Beware of the doctrines of error. For many will come in my name and say: It is I. And it is not I, and they will lead many astray.

"Now, therefore, unto all men who come unto you and have faith in you and hearken unto your words and do what is worthy of the mysteries of the Light, give the mysteries of the Light and hide them not from them. And unto him who is worthy of the higher mysteries, give them, and to him who is worthy of the lower mysteries, give them, and hide not anything from any one.

"The mystery of the raising of the dead and of the healing of the sick, on the other hand, give unto no one nor give instruction in it, for that mystery belongeth to the rulers, it and all its namings. For this cause, therefore, give it unto no one, nor give instruction in it until ye establish the faith in the whole world, in order that, if ye come into cities or into countries, and they do not receive you

unto themselves, and do not have faith, and do not hearken unto your words, ye may raise the dead in those regions and heal the lame and the blind and manifold of sicknesses in those regions. And through all such they will have faith in you, that ye herald the God of the universe, and will have faith in all the words of you. For this cause, therefore, have I given unto you that mystery, until ye establish the faith in the whole world."

When then the Saviour had said this, he continued again in the discourse and said unto Mary: "Now, therefore, hearken, Mary, concerning the word on which thou hast questioned me: Who constraineth the man until he sinneth? Now, therefore, hearken:

"Is the babe born, the power is feeble in it, and the soul is feeble in it, and also the counterfeiting spirit is feeble in it; in a word, the three together are feeble, without any one of them sensing anything, whether good or evil, because of the load of forgetfulness which is very heavy. Moreover the body also is feeble. And the babe eateth of the delights of the world of the rulers; and the power draweth into itself from the portion of the power which is in the delights; and the soul draweth into itself from the portion of the soul which is in the delights; and the counterfeiting spirit draweth into itself from the portion of the evil which is in the delights and in its lusts. And on the other hand the body draweth into itself the matter which senseth not, which is in the delights. The destiny on the contrary taketh nothing from the delights, because it is not mingled with them, but it departeth again in the condition in which it cometh into the world.

"And little by little the power and the soul and the counterfeiting spirit grow, and every one of them senseth according to its nature: the power senseth to seek after the light of the height; the soul on the other hand senseth to seek after the region of righteousness which is mixed, which is the region of the commixture; the counterfeiting spirit on the other hand seeketh after all evils and lusts and all sins; the body on the contrary senseth nothing unless it taketh up force out of the matter.

"And straightway the three develop sense, every one according to its nature. And the retributive receivers assign the servitors to follow them and be witnesses of all the sins which they commit, with a view to the manner and method how they will chastize them in the judgments.

"And after this the counterfeiting spirit contriveth and senseth all sins and the evil which the rulers of the great Fate have commanded for the soul, and it maketh them for the soul.

"And the inner power stirreth the soul to seek after the region of the Light and the whole god-head; and the counterfeiting spirit leadeth away the soul and compelleth it continually to do all its lawless deeds, all its mischiefs and all its sin, and is persistently allotted to the soul and is hostile to it, and making it do all this evil and all these sins.

"And it goadeth on the retributive servitors, so that they are witnesses in all the sins which it will make it do. Moreover also if it will rest in the night [or] by day, it stirreth it in dreams or in lusts of the world, and maketh it to lust after all the things of the world. In a word, it driveth [?] it into all the things which the rulers have commanded for it and it is hostile to the soul, making it do what pleaseth it not.

"Now, therefore, Mary, this is in fact the foe of the soul, and this compelleth it until it doeth all sins.

"Now, therefore, if the time of that man is completed, first cometh forth the destiny and leadeth the man unto death through the rulers and their bonds with which they are bound through the Fate.

"And thereafter the retributive receivers come and lead that soul out of the body. And thereafter the. retributive receivers spend three days circling round with that soul in all the regions and dispatch it to all the æons of the world. And the counterfeiting spirit and the destiny follow that soul; and the power returneth to the Virgin of Light.

"And after three days the retributive receivers lead down that soul to the Amente of the chaos; and when they bring it down to the chaos, they hand it over to those who chastize. And the retributive receivers return unto their own regions according to the economy of the works of the rulers concerning the coming-forth of the souls.

"And the counterfeiting spirit becometh the receiver of the soul, being assigned unto it and transferring it according to the chastisement because of the sins which it hath made it commit, and is in great enmity to the soul.

"And when the soul hath finished the chastisements in the chaos according to the sins which it hath committed, the counterfeiting spirit leadeth it forth out of the chaos, being assigned unto it and transferring it to every region because of the sins which it hath committed; and it leadeth it forth on the way of the rulers of the midst. And when it reacheth them, [the rulers] question it on the mysteries of the destiny; and if it hath not found them, they question their destiny. And those rulers chastize that soul according to the sins of which it is guilty. I will tell you the type of their chastisements at the expansion of the universe.

"When, therefore, the time of the chastisements of that soul in the judgments of the rulers of the midst shall be completed, the counterfeiting spirit leadeth the soul up out of all the regions of the rulers of the midst and bringeth it before the light of the sun according to the commandment of the First Man, Yew, and bringeth it before the judge, the Virgin of Light. And she proveth that soul and findeth that it is a sinning soul, and ceaseth her light-power into it for its standing-upright and because of the body and the community of sense,—the type of which I will tell you at the expansion of the universe. And the Virgin of Light sealeth that soul and handeth it over to one of her receivers and will have it cast into a body which is suitable to the sins which it hath committed.

"And amēn, I say unto you: They will not discharge that soul from the changes of the body until it hath yielded its last circuit according to its merit. Of all these then will I tell you their type and the type of the bodies into which it will be cast according to the sins of each soul. All this will I tell you when I shall have told you the expansion of the universe."

112 Jesus continued again in the discourse and said: "If on the contrary it is a soul which hath not hearkened unto the counterfeiting spirit in all its works, but hath become good and hath received the mysteries of the Light which are in the second space or even those which are in the third space which is within, when the time [of the coming-forth] of that soul out of the body is completed, then the counterfeiting spirit followeth that soul, it and the destiny; and it followeth it on the way on which it will go above.

"And before it removeth itself above, it uttereth the mystery of the undoing of the seals and all the bonds of the counterfeiting spirit with which the rulers have bound it to the soul; and when it is uttered, the bonds of the counterfeiting spirit undo themselves, and it ceaseth to come into that soul and releaseth the soul according to the commandments which the rulers of the great Fate have commanded it, saying: 'Release not this soul until it tell thee the mystery of the undoing of all the seals with which we

have bound thee to the soul.'

"If then the soul shall have uttered the mystery of the undoing of the seals and of all the bonds of the counterfeiting spirit, and if it ceaseth to come into the soul and ceaseth to be bound to it, then it uttereth in that moment a mystery and releaseth the destiny to its region to the rulers who are on the way of the midst. And it uttereth the mystery and releaseth the counterfeiting spirit to the rulers of the Fate to the region in which it was bound to it.

"And in that moment it becometh a great light-stream, shining exceedingly, and the retributive receivers who have led it forth out of the body, are afraid of the light of that soul and fall on their faces. And in that moment that soul becometh a great light-stream, it becometh entirely wings of light, and penetrateth all the regions of the rulers and all the orders of the Light, until it reacheth the region of its kingdom up to which it hath received mysteries.

"If on the other hand it is a soul which hath received mysteries in the first space which is without, and if after it hath received the mysteries it hath accomplished them, it [then] turneth and committeth sin after the accomplishing of the mysteries, and if the time of the coming-forth of that soul is completed, then the retributive receivers come to lead that soul out of the body.

"And the destiny and the counterfeiting spirit follow that soul. Because the counterfeiting spirit is bound to it with the seals and the bonds of the rulers, it followeth thus that soul which travelleth on the ways with the counterfeiting spirit.

"It uttereth the mystery of the undoing of all the bonds and all the seals with which the rulers have bound the counterfeiting spirit to the soul. And when the soul uttereth the mystery of the undoing of the seals, straightway the bonds of the seals which are bound in the counterfeiting spirit to the soul undo themselves. And when the soul uttereth the mystery of the undoing of the seals, straightway the counterfeiting spirit undoeth itself and ceaseth to be assigned to the soul. And in that moment the soul uttereth a mystery and restraineth the counterfeiting spirit and the destiny and dischargeth them which follow it. But no one of them is in its power; but it is in their power.

"And in that moment the receivers of that soul come with the mysteries which it hath received, come and snatch that soul out of the hands of the retributive receivers, and the [latter] receivers go back to the works of the rulers for the purpose of the economy of the leading-forth of the souls.

"And the receivers of that soul on the other hand who belong to the Light, become wings of light for that soul and become vestures of light for it and they do not lead it into the chaos, because it is not lawful to lead into the chaos souls which have received mysteries, but they lead it on the way of the rulers of the midst. And when it reacheth the rulers of the midst, those rulers meet the soul, they being in great fear and violent fire and with different faces, in a word in great immeasurable fear.

"And in that moment the soul uttereth the mystery of their apology. And they are exceedingly afraid and fall on their faces, being in fear of the mystery which it hath uttered, and of their apology. And that soul surrendereth their destiny, saying unto them: Take your destiny! I come not to your regions from this moment onwards. I have become a stranger unto you for ever, being about to go unto the region of my inheritance.

"And when the soul shall have said this, the receivers of the Light fly with it on high and lead it into the æons of the Fate, it giving every region its apology and its

seals,—which I will tell you at the expansion of the universe. And it giveth the counterfeiting spirit to the rulers and telleth them the mystery of the bonds with which it is bound to it, and sayeth unto them: There have ye your counterfeiting spirit! I come not to your region from this moment onwards. I have become a stranger unto you for ever. And it giveth every one his seal and his apology.

"And when the soul shall have said this, the receivers of the Light fly with it on high and lead it out of the æons of the Fate and lead it up into all the æons [above], it giving to every region its apology and the apology of all the regions and the seals to the tyrants of the king, the Adamas. And it giveth the apology of all the rulers of all the regions of the Left,—whose collective apologies and seals I will one day tell you when I shall tell you the expansion of the universe.

"And moreover those receivers lead that soul to the Virgin of Light and that soul giveth the Virgin of Light the seals and the glory of the songs of praise. And the Virgin of Light and also the seven other virgins of the Light together prove that soul and find together their signs in it and their seals and their baptisms and their chrism. And the Virgin of Light sealeth that soul and the receivers of the Light baptize that soul and give it the spiritual chrism; and every one of the virgins of the Light sealeth it with her seals.

"And moreover the receivers of the Light hand it over to the great Sabaōth, the Good, who is at the gate of the Life in the region of those of the Right, who is called 'Father.' And that soul giveth him the glory of his songs of praise and his seals and his apologies. And Sabaōth, the Great and Good, sealeth it with his seals. And the soul giveth its science and the glory of the songs of praise and the seals to the whole region of those of the Right. They all seal it with their seals; and Melchisedec, the great Receiver of the Light who is in the region of those of the Right, sealeth that soul and all the receivers of Melchisedec seal that soul and lead it into the Treasury of the Light.

"And it giveth the glory and the honour and the laud of the songs of praise and. all the seals of all the regions of the Light. And all those of the region of the Treasury of the Light seal it with their seals and it goeth unto the region of the Inheritance."

113 When then the Saviour had said this unto his disciples he said unto them: "Understand ye in what manner I discourse with you?"

And Mary again started forward and said: "Yea, my Master, I understand in what manner thou dost discourse with me, and I will comprehend them all [sc. thy words]. Now, therefore, concerning these words which thou sayest, my mind hath brought forward four thoughts in me and my light-man hath led me and exulted and seethed, desiring to come forth out of me and enter into thee. Now, therefore, my Master, hearken that I may tell thee the four thoughts which have arisen in me.

"The first thought hath arisen in me concerning the word which thou hast spoken: 'Now, therefore, the soul giveth the apology and seal unto all the rulers who are in the region of the king, the Adamas, and giveth the apology and the honour and the glory of all their seals and the songs of praise to the region of the Light,'—concerning this word then thou hast spoken unto us aforetime, when they brought thee the piece of money and thou didst see that it was of silver and copper and didst ask: 'Whose is this image?' They said: 'The king's.' And when thou sawest that it was of silver and copper mixed, thou saidst: 'Give therefore the king's unto the king and God's unto God,'—that is: If the soul receiveth mysteries, it giveth

the apology to all the rulers and to the region of the king, the Adamas; and the soul giveth the honour and the glory to all those of the region of the Light. And the word: 'It hath glistened, when thou didst see that it is made up of silver and copper,'—it is the type thereof, that in it [sc. the soul] is the power of the Light, which is the refined silver, and that in it is the counterfeiting spirit, which is the material copper. This, my Master, is the first thought.

"The second thought is on the other hand that which thou hast just said unto us concerning the soul which receiveth the mysteries: 'If it cometh into the region of the rulers of the way of the midst, they come forth to meet it in exceedingly great fear and they are afraid of it. And the soul giveth the mystery of the fear unto them and they are afraid before it. And it giveth the destiny to its region, and it giveth the counterfeiting spirit to its own region, and it giveth the apology and the seals to every one of the rulers who are on the ways, and it giveth the honour and the glory and the laud of the seals and the songs of praise to all those of the region of the Light,'—concerning this word, my Master, thou hast spoken aforetime through the mouth of our brother Paul: 'Give tax to whom tax is due, give fear to whom fear is due, give tribute to whom tribute is due, give honour to whom honour is due, and give laud to whom laud is due, and owe not any other anything,' —that is, my Master: The soul which receiveth mysteries, giveth apology to all regions. This, my Master, is the second thought.

"The third thought on the other hand concerning the word which thou hast aforetime spoken unto us: 'The counterfeiting spirit is hostile to the soul, making it do all sins and all mischiefs, and it transferreth it in the chastisements because of all the . sins which it hath made it commit; in a word, it is hostile to the soul in every way,'—concerning this word, therefore, thou hast said unto us aforetime: 'The foes of the man are the dwellers in his house,'—that is: The dwellers in the house of the soul are the counterfeiting spirit and the destiny, which are hostile to the soul the whole time, making it commit all sin and all iniquities. Lo this, my Master, is the third thought.

"The fourth thought on the other hand concerning the word which thou hast said: 'If the soul goeth forth out of the body and travelleth on the way with the counterfeiting spirit, and if it hath not found the mystery of the undoing of all the bonds and the seals which are bound to the counterfeiting spirit, so that it may cease to haunt or be assigned to it,—if it then hath not found it, the counterfeiting spirit leadeth the soul to the Virgin of Light, the judge; and the judge, the Virgin of Light, proveth the soul and findeth that it hath sinned and, as she also hath not found the mysteries of the Light with it, she handeth it over to one of her receivers, and her receiver leadeth it and casteth it into the body, and it cometh not out of the changes of the body before it hath yielded its last circuit,'—concerning this word, then, my Master, thou hast said unto us aforetime: 'Be reconciled with thy foe as long as thou art on the way with him, lest perchance thy foe hand thee over to the judge and the judge hand thee over to the servant and the servant cast thee into prison, and thou shalt not come forth out of that region till thou hast yielded the last farthing.'

"Because of this manifestly is thy word: Every soul which cometh forth out of the body and travelleth on the way with the counterfeiting spirit and findeth not the mystery of the undoing of all the seals and all the bonds, so that it may undo itself from the counterfeiting spirit which is bound to it,—that soul which hath not found mysteries of the Light

and hath not found the mysteries of detachment from the counterfeiting spirit which is bound to it,—if then it hath not found it, the counterfeiting spirit leadeth that soul to the Virgin of Light, and the Virgin of Light, yea that judge, handeth over that soul to one of her receivers, and her receiver casteth it into the sphere of the æons, and it cometh not out of the changes of the body before it hath yielded the last circuit which is appointed for it. This then, my Master, is the fourth thought."

115 And Mary answered and said: "My Master, in what type then do the baptisms forgive sins? I heard thee say: 'The retributive servitors follow the soul, being witnesses to it for all the sins which it committeth, that they may convict it in the judgments.' Now, therefore, my Master, do the mysteries of the baptisms wipe out the sins which are in the hands of the retributive servitors, so that they forget them? Now, therefore, my Master, tell unto us the type, how they forgive sins; nay, we desire to know it with sureness."

And the Saviour answered and said unto Mary: "Finely hast thou spoken. The servitors indeed are they who bear witness to all sins; but they abide in the judgments, seizing the souls and convicting all the souls of sinners who have received no mysteries; and they keep them fast in the chaos, chastizing them. And those retributive receivers cannot overstep the chaos to reach to the orders which are above the chaos, and convict the souls which come forth out of those regions. Now then it is not lawful to use force on the souls which receive mysteries, and lead them into the chaos, so that the retributive servitors may convict them. But the retributive servitors convict the souls of the sinners and they keep fast those who have received no mysteries which may lead them out of the chaos. The souls on the other hand which receive mysteries,—they have no power of convicting them, because they do not come forth out of their regions, and also, if they come forth into their regions, they are not able to obstruct them; nay, they cannot lead them into that chaos.

"Hearken moreover that I may tell you the word in truth, in what type the mystery of baptism forgiveth sins. Now, therefore, if the souls sin when they are still in the world, the retributive servitors indeed come and are witnesses of all the sins which the soul committeth, lest in sooth they should come forth out of the regions of the chaos, in order that they may convict them in the judgments which are outside the chaos. And the counterfeiting spirit becometh witness of all the sins which the soul shall commit, in order that it may convict it in the judgments which are outside the chaos, not only that it may bear witness of them, but—all the sins of the souls—it sealeth the sins and maketh them fast on to the soul, in order that all the rulers of the chastisements of the sinners may recognize it, that it is a sinning soul, and that they may know of the number of sins which it hath committed, by the seals which the counterfeiting spirit hath made fast on to it, so that it shall be chastized according to the number of sins which it hath committed. This do they with all sinning souls.

