

THE COMPLETE BIBLE

(TEXTUAL VARIANT VERSION)

	Hebrew	BOOK TITLE	Greek	AUTHOR	DATE WRITTEN	DATE OF EVENTS
OLD TESTAMENT: HISTORICAL AND FUNDEMENTAL						
101	In <i>the</i> Beginning	Beginning (Genesis)		unknown		Creation~1657BC
102	Names	Way-Out (Exodus)		unknown		1657~1512BC
103	And He Called	Of-Levites (Leviticus)		unknown		1512BC
104	In the Desert	Numbers		unknown		1512~1473BC
105	Words	Second Law (Deuteronomy)		unknown		1473BC
106	?????	Ascension of Moses		unknown		1473BC
107	Division of the Times	Jubilees OR Little Beginning (Little Genesis)		unknown		
108	Joshua	Jeshua		unknown		1473~1450BC
109	Judges	Judges		unknown		1450~1120BC
110	Ruth	Ruth		unknown		
111	Samuel	1 & 2 Kingdoms		unknown		1180~1040BC
112	Kings	3 & 4 Kingdoms		unknown		1040~580BC
113	The Matters of the Days	Left Overs (Latin: Chronicles)		unknown		1077~537BC
114	?????	1 Ezra		unknown		
115	Ezra [part 1]	Ezra (or 1 Ezra or 2 Ezra)		unknown compiler, Ezra?		537~467BC
116	Ezra [part 2]	Nehemiah (or 2 Ezra or 3 Ezra)		Nehemiah, unknown compiler		456~443BC
117	?????	Tobi		unknown, Tobi	between 612~1BC	c. 721~612BC
118	?????	Judith		unknown		
119	Esther	Esther		unknown		c. 493~475BC
120	NA	Chief Priests of Judah		compiled from Joseph(us)	c. 94AD	c. 443~117BC
121		1 Makabim (1 Maccabees)		unknown		
122	NA	2 Makabim (2 Maccabees)		compiled from Jason of Kyrene		
123	NA	3 Makabim (3 Maccabees)		unknown	between 217BC~100AD	217BC
124	NA	History of Judah		compiled from Joseph(us)	c. 94AD	
125	NA	Judean War		compiled from Joseph(us)	c. 94AD	
OLD TESTAMENT: WISDOM						
201	Job	Job		unknown		c. 1657BC
202	Praises	Psalms		Moses, David, Solomon, sons of Asaph, sons of Korah, Heman, Ethan, Hezekiah (DSS), Zechariah and Haggai (LXX), unknown writers, unknown compiler		
203	Proverbs	Proverbs		Solomon, OTHERS?		
204	Assembler (Koheleth)	Assembler (Ecclesiastes)		Assembler (Solomon?)	between c. 970~931BC?	NA
205	Song of Songs	Song of Songs		Solomon	between c. 970~931BC	NA
206	?????	Wisdom of Solomon		Solomon (?)	between c. 970~931BC?	NA
207	Wisdom of son of Sirach	Wisdom of Jeshua son of Sirach		Jeshua son of Sirach (prologue by his grandson)	between 200~175BC (prologue 132BC)	NA
208	NA	Letter of Aristeas to Philokrates		Aristeas		
OLD TESTAMENT: PROPHETS						
301	?????	Enoch		Enoch, Noah, unknown compiler	shortly after the flood?	pre-flood
302	Isaiah (Jeshajah)	Isaiah		Isaiah, unknown compiler	[before Chief-Priests]	778~732BC ???
303	?????	Testimony of Isaiah		unknown	between 642~1BC	684~642BC
304	Jeremiah	Jeremiah		Jeremiah, unknown compiler		647~580BC
305	How	Lamentations				c. 587BC
306	?????	1 Baruch		Baruch, unknown exiles, unknown compiler	598 or 586 BC	NA
307	?????	Letter of Jeremiah		Jeremiah, unknown compiler		
308	?????	2 Baruch		Baruch, unknown compiler		
309	Ezekiel	Ezekiel		Ezekiel, unknown compiler		613~591BC
310	Daniel	Daniel		Daniel, unknown	between 536~332BC	618~536BC
311	Hoshea	Hoshea		Hoshea		804~745BC
312	Joel	Joel		Joel		
313	Amos	Amos		Amos		c. 793~739BC
314	Obadiah	Obadiah		Obadiah		
315	Jonah	Jonah		unknown		c. 782~753BC
316	Micah	Micah		Micah	c. 777~717BC	
317	Nahum	Nahum		Nahum	c. 663~654BC	NA
318	Habakkuk	Habakkuk		Habakkuk		
319	Zephaniah	Zephaniah		Zephaniah		
320	Haggai	Haggai		Haggai		520BC
321	Zechariah	Zechariah		Zechariah		520~518BC
322	Malachi	Malachi [[MY MESSENGER?????]]		Malachi		
323	?????	2 Ezra (or 4 Ezra)		Shealtiel (and/or Ezra)		