"Now, therefore, he who shall receive the mysteries of the baptisms, then the mystery of them becometh a great, exceedingly violent, wise fire and it burneth up the sins and entereth into the soul secretly and consumeth all the sins which the counterfeiting spirit hath made fast on to it. And when it hath finished purifying all the sins which the counterfeiting spirit hath made fast on to the soul, it entereth into the body secretly and pursueth all the pursuers secretly and separateth them off on the side of the portion of the body. For it pursueth

the counterfeiting spirit and the destiny and separateth them off from the power and from the soul and putteth them on the side of the body, so that it separateth off the counterfeiting spirit and the destiny and the body into one portion; the soul and power on the other hand it separateth into another. The mystery of baptism on the contrary remaineth in the midst of the two, continually separating them from one another, so that it maketh them clean and purifieth them, in order that they may not be stained by matter.

"Now, therefore, Mary, this is the way in which the mysteries of the baptisms forgive sins and all iniquities."

114 It came to pass then, when Jesus had heard Mary say these words, that he said: "Well said, all-blessed Mary, spiritual [one]. These are the solutions of the words which I have spoken."

Mary answered and said: "Still, my Master, do I question thee, because from now on I will begin to question thee on all things with sureness. For this cause, therefore, my Master, be patient with us and reveal unto us all things on which we shall question thee for the sake of the manner, how my brethren are to herald it to the whole race of men."

And when she had said this to the Saviour, the Saviour answered and said unto her in great compassion towards her: "Amēn, amēn, I say unto you: Not only will I reveal unto you all things on which ye shall question me, but from now on I will reveal unto you other things on which ye have not thought to question, which have not entered into the heart of man, and which also all the gods, who are below man, know not. Now, therefore, Mary, question on what thou mayest question, and I will reveal it unto thee face to face without similitude."

116 When then the Saviour had said this, he said unto his disciples: "Understand ye in what manner I discourse with you?"

Then Mary started forward and said: "Yea, my Master, in truth I enquire closely into all the words which thou sayest. Concerning the word then of the forgiveness of sins thou hast spoken unto us in similitude aforetime, saying: 'I am come to cast fire on the earth,' and again: 'What will I that it burn?' And again thou hast distinguished it clearly, saying: 'I have a baptism, to baptize in it; and how shall I endure until it is accomplished? Think ye I am come to cast peace on the earth? Nay, but I am come to cast division. For from now on five will be in one house; three will be divided against two, and two against three.' This, my Master, is the word which thou hast spoken clearly.

"The word indeed which thou hast spoken: 'I am come to cast fire on the earth, and what will I that it burn?'—that is, my Master: Thou hast brought the mysteries of the baptisms into the world, and thy pleasure is that they should consume all the sins of the soul and purify them. And thereafter again thou hast distinguished it clearly, saying: 'I have a baptism, to baptize in it; and how shall I endure until it is accomplished?'—that is: Thou wilt not remain in the world until the baptisms are accomplished and purify the perfect souls.

"And moreover the word which thou hast spoken unto us aforetime: 'Think ye I am come to cast peace on the earth? Nay, but I am come to cast division. For from now on five will be in one house; three will be divided against two, and two against three,'—that is: Thou hast brought the mystery of the baptisms into the world, and it hath effected a division in the bodies of the world, because it hath separated the counterfeiting spirit and the body and the destiny into one

portion; the soul and the power on the other hand it hath separated into another portion;—that is: Three will be against two, and two against three."

And when Mary had said this, the Saviour said: "Well said, thou spiritual and light-pure Mary. This is the solution of the word."

117 Mary answered again and said: "My Master, I will still continue to question thee. Now, therefore, my Master, bear with me questioning thee. Lo, in openness have we known the type in which the baptisms forgive sins. Now on the other hand the mystery of these three spaces and the mysteries of this First Mystery and the mysteries of the Ineffable, in what type do they forgive sins? Do they forgive in the type of the baptisms, or not?"

The Saviour answered again and said: "Nay, but all the mysteries of the three spaces forgive the soul in all the regions of the rulers all the sine which the soul hath committed from the beginning onwards. They forgive it, and moreover they forgive the sins which it thereafter will commit, until the time up to which every one of the mysteries shall be effective,—the time up to which every one of the mysteries shall be effective I will tell you at the expansion of the universe.

"And moreover the mystery of the First Mystery and the mysteries of the Ineffable forgive the soul in all the regions of the rulers all the sins and all the iniquities which the soul hath committed; and [not only] do they forgive it all, but they impute unto it no sin from this hour unto all eternity, because of the gift of that great mystery and its prodigiously great glory."

118 When then the Saviour had said this, he said unto his disciples: "Understand ye in what manner I speak with you?"

And Mary answered again and said: "Yea, my Master, already have I seized on all the words which thou sayest. Now, therefore, my Master, concerning the word which thou sayest: 'All the mysteries of the three spaces forgive sins and cover their [sc. the souls'] iniquities,'—David, the prophet, then hath prophesied aforetime concerning this word, saying: 'Blessed are they whose sins are forgiven and whose iniquities are covered.'

"And the word which thou hast spoken: 'The mystery of the First Mystery and the mystery of the Ineffable forgive all men who shall receive those mysteries, not only the sins which they have committed from the beginning onwards, but also they impute them not to them from this hour unto all eternity,'—concerning this word David hath prophesied aforetime, saying: 'Blessed are those to whom the Eternal God will not impute sins,'—that is: Sins will not be imputed from this hour to those who have received the mysteries of the First Mystery and who have received the mystery of the Ineffable."

He said: "Well said, Mary, thou spiritual and light-pure Mary. This is the solution of the word."

And Mary continued again and said: "My Master, if the man receiveth mysteries from the mysteries of the First Mystery and again turneth and sinneth and transgresseth, and if he thereafter again turneth and repenteth and prayeth in any [mystery] of his mystery, will it be forgiven him, or not?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Every one who shall receive the mysteries of the First Mystery, if he again turneth and transgresseth twelve times and again twelve times repenteth, praying in

the mystery of the First Mystery, it will be forgiven.

"But if after the twelve times he again transgresseth and turneth and transgresseth, it will not be forgiven him for ever, so that he should turn himself to any [mystery] of his mystery; and this [man] hath not repentance unless he receiveth the mysteries of the Ineffable, which have compassion at every time and forgive at every time."

119 Mary continued again and said: "My Master, but if on the other hand they who have received the mysteries of the First Mystery, turn and transgress, and if they come out of the body before they have repented, will they inherit the kingdom or not, because indeed they have received the gift of the First Mystery?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Every man who hath received mysteries in the First Mystery, having transgressed for the first and the second and the third time, and if he cometh out of the body before he hath repented, his judgment is far sorer than all the judgments; for his dwelling is in the midst of the jaws of the dragon of the outer darkness, and at the end of all this he will be frozen up [?] in the chastisements and perish for ever, because he hath received the gift of the First Mystery and hath not abided in it [sc. the gift].

Mary answered and said: "My Master, all men who shall receive the mysteries of the mystery of the Ineffable, and have turned again, have transgressed and have ceased in their faith, and again thereafter, when they are still in life, have turned and have repented, how many times will it be forgiven them?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: To every man who shall receive the mysteries of the Ineffable, not only if he transgresseth once, turneth again and repenteth, will it be forgiven, but if at any time he transgresseth, and if, when still in life, he turneth again and repenteth, without play- acting, and again if he turneth and repenteth and prayeth in any of his mysteries, then will it be forgiven him, because he hath received of the gift of the mysteries of the Ineffable, and moreover because those mysteries are compassionate and forgive at every time."

And Mary answered again and said unto Jesus: "My Master, those who shall receive the mysteries of the Ineffable, and have again turned, have transgressed and have ceased in their faith and are moreover come out of the body before they have repented, what will befall such?"

And the Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: All men who shall receive the mysteries of the Ineffable, blessed indeed are the souls which shall receive of those mysteries; but if they turn and transgress and come out of the body before they have repented, the judgment of those men is sorer than all the judgments, and it is exceedingly violent, even if those souls are new and it is their first time for coming into the world. They will not return to the changes of the bodies from that hour onwards and will not be able to do anything, but they will be cast out into the outer darkness and perish and be non-existent for ever."

120 And when the Saviour had said this, he said unto his disciples: "Understand ye in what manner I speak with you?"

Mary answered and said: "I have seized on the words which thou hast said. Now, therefore, my Master, this is the word which thou hast said: 'They who shall receive the mysteries of the Ineffable,—blessed indeed are those souls;

but if they turn, transgress, and cease in their faith, and if they go forth out of

the body without having repented, they are no more fit from this hour onwards to return to the changes of the body, nor for anything at all, but they are cast out into the outer darkness, they will perish in that region and be non-existent for ever,'—concerning [this] word thou hast spoken unto us aforetime, saying: 'Salt is good; but if the salt becometh sterile, with what are they to salt it? It is fit neither for the dunghill nor for the earth; but they throw it away,'—that is: Blessed are all the souls which shall receive of the mysteries of the Ineffable; but if they once transgress, they are not fit to return to the body henceforth from this hour onwards nor for anything at all, but they are cast into the outer darkness and perish in that region."

And when she had said this, the Saviour said: "Well said, thou spiritual light-pure Mary. This is the solution of the word."

And Mary continued again and said: "My Master, all men who have received the mysteries of the First Mystery and the mysteries of the Ineffable, those who have not transgressed, but whose faith in the mysteries was in sincerity, without play-acting,—they then have again sinned through the compulsion of the Fate and have again turned and repented and again prayed in any of the mysteries, how often will it be forgiven them?"

And the Saviour answered and said unto Mary in the midst of his disciples: "Amēn, amēn, I say unto you: All men who shall receive the mysteries of the Ineffable and moreover the mysteries of the First Mystery, sin every time through the compulsion of the Fate, and if they, when they are still in life, turn and repent and abide in any of their mysteries, it will be forgiven them at every time, because those mysteries are compassionate and forgiving for all time. For this cause then have I said unto you before: Those mysteries will not only forgive them their sins which they have committed from the beginning onwards, but they do not impute them to them from this hour onwards,—of which I have said unto you that they receive repentance at any time, and that they also will forgive the sins which they commit anew.

"If on the other hand those who shall receive mysteries of the mystery of the Ineffable and of the mysteries of the First Mystery, turn and sin and come out of the body without having repented, then they will be even as those will be who have transgressed and not repented. Their dwelling also is in the midst of the jaws of the dragon of the outer darkness and they will perish and be non-existent for ever. For this cause have I said unto you: All men who shall receive the mysteries, if they knew the time when they come out of the body, would watch themselves and not sin, in order that they may inherit the Light-kingdom for ever."

121 When then the Saviour had said this unto his disciples, he said unto them: "Understand ye in what manner I speak with you?"

Mary answered and said: "Yea, my Master, with precision have I precisely followed all the words which thou hast said. Concerning this word then thou hast spoken unto us aforetime: 'If the house-holder knew at what hour in the night the thief cometh to break into the house, he would keep awake and not suffer the man to break into his house.'"

When then Mary had said this, the Saviour said: "Well said, thou spiritual Mary. This is the word."

The Saviour continued again and said unto his disciples: "Now, therefore, herald ye unto all men who shall receive mysteries in the Light, and speak unto them, saying: Keep watch over yourselves and sin not, lest ye heap evil on evil and go out of the body without having repented and become strangers to the Light-kingdom for ever."

When the Saviour had said this, Mary answered and said: "My Master, great is the compassion of those mysteries which forgive sins at every time."

The Saviour answered and said unto Mary in the midst of the disciples: "If to-day a king who is a man of the world, giveth a gift to men of his like, and also forgiveth murderers and those who have intercourse with males, and the rest of the very grievous sins which are deserving of death,—if it becometh him who is a man of the world, to have done this, much more then have the Ineffable and the First Mystery, who are the rulers of the universe, the authority to act in all things as it pleaseth them, that they forgive every one who shall receive mysteries.

"Or if on the other hand a king to-day investeth a soldier with a royal vesture and sendeth him into foreign regions, and he committeth murders and other grievous sins which are deserving of death, then they will not impute them to him, and are not able to do him any evil because he is invested with the royal vesture,—how much more then those who wear the mysteries of the vestures of the Ineffable and those of the First Mystery, who are rulers over all those of the height and all those of the depth!"

122 Thereafter Jesus saw a woman who came to make repentance. He had baptized her three times, and yet she had not done what was worthy of the baptisms. And the Saviour desired to try Peter, to see if he was compassionate and forgiving, as he had commanded them. He said unto Peter: "Lo, three times have I baptized this soul, and yet at this third time she hath not done what is worthy of the mysteries of the Light. Wherefor then cloth she make her body good for nothing? Now, therefore, Peter, perform the mystery which cutteth off the souls from the inheritances of the Light; perform that mystery in order that it may cut off the soul of this woman from the Inheritance of the Light."

When then the Saviour had said this, he tried [Peter] to see whether he was compassionate and forgiving.

When then the Saviour had said this, Peter said: "My Master, let her yet this time, that we may give her the higher mysteries; and if she is fit, then hast thou let her inherit the Light-kingdom, but if she is not fit, then hast thou [to] cut her off from the Light-kingdom."

When then Peter had said this, the Saviour knew that Peter was compassionate as he and forgiving.

When then all this was said, the Saviour said unto his disciples: "Have ye understood all these words and the type of this woman?"

Mary answered and said: "My Master, I have understood the mysteries of the things which have fallen to this woman's lot. Concerning the things then which have fallen to her lot, thou hast spoken unto us aforetime in similitude, saying: 'A man owned a fig-tree in his vineyard; and he came to look for its fruit, and he found not a single one on it. He said to the vine-dresser: Lo, three years do I come to look for fruit on this fig-tree, and I have not any produce at all from it. Cut it down then; why doth it make the ground also good for nothing? But he answered and said unto him: My master, have patience with it still this year, until I dig round it and give it dung; and if it beareth in another year, thou hast let it, but if thou dost not find any [fruit] at all, then hast thou [to] cut it down.' Lo, my Master, this is the solution of the word."

The Saviour answered and said unto Mary: "Well said, spiritual [one]. This is [the solution of] the word."

123 Mary continued again and said unto the Saviour: "My Master, a man who hath received mysteries and hath not done what is worthy of them, but he hath turned and hath sinned, thereafter he hath again repented and hath been in great repentance,—is it then lawful for my brethren to renew for him the mystery which he hath received, or rather give him a mystery out of the lower mysteries,—is it lawful, or not?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Neither the mystery which he hath received, nor the lower hearken unto him, to forgive his sins; but it is the mysteries which are higher than those which he hath received, which hearken unto him and forgive his sins. Now, therefore, Mary, let thy brethren give him the mystery which is higher than that which he hath received, and they are to accept his repentance from him and forgive his sins,—the latter indeed, because he hath received it once more, and the former, because he hath towered over them [the lower mysteries] upward,—the latter indeed hearkeneth not unto him to forgive his sin; but it is the mystery which is higher than that which he hath received, that forgiveth his sins. But if on the other hand he hath received the three mysteries in the two spaces or in the third from within, and he hath turned and transgressed, no mystery hearkeneth unto him to help him in his repentance, neither the higher nor the lower, save the mystery of the First Mystery and the mysteries of the Ineffable,—it is they which hearken unto him and accept his repentance from him."

Mary answered and said: "My Master, a man who hath received mysteries up to two or three in the second or third space, and he hath not transgressed, but is still in his faith in uprightness and without play-acting, [what will befall him]?"

And the Saviour answered and said unto Mary: "Every man who hath received mysteries in the second and in the third space, and hath not transgressed, but is still in his faith without play-acting, it is lawful for such an one to receive mysteries in the space which pleaseth him, from the first to the last, because they have not transgressed."

124 Mary continued again and said: "My Master, a man who hath known the godhead and hath received of the mysteries of the Light, and hath turned and transgressed and done lawlessly and hath not turned to repent, and a man on the other hand who hath not found the godhead nor known it, and that man is a sinner and moreover impious, and they both have come out of the body,—which of them will get more suffering in the judgments?"

The Saviour answered again and said unto Mary: "Amēn, amēn, I say unto thee: The man who hath known the godhead and hath received the mysteries of the Light, and sinned and hath not turned to repent, he will get suffering in the chastisements of the judgments in great sufferings and judgments exceedingly far more in comparison with the impious and law-breaking man who hath not known the godhead. Now, therefore, who hath ears to hear, let him hear."

When then the Saviour had said this, Mary started forward and said: "My Master, my light-man hath ears, and I have understood the whole word which thou hast spoken. Concerning this word then thou hast spoken unto us in a similitude:

[paragraph continues] 'The slave who knew the will of his master and made not ready nor did the will of his master, will receive great blows; but he who knew not and did not, will be deserving of less. For from every one to whom more is entrusted, of him will more be demanded, and to whom much is handed over, of

him much is required,'—that is, my Master: He who knew the godhead and hath found the mysteries of the Light and hath transgressed, will be chastized in a far greater chastisement than he who hath not known the godhead. This, my Master, is the solution of the word."