OLD TESTAMENT BOOKS OF UNCERTAIN AUTHORITY

BOOK TITLE	AUTHOR	DATE WRITTEN	DATE OF EVENTS
NEW TESTAMENT: HISTORICAL AND FUNDEMENTAL			
401 Good-Message According to Maththai (Matthew)	Maththai (Matthew)	between 33~70AD	c. 4BC~33AD
402 Good-Message According to Marcus (Mark)	Marcus (Mark)	between 33~64AD	c. 29~33AD
403 Good-Message According to Loukas (Luke)	Loukas (Luke)	between 33~62AD	c. 4BC~33AD
404 Good-Message According to Johanan (John)	Johanan (John)	between 96~100AD	c. 29~33AD
405 Acts of the Emissaries (Apostles)	Loukas (Luke)	c. 62AD	33~62AD
406 1 Christian History	compiled from various ancient sources	various	c. 4BC~ 285AD
407 2 Christian History [not yet finished or included]	compiled from various ancient sources	various	285AD~???AD
NEW TESTAMENT: WISDOM			
501 Letter of Paulus to <i>the</i> Romans	Paulus (Paul)	c. 56~58AD	NA
502 First Letter of Paulus to <i>the</i> Korinthians (1 Corinthians)	Paulus (Paul)	c. 54~56AD	NA
503 Second Letter of Paulus to <i>the</i> Korinthians (2 Corinthians)	Paulus (Paul)	c. 56AD	NA
504 Letter of Paulus to <i>the</i> Galatians	Paulus (Paul)	c. 52~55AD	NA
505 Letter of Paulus to <i>the</i> Ephesians	Paulus (Paul)	c. 61~63AD	NA
506 Letter of Paulus to <i>the</i> Philippians	Paulus (Paul)	c. 61~63AD	NA
507 Letter of Paulus to <i>the</i> Kolossians (Colossians)	Paulus (Paul)	c. 61~63AD	NA
508 First Letter of Paulus to the Thessalonians (1 Thessalonians)	Paulus (Paul)	c. 52AD	NA
509 Second Letter of Paulus to the Thessalonians (2 Thessalonians)	Paulus (Paul)	c. 53AD	NA
510 First Letter of Paulus to Timotheos (1 Timothy)	Paulus (Paul)	c. 62~64AD	NA
511 Second Letter of Paulus to Timotheos (2 Timothy)	Paulus (Paul)	c. 64AD	NA
512 Letter of Paulus to Titus	Paulus (Paul)	c. 62~64AD	NA
513 Letter of Paulus to Philemon	Paulus (Paul)	c. 61~63AD	NA
514 Letter to <i>the</i> Hebrews	unknown	between 33~70AD	NA
515 Letter of Jacob (James)	Jacob (James)	between 33~62AD	NA
516 First Letter of Petros (1 Peter)	Petros (Peter)	c. 62~64AD	NA
517 First Letter of Petros (2 Peter)	Petros (Peter)	c. 64AD	NA
518 First Letter of Johanan (1 John)	Johanan (John)	between 96~100AD	NA
519 Second Letter of Johanan (2 John)	Johanan (John)	between 96~100AD	NA
520 Third Letter of Johanan (3 John)	Johanan (John)	between 96~100AD	NA
521 Letter of Judah (Jude)	Judah (Jude)	between 33~80AD	NA
522 Letter of Bar-Naba (Barnabas)	Bar-Naba (Barnabas)	between 70~132AD	NA
523 Letter of Clemens to <i>the</i> Korinthians (Clement)	Clemens (Clement)	c. 90AD	NA
524 Letter of Ignatios to <i>the</i> Ephesians	Ignatios (Ignatius)	107AD	NA
525 Letter of Ignatios to <i>the</i> Magnesians	Ignatios (Ignatius)	107AD	NA
526 Letter of Ignatios to <i>the</i> Trallians	Ignatios (Ignatius)	107AD	NA
527 Letter of Ignatios to <i>the</i> Romans	Ignatios (Ignatius)	107AD	NA
528 Letter of Ignatios to <i>the</i> Philadelphians	Ignatios (Ignatius)	107AD	NA
529 Letter of Ignatios to <i>the</i> Smyrneans	Ignatios (Ignatius)	107AD	NA
530 Letter of Ignatios to Polykarpos (to Polycarp)	Ignatios (Ignatius)	107AD	NA
531 Testimony of Ignatios (Martyrdom of Ignatius)	unknown eyewitnesses of the event	shortly after/in 107AD	107AD
532 Letter of Polykarpos to <i>the</i> Philippians (Polycarp)	Polykarpos (Polycarp)	107AD	NA
533 Testimony of Polykarpos (Martyrdom of Polycarp)	The Assembly of Smyrna	c. 155AD	155AD
534 Exposition on the Sayings of the Lord	Papias	c. 160AD	c. 33AD+
535 Teachings of the Elders	Elders who were taught by the emissaries (apostles)	c. 100AD(?)	NA
NEW TESTAMENT: PROPHETS			
601 Revelation of Johanan	Johanan (John)	96AD	NA
602 Shepherd of Hermas	Hermas	between c. 140~155AD	NA
603 Suffering of Perpetua	Perpetua, Saturus, unknown compiler/narrator	shortly after 202AD	202AD
604 Passage of Fursei	unknown	shortly after 650AD	c. 600~650AD
NEW TESTAMENT BOOKS OF UNCERTAIN AUTHORITY			
Preaching of Petros	unknown	between 33~64AD	NA
Revelation of Petros	Petros	between 33~64AD	c. 32AD
Teaching (Didache)	unknown	between 100~150AD(?)	NA
APPENDIX			
Unidentified Quotations			
List of Known Lost Writings			
List of Known False and Heretical Works			

people, and he shouted,¹ **18** “The slaves confounded² us! One woman of the Hebrews brought³ shame into the house of the King Seleukos. Because, behold, Holofernes is lying on-the-ground, and his⁴ head is not on him!”

19 But as the chiefs of the force⁵ of Asshur heard these words, they ripped-through their tunics and their souls were exceedingly disturbed. And an outcry of theirs and a great cry came-to-be exceedingly in the midst of the camp.

CHAPTER 15

And as they heard, the men in the tentsites became-amazed over the *thing* which had happened. **2** And trembling and fear fall-on upon them. And not a human was still remaining by the face of his⁶ neighbor. Instead, after they poured-out with-one-accord, they fled⁷ upon every way of the plain and of the mountainous-region. **3** And the ones having camped in the mountainous-region in-a-circle about Bethoulia were even veered to⁸ flight. And then the sons of Israel, every man who was a warrior, poured-out upon them.

4 And into Beth-Masthaim, and Bebai,⁹ and Choba¹⁰ and Kola, and into every border of Israel, Uzzijah commissioned the men who were bringing-a-message in-behalf-of the things which had been accomplished,¹¹ and in order that all men might be poured-out-upon their foes resulting-in¹² the doing-away-with them.

5 But as they heard *this*, the sons of Israel, with one accord, all fell-on upon them, and they were cutting them down till Choba. But likewise even the ones from out of Jerusalem and out of all the mountainous-region were compelled to come-by. For they brought-a-message to them about the things having come-to-be in the camp of their enemies. And the ones in Gilead and the ones in Galilee outflanked¹³ them with great stroke till the place where they came-by Damasek and its borders. **6** But the remaining ones, the ones dwelling-in Bethoulia, fell-upon the camp of Asshur, and they foraged it, and they became exceedingly rich. **7** But after the sons of Israel returned-back from the cutting down, they dominated the remaining things. And the villages and courting-places¹⁴ in the mountainous-region and treadable land seized¹⁵ many objects-of-plunder. For its multitude was exceedingly vast¹⁶

8 And Joiakim the priest, the great one, and the body-of-seniors of the sons of Israel, the ones who were indwelling in Jerusalem, came for the act to behold¹⁷ the good things which the Lord did for Israel, and for the act to see Judith and to utter peace with her. **9** But as they entered toward her,¹⁸ they all blest her with-one-accord, and they spoke to her:

“ You are a heightener of Jerusalem,
you are a great prance of Israel,
you are a great boast of our race.

- 10** You did all these things with¹⁹ a hand of yours;
you did the good things with Israel,
and God became-well-pleased on-the-basis-of it.
Having been blest, come-to-be beside the Almighty Lord
into the age for all time.”²⁰

And all the people spoke, “We wish it would come-to-be.”

11 And over a period of thirty days, all the people plundered the camp. And they gave to Judith: the tent of Holofernes, and all the silver-plates, and the couches, and the basins, and all the furnitures of his. And after she herself took these things, she put them up upon her mule.²¹ And she hitched her wagons, and she piled these things²² on them.²³

12 And every woman of Israel ran-together for the opportunity to see her. And they blest her; and from²⁴ them, they made a chorus for her.²⁵ And she took ivy-wreathed-rods in her hands, and she gave them to the women with her. **13** And she and the ones who were with her crowned themselves with the olive. And they came-forward, while she herself was leading all the woman in a choral-tune. And every man of Israel was following, having dressed-in-arms with crowns, and were hymning with²⁶ their mouths. **14** And she began-forth this confession in all Israel, and all the people were outbawling²⁷ this praising.