125 Mary continued again and said unto the Saviour: "My Master, if the faith and the mysteries shall have revealed themselves,—now, therefore, if souls come into the world in many circuits and are neglectful of receiving mysteries, hoping that, if they come into the world at any other circuit, they will receive them, will they not then be in danger of not succeeding in receiving the mysteries?"

The Saviour answered and said unto his disciples: "Herald unto the whole world and say unto men: Strive thereafter that ye may receive the mysteries of the Light in this time of affliction and enter into the Light-kingdom. Join not one day to another, or one circuit to another, hoping that ye may succeed in receiving the mysteries if ye come into the world in another circuit.

"And these know not when the number of the perfect souls will be at hand; for if the number of the perfect souls shall be at hand, I will now shut the gates of the Light, and no one from this hour onwards will enter in, nor will any one hereafter go forth, for the number of the perfect souls is completed and the mystery of the First Mystery is completed, for the sake of which the universe hath arisen,—that is: I am that Mystery.

"And from this hour onwards no one will be able to enter into the Light and no one be able to go forth. For at the completion of the time of the number of the perfect souls, before I have set fire to the world, in order that it may purify the æons and the veils and the firmaments and the whole earth and also all the matters which are on it, mankind will be still existing.

"At that time then the faith will reveal itself still more and the mysteries in those days. And many souls will come by means of the circuits of the changes of the body, and coming back into the world are some of those in this present time who have hearkened unto me, how I taught, who at the completion of the number of the perfect souls will find the mysteries of the Light and receive them and come to the gates of the Light and find that the number of the perfect souls is complete, which is the completion of the First Mystery and the gnosis of the universe. And they will find that I have shut the gates of the Light and that it is impossible that any one should enter in or that any one should go forth from this hour.

"Those souls then will knock at the gates of the Light, saying: Master, open unto us! And I will answer unto them: I know you not, whence ye are. And they will say unto me: We have received of thy mysteries and fulfilled thy whole teaching and thou hast taught us on the high ways. And I will answer and say unto them: I know you not, who ye are, ye who are doers of iniquity and of evil even unto now. Wherefor go into the outer darkness. And from that hour they will go into the outer darkness, there where is howling and grinding of teeth.

"For this cause then, herald unto the whole world and say unto them: 'Strive thereafter, to renounce the whole world and the whole matter therein, that ye may receive the mysteries of the Light before the number of the perfect souls is completed, in order that they may not make you stop before the gates of the Light and. lead you away into the outer darkness.'

"Now, therefore, who hath ears to hear, let him hear."

When then the Saviour had said this, Mary started forward again and said:

"My Master, not only hath my light-man ears, but my soul hath heard and understood all the words which thou sayest. Now, therefore, my Master, concerning the words which thou hast spoken: 'Herald unto the men of the world and say unto them: Strive thereafter, to receive the mysteries of the Light, in this time of affliction, that ye may inherit the Light-kingdom. . . .

A Considerable Lacuna here occurs in the Text.

A Fourth Book

126 AND Mary continued again and said unto Jesus: "In what type is the outer darkness; or rather how many regions of chastisement are there in it?"

And Jesus answered and said unto Mary: "The outer darkness is a great dragon, whose tail is in his mouth, outside the whole world and surrounding the whole world. And there are many regions of chastisement within it. There are twelve mighty chastisement-dungeons and a ruler is in every dungeon and the face of the rulers is different one from another.

"And the first ruler, who is in the first dungeon, hath a crocodile's face, whose tail is in his mouth. And out of the jaws of the dragon cometh all ice and all dust and all cold and all different diseases. This [is] he who is called with his authentic name in his region 'Enchthonin.'

"And the ruler who is in the second dungeon,—a cat's face is his authentic face. This [is] he who is called in his region 'Charachar.'

"And the ruler who is in the third dungeon,—a dog's face is his authentic face. This [is] he who is called in his region 'Archar̄och.'

"And the ruler who is in the fourth dungeon,—a serpent's face is his authentic face. This [is] he who is called in his region 'Achr̄ochar.'

"And the ruler who is in the fifth dungeon,—a black bull's face is his authentic face. This [is] he who is called in his region 'Marchūr.'

"And the ruler who is in the sixth dungeon,—a wild boar's face is his authentic face. This [is] he who is called in his region 'Lamchamōr.'

"And the ruler who is in the seventh dungeon, —a bear's face is his authentic face. This [is] he who is called in his region with his authentic name 'Luchar.'

"And the ruler of the eighth dungeon,—a vulture's face is his authentic face, whose name in his region is called 'Laraōch.'

"And the ruler of the ninth dungeon,—a basilisk's face is his authentic face, whose name in his region is called 'Archeōch.'

"And in the tenth dungeon is a multitude of rulers, and every one of them hath seven dragon's heads in his authentic face. And he who is over them all is in his region with his name called Xarmarōch.'

"And in the eleventh dungeon is a multitude of rulers,—and every one of them hath seven cat-faced heads in his authentic face. And the great one over them is called in his region Rōchar.'

"And in the twelfth dungeon is an exceedingly great multitude of rulers, and every one of them hath seven dog-faced heads in his authentic face. And the great one over them is called in his region 'Chrēmaōr.'

"These rulers then of these twelve dungeons are inside the dragon of the outer darkness, each and every one of them hath a name every hour, and every one of them changeth his face every hour. And moreover every one of these dungeons hath a door opening upwards, so that the dragon of the outer darkness hath twelve dark dungeons, and every dungeon hath a door opening upwards. And an angel of the height watcheth each of the doors of the dungeons,—whom Yew, the First Man, the overseer of the

Light, the envoy of the First Commandment, hath established as watchers of the dragon, so that the dragon and the rulers of his dungeons which are in him, may not mutiny."

128 And when the Saviour had said this unto Mary, she smote her breast, she cried out and wept, she and all the disciples together, and said: "Woe unto sinners, for their chastisements are exceedingly numerous!"

Mary came forward, she fell down at the feet of Jesus, kissed them and said: "My Master, bear with me if I question thee, and be not wroth with me, that I trouble thee oft; for from now on I will begin to question thee on all things with determination."

The Saviour answered and said unto Mary: "Question concerning all things on which thou desirest to question, and I will reveal them unto thee in openness without similitude."

Mary answered and said: "My Master, if a good man hath accomplished all the mysteries and he hath a kinsman, in a word he hath a man, and that man is an impious [one] who hath committed all sins and is deserving of the outer darkness, and he hath not repented, or he hath completed his number of circuits in the changes of the body, and that man hath done nothing useful, and he hath come out of. the body, and we have known certainly of him, that he hath sinned and is deserving of the outer darkness,—what are we to do with him, to save him from the chastisements of the dragon of the outer darkness, and that he may be removed into a righteous body which shall find the mysteries of the Light-kingdom, in order that it may be good and go on high and inherit the Light-kingdom?"

The Saviour answered and said unto Mary: "If a sinner is deserving of the outer darkness, or hath sinned according to the chastisements of the rest of the chastisements and hath not repented, or a sinning man who hath completed his number of circuits in the changes of the body and hath not repented,—if then these men of whom I have spoken, shall come out of the body and be led into the outer darkness, now, therefore, if ye desire to remove them out of the chastisements of the outer darkness and all the judgments and to remove them into a righteous body which shall find the mysteries of the Light, that it may go on high and inherit the Light-kingdom,—then perform this same mystery of the Ineffable which forgiveth sins at every time, and when ye have finished performing the mystery then say:

"The soul of such or such a man of whom I think in my heart,—if it is in the region of the chastisements of the dungeons of the outer darkness, or if it is in the rest of the chastisements of the dungeons of the outer darkness and in the rest of the chastisements of the dragons,—then is it to be removed out of them all. And if it hath completed its number of its circuits of the changes, then is it to be led before the Virgin of Light, and the Virgin of Light is to seal it with the seal of the Ineffable and cast it down in whatever month into a righteous body which shall find the mysteries of the Light, so that it may be good, go on high and inherit the Light-kingdom. And moreover if it hath completed the circuits of changes, then is that soul to be led before the seven virgins of the Light who [are set] over the baptisms, and they are to apply them to the soul and seal it with the sign of the kingdom of the Ineffable and lead it into the orders of the Light.

"This then will ye say when ye perform the mystery.

"Amēn, I say unto you: The soul for which ye shall pray, if it indeed is in the dragon of the outer darkness, he will draw his tail out of his mouth and let

go that soul. And moreover if it is in all the regions of the judgments of the rulers, amēn, I say unto you: The receivers of Melchisedec will with haste snatch it away, whether the dragon let it go or it is in the judgments of the rulers; in a word, the receivers of Melchisedec will snatch it away out of all the regions in which it is, and will lead it into the region of the Midst before the Virgin of Light, and the Virgin of Light proveth it and seeth the sign of the kingdom of the Ineffable which is on that soul.

"And if it hath not yet completed its number of circuits in the changes of the soul, or [in the changes] of the body, the Virgin of Light sealeth it with an excellent seal and hasteth to have it cast down in any month into a righteous body which shall find the mysteries of the Light, be good and go on high into the Light-kingdom.

"And if that soul hath had its number of the circuits, then the Virgin of Light proveth it, and doth not have it chastized, because it hath had its number of circuits, but handeth it over to the seven virgins of the Light. And the seven virgins of the Light prove that soul, baptize it with their baptisms and give it the spiritual chrism and lead it into the Treasury of the Light and put it in the last order of the Light until the ascension of all the perfect souls. And when they prepare to draw apart the veils of the region of those of the Right, they cleanse that soul anew and purify it and put it in the orders of the first saviour who [is] in the Treasury of the Light."

127 When the Saviour had said this, Mary Magdalene answered and said: "My Master, will then the souls which shall be led into that region, be led through these twelve doors of the dungeons, every one according to the judgment of which it is deserving?"

The Saviour answered and said unto Mary: "No soul at all will be led into the dragon through these doors. But the soul[s] of the blasphemers and of those who are in the doctrines of error and of all who teach doctrines of error, and of those who have intercourse with males, and of those stained and impious men and of atheists and murderers and adulterers and sorcerers,—all such souls then, if while still in life they do not repent but remain persistently in their sin, and all the souls which have stayed behind without, that is those which have had the number of the circuits which are appointed them in the sphere, without having repented,—well, at their last circuit will those souls, they and all the souls of which I have just told you, be led out of [?] the jaws of the tail of the dragon into the dungeons of the outer darkness. And when those souls of the doors of the dungeons.

have been led into the outer darkness into the jaws of his tail, he turneth his tail into his own mouth and shutteth them in. Thus will the souls be led into the outer darkness.

"And the dragon of the outer darkness hath twelve authentic names on his doors, a name on every one of the doors of the dungeons. And these twelve names are different one from another; but the twelve are one in the other, so that he who speaketh one name, speaketh all. These then will I tell you at the expansion of the universe. Thus then is fashioned the outer darkness,—that is the dragon."

When then the Saviour had said this, Mary answered and said unto the

Saviour: "My Master, are then the chastisements of that dragon far more terrible compared with all the chastisements of the judgments?"

The Saviour answered and said unto Mary: "Not only are they more painful compared with all the chastisements of the judgments, but all the souls which are led into that region, will be frozen up [?] in the violent cold and the hail and exceedingly violent fire which is in that region, but also at the dissolution of the world, that is at the ascension of the universe, those souls will perish through the violent cold and the exceedingly violent fire and be non-existent for ever."

Mary answered and said: "Woe unto the souls of sinners! Now, therefore, my Master, is the fire in the world of mankind fiercer, or the fire in Amente?"

The Saviour answered and said unto Mary: "Amēn, I say unto thee: The fire in Amente is nine times fiercer than the fire in mankind.

"And the fire in the chastisements of the great chaos is nine times more violent than that in Amente.

"And the fire in the chastisements of the rulers who [are] on the way of the midst, is nine times more violent than the fire of the chastisements in the great chaos.

"And the fire in the dragon of the outer darkness and in all the chastisements in him is seventy times more violent than the fire in all the chastisements and in all the judgments of the rulers who [are] on the way of the midst."

129 It came to pass then, when the Saviour had finished speaking these words unto his disciples, that Mary answered and said unto Jesus: "My Master, I have heard thee say: 'He who shall receive of the mysteries of the Ineffable or who shall receive of the mysteries of the First Mystery,—they become flames of light-beams and light-streams and penetrate all the regions until they reach the region of their inheritance.'"

The Saviour answered and said unto Mary: "If they receive the mystery when still in life, and if they come out of the body, they become light-beams and light-streams and penetrate all the regions until they reach the region of their inheritance.

"But if they are sinners and are come out of the body and have not repented, and if ye perform for them the mystery of the Ineffable, in order that they may be removed out of all the chastisements and be cast into a righteous body, which is good and inheriteth the Light-kingdom or is brought into the last order of the Light, then they will not be able to penetrate the regions, because they do not perform the mystery [themselves]. But the receivers of Melchisedec follow them and lead them before the Virgin of Light. And the servitors of the judges of the rulers make frequent haste to take those souls and hand them over from one to the other until they lead them before the Virgin of Light."

130 And Mary continued and said unto the Saviour: "My Master, if a man hath received the mysteries of the Light which [are] in the first space from without, and when the time of the mysteries up to which they reach, is completed, and if that man continueth anew to receive mysteries of the mysteries which [are] within the mysteries which he hath already received, and moreover that man hath become negligent, not having prayed in the prayer which taketh away the evil of the victuals which he eateth and drinketh, and through the evil of the victuals he is bound to the axle of the Fate of the rulers and through the necessity of the elements he hath sinned anew after the completion of the time up to which the mystery reacheth,—because he hath become negligent and hath not prayed in the prayer which taketh away the evil of the souls and purifieth them,—and that man is come out of the body before he hath repented anew and anew received the mysteries of the mysteries which [are] within the mysteries which he hath already received,—those which accept repentance from him and forgive his sins,—and when he I came forth out of the body and we knew with certainty that they have carried him into the midst of the dragon of the outer darkness because of the sins which he committed, and that that man hath no helper in the world nor any one compassionate, that he should perform the mystery of the Ineffable until he should be removed out of the midst of the dragon of the outer darkness and led into the Light-kingdom,—now, therefore, my Master, what will befall him until he save himself from the chastisements of the dragon of the outer darkness? By no means, O Master, abandon him, because he hath endured sufferings in the persecutions and in the whole godhood in which he is.

"Now, therefore, O Saviour, have mercy with me, lest one of our kinsmen should be in such a type, and have mercy with all the souls which shall be in this type; for thou art the key which openeth the door of the universe and shutteth the door of the universe, and thy mystery comprehendeth them all. Have then mercy, O Master, with such souls. For they have called on the name of thy mysteries, [were it but] for one single day, and have truly had faith in them and were not in play-acting. Give them then, O Master, a gift in thy goodness and give them rest in thy mercy."

When then Mary had said this, the Saviour called her most exceedingly blessed because of the words which she had spoken. And the Saviour was in great compassion and said unto Mary: "Unto all men who shall be in this type of which thou hast spoken, unto them while they [are] still in life, give ye the mystery of one of the twelve names of the dungeons of the dragon of the outer darkness,—those which I will give you when I have ended explaining unto you the universe from within without and from without within.

"And all men who shall find the mystery of one of the twelve names of that dragon of the outer darkness, and all men even if they are very great sinners, and they have first received the mysteries of the Light and thereafter have transgressed, or they have performed no mystery at all, then if they have completed their circuits in the changes, and if such men go forth out of the body without having repented anew, and if they are led into the chastisements which [are] in the midst of the dragon of the outer darkness, and remain in the circuits and remain in the chastisements in the midst of the dragon,—these, if they know the mystery of one of the twelve names of the angels while they are in life and are in the world, and if they speak one of their names while they are in the midst of

the chastisements of the dragon,—then, at the hour when they shall speak it, the whole dragon will be tossed about and most exceedingly convulsed, and the door of the dungeon in which the souls of those men are, openeth itself upward, and the ruler of the dungeon in which those men are, casteth the souls of those men out of the midst of the dragon of the outer darkness, because they have found the mystery of the name of the dragon.

"And when the ruler casteth out souls, straight-way the angels of Yew, the First Man, who watch the dungeons of that region, hasten to snatch away those souls to lead them before Yew, the First Man, the Envoy of the First Commandment. And Yew, the First Man, seeth the souls and proveth them; he findeth that they have completed their circuits and that it is not lawful to bring them anew into the world, for it is not lawful to bring anew into the world all souls which are cast into the outer darkness. [But] if they have not yet completed their number of circuits in the changes of the body, the receivers of Yew keep them with them until they perform for them the mystery of the Ineffable, and remove them into a good body which shall find the mysteries of the Light and inherit the Light-kingdom.

"But if Yew proveth them and findeth that they have completed their circuits and that it is not lawful to [re]turn them anew to the world, and that also the sign of the Ineffable is not with them, then Yew hath compassion upon them and leadeth them before the seven virgins of the Light. They baptize them with their baptisms, but they do not give them the spiritual chrism. And they lead them into the Treasury of the Light, but they do not put them in the orders of the Inheritance, because no sign and no seal of the Ineffable is with them. But they save them from all chastisements and put them into the light of the Treasury, separated and apart by themselves alone until the ascension of the universe. And at the time when they will draw apart the veils of the Treasury of the Light, they cleanse those souls anew and purify them most exceedingly and give them anew mysteries and put them in the last order which [is] in the Treasury, and those souls will be saved from all the chastisements of the judgments."

And when the Saviour had said this, he said unto his disciples: "Have ye understood in what manner I discourse with you?"