CHAPTER 16

And Judith spoke:

- “ All of you*, begin-forth a song to my God with²⁸ tympanis,
sing to the Lord with²⁹ cymbals.
Join-in a new psalm to him;³⁰
and raise him high, and call-on his name for yourselves.
- 2** Because the Lord is a god who is crushing wars;
the Lord is his name;³¹
because he picked-out for himself his³² camp in the midst of a
people;
he delivered me for himself out of the hands of those who were
tracking³³ me down.
- 3** Asshur came out of mountains from the north;
he came with³⁴ tens-of-thousands of his force,³⁵
their multitude of which numbers blocked-up wadis,³⁶
and their horse covered hills.
- 4** He spoke that he would set-on-fire³⁷ my borders,³⁸
and would do away with³⁹ my young-men by⁴⁰ a long-sword,
and would put⁴¹ my breastfeeding ones into the ground,
and would give⁴² my infants into a foraging,
and would despoil⁴³ my virgins.
- 5** The Lord Almighty set them aside,
with⁴⁴ a hand of a female
and he put them to shame.⁴⁵
- 6** For their powerful-one did not fall-under by the hands of young-men,
but-neither did sons of titans⁴⁶ strike him down,
but-neither did high giants set themselves upon him;
instead, Judith daughter of Merari
by⁴⁷ the beauty of her face⁴⁸ paralyzed him.
- 7** For she undressed herself of a gown of widowhood of hers,
for⁴⁹ the height of the ones who were being-exerted in Israel.
She oiled her own face with⁵⁰ an oil-perfuming;
8 and she bound her hairs⁵¹ with⁵² a turban
and she took a linen gown for⁵³ a delusion of his.
- 9** Her small-sandal snatched his eyes,⁵⁴
and her beauty took-captive his soul,⁵⁵
the falchion came-through his neck.
- 10** Persians shuddered at her daring,
and Madai were disturbed⁵⁶ by her boldness.
- 11** Then my humbled persons clanged,

²⁴ literally “and out of”

²⁵ [15:12] Syr “her, and they chose from themselves a group of singers.”

²⁶ literally “in”

²⁷ [15:14] most LXX / LXX(ANdGPSu), OL(s), Syr “were echoing”

²⁸ literally “in”

²⁹ literally “in”

³⁰ [16:1] LXX(ANdGPSu), OL(s), Syr, Vul / most LXX “a psalm to him and praise”

³¹ [16:2] some OL add / 44, 106 omit “For the Lord...his name”

³² literally “himself into his”

³³ literally “pursuing”

³⁴ literally “in”

³⁵ literally “of a power of his”

³⁶ literally “winter-/storm-flows”

³⁷ literally “He spoke to set-on-fire in the future”

³⁸ [16:4] LXX(V) “mountains”

³⁹ literally “and to do-away-with in the future”

⁴⁰ literally “in”

⁴¹ literally “and to put in the future”

⁴² literally “and to give in the future”

⁴³ literally “and to despoil in the future”

⁴⁴ literally “in”

⁴⁵ [16:5] LXX(L,58,583), OL, Syr, PsSin, PsTh add (it is possible that this is original)

⁴⁶ [16:6] LXX(46,381,534), OL(R) “giants”

⁴⁷ literally “in”

⁴⁸ literally “of a face of her”

⁴⁹ literally “into”

⁵⁰ literally “in”

⁵¹ [16:8] LXX(583), Syr, OL, Vul, PsSin “tresses”

⁵² literally “in”

⁵³ literally “into”

⁵⁴ literally “snatched eyes of his”

⁵⁵ literally “captive a soul of his”

⁵⁶ [16:10] LXX(AN), Eth / LXX(V) “broken” / OL, Vul omit altogether

¹ [14:17] LXX(V) / LXX(A,b) “he cried out” / LXX(S,126), OL(M) “saying” / LXX(NL,55,58,583), OL(M), Syr, Vul “he spoke”

² literally “set-aside”

³ literally “made”

⁴ literally “the”

⁵ literally “power”

⁶ literally “the”

⁷ [15:2] LXX(ASV) / most “they were fleeing”

⁸ literally “into”

⁹ [15:4] LXX(SVN) / LXX(Ajru), Eth add

¹⁰ [15:4] LXX(N) / LXX(AV) “Chobai” / LXX(S) Abel-baim”

¹¹ literally “completely-finished”

¹² literally “into”

¹³ literally “horned-under” (as in to attack the “horns” of their forces)

¹⁴ [15:7] LXX(V,a,few others) / most “cities”

¹⁵ literally “became-mighty-over”

¹⁶ [] Midrash summarizes here from the point following the gates being opened for Judith. “And they turned that day into a festival. The next morning, the Israelites went forth against that army and slew them until they had annihilated them completely. The remnant left their horses and their money and fled. And the Israelites came and captured everything.”

¹⁷ [15:8] LXX(534,b) “to found”

¹⁸ [15:9] 19, 58, 108, Syr, OL “But as she came out toward them”

¹⁹ literally “in”

²⁰ [15:10] 44, 106 omit “into the age for all time” / Vul (for entire verse) “For you have acted manfully, and your heart has been strengthened, because you have loved chastity, and after your husband you have not known any other. Therefore the hand of the Lord has also strengthened you, and therefore you shall be blessed forever.”

²¹ [15:11] most (lit. “half-donkey”) / LXX(19,58,108,583), OL “mules” (“half-donkeys”)

²² literally “piled them (neuter)”

²³ literally “them (fem)” – referring to the wagons

WISDOM OF SOLOMON

CHAPTER 1

- 1 All of you*, the *ones who are* judging the earth: Love righteousness; be-minded about the Lord in goodness,²⁸ and seek him in simplicity of heart;
- 2 because he is being found with the *ones who are* not trying him, but he is being manifested to the *ones who are* not refusing-to-have-faith²⁹ in him.
- 3 For crooked rationalizings³⁰ are separating a person from a god; also,³¹ while the power is being put-to-the-proof,³² it convicts the senseless persons;
- 4 because wisdom will not enter into an evil-arsed soul, but-neither will she indwell in a body under-a-due of a sin.³³
- 5 For a holy spirit of discipline³⁴ will flee for itself from deceit, and it will stand-up-and-go-away³⁵ from unintelligent rationalizings; and, after unrighteousness³⁶ comes-upon it, it will be convicted.
- 6 For wisdom is a philanthropic spirit,³⁷ and she will not acquit³⁸ a reviling person from his lips;³⁹ because God is a testifier of his kidneys, and a truthful⁴⁰ overseer of his heart, and a hearer of the⁴¹ tongue.
- 7 Because a spirit of the Lord has⁴² filled the inhabited-earth, and the *one who is* holding all the things together in his power is having knowledge of any voice.
- 8 Due to this, not no-one *who is* vocalizing unrighteous things may escape-notice, nor-even truly⁴³ may the rightful-punishment, while it is convicting, pass him by.⁴⁴
- 9 For a probing of an impious man will be in a thorough-deliberation, but a report⁴⁵ of his accounts will be-there near the Lord, resulting into a conviction of any lawless-deeds⁴⁶ of his;
- 10 because a jealous ear⁴⁷ is listening to all the things, and an alarm of murmurs are not being hidden-from it.
- 11 Now-consequently, all of you*, guard yourselves against any unprofitable murmur, and spare your* tongue from calumny; because a stealthy vocalization will not go empty,⁴⁸ but a mouth which is charging others falsely is doing-away-with a soul.
- 12 Do not be being-zealous for death by walking in a misleading of any life of yours*, do not-even be drawing-upon yourselves ruin in⁴⁹ the works of any hands of yours*.
- 13 Because God did not make death, but-neither is he delighting himself on-the-basis-of a loss⁵⁰ of anyone who is living.
- 14 For he created all the things for⁵¹ the purpose for them to be existing, and the births of the world are bringing-salvation, and there is not a drug of ruin in them, nor is there a royal-palace of the Netherworld⁵² on any plot of earth.⁵³
- 15 For⁵⁴ righteousness is immortal. But the gain of unrighteousness is death.¹