Mary then answered and said "My Master, this is the word which thou hast spoken unto us aforetime, in a similitude, saying: 'Make to yourselves a friend out of the Mamōn of unrighteousness, so that if ye remain behind, he may receive you into I the everlasting tents.' Who then is the Mamōn of unrighteousness, if not the dragon of the outer darkness? This is the word: He who shall understand the mystery of one of the names of the dragon of the outer darkness, if he remaineth behind in the outer darkness or if he hath completed the circuits of the changes, and speaketh the name of the dragon, he will be saved and go up out of the darkness and be received into the Treasury of the Light. This is the word, my Master."

The Saviour answered again and said unto Mary: "Well said, spiritual and pure [one]. This is the solution of the word."

131 Mary continued again and said: "My Master, doth the dragon of the outer darkness come into this world or doth he not come?"

The Saviour answered and said unto Mary: "When the light of the sun is outside [? above the world], he covereth the darkness of the dragon; but if the sun is below the world, then the darkness of the dragon abideth as veiling of the sun and the breath of the darkness cometh into the world in form of a smoke in the night,—that is, if the sun withdraweth into himself his rays, then indeed the world is not able to endure the darkness of the dragon in its true form; otherwise would it be dissolved and go to ruin withal."

When the Saviour had said this, Mary continued again and said unto the Saviour: "My

[paragraph continues] Master, still do I question thee and hide [it] not from me. Now, therefore, my Master, who compelleth then the man until he sinneth?"

The Saviour answered and said unto Mary: "It is the rulers of the Fate who compel the man until he sinneth."

Mary answered and said unto the Saviour: "My Master, surely the rulers do not come down to the world and compel the man until he sinneth?"

The Saviour answered and said unto Mary: "They do not come down in this manner into the world. But the rulers of the Fate, when an old soul is about to come down through them, then the rulers of that great Fate who [are] in the regions of the head of the æons,—which is that region which is called the region of the kingdom of Adamas, and which is that region which is in face of the Virgin of Light,—then the rulers of the region of that head give the old soul a cup of forgetfulness out of the seed of wickedness, filled with all the different desires and all forgetfulness. And straightway, when that soul shall drink out of the cup, it forgetteth all the regions to which it hath gone, and all the chastisements in which it hath travelled. And that cup of the water of forgetfulness becometh body outside the soul, and it resembleth the soul in all [its] figures and maketh [itself] like it,—which is what is called the counterfeiting spirit.

"If on the other hand it is a new soul which they have taken out of the sweat of the rulers and out of the tears of their eyes, or far rather out of the breath of their mouths,—in a word, if it is one of the new souls or one of such souls, if it is one out of the sweat, then the five great rulers of the great Fate take up the sweat of all the rulers of their æons, knead it together withal, portion it and make it into a soul. Or far rather if it is refuse of the purification of the Light, then Melchisedec taketh it up from the rulers. The five great rulers of the great Fate knead the refuse together, portion it and make it into different souls, so that every one of the rulers of the æons, every one of them putteth his portion into the soul. For this cause they knead it jointly, so that all may [par]take of the soul.

"And the five great rulers, if they portion it and make it into souls, bring it out of the sweat of the rulers. But if it is one out of the refuse of the purification of the Light, then Melchisedec, the great Receiver of the Light, taketh it [sc. the refuse] up from the rulers, or far rather if it is out of the tears of their eyes or out of the breath of their mouth,—in a word, out of such souls, when the five rulers portion it and make it into different souls,—or far rather if it is an old soul, then the ruler who is in the head of the æons, himself mixeth the cup of forgetfulness with the seed of wickedness, and he mixeth it with every one of the new souls at the time when he is in the region of the head. And that cup of forgetfulness becometh the counterfeiting spirit for that soul, and bideth outside the soul,

being a vesture for it and resembling it in every way, being envelope as vesture outside it.

"And the five great rulers of the great Fate of the æons and the ruler of the disk of the sun and the ruler of the disk of the moon inbreathe within into that soul, and there cometh forth out of them a portion out of my power which the last Helper hath cast into the Mixture. And the portion of that power remaineth within in the soul, unloosed and existing on its own authority for the economy unto which it hath been inset, to give sense unto the soul, in order that it may seek after the works of the Light of the Height always.

"And that power is like the species of the soul in every form and resembleth it. It cannot be outside the soul, but remaineth inside it, as I have commanded it from the beginning. When I willed to cast it into the first Commandment, I gave it commandment to remain outside [? inside] the souls for the economy of the First Mystery.

"And so I will tell you at the expansion of the universe all these words concerning the power and also concerning the soul, after what type they are fashioned, or what ruler fashioneth them, or what are the different species of the souls. And so will I tell you at the expansion of the universe how many fashion the soul. And I will tell you the name of all of them who fashion the soul. And I will tell you the type, how the counterfeiting spirit and the destiny have been prepared. And I will tell you the name of the soul before it is purged, and moreover its name when it hath been purged and become pure. And I will tell you the name of the counterfeiting spirit; and I will tell you the name of the destiny. And I will tell you the name of all the bonds with which the rulers bind the counterfeiting spirit to the soul. And I will tell you the name of all the decans who fashion the soul in the bodies of the soul in the world; and I will tell you in what manner the souls are fashioned. And I will tell you the type of every one of the souls; and I will tell you the type of the souls of the men and of those of the birds and of those of the wild beasts and of those of the reptiles. And. I will tell you the type of all the souls and of those of all the rulers which are sent into the world, in order that ye may be completed in all gnosis. All this will I tell you at the expansion of the universe. And after all this I will tell you wherefor all this hath come to pass.

"Hearken, therefore, that I may discourse with you concerning the soul according as I have said: The five great rulers of the great Fate of the æons and the rulers of the disk of the sun and the rulers of the disk of the moon breathe into that soul, and there cometh out of them a portion of my power, as I have just said. And the portion of that power remaineth within the soul, so that the soul can stand. And they put the counterfeiting spirit outside the soul, watching it and assigned to it; and the rulers bind it to the soul with their seals and their bonds and seal it to it, that it may compel it always, so that it continually doeth its mischiefs and all its iniquities, in order that it may be their slave always and remain under their sway always in the changes of the body; and they seal it to it that it may be in all the sin and all the desires of the world.

"For this cause, therefore, have I in this manner brought the mysteries into this world which undo all the bonds of the counterfeiting spirit and all the seals which are bound to the soul,—those which make the soul free and free it from its parents the rulers, and make it into refined light and lead it up into the kingdom of its father, the first Issue, the First Mystery, for ever.

"For this cause therefore, have I said

unto you aforetime: 'He who doth not abandon father and mother and come and follow after me, is not worthy of me.' I have, therefore, said at that time: Ye are to abandon your parents the rulers, that I may make you sons of the First Mystery for ever."

132 And when the Saviour had said this, Salome started forward and said: "My Master, if our parents are the rulers, how standeth it written in the Law of Moses: 'He who shall abandon his father and his mother, let him die the death'? Hath not thus the Law made statement thereon?"

And when Salome had said this, the light-power in Mary Magdalene bubbled up in her and she said to the Saviour: "My Master, give commandment unto me that I discourse with my sister Salome to tell her the solution of the word which she hath spoken."

It came to pass then, when the Saviour had heard Mary say these words, that he called her most exceedingly blessed. The Saviour answered and said unto Mary: "I give commandment unto thee, Mary, that thou speak the solution of the word which Salome hath spoken."

And when the Saviour had said this, Mary started forward to Salome, embraced her and said unto her: "My sister Salome, concerning the word which thou hast spoken: It standeth written in the Law of Moses: 'He who shall abandon his father and his mother, let him die the death,'—now, therefore, my sister Salome, the Law hath not said this concerning the soul nor concerning the body nor concerning the counterfeiting spirit, for all these are sons of the rulers and are out of them. But the Law hath said this concerning the power which hath came forth out of the Saviour, and which is the light-man within us to-day. The Law hath moreover said: Every one who shall remain without the Saviour and all his mysteries, his parents, will not only die the death but go to ruin in destruction."

When then Mary had said this, Salome started forward to Mary and embraced her anew. Salome said: "The Saviour hath power to make me understanding like thyself."

It came to pass, when the Saviour had heard the words of Mary, that he called her most exceedingly blessed. The Saviour answered and said unto Mary in the midst of his disciples: "Hearken, therefore, Mary, who it is who compelleth the man until he sinneth.

"Now, therefore, the rulers seal the counterfeiting spirit to the soul, [but] so that it doth not agitate it every hour, making it do all sins and all iniquities. And they give commandment moreover unto the counterfeiting spirit, saying: 'If the soul cometh out of the body, do not agitate it, being assigned to it and transferring it to all the regions of the judgments, region by region, on account of all the sins which thou hast made it do, in order that it may be chastized in all the regions of the judgments, so that it may not be able to go on high to the Light and return into changes of the body.'

"In a word, they give commandment to the counterfeiting spirit, saying: 'Do not agitate it at all at any hour unless it doth not speak mysteries and undo all the seals and all the bonds with which we have bound thee to it. [But] if it sayeth the mysteries and undoeth all the seals and all the bonds and [sayeth] the apology of the region, and if it cometh, then let it go forth, for it belongeth to those of the Light of the Height and hath become a stranger unto us and unto thee, and thou wilt not be able to seize it from this hour onwards. If on the contrary it sayeth not the mysteries of the undoing of thy bonds and of thy seals and of the apologies of the region, then seize it and let it not out; thou shalt transfer it to the chastisements and all the regions of the judgments on account of all the

sins which thou hast made it do. After this lead [such souls] before the Virgin of Light, who sendeth them once more into the circuit.'

"The rulers of the great Fate of the æons hand these over to the counterfeiting spirit; and the rulers summon the servitors of their æons, to the number of three-hundred-and-sixty-and-five, and give them the soul and the counterfeiting spirit, which are bound to one another. The counterfeiting spirit is the without of the soul, and the compound of the power is the within of the soul, being within both of them, in order that they may be able to stand, for it is the power which keepeth the two up-right. And the rulers give commandment to the servitors, saying unto them: This is the type which ye are to put into the body of the matter of the world.' They say unto them indeed: 'Put the compound of the power, the within of the soul, within them all, that they may be able to stand, for it is their up-rightness, and after the soul put the counterfeiting spirit.'

"Thus they give commandment to their servitors, that they may deposit it into the bodies of the antitype. And following this fashion the servitors of the rulers bring the power and the soul and the counterfeiting spirit, bring them down to the world, and pour [them] out into the world of the rulers of the midst. The rulers of the midst look after the counterfeiting spirit; and also the destiny, whose name is Moira, leadeth the man until it hath him slain through the death appointed unto him, which the rulers of the great Fate have bound to the soul. And the servitors of the sphere bind the soul and the power and the counterfeiting spirit and the destiny. And they portion them all and make them into two portions and seek after the man and also after the woman in the world to whom they have given signs, in order that they may send them into them. And they give one portion to the man and one portion to the woman in a victual of the world or in a breath of the air or in water or in a kind which they drink.

"All this I will tell unto you and the species of every soul and the type, how they enter into the bodies, whether of men or of birds or of cattle or of wild beasts or of reptiles or of all the other species in the world. I will tell you their type, in what type they enter into men; I will tell it you at the expansion of the universe.

"Now, therefore, when the servitors of the rulers cast the one portion into the woman and the other into the man in the fashion which I have told you, then the servitors secretly compel them, even if they are removed at very great distance from one another, so that they concert to be in a concert of the world. And the counterfeiting spirit which is in the man, cometh to the portion which is entrusted to the world in the matter of his body, and lifteth it and casteth it down into the womb of the woman [into the portion] which is entrusted to the seed of wickedness.

"And in that hour the three-hundred-and-sixty-and-five servitors of the rulers go into her womb and take up their abode in it. The servitors bring the two portions the one to the other, and moreover the servitors withhold the blood of all the food of the woman which she will eat and which she will drink, and they withhold [it] in the womb of the woman up to forty days. And after forty days they knead the blood of the power of all the food and knead it well in the woman's womb.

"After forty days they spend another thirty days in building its members in the image of the body of the man; each buildeth a member. I will tell you the decans who will build it [sc. the body]; I will tell them you at the expansion of the universe.

"If then after this the servitors shall have completed the whole body and all its members in seventy days, after this the servitors summon into the body which they have built,—first indeed they summon the counterfeiting spirit; thereafter they summon the soul within them; and thereafter they summon the compound of the power into the soul; and the destiny they put outside them all, as it is not blended with them, [but] following them and accompanying them.

"And after this the servitors seal them one to the other with all the seals which the rulers have given them. [And] they seal the day on which they have taken up their abode in the womb of the woman,—they seal [it] on the left hand of the plasm; and they seal the day on which they have completed the body, on the right hand; and they seal the day on which the rulers have handed it over to them, on the middle of the skull of the body of the plasm; and they seal the day on which the soul hath come forth out of the rulers, they seal it on the [left of] the skull of the plasm; and they seal the day on which they kneaded the members and separated them for a soul, they seal it on the right of the skull of the plasm; and the day on which they have bound the counterfeiting spirit to it [the soul], they seal on the back of the skull of the plasm; and the day on which the rulers have breathed the power into the body, they seal on the brain which is in the midst of the head of the plasm and also on the inside [? the heart] of the plasm; and the number of years which the soul will spend in the body, they seal on the forehead which is on the plasm. And so they seal all those seals on the plasm. I will tell you the names of all these seals at the expansion of the universe; and after the expansion of the universe I will tell you wherefor all hath come to pass. And, if ye could understand it, I am that mystery.

"Now, therefore, the servitors complete the whole man. And of all these seals with which they have sealed the body, the servitors carry the whole peculiarity and bring it to all the retributive rulers who [are] over all the chastisements of the judgments; and these hand it over to their receivers, in order that they may lead their souls out of the bodies,—they hand over to them the peculiarity of the seals, in order that they may know the time when they are to lead the souls out of the bodies, and in order that they may know the time when they are to bring to birth the body, so that they may send their servitors in order that they may draw near and follow the soul and bear witness of all the sins it shall do,—they and the counterfeiting spirit,—on account of the manner and way, how they shall chastize it in the judgment.

"And when the servitors have given the peculiarity of the seals to the retributive rulers, they withdraw themselves to the economy of their occupations which is appointed unto them through the rulers of the great Fate. And when the number of months of the birth of the babe is completed, the babe is born. Small in it is the compound of the power, and small in it is the soul; and small in it is the counterfeiting spirit. The destiny on the contrary is large, as it is not mingled into the body for their economy, but followeth the soul and the body and the counterfeiting spirit, until the time when the soul shall come forth out of the body, on account of the type of death by which it shall slay it [the body] according to the death appointed for it by the rulers of the great Fate.

"Is he to die by a wild beast, the destiny leadeth the wild beast against him until it slay him; or is he to die by a serpent, or is he to fall into a pit by mischance, or is he to hang himself, or is he to die in water, or through such [kinds of death], or through another death which is worse or

better than this,—in a word, it is the destiny which forceth his death. upon him. This is the occupation of the destiny, and it hath no other occupation but this. And the destiny followeth every man until the day of his death."

133 Mary answered and said: "To all men then who are in the world, will all which is appointed them through the Fate, whether good or bad or sin or death or life,—in a word, will all which is appointed them through the rulers of the Fate, have to come unto them?"

The Saviour answered and said unto Mary: "Amēn, I say unto you: All which is appointed unto every one through the Fate, whether all good or all sins,—in a word, all which is appointed them, cometh unto them.

"For this cause, therefore, have I brought the keys of the mysteries of the kingdom of heaven; otherwise no flesh in the world would be saved. For without mysteries no one will enter into the Light-kingdom, be he a righteous or a sinner.

"For this cause, therefore, have I brought the keys of the mysteries into the world, that I may free the sinners who shall have faith in me and hearken unto me, so that I may free them from the bonds and the seals of the æons of the rulers and bind them to the seals and the vestures and the orders of the Light, in order that he whom I shall free in the world from the bonds and the seals of the æons of the rulers, may be freed in the Height from the bonds and seals of the æons of the rulers, and in order that he whom I shall bind in the world to the seals and the vestures and the orders of the Light, may be bound in the Light-land to the orders of the inheritances of the Light.

"For the sake of sinners, therefore, have I torn myself asunder at this time and have brought them the mysteries, that I may free them from the æons of the rulers and bind them to the inheritances of the Light, and not only the sinners, but also the righteous, in order that I may give them the mysteries and that they may be taken into the Light, for without mysteries they cannot be taken into the Light.

"For this cause, therefore, I have not hidden it, but I have cried it aloud clearly. And I have not separated the sinners, but I have cried it aloud and said it unto all men, unto sinners and righteous, saying: 'Seek that ye may find, knock that it may be opened unto you; for every one who seeketh in truth, will find, and who knocketh, to him it will be opened.' For I have said unto all men: They are to seek the mysteries of the Light-kingdom which shall purify them and make them refined and lead them into the Light.

"For this cause, therefore, hath John the Baptizer prophesied concerning me, saying: 'I indeed have baptized you with water unto repentance for forgiveness of your sins. He who cometh after me, is stronger than me. Whose fan is in his hand, and he will purify his floor. The chaff indeed he will consume with unquenchable fire, but the wheat he will gather into his barn.' The power in John hath prophesied concerning me, knowing that I would bring the mysteries into the world and purify the sins of the sinners who shall have faith in me and hearken unto me, and make them into refined light and lead them into the Light."

134 When then Jesus had said this, Mary answered and said: "My Master, if men go to seek and they come upon the doctrines of error, I whence then are they to know whether they belong to thee or not?"