- and my weakening ones cried out,¹ and they were intimidated;² they heightened their voice, and they were upended.
- 12 Sons of little-maidens stung them down,³ and they were wounding them as boys of *men who are* defecting;⁴ they lost themselves from out of the battle-line of my Lord.⁵
 - 13 I will hymn a new hymn⁶ to my God: O Lord, you⁷ are great and glorious, marvelous in strength, insurpassable.
 - 14 Let all your creation be-enslaved to you, because you spoke, and they were made-to-come-to-be. You commissioned your spirit, and it built;⁸ and there is not one who will stand himself against your voice.
 - 15 For mountains will be shaken out of their foundations along with waters; but rocks will be melted as wax from your face.⁹ But still, to¹⁰ the *ones who are* filling themselves with-fear-of you, you will show-bountiful-mercy to them.
 - 16 Because every sacrifice for¹¹ a smell of sweet-odor is small, and all suet for¹² holocausts is least to you; but he *who is* filling himself with-fear-of the Lord is great through everything.
 - 17 Woe to nations *who are* standing-up-against my race! The Lord Almighty will avenge them in a day of judging, to give fire and worms into flesh of theirs; and they will weep for themselves¹³ in sensing till a future age.”

18 But as they came into Jerusalem, they bowed-down-to God.¹⁴ And whenever the people was cleansed, they brought-up the holocausts, and their voluntaries, and the gifts. 19 And Judith put-up all the implements of Holofernes (as-many-as the people gave to her), and the canopy which she took for herself out of his bedchamber; she gave them for¹⁵ a votive-offering to God.¹⁶

20 And over an extent of three months,¹⁷ the people were being-gladdened in Jerusalem throughout the holy-places, and Judith remained-down with them.

21 But after these days, each one yoked-back into his inheritance.¹⁸ and Judith came-away to her house¹⁹ into Bethoulia, and she remained-down on her property.²⁰ And throughout the rest of her season, she became glorious in all the earth. 22 And many desired her; but²¹ she did not know a man for herself for all the remaining days of her life from the time of the day when²² her man Manasseh died-off and was added to his people. 23 And she was advancing to become exceedingly great,²³ and she grew-old in the house of her man to the age of 105 years. And she died-off into Bethoulia, and they entombed her in the cave of her man Manasseh. 24 And the house of Israel mourned her for seven days. And before the act for her to die-off, she distributed her possessions to all the ones near her man Manasseh, and²⁴ to the ones who were near her of her race. And she let her maid go free.²⁵

25 And the man who was causing-fear-to the sons of Israel was not existing any-longer in the days of Judith, and not even after the act for her to die-off for many days. This victory's festival day is received by the Hebrews into the number of their holy days, and has been celebrated by the Judeans from that time until this day.²⁶ Let it be!²⁷

¹ [16:11] LXX(N), many mins., OL(S), Syr / LXX(ASVuv), OL(MCG), Eth “were filled with fear”
² [16:11] LXX(583) “they were made/done” / LXX(Nbh), Arm “were worsted” / OL(G), Syr “were cut down”
³ [16:12] LXX(583), OL(MCG) “They stung them down as sons of little-maidens” / Syr “They stung them down as boys”
⁴ [16:12] LXX(19,108,583), OL, PsTh, Syr, Vul “boys who are defecting”
⁵ [16:7-12] LXX(583) omit “For she took off...his neck!” & omit “At that time...of my Lord.”
⁶ [16:13] LXX(some minuscules) “a hymn and praise”
⁷ [16:13] LXX(58,583), OL, Vul “: Adonai Lord. You”
⁸ [16:14] LXX(S,few minuscules), OL, Eth, Arm “and they were built” / Syr “and they are having been constituted” / OL(MG), PsSin, PsTh “and they are having been renovated/renewed” / Vul “and they are having been created”
⁹ literally “from a face of you”
¹⁰ [16:15] LXX(ASV,311,542) / others “But on-the-basis-of”
¹¹ literally “into”
¹² literally “into”
¹³ [16:17] some “will be burned” / some “will burn themselves”
¹⁴ [16:18] LXX(some minuscules), OL, Syr, Vul “to the Lord”
¹⁵ literally “into”
¹⁶ [16:19] LXX(ASL,58,583,some more), OL, Syr, Sah “to the Lord”
¹⁷ [16:20] Syr “over a month of days”
¹⁸ [16:21] most LXX / LXX(58,583), OL(S), Syr “into his tentsite”
¹⁹ [16:21] LXX(S) add
²⁰ usually translated “possession”
²¹ literally “and”
²² literally “from the time of which of a day”
²³ [16:21-23] OL “...reputable” / Vul “...throughout the whole land of Israel. And chastity was joined to her virtue, so that she knew no man all the days of her life, after her husband Manasseh died. And on festival days she came forth with great glory.”
²⁴ [16:24] LXX(S) omit “to all those who were...and” by scribal error
²⁵ [16:23] LXX(583), OL, Syr, Vul / others place “She let her maid go free.” In verse 23, after “105 years”
²⁶ [16:25] Vul add
²⁷ [16:25] LXX(Vb) add “Let it be!”

²⁸ slightly different form than the usual word for “goodness”
²⁹ [1:2] LXX(SV) / LXX(A) “the ones who are not putting-faith” / LXX(261), Lat, Syr “the ones putting-faith”
³⁰ literally “accountings”
³¹ [1:3] LXX(AV) / LXX(S), Lat “but”
³² literally “being proved”
³³ [1:4] LXX(ASV) / LXX(42,378), Eusebios, Athanasios, Lat, Syr “due with sins”
³⁴ [1:5] LXX(SVN), Lat, Syr, Arab / LXX(A), Arm “wisdom”
³⁵ [1:5] most LXX, Lat, Syr / LXX(S3) “will depart-away”
³⁶ [1:5] most LXX / LXX(248), Complu “lawlessness”
³⁷ [1:6] LXX(SV) / LXX(AN,299), Lat, Syr, Arab, Arm, Didym “wisdom is philanthropic”
³⁸ literally “made-guiltless”
³⁹ literally “lips of his”
⁴⁰ [1:6] LXX(ASVN) / LXX(106,261) “true”
⁴¹ [1:6] most LXX / LXX(A), Lat, Arab, Arm “his” (lit. “the tongue of his”)
⁴² [1:7] LXX(SV) / LXX(A) omit “has” / Lat ambiguous
⁴³ [1:8] LXX(V) / LXX(ASN) “nor-even not” / LXX(106,253,261) “never no-one” / Lat “and-not-yet”
⁴⁴ [1:8] (more literally “make its way past him”) LXX(SV) / Complu “come-by him”
⁴⁵ literally “hearing”
⁴⁶ [1:9] LXX(SV), others / LXX(248) “impious-deeds” / Lat “iniquities”
⁴⁷ literally “an ear of jealousy”
⁴⁸ [1:11] LXX(AV), Lat / LXX(S) “new” [LXX(S1) also omit “will not go”]
⁴⁹ [1:12] LXX(A), Lat / LXX(SV) omit “in”
⁵⁰ [1:13] LXX(SV), others / LXX(A) “on-the-basis-of a message” / Lat, Aldine, Origen “in a loss”
⁵¹ literally “into”
⁵² [1:14] LXX(SV), Lat / LXX(A), Complu “nor-even the royal-place”
⁵³ [1:14] LXX(SV) / LXX(A) “on the earth”
⁵⁴ [1:15] LXX(ASV), others / LXX(248), Lat, Complu “But”

and the *one who* went-without-slumber due to her will quickly be free-from-worry;