The Saviour answered and said unto Mary: "I have said unto you aforetime: 'Be ye as skilful money-changers. Take the good, throw the bad away.'

"Now, therefore, say unto all men who would seek the godhead: 'If north wind cometh, then ye know that there will be

cold; if south wind cometh, then ye know that there will be burning and fervent heat.' Now, therefore, say unto them: 'If ye have known the face of the heaven and of the earth from the winds, then know ye exactly, if then any come now unto you and proclaim unto you a godhead, whether their words have harmonized and fitted with all your words which I have spoken unto you through two up to three witnesses, and whether they have harmonized in the setting of the air and of the heavens and of the circuits and of the stars and of the light-givers and of the whole earth and all on it and of all waters and all in them.' Say unto them: 'Those who shall come unto you, and their words fit and harmonize in the whole gnosis with that which I have said unto you, I will receive as belonging unto us.' This is what ye shall say unto men, if ye make proclamation unto them in order that they may guard themselves from the doctrines of error.

"Now, therefore, for the sake of sinners have I rent myself asunder and am come into the world, that I may save them. For even for the righteous, who have never done any evil and have not sinned at all, it is necessary that they should find the mysteries which are in the Books of Yew, which I have made Enoch write in Paradise, discoursing with him out of the tree of the Gnosis and out of the tree of the Life. And I made him deposit them in the rock Ararad, and set the ruler Kalapataurōth, who is over Skemmūt, on whose head is the foot of Yew, and who surroundeth all æons and Fates,—I set up that ruler as watcher over the Books of Yew on account of the flood, and in order that none of the rulers may be envious of them and destroy them. These will I give you, when I shall have told you the expansion of the universe."

When then the Saviour had said this, Mary answered and said: "My Master, who now then is the man in the world who hath not sinned at all, who is pure of iniquities? For if he is pure of one, he will not be able to be pure of another, so that he may find the mysteries which are in the Books of Yew? For I say: A man in this world will not be able to be pure of sins; for if he is pure of one, he will not be able to be pure of another."

The Saviour answered and said unto Mary: "I say unto you: They will find one in a thousand and two in ten-thousand for the accomplishment of the mystery of the First Mystery. This will I tell unto you when I have explained to you the expansion of the universe. For this cause, therefore, I have rent myself asunder and have brought the mysteries into the world, because all are under sin and all are in need of the gift of the mysteries."

135 Mary answered and said unto the Saviour: "My Master, before thou didst come to the region of the rulers and before thou didst come down into the world, hath no soul entered into the Light?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you Before I did come into the world, no soul hath entered into the Light. And now, therefore, when I am come, I have opened the gates of the Light and opened the ways which lead to the Light. And now, therefore, let him who shall do what is worthy of the mysteries, receive the mysteries and enter into the Light."

Mary continued and said: "But, my Master, I have heard that the prophets have entered into the Light."

The Saviour continued and said unto Mary: "Amēn, amēn, I say unto you: No prophet hath entered into the Light; but the rulers of the æons have discoursed with them out of the æons and given them the mystery of the æons. And when I came to the regions of the æons, I have turned Elias and sent him into the body of John the Baptizer, and the

rest also I turned into righteous bodies, which will find the mysteries of the Light, go on high and inherit the Light-kingdom.

"Unto Abraham on the other hand and Isaac and Jacob I have forgiven all their sins and their iniquities and have given them the mysteries of the Light in the æons and placed them in the region of Yabraōth and of all the rulers who have repented. And when I go into the Height and am on the point of going into the Light, I will carry their souls with me into the Light. But, amēn, I say unto you, Mary: They will not go into the Light before I have carried thy soul and those of all thy brethren into the Light.

"The rest of the patriarchs and of the righteous from the time of Adam unto now, who are in the æons and all the orders of the rulers, when I came to the region of the æons, I have through the Virgin of Light made to turn into bodies which will all be righteous,—those which will find the mysteries of the Light, enter in and inherit the Light-kingdom."

Mary answered and said: "Blessed are we before all men because of these splendours which thou hast revealed unto us."

The Saviour answered and said unto Mary and all the disciples: "I will still reveal unto you all the splendours of the Height, from the interiors of the interiors to the exteriors of the exteriors, that ye may be perfected in all gnosis and in all fulness and in the height of the heights and the depths of the depths."

And Mary continued and said to the Saviour: "Lo, my Master, we have openly, exactly and clearly known that thou hast brought the keys of the mysteries of the Light-kingdom, which forgive souls sins and purify them and make them into refined light and lead them into the Light."

Subscription
A Portion of the Books of the Saviour
A Fifth Book

136 IT came to pass then, when Jesus our Master had been crucified and had risen from the dead on the third day, that his disciples gathered round him, adored him and said: "Our Master, have mercy upon us, for we have abandoned father and mother and the whole world and have followed thee."

At that time Jesus stood with his disciples on the water of the Ocean and made invocation with this prayer, saying: "Hear me, my Father, father of all fatherhood, boundless Light: aeēiouō iaō aōi ōia psinōther thernōps nōpsither zagourē pagourē nethmomaōth nepsiomaōth marachachtha thōbarrabau tharnachachan zorokothora ieou [= Yew] sabaōth."

And while Jesus said this, Thomas, Andrew, James and Simon the Cananite were in the west with their faces turned towards the east, and Philip and Bartholomew were in the south turned towards the north, and the rest of the disciples and the women-disciples stood back of Jesus. But Jesus stood at the altar.

And Jesus made invocation, turning himself towards the four corners of the world with his disciples, who were all clad in linen garments, and saying: "iaō iaō iaō." This is its interpretation: iōta, because the universe hath gone forth; alpha, because it will turn itself back again; ōmega, because the completion of all the completeness will take place.

And when Jesus had said this, he said: "iaphtha iaphtha mounaēr mounaēr ermanouēr ermanouēr." That is: "O father of all fatherhood of the boundless [spaces], hear me for the sake of my disciples whom I have led before thee, that they may have faith in all the words of thy truth, and grant all for which I shall invoke thee; for I know the name of the father of the Treasury of the Light."

Again did Jesus,—that is Aberamenthō,—make invocation, speaking the name of the father of the Treasury of the

Light, and said: "Let all the mysteries of the rulers and the authorities and the angels and the archangels and all powers and all things of the invisible god Agrammachamarei and Barbēlō draw near the Leech [Bdella] on one side and withdraw to the right."

And in that hour all the heavens went to the west, and all the æons and the sphere and their rulers and all their powers flew together to the west to the left of the disk of the sun and the disk of the moon.

And the disk of the sun was a great dragon whose tail was in his mouth and who reached to seven powers of the Left and whom four powers in the form of white horses drew.

And the base of the moon had the type of a ship which a male and a female dragon steered and two white bulls drew. The figure of a babe was on the stern of the moon who guided the dragons who robbed the light from the rulers. And on its prow was a cat's face.

And the whole world and the mountains and the seas fled together to the west to the left.

And Jesus and his disciples remained in the midst in an aëry region on the ways of the way of the midst, which lieth below the sphere. And they came to the first order of the way of the midst. And Jesus stood in the air of its region with his disciples.

The disciples of Jesus said unto him: "What is this region in which we are?

Jesus said: "These are the regions of the way of the midst. For it came to pass, when the rulers of Adamas mutinied and persistently practised congress, procreating rulers, archangels, angels, servitors and decans, that Yew, the father of my father, came forth from the Right and bound them to a Fate-sphere.

"For there are twelve æons; over six Sabaōth, the Adamas, ruleth, and his brother Yabraōth ruleth over the other six. At that time then Yabraōth with his rulers had faith in the mysteries of the Light and was active in the mysteries of the Light and abandoned the mystery of congress. But Sabaōth, the Adamas, and his rulers have persisted in the practice of congress.

"And when Yew, the father of my father, saw that Yabraōth had faith, he carried him and all the rulers who had had faith with him, took him unto himself out of the sphere and led him into a purified air in face of the light of the sun between the regions of those of the midst and between [?] the regions of the invisible god. He posted him there with the rulers who had had faith in him.

"But he carried Sabaōth, the Adamas, and his rulers who had not been active in the mysteries of the Light, but have been persistently active in the mysteries of congress, and inbound them into the sphere.

"He bound eighteen-hundred rulers in every æon, and set three-hundred-and-sixty over them, and he set five other great rulers as rulers over the three-hundred-and-sixty and over all the bound rulers, who in the whole world of mankind are called with these names: the first is called Kronos, the second Arēs, the third Hermēs, the fourth Aphroditē, the fifth Zeus."

137 Jesus continued and said: "Hearken then, that I may tell you their mystery. It came to pass then, when Yew had thus bound them, that he drew forth a power out of the great Invisible and bound it to him who is called Kronos. And he drew another power out of Ipsantachounchaïnchoucheōch, who is one of the three triple-powered gods, and bound it to Arēs. And he drew a power out of Chaïnchōōōch, who also is one of the three triple-powered gods, and bound it to Hermēs. Again he drew a power out of the Pistis the Sophia daughter of Barbēlō and bound

it to Aphroditē.

"And moreover he perceived that they needed a helm to steer the world and the æons of the sphere, so that they might not wreck it [the world] in their wickedness. He went into the Midst, drew forth a power out of the little Sabaōth, the Good, him of the Midst, and bound it to Zeus, because he is a good [regent], so that he may steer them in his goodness. And he set thus established the circling of his order, that he should spend thirteen [? three] months in every æon confirming [it], so that he may set free all the rulers over whom he cometh, from the evil of their wickedness. And he gave him two æons, which are in face of those of Hermēs, for his dwelling.

"I have told you for the first time the names of these five great rulers with which the men of the world are wont to call them. Hearken now then that I may tell you also their incorruptible names, which are: Ōrimouth correspondeth to Kronos; Mounichounaphōr correspondeth to Arēs; Tarpetanouph correspondeth to Hermēs; Chōsi correspondeth to Aphroditē; Chōnbal correspondeth to Zeus. These are their incorruptible names."

138 And when the disciples had heard this, they fell down, adored Jesus and said "Blessed are we beyond all men, because thou hast revealed unto us these great wonders."

They continued, besought him and said: "We beseech thee, reveal unto us: What are then these ways?"

And Mary drew nigh unto him, fell down, adored his feet and kissed his hands and said: "Yea, my Master, reveal unto us: What is the use of the ways of the midst? For we have heard from thee that they are set over great chastisements. How then, my Master, will we remove or escape from them? Or in what way do they seize the souls? Or how long a time do they spend in their chastisements? Have mercy upon us, our Master, our Saviour, in order that the receivers of the judgments of the ways of the midst may not carry off our souls and judge us in their evil judgments, so that we ourselves may inherit the Light of thy father and not be wretched and destitute of thee."

When then Mary said this weeping, Jesus answered in great compassion and said unto them: "Truly, my brethren and beloved, who have abandoned father and mother for my name's sake, unto you will I give all mysteries and all gnoses.

"I will give you the mystery of the twelve æons of the rulers and their seals and their ciphers and the manner of invocation for reaching their regions.

"I will give you moreover the mystery of the thirteenth æon and the manner of invocation for reaching their regions, and I will give you their ciphers and their seals.

"And I will give you the mystery of the baptism of those of the Midst and the manner of invocation for reaching their regions, and I will announce unto you their ciphers and their seals.

"And I will give you the baptism of those of the Right, our region, and its ciphers and its seals and the manner of invocation for reaching thither.

"And I will give you the great mystery of the Treasury of the Light and the manner of invocation for reaching thither.

"I will give you all the mysteries and all the gnoses, in order that ye may be called 'children of the fulness, perfected in all the gnoses and all the mysteries.' Blessed are ye beyond all men on earth, for the children of the Light are come in your time."

139 Jesus continued in the discourse and said: "It came to pass then thereafter, that the father of my father,—that is Yew,—came and took other three-hundred-and-sixty rulers from the rulers of Adamas who had not had faith in the mystery of the Light, and bound them into these aërial regions, in which we are now, below the sphere. He established another five great rulers over them,—that is these who are on the way of the midst.

"The first ruler of the way of the midst is called Paraplēx, a ruler with a woman's shape, whose hair reacheth down to her feet, under whose authority stand five-and-twenty archdemons which rule over a multitude of other demons. And it is those demons which enter into men and seduce them, raging and cursing and slandering; and it is they which carry off hence and in ravishment the souls and dispatch them through their dark smoke and their evil chastisements."

Mary said: "I shall behave badly to question thee. Be not wroth with me if I question on all things."

Jesus said: "Question what thou wilt."

Mary said: "My Master, reveal unto us in what manner they carry off hence the souls in ravishment, that also my brethren may understand it."

Jesus,—that is Aberamenthō,—said: "Since indeed the father of my father,—that is Yew,—is the fore-minder of all the rulers, gods and powers who have arisen out of the matter of the Light of the Treasury, and Zorokothora Melchisedec is the envoy to all the lights which are purified in the rulers, leading them into the Treasury of the Light,—these two alone are the great Lights, and their ordinance is that they down go to the rulers and purify them, and that Zorokothora Melchisedec carrieth away the purification of the lights which they have purified in the rulers and leadeth them into the Treasury of the Light,—when the cipher and the time of their ordinance cometh, that they go down to the rulers and oppress and constrain them, carrying away the purification from the rulers.

"But straightway when they shall cease from the oppressing and constraining and return to the regions of the Treasury of the Light, it cometh to pass that, if they reach the regions of the Midst, Zorokothora Melchisedec carrieth off the lights and leadeth them unto the gate of those of the Midst and leadeth them into the Treasury of the Light, and that Yew withdraweth himself into the regions of those of the Right.

"Up to the time of the cipher for them to come forth again, the rulers mutiny through the wrath of their wickedness, going straightway up to the lights, because they [Yew and Melchisedec] are not with them at that time, and they carry off the souls which they may be able to snatch away in ravishment, and destroy them through their dark smoke and their evil fire.

"At that time then this authority, with name Paraplēx, along with the demons which stand under her, carrieth off the souls of the violently passionate, of cursers and of slanderers and dispatcheth them through the dark smoke and destroyeth them through her evil fire, so that they begin to be undone and dissolved. One-hundred-and-thirty-and-three years and nine months do they spend in the chastisements of her regions, while she tormenteth them in the fire of her wickedness.

"It cometh to pass then after all these times, when the sphere turneth itself and the little Sabaōth, Zeus, cometh to the first of the æons of the sphere, which is called in the world the Ram of Boubastis, that is of Aphroditē; [and] when she [Boubastis] cometh to the seventh house of the sphere, that is to the Balance, then the veils which are between those of the

Right and those of the Left, draw themselves aside, and there looketh from the height out of those of the Right the great Sabaōth, the Good; and the whole world and the total sphere [become alarmed] before he hath looked forth. And he looketh down on the regions of Paraplēx, so that her regions may be dissolved and perish. And all the souls which are in her chastisements, are carried and cast back [up] into the sphere anew, because they are ruined in the chastisements of Paraplēx."

140 "He continued in the discourse and said: "The second order is called Ariouth the Æthiopian, a female ruler, who is entirely black, under whom stand fourteen other [arch]demons which rule over a multitude of other demons. And it is those demons which stand under Ariouth the Æthiopian, that enter into strife-seekers until they stir up wars and murders arise, and they harden their heart and seduce it to wrath in order that murders may arise.

"And the souls which this authority will carry off in ravishment, pass one-hundred-and-thirteen years in her regions, while she tormenteth them through her dark smoke and her wicked fire, so that they come nigh unto destruction.

"And thereafter, when the sphere turneth itself, and the little Sabaōth, the Good, who is called in the world Zeus, cometh, and he cometh to the fourth æon of the sphere, that is the Crab, and Boubastis, who is called in the world Aphroditē, cometh into the tenth æon of the sphere which is called the Goat, at that time the veils which are between those of the Left and those of the Right, draw themselves aside, and Yew looketh forth to the right; the whole world becometh alarmed and is agitated together with all the æons of the sphere. And he looketh on the dwellings of Ariouth the Ethiopian, so that her regions are dissolved and ruined, and all the souls which are in her chastisements are carried off and cast back into the sphere anew, because they are ruined through her dark smoke and her wicked fire."

He continued further in his discourse and said: "The third order is called Triple-faced Hekatē, and there are under her authority seven-and-twenty [arch]demons, and it is they which enter into men and seduce them to perjuries and lies and to covet that which doth not belong to them.

"The souls then which Hekatē beareth hence in ravishment, she handeth over to her demons which stand under her, in order that they may torment them through her dark smoke and her wicked fire, they being exceedingly afflicted through the demons. And they spend one-hundred-and-five years and six months, being chastized in her wicked chastisements; and they begin to be dissolved and destroyed.

"And thereafter, when the sphere turneth itself, and the little Sabaōth, the Good, he of the Midst, who is called in the world Zeus, cometh, and he cometh to the eighth æon of the sphere which is called the Scorpion, and when Boubastis, whom they call Aphroditē, cometh, and she cometh to the second æon of the sphere which is called the Bull, then the veils which are between those of the Right and those of the Left draw themselves aside and Zorokothora Melchisedec looketh out of the height; and the world and the mountains are agitated and the æons become alarmed. And he looketh on all the regions of Hekatē, so that her regions are dissolved and destroyed, and all the souls which are in her chastisements, are carried off and cast back anew into the sphere, because they are dissolved in the fire of her chastisements."