16 because she herself is coming-around, seeking the *ones* worthy of her, and she is being made-to-appear well-disposedly to them in *their* paths, and she is going-to-meet them in every intention.

17 For *the* beginning of her *is* the most-truthful desire of discipline; but concern of discipline *is* love;

18 but love *is* a keeping of laws of hers; but attention of laws *is* a confirming of incorruptibility;

19 but incorruptibility is making *one* to be near a god.

20 As-a-result, a desire of wisdom is leading-up onto a kingdom.

21 Therefore, *O* tyrants of peoples, if you* are taking-pleasure on-the-basis-of thrones and scepters:
honor wisdom, in-order-that you* might be-kings into the age.

22 But I will bring-a-message to you* about what wisdom is, and how she came-to-be;
and I will not hide mysteries from you,
instead, I will explore from *the* beginning of *her* birth,
and put the knowledge of her into manifestation,¹
and may I never make-my-way-past the truth.

23 Nor will I truly make-my-way-together with envy *which* has melted, because this *envy* will not commune with wisdom.

24 But a multitude of wise *men* *is* salvation of *the* world, and a sensible king, *the* steadiness² of a populace;

25 so-that: *all of* you*, be being disciplined by my words, and you* will be profited.

CHAPTER 7

1 And-I, indeed, am a mortal human, equal to **all** *persons*, and an offspring-from *the* first-fashioned earthborn *man*.
And in a tummy³ of a mother I was carved into flesh—

2 in a time of-ten-months, after I was pitched in blood, out of a seed of a man and of pleasure *which* came-together *during the time* to slumber.

3 But even I, after I came-to-be, inhaled⁴ the common air, and I fell-down upon the like-natured⁵ earth;
weeping *the* first voice *which*⁶ *is* shared⁷ by all *persons* equally.

4 I was nurtured in swaddling-clothes, and with *constant* concerns.

5 For not-one of *any* kings had *any* different beginning of birth; but *there is* one entrance into the lifetime for all *persons*, as-well-as an equal egress.

7 Due to this, I prayed, and sensibleness was given to me;
I called-upon *him* for myself, and a spirit of wisdom came to me.

8 I preferred⁸ her to scepters and thrones, and I deemed riches to be nothing in comparison with⁹ her,
but-neither did I liken her to *any* invaluable stone;
because all the gold, in view¹⁰ of her, *is but* a little silt,
and in-view of her, silver will be accounted as clay.

10 Above health and a lovely-form I loved her, and I picked her for myself before *everything even* instead-of light, because the gleam *coming* out of this *woman is* sleepless.

11 But all the *things which* are good unitedly came to me *along* with her and innumerable riches in her hands.¹¹

12 But I was gladdened on-the-basis-of *them* all, because wisdom leads them, but I was being-ignorant that she was¹² birthing-woman¹³ of these *things*.

13 I also learned about her undeceitfully, I am also sharing envylessly—
I am not hiding her riches from *anyone* for myself.

14 For she is an unfailable treasure to humans,
which the *ones who* obtain procure¹⁴ a friendship with a god,
after they were commended due to the gifts *derived* out of discipline.

15 But I wish that God would give to **me** *the ability* to speak according-to resolve,

¹ literally "into an appearing-in"
² literally "good-standing"
³ literally "hollowance"
⁴ literally "pulled"
⁵ literally "with-like-passions"
⁶ literally "the"
⁷ literally "like"
⁸ literally "judged-before"
⁹ literally "of"
¹⁰ literally "seeing"
¹¹ literally "in hands of hers"
¹² literally "ignorant for her to be mother"
¹³ [7:12] most LXX, Lat / LXX(SV) "birth"
¹⁴ literally "place"

and to worthily ponder *on the things* having been given,¹⁵
because he himself is a guide even of the wisdom and a thorough-straightener of the wise *men*.

16 For both we and our accounts *are* in a hand of his, as-well-as all sensibleness and experience of hardwork.

17 For he himself gave to me unlying knowledge of the *things which* are, for me to have come-to-know *any* composition¹⁶ of *the* world and *any* operation of elements,

18 *the* beginning and *the* end and *the* middle of times, veers of changes, and transitions¹⁷ of seasons.

19 cycles¹⁸ of every-year, and positionings of constellations,

20 natures of living-*creatures*, and furies of beasts, forces of spirits,¹⁹ and thorough-rationalizations of humans, diversities of growths and powers of roots.

21 Both as-much-as is hidden and appearing-in view I knew; for the artisan of all *things*, *which is* wisdom, taught me.

22 For in her is a spirit²⁰ *which is* comprehending, holy, only-begotten, multifarious,²¹ fine,²² easily-moveable, articulate, undefiled, obvious, unbaneful, fond-of-what-is-good, sharp,
without-prevention, benevolent, philanthropic,
firm, secure, free-from-worry, all-powerful, all-overseeing, and making-room through all spirits
which are comprehending, clean, and fine.²³

24 For wisdom *is* more moveable *than* all motion,²⁴ but she is being-through and progresses through all *things* due to her²⁵ cleanness.

25 For she is a vapor of the power of God and a pristine²⁶ effluence²⁷ of the glory of the Almighty; due to this, nothing having been stained falls-in-by *the way* into her.

26 For she is an effulgence of everlasting light, and an unsullied mirror of the energy²⁸ of God, and an image of his goodness.

27 But she, being one, has-power for all *things*, and makes all the²⁹ *things* new *while* she *is* remaining in herself,³⁰ and *while* trans-stepping into sacred souls *generation* by generation, she furnishes friends of a god and prophets.

28 For God loves nothing, except the *one who* dwells-with the wisdom.

29 For she herself is more attractive *than* the sun, and *is* above every positioning of constellations.³¹
Being compared to light, she is being found foremost;³²

30 For, indeed, night succeeds-to this *light*, but evil is not having-strength-to-overcome³³ wisdom.³⁴

CHAPTER 8

1 But she stretches-to-the-utmost vigorously from limit onto³⁵ limit, and administers³⁶ all the³⁷ *things* kindly.

2 I loved this *wisdom* and I sought her out from out of my age-of-youth; and I sought for her to lead herself to myself for a bride, and I became a passionate-desirer of her beauty.

3 *While* she *is* having high-birth, she glorifies a cohabiting³⁸ of a god even the Master of all *things* loved her.