He continued and said: "The fourth order is called Parhedrōn Typhōn, who

is a mighty ruler, under whose authority are two-and-thirty demons. And it is they which enter into men and seduce them to lusting, fornicating, adultery and to the continual practice of intercourse. The souls then which this ruler will carry off in ravishment, pass one-hundred-and-twenty-and-eight years in his regions, while his demons torment them through his dark smoke and his wicked fire, so that they begin to be ruined and destroyed.

"It cometh to pass then, when the sphere turneth itself and the little Sabaōth, the Good, he of the Midst, who is called Zeus, cometh, and when he cometh to the ninth æon of the sphere which is called the Archer, and when Boubastis, who is called in the world Aphroditē, cometh, and she cometh to the third æon of the sphere which is called the Twins, then the veils which are between those of the Left and those of the Right, draw themselves aside, and there looketh forth Zarazaz, whom the rulers call with the name of a mighty ruler of their regions 'Maskelli,' and he looketh on the dwellings of Parhedrōn Typhōn, so that his regions are dissolved and destroyed. And all the souls which are in his chastisements are carried and cast back anew into the sphere, because they are reduced through his dark smoke and his wicked fire."

Again he continued in the discourse and said unto this disciples: "The fifth order, whose ruler is called Yachthanabas, is a mighty ruler under whom standeth a multitude of other demons. It is they which enter into men and bring it about that they have respect of persons,—treating the just with injustice, and favour the cause of sinners, taking gifts for a just judgment and perverting it, forgetting the poor and needy,—they [the demons] increasing the forgetfulness in their souls and the care for that which bringeth no benefit, in order that they may not think of their life, so that when they come out of the body, they are carried in ravishment.

"The souls then which this ruler will carry off in ravishment, are in his chastisements one-hundred-and-fifty years and eight months; and he destroyeth them through his dark smoke and his wicked fire, while they are exceedingly afflicted through the flames of his fire.

"And when the sphere turneth itself and the little Sabaōth, the Good, who is called in the world Zeus, cometh, and he cometh to the eleventh æon of the sphere which is called the Water-man, and when Boubastis cometh to the fifth æon of the sphere which is called the Lion, then the veils which are between those of the Left and those of the Right, draw themselves aside, and there looketh out of the height the great Iaō, the Good, he of the Midst, on the regions of Yachthanabas, so that his regions are dissolved and destroyed. And all the souls which are in his chastisements are carried off and cast back anew into the sphere, because they are ruined in his chastisements.

"These then are the doings of the ways of the midst concerning which ye have questioned me."

141 And when the disciples had heard this, they fell down, adored him and said: "Help us now, Master, and have mercy upon us, in order that we may be preserved from these wicked chastisements which are prepared for the sinners. Woe unto them, woe unto the children of men! For they grope as the blind in the darkness and see not. Have mercy upon us, O Master, in this great blindness in which we are. And have mercy upon the whole race of men; for they have lain in wait for their souls, as lions for their prey, making it [sc. the prey] ready as food for their [sc. the rulers'] chastisements because of the forgetfulness and unknowing which is in them. Have mercy then upon us, our

Master, our Saviour, have mercy upon us and save us in this great stupefaction."

Jesus said unto his disciples: "Be comforted and be not afraid, for ye are blessed, because I will make you rulers over all these and put them in subjection under your feet. Remember that I have already said unto you before I was crucified: 'I will give you the keys of the kingdom of heaven.' Now, therefore, I say unto you: I will give them unto you."

When then Jesus said this, he chanted a song of praise in the great name. The regions of the ways of the midst hid themselves, and Jesus and his disciples remained in an air of exceedingly strong light.

Jesus said unto his disciples: "Draw near unto me." And they drew near unto him. He turned himself towards the four corners of the world, said the great name over their heads, blessed them and breathed into their eyes.

Jesus said unto them: "Look up and see what ye may see."

And they raised their eyes and saw a great, exceedingly mighty light, which no man in the world can describe.

He said unto them anew: "Look away out of the light and see what ye may see."

They said: "We see fire, water, wine and blood."

Jesus,—that is Aberamenthō,—said unto his disciples: "Amēn, I say unto you: I have brought nothing into the world when I came, save this fire, this water, this wine and this blood. I have brought the water and the fire out of the region of the Light of the lights of the Treasury of the Light; and I have brought the wine and the blood out of the region of Barbēlō. And after a little while my father sent me the holy spirit in the type of a dove.

"And the fire, the water and the wine are for the purification of all the sins of the world. The blood on the other hand was for a sign unto me because of the human body which I received in the region of Barbēlō, the great power of the invisible god. The breath on the other hand advanceth towards all souls and leadeth them unto the region of the Light.

"For this cause have I said unto you: 'I am come to cast fire on the earth,'—that is: I am come to purify the sins of the whole world with fire.

"And for this cause have I said to the Samaritan woman: 'If thou knewest of the gift of God, and who it is who saith unto thee: Give me to drink,—thou wouldst ask, and he would give thee living water, and there would be in thee a spring which welleth up for everlasting life.'

"And for this cause I took also a cup of wine, blessed it and give it unto you and said: 'This is the blood of the covenant which will be poured out for you for the forgiveness of your sins.'

"And for this cause they have also thrust the spear into my side, and there came forth water and blood.

"And these are the mysteries of the Light which forgive sins; that is to say, these are the namings and the names of the Light."

It came to pass then thereafter that Jesus gave command: "Let all the powers of the Left go to their regions." And Jesus with his disciples remained on the Mount of Galilee. The disciples continued and besought him: "For how long then hast thou not let our sins which we have committed, and our iniquities be forgiven and made us worthy of the kingdom of thy father?

And Jesus said unto them: "Amēn, I say unto you: Not only will I purify your sins, but I will make you worthy of the kingdom of my father. And I will give you the mystery of the forgiveness of sins, in order that to him whom ye shall forgive on earth, it will be forgiven in heaven, and he whom ye shall bind on earth, will be bound in heaven. I will

give you the mystery of the kingdom of heaven, in order that ye your-selves may perform them [sc. the mysteries] for men."

142 And Jesus said unto them: "Bring me fire and vine branches." They brought them unto him. He laid out the offering, and set down two wine-vessels, one on the right and the other on the left of the offering. He disposed the offering before them, and set a cup of water before the wine-vessel on the right and set a cup of wine before the wine-vessel on the left, and laid loaves according to the number of the disciples in the middle between the cups and set a cup of water behind the loaves.

Jesus stood before the offering, set the disciples behind him, all clad with linen garments, and in their hands the cipher of the name of the father of the Treasury of the Light, and he made invocation thus, saying: "Hear me, O Father, father of all fatherhood, boundless Light: iaō iouō iaō aōi ōia psinōther therōpsin ōpsither nephthomaōth nephiomaōth marachachtha marmarachtha iēana menaman amanēi (of heaven) israi amēn amēn soubaibai appaap amēn amēn deraarai (behind) amēn amēn sasarsartou amēn amēn koukiamin miai amēn amēn iai iai touap amēn amēn amēn main mari mariē marei amēn amēn amēn.

"Hear me, O Father, father of all fatherhood. I invoke you yourselves ye forgivers of sins, ye purifiers of iniquities. Forgive the sins of the souls of these disciples who have followed me, and purify their iniquities and make them worthy to be reckoned with the kingdom of my father, the father of the Treasury of the Light, for they have followed me and have kept my commandments.

"Now, therefore, O Father, father of all fatherhood, let the forgivers of sins come, whose names are these: siphirepsnichieu zenei berimou sochabrichēr euthari na nai (have mercy upon me) dieisbalmērich meunipos chirie entair mouthiour smour peuchēr oouschous minionor isochobortha.

"Hear me, invoking you, forgive the sins of these souls and blot out their iniquities. Let them be worthy to be reckoned with the kingdom of my father, the father of the Treasury of the Light.

"I know thy great powers and invoke them: auer bebrō athroni ē oureph e ōne souphen knitousochreōph mauōnbi mneuōr souōni chōcheteōph chōche eteōph memōch anēmph.

"Forgive [sing.] the sins of these souls, blot out their iniquities which they have knowingly and unknowingly committed, which they have committed in fornication and adultery unto this day; forgive them then and make them worthy to be reckoned with the kingdom of my father, so that they are worthy to receive of this offering, holy Father.

If thou then, Father, hast heard me and forgiven the sins of these souls and blotted out their iniquities, and hast made them worthy to be reckoned with thy kingdom, mayest thou give me a sign in this offering."

And the sign which Jesus had said [? besought] happened.

Jesus said unto his disciples: "Rejoice and exult, for your sins are forgiven and your iniquities blotted out, and ye are reckoned with the kingdom of my father."

And when he said this, the disciples rejoiced in great joy.

Jesus said unto them: "This is the manner and way and this is the mystery which ye are to perform for the men who have faith in you, in whom is no deceit and who hearken unto you in all good words. And their sins and their iniquities will be blotted out up to the day on which ye have performed for them this mystery. But hide this mystery and give it not unto all men, but unto him who shall do all the

things which I have said unto you in my commandments.

"This then is the mystery in truth of the baptism for those whose sins are forgiven and whose iniquities are blotted out. This is the baptism of the first offering which showeth the way to the region of Truth and to the region of the Light."

143 Thereafter his disciples said unto him: "Rabbi, reveal unto us the mystery of the Light of thy father, since we heard thee say: 'There is still a fire-baptism and there is still a baptism of the holy spirit of the Light, and there is a spiritual chrism; these lead the souls into the Treasury of the Light.' Tell us, therefore, their mystery, so that we ourselves may inherit the kingdom of thy father."

Jesus said unto them: "There is no mystery which is more excellent than these mysteries on which ye question, in that it will lead your souls into the Light of the lights, into the regions of Truth and Goodness, into the region of the Holy of all holies, into the region in which there is neither female nor male, nor are there forms in that region, but a perpetual indescribable Light. Nothing more excellent is there, therefore, than these mysteries on which ye question, save only the mystery of the seven Voices and their nine-and-forty powers and their ciphers. And there is no name which is more excellent than them all, the name in which are all names and all lights and all powers.

"Who then knoweth that name, if he cometh out of the body of matter, nor smoke nor darkness nor authority nor ruler of the Fate-sphere nor angel nor archangel nor power can hold down the soul which knoweth that name; but if it cometh out of the world and sayeth that name to the fire, it is quenched and the darkness withdraweth.

"And if it sayeth it to the demons and to the receivers of the outer darkness and their rulers and their authorities and their powers, they will all sink down and their flame will burn and they will cry out: 'Holy, holy art thou, most holy of all holies.'

"And if one sayeth that name to the receivers of the wicked chastisements and their authorities and all their powers and also to Barbēlō and the invisible god and the three triple-powered gods, straightway if one will say this name in those regions, they will all fall one on another, will be undone and destroyed and cry out: 'O Light of all lights, which is in the boundless lights, remember us and purify us.'"

And when Jesus had finished saying these words, all his disciples cried out, wept with loud sobbing, saying: . . .

Lacuna of Eight Leaves.

A Sixth Book

144 . . . [and lead them forth to the fire-rivers and fire-seas] and take vengeance on it therein for another six months and eight days. Thereafter they lead it up on the way of the midst, and every one of the rulers of the way of the midst chastizeth it in his chastisements another six months and eight days. Thereafter they lead it to the Virgin of Light, who judgeth the good and the evil, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the coons of the sphere. And the servitors of the sphere lead it forth to a water which is below the sphere; and it becometh a seething fire and eateth into it, until it purifieth it utterly.

"And then cometh Yaluham, the receiver of Sabaōth, the Adamas, who handeth the souls the cup of forgetfulness, and he bringeth a cup filled with the water of forgetfulness and handeth it to the soul, and it drinketh it and forgetteth all regions and all the regions to which it hath gone. And they cast it down into a body which will spend its time contin-

ually troubled in its heart.

"This is the chastisement of the curser."

Mary continued and said: "My Master, the man who persistently slandereth, if he cometh out of the body, whither shall he get or what is, his chastisement?"

Jesus said: "A man who persistently slandereth, if his time is completed through the sphere, that he cometh out of the body, then Abiout and Charmōn, the receivers of Ariēl, come, lead his soul out of the body and spend three days going round with it and instructing it concerning the creatures of the world.

"Thereafter they lead it below into Ameute before Ariēl, and he chastizeth it in his chastisements eleven months and twenty-and-one days.

"Thereafter they lead it into the chaos before. Yaldabaōth and his forty-and-nine demons, and every one of his demons fall upon it another eleven months and twenty-and-one days, scourging it with fiery whips.

"Thereafter they lead it into fire-rivers and boiling fire-seas, to take vengeance on it therein another eleven months and twenty-and-one days.

"And thereafter they carry it on to the way of the midst, and every one of the rulers on the way of the midst chastizeth it in his chastisements another eleven months and twenty-and-one days.

"Thereafter they carry it to the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the æons of the sphere. And the servitors of the sphere will lead it to a water which is below the sphere; and it becometh a seething fire and eateth into it until it purifieth it utterly.

"And Yaluham, the receiver of Sabaōth, the Adamas, bringeth the cup of forgetfulness and handeth it to the soul, and it drinketh it and forgetteth all regions and all things and all the regions through which it hath gone. And they deliver it unto a body which will spend its time being afflicted.

"This is the chastisement of the slanderer."

145 Mary said: "Woe, woe, unto sinners!"

Salome answered and said: "My Master Jesus, a murderer who hath never committed any sin but murdering, if he cometh out of the body, what is his chastisement?

Jesus answered and said: "A murderer who hath never committed any sin but murdering, if his time is completed through the sphere, that he cometh out of the body, the receivers of Yaldabaōth come and lead his soul out of the body and bind it by its feet to a great demon with a horse's face, and he spendeth three days circling round with it in the world.

"Thereafter they lead it into the regions of the cold and of the snow, and they take vengeance on it there three years and six months.

"Thereafter they lead it down into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons scourgeth it another three years and six months.

"Thereafter they lead it down into the chaos before Persephonē and take vengeance on it with her chastisements another three years and six months.

"Thereafter they carry it on to the way of the midst, and every one of the rulers of the way of the midst taketh vengeance on it with the chastisements of its regions another three years and six months.

"Thereafter they lead it unto the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she commandeth that it shall be cast into the outer darkness until the time when the darkness of the midst shall be upraised;

it [the soul] will be destroyed and dissolved.

"This is the chastisement of the murderer."

146 Peter said: "My Master, let the women cease to question, in order that we also may question."

Jesus said unto Mary and the women: "Give opportunity to your men brethren, that they also may question."

Peter answered and said: "My Master, a robber and thief, whose sin is this persistently, when he cometh out of the body, what is his chastisement?"

Jesus said: "If the time of such an one is completed through the sphere, the receivers of Adōnis come after him, and lead his soul out of the body, and they spend three days circling round with it and instructing it concerning the creatures of the world.

"Thereafter they lead it down into the Amente before Ariēl, and he taketh vengeance on it in his chastisements three months, eight days and two hours.

"Thereafter they lead it into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons taketh vengeance on it another three months, eight days and two hours.

"Thereafter they lead it on to the way of the midst, and every one of the rulers of the way of the midst taketh vengeance on it through his dark smoke and his wicked fire another three months, eight days and two hours.

"Thereafter they lead it up unto the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the æons of the sphere. And they lead it forth into a water which is below the sphere; and it becometh a seething fire and eateth into it until it purifieth it utterly.

"Thereafter cometh Yaluham, the receiver of Sabaōth, the Adamas, bringeth the cup of forget-fulness and handeth it unto the soul; and it drinketh it and forgetteth all things and all the regions to which it had gone. And they cast it into a lame, halt and blind body.

"This is the chastisement of the thief."

Andrew answered and said: "An arrogant, overweening man, when he cometh out of the body, what will happen to him?"

Jesus said: "If the time of such an one is completed through the sphere, the receivers of Ariēl come after him and lead out his soul [out of the body] and spend three days travelling round in the world [with it] and instructing it concerning the creatures of the world.

"Thereafter they lead it down into the Amente before Ariēl; and he taketh vengeance on it with his chastisements twenty months.

"Thereafter they lead it into the chaos before Yaldabaōth and his forty-and-nine demons; and he and his demons, one by one, take vengeance on it another twenty months.

"Thereafter they carry it on to the way of the midst; and every one of the rulers of the way of the midst taketh vengeance on it another twenty months.

"And thereafter they lead it unto the Virgin of Light, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the æons of the sphere. And the servitors of the sphere lead it into a water which is below the sphere; and it becometh a seething fire and eateth into it until it purifieth it.

"And Yaluham, the receiver of Sabaōth, the Adamas, cometh and bringeth the cup with the water of forgetfulness and handeth it to the soul; and it drinketh and forgetteth all things and all the regions to which it had gone. And they cast it up into a lame and deformed body, so that all despise it persistently.

"This is the chastisement of the arro-

gant and overweening man."

Thomas said: "A persistent blasphemer, what is his chastisement?"

Jesus said: "If the time of such an one is completed through the sphere, the receivers of Yaldabaōth come after him and bind him by his tongue to a great demon with a horse's face; they spend three days travelling round with him in the world, and take vengeance on him.

"Thereafter they lead him into the region of the cold and of the snow, and take vengeance on him there eleven years.

"Thereafter they lead him down into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons taketh vengeance on him another eleven years.

"Thereafter they lead him into the outer darkness until the day when the great ruler with the dragon's face who encircleth the darkness, shall be judged. And that soul becometh frozen up [?] and destroyed and dissolved.

"This is the judgment of the blasphemer."

147 Bartholomew said: "A man who hath intercourse with a male, what is his vengeance?"

Jesus said: "The measure of the man who hath intercourse with males and of the man with whom he lieth, is the same as that of the blasphemer.

"When then the time is completed through the sphere, the receivers of Yaldabaōth come after their soul, and he with his forty-and-nine demons taketh vengeance on it eleven years.

"Thereafter they carry it to the fire-rivers and seething pitch-seas, which are full of demons with pigs' faces. They eat into them and take vengeance on [?] them in the fire-rivers another eleven years.

"Thereafter they carry them into the outer darkness until the day of judgment when the great darkness is judged; and then they will be dissolved and destroyed."

Thomas said: "We have heard that there are some on the earth who take the male seed and the female monthly blood, and make it into a lentil porridge and eat it, saying: 'We have faith in Esau and Jacob.' Is this then seemly or not?"

Jesus was wroth with the world in that hour and said unto Thomas: "Amēn, I say: This sin is more heinous than all sins and iniquities. Such men will straightway be taken into the outer darkness and not be cast back anew into the sphere, but they shall perish, be destroyed in the outer darkness in a region where there is neither pity nor light, but howling and grinding of teeth. And all the souls which shall be brought into the outer darkness, will not be cast back anew, but will be destroyed and dissolved."

John answered [and said]: "A man who hath committed no sin, but done good persistently, but hath not found the mysteries to pass through the rulers, when he cometh out of the body, what will happen unto him?"

Jesus said: "If the time of such an one is completed through the sphere, the receivers of Bainchōōōch, who is one of the triple-powered gods, come after his soul and lead his soul with joy and exultation and spend three days circling round with it and instructing it concerning the creations of the world with joy and exultation.

"Thereafter they lead it down into the Amente and instruct it concerning the instruments of chastisement in the Amente; but they will not take vengeance on it therewith. But they will only instruct it concerning them, and the smoke of the flame of the chastisements catcheth it only a little.

"Thereafter they carry it up unto the way of the midst and instruct it concerning the chastisements of the ways of the midst, the smoke from the flame catching

it a little.

"Thereafter they lead it unto the Virgin of Light, and she judgeth it and depositeth it with the little Sabaōth, the Good, him of the Midst, until the sphere turneth itself, and Zeus and Aphrodite come in face of the Virgin of Light, while Kronos and Arēs come behind her.

"At that hour she taketh that righteous soul and handeth it over to her receivers, that they may cast it into the peons of the sphere. And the servitors of the sphere lead it forth into a water which is below the sphere; and a seething fire ariseth and eateth into it until it purifieth it utterly.

"Thereafter cometh Yaluham, the receiver of Sabaōth, the Adamas, who giveth the cup of forgetfulness unto the souls, and he bringeth the water of forgetfulness and handeth it to the soul; [and it drinketh it] and forgetteth all things and all the regions to which it had gone.

"Thereafter there cometh a receiver of the little Sabaōth, the Good, him of the Midst. He himself bringeth a cup filled with thoughts and wisdom, and soberness is in it; [and] he handeth it to the soul. And they cast it into a body which can neither sleep nor forget because of the cup of soberness which hath been handed unto it; but it will whip its heart persistently to question about the mysteries of the Light until it find them, through the decision of the Virgin of Light, and inherit the Light for ever."

148 Mary said: "A man who hath committed all sins and all iniquities and hath not found the mysteries of the Light, will he receive the chastisements for them all at once?"

Jesus answered: "Yea, he will receive it; if he hath committed three sins, he will receive chastisement for three."

John said: "A man who hath committed all sins and all iniquities, but at last hath found the mysteries of the Light, is it possible for him to be saved?"

Jesus said: "Such a man who hath committed all sins and all iniquities, and he findeth the mysteries of the Light, and performeth and fulfilleth them and ceaseth not nor doeth sins, will inherit the Treasury of the Light."

Jesus said unto his disciples: "When the sphere turneth itself, and Kronos and Arēs come behind the Virgin of Light and Zeus and Aphrodite come in face of the Virgin, they being in their own æons, then the veils of the Virgin draw themselves aside and she falleth into joy in that hour when she seeth these two light-stars before her. And all the souls which she shall cast at that hour into the circuit of the æons of the sphere, that they may come into the world, will be righteous and good and find at this time the mysteries of the Light; she sendeth them anew that they may find the mysteries of the Light.

"If on the other hand Arēs and Kronos come in face of the Virgin and Zeus and Aphroditē behind her, so that she seeth them not, then all the souls which she shall cast in that hour into the creatures of the sphere, will be wicked and wrathful and do not find the mysteries of the Light."

When then Jesus said this unto his disciples in the midst of the Amente, the disciples cried and wept, [saying]: "Woe, woe unto sinners, on whom the negligence and the forgetfulness of the rulers lie until they come out of the body and

are led to these chastisements! Have mercy upon us, have mercy upon us, son of the Holy

[paragraph continues] [One], and have compassion with us, that we may be saved from these chastisements and these judgments which are prepared for the sinners; for we also have sinned, our Master and our Light."

A Later Postscript

. . . the righteous [man]. They went forth three by three to the four zones of heaven and they proclaimed the goodness of the kingdom in the whole world, the Christ inworking with them through the words of confirmation and the signs and the wonders which followed them. And thus was known the kingdom of God on the whole earth and in the whole world of Israel as a witness for all the nations which are from the rising unto the setting [of the sun].

Two Lines Erased.

THE END.

THE HYMN OF THE PEARL

From the Acts of Thomas. Translated by G. R. S. Mead (*1908*)

1 When, a quite little child, I was dwelling
In the House of my Father's Kingdom,
[2] And in the wealth and the glories
Of my Up-bringers I was delighting,
[3] From the East, our Home, my Parents
Forth-sent me with journey-provision.
[4] Indeed from the wealth of our Treasure,
They bound up for me a load.
[5] Large was it, yet was it so light
That all alone I could bear it.

2 Gold from the Land of Gelan,
Silver from Ganzak the Great,
[7] Chalcedonies of India,
Iris-hued Opals from Kushan.
[8] They girt me with Adamant also
That hath power to cut even iron.
[9] My Glorious Robe they took off me
Which in their love they had wrought me,
[10] And my Purple Mantle also
Which was woven to match with my stature.

3 And with me They then made a compact;
In my heart wrote it, not to forget it:
[12] 'If thou goest down into Egypt,
And thence thou bringst the one Pearl—
[13] The Pearl that lies in the Sea,
Hard by the loud-breathing Serpent,—
[14] Then shalt Thou put on thy Robe
And thy Mantle that goeth upon it,
[15] And with thy Brother, Our Second,
Shalt thou be Heir in our Kingdom.'

4 I left the East and went down
With two Couriers with me;
[17] For the way was hard and dangerous,
For I was young to tread it.
[18] I traversed the borders of Maishan,
The mart of the Eastern merchants,
[19] And I reached the Land of Babel,
And entered the walls of Sarbug.
[20] Down further I went into Egypt;
And from me parted my escorts.

5 Straightway I went to the Serpent;
Near to his lodging I settled,
[22] To take away my Pearl
While he should sleep and should slumber.
[23] Lone was I there, yea, all lonely;
To my fellow-lodgers a stranger.
[24] However I saw there a noble,
From out of the Dawn-land my kinsman,
[25] A young man fair and well favoured,
Son of Grandees; he came and he joined me.

6 I made him my chosen companion,
A comrade, for sharing my wares with.
[28] He warned me against the Egyptians,
'Gainst mixing with the unclean ones.
[29] For I had clothed me as they were,
That they might not guess I had come
[30] From afar to take off the Pearl,
And so rouse the Serpent against me.

7 But from some occasion or other
They learned I was not of their country.
[32] With their wiles they made my acquaintance;
Yea, they gave me their victuals to eat.
[33] I forgot that I was a King's son,
And became a slave to their king.
[34] I forgot all concerning the Pearl
For which my Parents had sent me;
[35] And from the weight of their victuals
I sank down into a deep sleep.

8 All this that now was befalling,
My Parents perceived and were anxious.
[37] It was then proclaimed in our Kingdom,
That all should speed to our Gate—
[38] Kings and Chieftains of Parthia,
And of the East all the Princes.
[39] And this is the counsel they came to:
I should not be left down in Egypt.
[40] And for me they wrote out a Letter;
And to it each Noble his Name set:

9 'From Us—King of Kings, thy Father,
And thy Mother, Queen of the Dawnland,
[42] And from Our Second, thy Brother—
To thee, Son, down in Egypt, Our Greeting!
[43] Up and arise from thy sleep,
Give ear to the words of Our Letter!
[44] Remember that thou art a King's son;
See whom thou hast served in thy slavedom.
[45] Bethink thyself of the Pearl
For which thou didst journey to Egypt.

10 Remember thy Glorious Robe,
Thy Splendid Mantle remember,
[47] To put on and wear as adornment,
When thy Name may be read in the Book of the Heroes,
[48] And with Our Successor, thy Brother,
Thou mayest be Heir in Our Kingdom.'
[49] My Letter was surely a Letter
The King had sealed up with His Right Hand,
[50] 'Gainst the Children of Babel, the wicked,
The tyrannical Daimons of Sarbug.

11 It flew in the form of the Eagle,
Of all the winged tribes the kingbird;
[52] It flew and alighted beside me,
And turned into speech altogether.
[53] At its voice and the sound of its winging,
I waked and arose from my deep sleep.
[54] Unto me I took it and kissed it;
I loosed its seal and I read it.
[55] E'en as it stood in my heart writ,
The words of my Letter were written.

12 I remembered that I was a King's son,
And my rank did long for its nature.
[57] I bethought me again of the Pearl,
For which I was sent down to Egypt.
[58] And I began then to charm him,
The terrible loud-breathing Serpent.
[59] I lulled him to sleep and to slumber,
Chanting o'er him the Name of my Father,
[60] The Name of our Second, my Brother,
And Name of my Mother, the East-Queen.

13 And thereon I snatched up the Pearl,
And turned to the House of my Father.
[62] Their filthy and unclean garments
I stripped off and left in their country.
[63] To the way that I came I betook me,
To the Light of our Home, to the Dawn-land.
[64] On the road I found there before me,
My Letter that had aroused me—
[65] As with its voice it had roused me,
So now with its light it did lead me—

14 On fabric of silk, in letters of red,
With shining appearance before me,
[67] Encouraging me with its guidance,
With its love it was drawing me onward.
[69] I went forth; through Sarbug I passed;
I left Babel-land on my left hand;
[70] And I reached unto Maishan the Great,
The meeting-place of the merchants,
[71] That lieth hard by the Sea-shore.

15 My Glorious Robe that I'd stripped off,
And my Mantle with which it was covered,
[73] Down from the Heights of Hyrcania,
Thither my Parents did send me,
[74] By the hands of their Treasure-dispensers
Who trustworthy were with it trusted.
[75] Without my recalling its fashion,—
In the House of my Father my childhood had left it,—
[76] At once, as soon as I saw it,
The Glory looked like my own self.

16 I saw it in all of me,
And saw me all in all of it,—
[78] That we were twain in distinction,
And yet again one in one likeness.
[79] I saw, too, the Treasurers also,
Who unto me had down-brought it,
[80] Were twain and yet of one likeness;
For one Sign of the King was upon them—
[81] Who through them restored me the Glory,
The Pledge of my Kingship.

17 The Glorious Robe all-bespangled
With sparkling splendour of colours:
[83] With Gold and also with Beryls,
Chalcedonies, iris-hued Opals,
[84] With Sards of varying colours.
To match its grandeur, moreover, it had been completed:
[85] With adamantine jewels
All of its seams were off-fastened.
[86] Moreover the King of Kings' Image
Was depicted entirely all o'er it;
[87] And as with Sapphires above
Was it wrought in a motley of colour.

18 I saw that moreover all o'er it
The motions of Gnosis abounding;
[89] I saw it further was making
Ready as though for to speak.
[90] I heard the sound of its Music
Which it whispered as it descended:
[91] 'Behold him the active in deeds!
For whom I was reared with my Father;
[92] I too have felt in myself
How that with his works waxed my stature.'

19 And now with its Kingly motions
Was it pouring itself out towards me,
[94] And made haste in the hands of its Givers,
That I might take and receive it.
[95] And me, too, my love urged forward
To run for to meet it, to take it.
[96] And I stretched myself forth to receive it;
With its beauty of colour I decked me,
[97] And my Mantle of sparkling colours
I wrapped entirely all o'er me.

20 I clothed me therewith, and ascended
To the Gate of Greeting and Homage.
[99] I bowed my head and did homage
To the Glory of Him who had sent it,
[100] Whose commands I now had accomplished,
And who had, too, done what He'd promised.
[101] And there at the Gate of His Housesons
I mingled myself with His Princes;
[102] For He had received me with gladness,
And I was with Him in His Kingdom;

21 To whom the whole of His Servants
With sweet-sounding voices sing praises.

Here the manuscript is broken.

[104] He had promised that with him to the Court
Of the King of Kings I should speed,
[105] And taking with me my Pearl
Should with him be seen by our King.

THE HYMN OF JESUS

From the Acts of John. Translated by G. R. S. Mead (1907)

1 Glory to Thee, Father!
(And we going round in a ring answered to Him:)
Amen!
[2] Glory to Thee, Word!
Amen!
Glory to Thee, Grace!
Amen!
[3] Glory to Thee, Spirit!
Glory to Thee, Holy One!
Glory to Thy Glory!
Amen!
[4] We praise Thee, O Father;
We give Thanks to Thee, O Light;
In Whom Darkness dwells not!
Amen!
[5] (For what we give thanks to the Word:)
I would be saved; and I would save.
Amen!
[6] I would be loosed; and I would loose.
Amen!
I would be wounded; and I would wound.
Amen!
[7] I would be begotten; and I would beget.
Amen!
I would eat; and I would be eaten.
Amen!
[8] I would hear; and I would be heard.
Amen!
I would understand; and I would be understood; being all Understanding.
Amen!
[9] I would be washed; and I would wash.
Amen!
(Grace leadeth the dance.)
I would pipe; dance ye all.
Amen!
[10] I would play a dirge; lament ye all.
Amen!
The one Eight sounds with us.
Amen!
The Twelfth number above leadeth the dance.
Amen!
[11] All whose nature is to dance doth dance.
Amen!
Who danceth not, knows not what is being done.
Amen!
[12] I would flee; and I would stay.
Amen!
I would adorn; and I would be adorned.
Amen!
I would be at-oned; and I would at-one.
Amen!
[13] I have no dwelling; and I have dwellings.
Amen!
I have no place; and I have places.
Amen!
I have no temple; and I have temples.
Amen!
[14] I am a lamp to thee who seest Me.
Amen!
I am a mirror to thee who understandest Me.
Amen!
I am a door to thee who knockest at Me.

Amen!
I am a way to thee a wayfarer.
Amen!
[15] Now answer to My dancing!
See thyself in Me who speak;
And seeing what I do,
Keep silence on My Mysteries.
[16] Understand by dancing, what I do;
For thine is the Passion of Man
That I am to suffer.
Thou couldst not at all be conscious
Of what thou dost suffer,
Were I not sent as thy Word by the Father.
[17] Seeing what I suffer,
Thou sawest Me as suffering;
And seeing, thou didst not stand,
But wast moved wholly,
Moved to be wise.
[18] Thou hast Me for a couch; rest thou upon Me.
Who I am thou shalt know when I depart.
What now I am seen to be, that I am not.
But what I am thou shalt see when thou comest.
[19] If thou hadst known how to suffer,
Thou wouldst have power not to suffer.
Know then how to suffer, and thou hast power not to suffer.
That which thou knowest not, I Myself will teach thee.
[20] I am thy God, not the Betrayer's.
I would be kept in time with holy souls.
In Me know thou the Word of Wisdom.
[21] Say thou to Me again:
Glory to Thee, Father!
Glory to Thee, Word!
Glory to Thee, Holy Spirit!
[22] But as for Me, if thou wouldst know what I was:
In a word I am the Word who did play all things, and was not shamed at all.
'Twas I who leaped and danced.
[23] But do thou understand all, and, understanding, say:
Glory to Thee, Father!
Amen!
[24] (And having danced these things with us, Beloved, the Master went forth. And we, as though beside ourselves, or wakened out of deep sleep, fled each our several ways.)

THE FRAGMENTS OF VALENTINUS

From Clement of Alexandria and Hippolytus

From a Letter: the Terror of the Angels (*Clement, Stromata 2.8*)

1 And as terror fell on the angels at this creature, because he uttered things greater than proceeded from his formation, by reason of the being in him who had invisibly communicated a germ of the supernal essence, and who spoke with free utterance; so also among the tribes of men in the world, the works of men became terrors to those who made them—as, for example, images and statues. 2 And the hands of all fashion things to bear the name of God: for Adam formed into the name of man inspired the dread attaching to the pre-existent man, as having his being in him; and they were terror-stricken, and speedily marred the work.

From a Letter: the Heart Made Pure (*Clement, Stromata 2.20*)

2 There is one good, by whose presence is the manifestation, which is by the Son, and by Him alone can the heart become pure, by the expulsion of every evil spirit from the heart: for the multitude of spirits dwelling in it do not suffer it to be pure; but each of them performs his own deeds, insulting it oft with unseemly lusts. 2 And the heart seems to be treated somewhat like a caravanserai. For the latter has holes and ruts made in it, and is often filled with dung; men living filthily in it, and taking no care for the place as belonging to others. 3 So fares it with the heart as long as there is no thought taken for it, being unclean, and the abode of many demons. But when the only good Father visits it, it is sanctified, and gleams with light. And he who possesses such a heart is so blessed, that he shall see God.