4 For she is a mystic of the experience of God, and a chooser³⁹ of his works.

5 But if riches are a desirable property in *one's* lifetime,

¹⁵ [7:15] LXX(V, 248) / Lat. Copt, Eth "things being given" / LXX(AS), Syr, others "things being said"
¹⁶ literally "standing-together"
¹⁷ literally "something-thrown-into-a-different-position"
¹⁸ literally "circles"
¹⁹ [7:20] LXX / Lat interprets "forces of winds" (though it may be referring to entities such as demons – see Josephus)
²⁰ [7:22] LXX(SV), Lat / LXX(A) "For she is a spirit"
²¹ literally "multi-parted"
²² [7:22] LXX (literally "thin") / Lat "subtle" (which may be translated to "fine")
²³ literally "thin"
²⁴ literally "moving"
²⁵ literally "the"
²⁶ [7:25] LXX(SV), Lat / LXX(A) "and a pristineness,"
²⁷ [7:25] most LXX, Lat / LXX(S) "something-without-a-way" (error)
²⁸ may also be translated "operation"
²⁹ [7:27] most LXX / LXX(A) omit "the"
³⁰ [7:27] LXX(AN), others, Complu / LXX(SV) "her"
³¹ [7:27] most LXX / LXX(A) "stars"
³² [7:29] most LXX, Lat / LXX(106,261,Paris[B]) "brighter"
³³ [7:30] LXX(AS), Lat, most others (lit. "is not holding-down") / LXX(V) "is not holding-against" / LXX(248), Complu "will not hold-down"
³⁴ [7:30] LXX(A,55,254), Lat / LXX(V) "overcome of wisdom" / LXX(S) "overcome by-means-of wisdom"
³⁵ [8:1] LXX(S,A3) / LXX(VN,A1,A2) "into" / Lat "to"
³⁶ [8:1] most LXX / LXX(AN) "and is being administered" / Lat "is disposing"
³⁷ [8:1] most LXX / LXX(N) omit "the"
³⁸ literally "co-manner-of-living"
³⁹ literally "picker"

- 24 For you are loving all the *things which are existing*, and you are abhorring not-one of the *things* which you made; nor-even would you *be* hating something you furnished.
- 25 But how would something continue, if not for the *fact that you* wanted it to; or be thoroughly-kept had the *thing* not been called forth by you?
- 26 But you are sparing all *things*, because they are yours, O Master who is fond-of-souls;
- 12.1 for your incorruptible spirit is in all *things*.

CHAPTER 12

- 2 For this-reason, you are convicting the *ones who fall-aside little* by little, warn them, and you are admonishing *them*, causing them to recollect the *things* in which they are sinning, in-order-that, after they were released-from the evil, they might have-faith onto you, O Lord!
- 3 For even the dwellers-of-old of your holy earth,
- 4 who you hated on-the-basis-of the *act* to be performing most-inimical *things*: works of use-of-drugs¹ and unsacred rites, who were also unmerciful murderers of children, and eating-bowels-of-sacrifices of a meal of human flesh and blood, initiates from the midst of a carousal, and parents who were family-slayers² of souls. These you were made-willing to cause-to-lose their lives through the hands of fathers of ours,
- 7 in-order-that the *plot of earth, which* is more-valuable³ than all *plots of earth* in your presence, might receive for itself a worthy settlement⁴ of boys of a god.
- 8 Instead, even these *persons*, as they were humans, you spared. You also commissioned wasps to be forerunners of your military-encampment, in-order-that they might exterminate them *little* by little,
- 9 although you are not being-unable to give impious men to be brought under-the-hand by-means-of unrighteous men in their array, or by-means-of terrible beasts; or to be worn-out by-means-of a severe word under one instance.
- 10 But while you are judging them little by little, you were giving a place for⁵ a change-of-mind, while not being-ignorant that their birth *is* wicked, and their evil ingrown, and that their rationalization might never be changed into the age;
- 11 for they were a seed having been cursed from the beginning. But neither *was it* because you were being-moved-with-reverence for anyone, that you were giving freedom-from-terror to them on-the-basis-of the *things* which they were sinning.
- 12*⁶ For who will state to him, "What did you do?" or who will stand himself against your judgment?⁷ But who will call you in to account against nations who have lost their *existence, nations* which you made, or who will come into an appointment with you to be avenging *things* against unrighteous humans?
- 13 For neither is there any god except you, who is caring about all *things*, in-order-that you might have need to show that you did not unrighteously judge;
- 14 nor will a king or a tyrant be-able to look you in-the-eyes, concerning anyone whom you chastised.
- 15 But since you are being righteous, you are managing all the *things* righteously; while deeming it foreign of **your** power to execute-a-rightful-punishment upon the man who is not being-indebted to be chastised.
- 16 For your strength is the beginning of righteousness, and the *act* for you to be being-master of all *things* makes you to be sparing all *things*.
- 17 For you are demonstrating your strength while you are not-having-faith-put upon your power to completion,

¹ may also be translated to "use-of-sorceries"

² literally "controller"; but is frequently used in the context of someone who murders his own family

³ may also be translated "more-honorable"

⁴ literally "a-settlement-away-from-home"

⁵ literally "oP"

⁶ Clemens 27:5

⁷ [12:12] Clement 27:5 "Who will state to him, 'What did you do?' or... against the might of his strength?"

- and you are refuting the boldness in the *ones who have not⁸ come-to-know* you.
- 18 But while **you** are being-master of strength, you are judging in gentleness, and you are administering us with much sparing; for whenever you might be wanting to, the *act* to be being-powerful is being-present with you.
- 19 But through such works you taught your people, that it is necessary for the righteous *ones* to be philanthropic; and you made your sons to be of-good-hope, because you are giving to them a chance for a change-of-mind on-the-basis-of their sinful-actions.
- 20 For if you punished those who were enemies of your boys⁹ and being-indebted to death with so-much attention and discharging,¹⁰ and did so after you gave a time and a place through which they might release the evil from themselves,
- 21 with how-much more accuracy did you judge your sons, to whose fathers you gave oaths and compacts of good promises!
- 22 Therefore, while you are disciplining us, you are whipping our enemies with¹¹ ten-thousand blows, in-order-that we might be worrying upon the goodness while we are judging, but, while we are being judged, we may be anticipating mercy.
- 23 And from-this-fact, the *ones who unrighteously spent-their-life* in senselessness of life, you tortured through their own abominations.
- 24 For even they were long misled on ways of misleading, even supposing¹² the things which are dishonorable of the shameful things among¹³ living-creatures to be gods, after they were lied to after-the-manner of senseless infants.
- 25 Due to this, as to irrational boys, you sent the judging upon them resulting in¹⁴ a mockery.
- 26 But the *ones who* were not admonished by-means-of a plaything of rebuking, will try a worthy judging of a god.
- 27 For on-the-basis-of the things which they themselves, while suffering, were becoming indignant; on-the-basis-of these which they, while being chastised, were thinking to be gods among¹⁵ themselves,
- 28 they, after they saw, recognized a true god whom they were long-ago denying to have come-to-know. For-this-reason, even the terminal of the execution-of-a-rightful-punishment came-on upon them.

CHAPTER 13

- 1 For indeed, all humans to whom lack-of-knowledge of a god was being-present were vain by-means-of nature; and from out of the good things which are being seen, they did not become-strong enough to have come-to-know the one who is, nor did they recognize the artisan while paying-attention to his¹⁶ works.
- 2 Instead, either a fire, or a spirit, or a quick current of air, or circle of constellations, or forcible water, or light-providers of heaven,¹⁷ the supreme-presidents of the world, they concluded to be gods.
- 3 Indeed, if by-means-of their beauty, they, after they were made-to-delight in these things, were supposing¹⁸ them to be gods, let them know how-much better is the Master than these things; for the Birth-Chief of the beauty created them.
- 4 But if so, let those who were caused to-be-astonished at some power and energy; comprehend from them how-much more powerful is the one who furnished these things.²⁰
- 5 For out of greatness and²¹ beauty of creatures,

⁸ [12:17] LXX(V), Lat, Syr / LXX(A) add

⁹ literally "of boys of yours"

¹⁰ [12:20] LXX(S) / LXX(V) "and entreaty" / LXX(A), Lat omit altogether

¹¹ literally "in"

¹² literally "taking-from-below" (as in "taking up an idea")

¹³ literally "in"

¹⁴ literally "into"

¹⁵ literally "in"

¹⁶ literally "the"

¹⁷ [13:2] Lat "or the sun and moon"

¹⁸ literally "were taking-from-below" (as in "taking up an idea")

¹⁹ literally "which"

²⁰ literally "furnished them(neuter)"

²¹ [13:5] LXX(S2, 248), Athanasius, other fathers, Arm, Syro-Hexaplar, Eth, Copt / LXX(AV,S1), Lat "of"

- their generator¹ is being analogously perceived.
- 6 Instead, similarly, onto these *men* ground-for-blame is little.
For even possibly they themselves are being misled,
while seeking a god and wanting to find *him*.
- 7 For turning-here-and-there,² they are thoroughly-searching in his works,
and they are being persuaded by the sight,³
because the *things which are* being looked-at *are* beautiful.
- 8 But again, not-even these *men are* pardonable.
- 9 For if they became so-much strong to have come-to-know, in order that
they might be being-able to aim *their thoughts* at the age,
how did they not quickly find the Master of these *things*?
- 10 But *they are* miserable, and their hopes *are* in dead *things*,
whichever *persons* call works of hands of humans to be gods:
gold and silver, a decoration of art, and copies-from-an-image of living-
creatures,
or useless stone, a work of an ancient hand.
- 11 But even if some wood-cutter, after he sawed-out an easily-moveable
growth,
well-learnedly scraped-off⁴ all its tree-bark,
and, after he attractively executed-his-art,
furnished a useful utensil for⁵ assistance of life,
12 but, after he consumed the throwaways of the workance
into preparation⁶ of nourishment, he was filled-up,
13 but the throwaway *from* out of these *remnants*,⁷ *made* into nothing useful,
wood *which is* crooked and having been grown-with gnarls—
after he took *it*, he carved during idleness⁸ of his,
and he typed it with experience of intelligence⁹
and he copied it from-an-image: an image of a human,
14 or he likened it to some worthless living-*creature*,
after he anointed *it* down with ruddle,
and after he made its color red with rouge,
and after he anointed-down all the sullying in it;
15 and after he made for it a worthy room of it, he put it in a wall
after he made it secure with iron...
- 16 Therefore, indeed, in order that it might not fall-down, he provided for it,
having come-to-know that it is unable to help itself;
for it is even an image and is having need of help.
- 17 But *while* he prays-to *it* about properties and marriages of his and children,
he is not being-ashamed for himself, addressing the soulless *thing*.
And indeed about health, he is calling-upon for himself the weak *object*,
18 but about life, he is begging the dead *thing*.
But about aid, he is supplicating the most inexperienced *thing*;
but about a journey, the *thing which is* not-even being-able to be using
feet.
- 19 But about a means-of-*monetary*-gain and workance and high-fortune of *his*
hands,
he is requesting for himself good-robustness *from* the *thing* most non-
robust with *its* hands.

CHAPTER 14

- 1 Again, someone preparing¹⁰ a voyage and going to be making-his-way-
through savage¹¹ surges,
is crying-loudly to a *piece of wood* more feeble *than* the boat *which*
brings him.
- 2 For indeed *it was* a reaching-out for a means-of-gain *which* had that *vessel*
in-mind,
but an artisan, *that is* wisdom,¹² furnished *it*.
- 3 But **your** foresight, O Father, pilots *it* through,
because you gave a way *for it* even in sea,
and a secure path in surges,
4 showing that you are being-able to be saving *someone from* out of
everything,
in order that someone might step-onboard even-if-at-any-time *they*
might be without any sort of art.
- 5 But you are wanting the works of your wisdom not to be being inactive;¹³

¹ literally "generation/birth – worker"² literally "are turning-up"³ literally "seeing"⁴ literally "scraped-around"⁵ literally "into"⁶ literally "readiness"⁷ literally "out of them"⁸ [13:13] LXX(SV) (lit. "non-work") / LXX(A) "his work" / Lat "his vacancy"⁹ [13:13] LXX(S2), Lat "intelligent" / LXX(AV,S1) "listlessness"¹⁰ literally "placing in order"¹¹ literally "of-the-field"¹² [14:2] LXX(ASV) / Lat, Syr "but an artisan by-means-of wisdom"

- due to this, humans are entrusting¹⁴ *their* souls even to a lesser *piece of*
wood,
and, after they come-through a wave by-means-of a raft, were brought-
safely-through.
- 6 For even *at the* beginning, *while* arrogant giants *were* being-lost,
the hope of the world, after he fled-for-refuge on a raft,
left-off to a *past* age a seed of a *new* birth, after he was piloted by-
means-of **your** hand.
- 7 For having been blest *is a piece of* wood through which righteousness
comes-to-be;
- 8 but the handmade *object* itself *is* under-a-curse,
and *also* its maker, indeed, the *man* because he was producing¹⁵ *it*,
but the *object which is* corruptible, because it was named a god.
- 9 Equally¹⁶ hateful to a god *are* even the *ones who are* committing-impiety
and their impiety.
- 10 for even the *thing which was* made-to-perform will be chastised along
with the *one who* contrived¹⁷ *it*.
- 11 Due to this *fact*, an oversight will be even in idols of nations,
because they were made-to-be into an abomination in a creature of a
god,
and into impediments to souls of humans
and into a snare to feet of senseless *men*.
- 12 For *the* beginning of sexual-immorality is a devising¹⁸ of idols;
but *any* inventing¹⁹ of them *is* a corruption of life.
- 13 For they were neither from *the* beginning, nor will they be into the *future*
age;
- 14 for by-means-of vanity of humans it entered into the world;
and due to this *reason*, the prompt end of them was in-mind.
- 15 For a father, having been worn-out with untimely²⁰ mourning,
after he made an image of the child *who* was quickly picked-away *from*
this present life,
now honored the formerly²¹ dead human as a god,
and he delivered to his subjects²² mysteries and rites.
- 16 Next, in time, after the impious custom prevailed,²³ it was observed as a law;
and the carved *things* were religiously-observed by commandments of
tyrants.
- 17 Humans, due to the *fact* that they were dwelling²⁴ a long-ways-away *so* that
they *were* not being-able to be honoring these²⁵ *men* in sight,²⁶
after they copied²⁷ the distant²⁸ sight,²⁹
made a visible³⁰ image of the king *who was* being honored,
in-order-that, through *their* effort, they might be flattering the *one who is*
being-away as *though* he *were* being-present.
- 18 But the fondness-of-honor of the artisan even propelled him
into a commanding of *this* religion among the *ones who were* being-
ignorant.
- 19 For indeed, the *man*, possibly wishing to be-pleasing to a ruler,³¹
forced-out his³² art for the likeness onto *achieving* the more beautiful
form;
- 20 but the multitude, being drawn-on due to the good-favor of the workance,
rationalized *that* the *man, who* a little before was honored *as* a human,
now become an object-of-veneration.
- 21 And this became *made* into an ambush for *their* lifestyles,
that humans, after they became-enslaved either
to a misfortune³³ or to tyranny,
put the incommunicable name around stones and *pieces of* wood.
- 22 Next the *act* to be being misled about the knowledge of God was not
sufficient *for them*
instead, even *though* they *are* living in a great war of ignorance,
they *are* titling the so-many evils *to be* peace.