From the Letter to Agathopus (*Clement, Stromata 3.7; translated from the Greek for this edition*)

3 He endured all things and was master of himself; Jesus wrought out his godhead. For he ate and drank in a way of his own, and did not give back the food. 2 So great was the power of his self-mastery in him that the food was not corrupted within him, since he himself had no corruption.

From a Homily (*Clement, Stromata 4.13*)

4 You are originally immortal, and children of eternal life, and you would have death distributed to you, that you may spend and lavish it, and that death may die in you and by you; 2 For when you dissolve the world, and are not yourselves dissolved, you have dominion over creation and all corruption.

On the Image and the Living Face (*Clement, Stromata 4.13*)

5 As much as the image is inferior to the living face, so much is the world inferior to the living Aeon. [2] What is, then, the cause of the image? The majesty of the face, which exhibits the figure to the painter, to be honoured by his name; for the form is not found exactly to the life, but the name supplies what is wanting in the effigy. [3] The invisibility of God cooperates also in order to the faith of that which has been fashioned.

From the Book on the Intercourse of Friends (*Clement, Stromata 6.6*)

6 Many of the things that are written, though in common books, are found written in the church of God. [2] For these common sayings are the words that proceed from the heart, the law written in the heart. This is the People of the Beloved—loved and loving Him.

The Vision of the Newborn Child (*Hippolytus, Refutation 6.42*)

7 Valentinus alleges that he had seen an infant child lately born; and questioning this child, he proceeded to inquire who it might be. And the child replied, saying that he himself is the Word.

Summer Harvest, a Psalm (*Hippolytus, Refutation 6.37*)

8 I behold all things suspended in air by spirit,

And I perceive all things wafted by spirit;

The flesh I see suspended from soul,
But the soul shining out from air,
And air depending from aether,
And fruits produced from the Deep,
And the babe borne from the womb.

THE FRAGMENTS OF BASILIDES

With the fragments of his son Isidore

Basilides: When There Was Nothing (*Hippolytus, Refutation 7.20*)

1 Time was when there was nothing. Not even, however, did that nothing constitute anything of existent things; but, to express myself undisguisedly and candidly, and without any quibbling, it is altogether nothing. [2] But when I employ the expression "was," I do not say that it was; but I speak in this way in order to signify the meaning of what I wish to elucidate. I affirm then that it was "altogether nothing." [3] For that is not absolutely ineffable which is named so,—although undoubtedly we call this ineffable,—but that which is "non-ineffable." For that which is "non-ineffable" is not denominated ineffable, but is above every name that is named. [4] For by no means for the world are these names sufficient, but so manifold are its divisions that there is a deficiency of names. And I do not take it upon myself to discover proper denominations for all things. Undoubtedly, however, one ought mentally, not by means of names, to conceive, after an ineffable manner, the peculiarities of things denominated.

Basilides: The God Who Is Not, and the Seed of the World (*Hippolytus, Refutation 7.21*)

2 Since, therefore, nothing existed,—not matter, nor substance, nor what is insubstantial, nor what is absolute, nor composite, nor conceivable, nor inconceivable, nor what is sensible, nor devoid of senses, nor man, nor angel, nor a god, nor, in short, any of those objects that have names, or are apprehended by sense, or that are cognised by intellect,—God, "non-existent," inconceivably, insensibly, indeterminately, involuntarily, impassively, and unactuated by desire, willed to create a world. [2] Now I employ the expression "willed" for the purpose of signifying that he did so involuntarily, and inconceivably, and insensibly. And by the expression "world" I do not mean that which was subsequently formed according to breadth and division, and which stood apart; nay, I mean the germ of a world. [3] The germ, however, of the world had all things in itself. Just as the grain of mustard comprises all things simultaneously, holding them collected together within the very smallest compass, namely roots, stem, branches, leaves, and innumerable grains which are produced from the plant, as seeds again of other plants, and frequently of others still, that are produced from them; [4] In this way "non-existent" God made the world out of nonentities, casting and depositing some one Seed that contained in itself a conglomeration of the germs of the world.

Basilides: On Those Who Suffer (*Clement, Stromata 4.12, from the twenty-third book of the Exegetics*)

3 For I say this, Whosoever fall under the afflictions mentioned, in consequence of unconsciously transgressing in other matters, are brought to this good end by the kindness of Him who brings them, but accused on other grounds; so that they may not suffer as condemned for what are owned to be iniquities, nor reproached as the adulterer or the murderer, but because they are Christians; which will console them, so that they do not appear to suffer. [2] And if one who has not sinned at all incur suffering—a rare case—yet even he will not suffer anything through the machinations of power, but will suffer as the child which seems not to have sinned would suffer. [3] As, then, the child which has not sinned before, or committed actual sin in itself, but has that which committed sin, when subjected to suffering, gets good, reaping the advantage of many difficulties; so also, although a perfect man may not have sinned in act, while he endures afflictions, he suffers similarly with the child. [4] Having within him the sinful principle, but not embracing the opportunity of committing sin, he does not sin; so that he is not to be reckoned as not having sinned. For as he who wishes to commit adultery is an adulterer, although he does not succeed in committing adultery; and he that wishes to commit murder is a murderer, although he is unable to kill; so also, if I see the man without sin, whom I specify, suffering, though he have done nothing bad, I should call him bad, on account of his wishing to sin. [5] For I will affirm anything rather than call Providence evil. [6] If then, passing from all these observations, you were to proceed to put me to shame by saying, perchance impersonating certain parties, This man has then sinned; for this man has suffered—if you permit, I will say, He has not sinned; but was like a child suffering. [7] If you were to insist more urgently, I would say, That the man you name is man, but that God is righteous: For no one is pure, as one said, from pollution.

Isidore, son of Basilides: On the Soul and Its Appendages (*Clement, Stromata 2.20*)

4 For if I persuade any one that the soul is undivided, and that the passions of the wicked are occasioned by the violence of the appendages, the worthless among men will have no slight pretence for saying, "I was compelled, I was carried away, I did it against my will, I acted unwillingly;" though he himself led the desire of evil things, and did not fight against the assaults of the appendages. [2] But we must, by acquiring superiority in the rational part, show ourselves masters of the inferior creation in us.

Isidore, son of Basilides: From the Expositions of the Prophet Parchor (*Clement, Stromata 6.6*)

5 The Attics say that certain things were intimated to Socrates, in consequence of a daemon attending on him. And Aristotle says that all men are provided with daemons, that attend on them during the time they are in the body—having taken this piece of prophetic instruction and transferred it to his own books, without acknowledging whence he had abstracted this statement. [2] And let no one think that what we say is peculiar to the elect, was said before by any philosophers. For it is not a discovery of theirs. For having appropriated it from our prophets, they attributed it to him who is wise according to them. [3] For to me it appears that those who profess to philosophize, do so that they may learn what is the winged oak, and the variegated robe on it, all of which Pherecydes has employed as theological allegories, having taken them from the prophecy of Cham.

THE LETTER OF PTOLEMY TO FLORA

A new translation from the Greek

1 The Law that was ordained through Moses, my good sister Flora, has not been understood by many before now, for they knew neither him who ordained it nor its commandments exactly. I think this will be plain to thee also, once thou hast learned the opinions that disagree concerning it. [2] For some say that it was given by God the Father; but others, turning the opposite way, maintain that it was ordained by the adversary, the devil who works corruption, just as they also ascribe to him the making of the world, saying that he is the father and maker of this universe. [3] But these have altogether stumbled, contradicting one another, and each of them has missed the truth of the matter in hand. [4] For it does not appear that the Law was ordained by the perfect God and Father; for it follows that it is lesser, being imperfect and in need of being fulfilled by another, and having commandments foreign to the nature and mind of such a God. [5] Nor again can one ascribe the Law to the injustice of the adversary, for it does away with doing wrong. Such is the thought of those who do not see what follows from the words of the Saviour; for "a house or city divided against itself cannot stand," declared our Saviour. [6] And further, the apostle says that the making of the world is his own, that "all things were made through him, and without him nothing was made," taking away beforehand the baseless wisdom of the liars; and that it is the work not of a god who works corruption, but of one who is just and hates evil. That other belief belongs to heedless men, who take no account of the providence of the Maker, and who are blinded not only in the eye of the soul but even in the eye of the body. [7] That these have missed the truth is plain to thee from what has been said. Each of them has suffered this in his own way: the one because they do not know the God of righteousness, the other because they do not know the Father of all, whom he alone made manifest who alone came and alone knew him. [8] It remains for us, who have been counted worthy of the knowledge of both, to make plain to thee and to set out exactly what kind of thing the Law itself is, and who is he by whom it was ordained, the Lawgiver. We shall offer the proofs of what we say from the words of our Saviour, through which alone it is possible to be led without stumbling to the understanding of the things that are.

2 First, then, it must be learned that the whole Law contained in the Pentateuch of Moses was not ordained by one alone; I mean, not by God alone; but some of its commandments were laid down by men. And the words of the Saviour teach us that it is divided into three parts. [2] For it is divided between God himself and his legislation; and it is divided also with Moses (not as God gives laws through him, for Moses also ordained some things from his own thinking); and it is divided also with the elders of the people, who are found to have put in certain commandments of their own. [3] How this is so, thou mayest now learn from the words of the Saviour. [4] When the Saviour was speaking with those who disputed with him about divorce, which the law permitted, he said to them: "Moses, because of the hardness of your hearts, permitted a man to put away his wife; but from the beginning it was not so." For God, he says, joined this union together, "and what God hath joined together, let not man," he said, "put asunder." [5] Here he shows that the law of God is one, which forbids a woman to be put asunder from her husband, and the law of Moses another, which because of the hardness of heart permits this pair to be put asunder. [6] And in this Moses gives law contrary to God; for putting asunder is contrary to not putting asunder. [7] Yet if we examine also the mind of Moses in which he gave this law, it will be found that he did it not of his own choice but of necessity, because of the weakness of those to whom the law was given. [8] For they could not keep the mind of God, in that it was not lawful for them to put away their wives, with whom some of them lived unhappily; and they were in danger of being turned aside by this further into injustice, and from injustice into destruction. Moses, wishing to cut away this unhappiness, through which they were in danger of perishing, gave them of himself a second law, the law of divorce, choosing in a hard case a lesser evil in place of a greater, [9] That if they could not keep the first, they might at least keep this one, and not be turned aside into injustice and wickedness, from which the most complete destruction would have followed them. [10] This is his mind, in which he is found giving law contrary to God. Yet it is beyond dispute that the law of Moses himself is here shown to be other than the law of God, even if for now we have shown it by one example only. [11] And that there are also some traditions of the elders woven into the Law, the Saviour makes plain as well. "For God," he says, "said, Honour thy father and thy mother, that it may be well with thee. [12] But ye," he says, speaking to the elders, "have said, Whatever thou mightest have gained from me is a gift to God; and ye have made void the law of God through your tradition, the tradition of the elders." [13] And this Isaiah proclaimed, saying: "This people honoureth me with their lips, but their heart is far from me; in vain do they worship me, teaching for doctrines the commandments of men." [14] Clearly, then, from these things the whole Law is shown to be divided into three; for we have found in it the legislation of Moses himself, and of the elders, and of God himself. This division of the whole Law, made in this way, has brought to light what in it is true.

3 Again, the one part, the law of God himself, is divided into three: into the pure legislation, unmixed with evil, which is properly called the law, which the Saviour came not to destroy but to fulfil (for what he fulfilled was not foreign to him, but it had need of fulfilment, for it did not have the perfect); and into the part mixed with the worse and with injustice, which the Saviour took away as foreign to his own nature; [2] And it is divided also into the part that is a type and a symbol, ordained after the image of the spiritual and higher things, which the Saviour carried over from the visible and outward to the spiritual and invisible. [3] The law of God, pure and unmixed with the worse, is the Decalogue itself, those ten words written on the two tables, forbidding the things to be shunned and commanding the things to be done. Though they hold a pure legislation, yet not having the perfect, they had need of fulfilment by the Saviour. [4] And the part mixed with injustice is the law laid down for retaliation and repayment against those who have done wrong first, which commands that an eye be put out for an eye and a tooth for a tooth, and that murder be avenged by murder. For he who does wrong second does wrong no less, doing the same deed and differing only in order. [5] This commandment was and is otherwise just, laid down as a departure from the pure law because of the weakness of those to whom the law was given; but it is foreign to the nature and goodness of the Father of all. [6] Perhaps it was fitting, but still more it was of necessity. For he who did not wish even one murder to be done, in saying "Thou shalt not kill," and then commanded the murderer to be killed in return, giving a second law and presiding over two murders though he had forbidden the one, did not see that he had been overcome by necessity. [7] For this reason the Son who came from him took away this part of the Law, though confessing that it too was of God; he reckons it with the old way, both elsewhere and where he said, "God said, He that curseth father or mother, let him die the death." [8] And there is the part of it that is a type, laid down after the image of the spiritual and higher things: I mean what was ordained concerning offerings, and circumcision, and the sabbath, and fasting, and the passover, and unleavened bread, and the like. [9] For all these, being images and symbols, were changed when the truth was made manifest. As to what is outward and done in the body they were taken away, but as to the spirit they were taken up; the names remained the same, but the things were changed. [10] For the Saviour commanded us also to make offerings, yet not of beasts without reason, nor of this incense, but of spiritual praises and glorifyings and thanksgiving, and of sharing and well-doing toward our neighbours. [11] And he wills that we be circumcised, yet not in the foreskin of the body, but in the spiritual heart. [12] And that we keep the sabbath; for he wills that we rest from evil works. [13] And that we fast; yet he wills that we fast not the bodily fast but the spiritual, which is abstinence from all evil things. [14] Yet the outward fast is kept also among our people, since it can profit the soul somewhat when it is done with understanding, neither in imitation of others, nor from habit, nor because of the day, as though a day had been appointed for it; [15] And at the same time as a remembrance of the true fast, that those who are not yet able to keep that fast may have the remembrance of it from the outward one. [16] And likewise the passover and the unleavened bread were images, as Paul the apostle shows: "Christ our passover," he says, "was sacrificed"; and "that ye may be unleavened," he says, "having no part in leaven" (by leaven he here means wickedness), "but that ye

may be a new lump."

4 So, then, the law itself which is confessed to be God's is divided into three: into the part fulfilled by the Saviour (for "Thou shalt not kill, thou shalt not commit adultery, thou shalt not forswear thyself" are contained in not being angry, not lusting, and not swearing at all); [2] It is divided also into the part wholly taken away. For "an eye for an eye and a tooth for a tooth," being mixed with injustice and itself doing the work of injustice, was taken away by the Saviour through its opposites; [3] And opposites destroy one another: "For I say unto you, resist not evil at all; but if any one strike thee, turn to him the other cheek also." [4] And it is divided also into the part carried over and changed from the bodily to the spiritual, the symbolic part, ordained after the image of the higher things. [5] For the images and symbols, which stood for other things, were good while the truth was not yet present; but now that the truth is present, one must do the works of the truth, not those of the image. [6] These things his disciples showed, and the apostle Paul also: the part of the images, as we have said already, he showed through the passover and the unleavened bread for our sake; the part mixed with injustice, when he said that "the law of commandments in ordinances was done away"; and the part unmixed with the worse, when he said, "The law is holy, and the commandment holy and just and good."

5 As briefly as it may be said, I think I have shown thee sufficiently both the legislation of men that crept in, and the law of God itself, divided into three. [2] It remains for us to say who this God is who ordained the Law. But this too I think I have shown thee from what has been said already, if thou hast listened carefully. [3] For if it was ordained neither by the perfect God himself, as we have taught, nor yet by the devil, which it is not lawful even to say, then he who ordained the Law is another besides these. [4] He is the maker and fashioner of this whole world and of the things in it; and being other than the substances of these two, and standing between them, he may rightly bear the name of the Midst. [5] And if the perfect God is good according to his own nature, as indeed he is (for our Saviour declared that there is but one good God, his own Father, whom he himself made manifest), and if he who is of the nature of the adversary is evil and wicked, marked by injustice, then he who stands between them, being neither good nor yet evil or unjust, may properly be called just, being the arbiter of the justice that is his. [6] And this God will be lower than the perfect God and less than his justice, since he is begotten and not unbegotten (for the Father is one, unbegotten, from whom are all things, all things depending on him in their own way); but he will be greater and mightier than the adversary, and he is of a substance and nature other than the substance of either of these. [7] For the substance of the adversary is corruption and darkness (for he is material and divided into many parts); but the substance of the unbegotten Father of all is incorruption and light itself, simple and of one form; and the substance of this one brought forth a twofold power, and he is an image of the greater. [8] Let it not trouble thee now, as thou desirest to learn how, from one first principle of all, sim-

ple, confessed and believed by us, unbegotten and incorruptible and good, these natures also came to be, the nature of corruption and the nature of the Midst, which are not of one substance with it, though it is the nature of the good to beget and bring forth things like itself and of the same substance. [9] For thou shalt learn next, God granting it, both their first principle and their begetting, when thou art counted worthy of the apostolic tradition, which we too have received by succession, together with the testing of all words by the teaching of our Saviour. [10] These things, my sister Flora, I have not failed to tell thee in a few words. I have written briefly, and yet have set forth the matter in hand sufficiently. They will be of the greatest help to thee hereafter, if, like good and fair ground that has received fruitful seeds, thou bring forth the fruit that comes from them.