¹³ literally "non-working"¹⁴ literally "having-faith"¹⁵ literally "working"¹⁶ literally "In equal"¹⁷ literally "accomplished"¹⁸ usually translated "intention"¹⁹ literally "finding"²⁰ literally "unhourly"²¹ literally "at-some-time"²² literally "to the *ones* under-the-hand"²³ literally "made-mighty"²⁴ literally "*fact for them* to be dwelling"²⁵ literally "which (plural)"²⁶ literally "seeing"²⁷ literally "re-typed"²⁸ literally "from-afar"²⁹ literally "seeing"³⁰ literally "appearing-in-view"³¹ literally "to *someone who is* being-mighty"³² literally "the"³³ literally "event"

- 23 *While they are* leading either child-murdering rites, or secret mysteries, or orgies in-madness of peculiar institutions,
- 24 they are still guarding neither their lifestyles nor clean marriages; but one¹ *person* either does-away-with a different *person* by ambushes, or sorrows *one another while* bastardizing *him*.
- 25 But all *things* are intermingledly having: blood and murder, theft and deceit, corruption, lack-of-faith, disturbance, false-oath,
- 26 turmoil of good *things*, no-memory of favor, stain of souls, inversion of birth, disorder of marriages, adultery, and licentiousness.
- 27 For the religion of the nameless² idols *is the* beginning and cause and limit of all evil.
- 28 For they have either become-maddened *while* being gladdened, or they are prophesying lying *things*, or they are living unrighteously, or they are quickly breaking-oaths.
- 29 For having put-confidence-upon soulless idols, they, after they swore evilly, are not expecting³ to suffer *anything* unrighteous.
- 30 But *on both accounts* the righteous *things* will come-after them: because they became evilly minded about a god, paying-attention to idols, and *because* they swore unrighteously in deceit, despising sacredness.
- 31 For it is not the power of the *things* themselves by which *men* swear, instead, it is the rightful-punishment of the *ones who are* sinning which perpetually comes-out-against the transgression of the unrighteous-ones.

CHAPTER 15

- 1 But **you**, our God, *are* kind and truthful, longsuffering, and administering all the *things* with mercy.
- 2 For even if-at-any-time we might sin, we are yours, having-come-to-know your might;
but we will not sin for ourselves, having-come-to-know that we have been accounted to you.
- 3 For the *act* to be understanding you *is* totally-sound righteousness, and to have come-to-know your might *is* a root of immortality.
- 4 For neither did the evil-arted intention of humans mislead us, nor-even an unfruitful exertion of sketchers,⁴ a sight which was blotted with interchanged colors,⁵ a sight of which *things* comes to senseless *men* resulting-in desire,⁶ as-well-as a yearning for a breathless sight of a dead image.
- 6 Passionate-desirers of evil *things*, also worthy of such hopes, *are* even the *ones who are* accomplishing *their creation*, and the *ones who are* yearning for *them*, and the *ones who are* revering *them*.
- 7 For even a potter, *while* toilsomely pressing⁷ tender earth, fashions each one toward assistance of ours. Instead, out of the same clay, he refashions for himself, both the vessels which *are* enslaved for⁸ clean works as-well-as their opposites, all likewise; but as to what is the use⁹ of each different *one* of these, the clay-worker *is* a judge.
- 8 And with evil-toil he fashions a vain god out of the very *clay*, he who (after he came-to-be *made* out of earth *only* a short *time* before) *is*, after a little *while*, going to *return* from out of which he was taken, after he was requested to *return* back the due of the soul *he was given*.
- 9 Instead, concern is not with him, that he is going to be wearied, nor-even that he has a short-ended lifetime. Instead, he indeed affixes himself against gold-workers and silver-pourers. He also imitates bronze-fashioners, and he deems *it* a glory to be fashioning counterfeits.
- 10 His heart *is* ashes. And his hope *is* more worthless *than* earth, also his lifetime *is* more dishonorable *than* clay;
- 11 because he became-ignorant-of the *One who* fashioned him, and the *One who* breathed-in¹⁰ him an operating soul, and blew-in *him* a lively spirit.

- 12 Instead, he accounted our life to be a plaything, and our lifetime a national-festival-of-heaping-gain. For *it* is being-necessary,¹¹ he declares, from-this-fact, to surely be procuring *things* even-if-at-any-time *they might come* out of *something* evil.
- 13 For this man in-comparison-to all *men* has come-to-know that he is sinning, *while* out of earth-like material he crafts easily-shatterable vessels and carved *things* alike.
- 14 But all *these persons who are* most senseless and wretched above a soul of a infantine *individual*, are the enemies of your people *who* powered them down.
- 15 Because they even accounted all the idols of the nations *to be* gods, which have neither use¹² of eyeballs for¹³ seeing, nor nostrils for inhale of air nor ears to be hearing, nor fingers of hands for groping; and their feet *are* non-working for¹⁴ stepping-upon.
- 16 For a human made them; and a *man who* has borrowed his¹⁵ *own* spirit fashioned them. For not-one human is being-strong *enough* to fashion a god like to *himself*;
- 17 but he, being mortal, works a dead *thing* with his lawless hands. For he is better *than* his objects-of-veneration; in-place of which *things*,¹⁶ he himself indeed lived, but those *things* not-even-at-any-time.
- 18 And they are revering the living-creatures which *are* the most inimical; for *those things*, *while* being compared with mindlessness, are worse *than* the others,
- 19 nor-even, as a sight among living-creatures, did it happen *that someone* was caused to yearn-for *them*.
But they have even escaped¹⁷ the praise of God and his blessing.

CHAPTER 16

- 1 Due to this, *those impious ones* were deservedly¹⁸ chastised through like creatures, and they were tortured through a multitude of monsters.
- 2 In-place of this¹⁹ chastising, after you did-good-work for your people resulting-in²⁰ a desire of a longing²¹ for a strange taste,²² you readied quail for *their* nourishment;
- 3 in-order-that, indeed, those *impious others who were* desiring nourishment, through the ugly-form²³ of the *things* having been commissioned-upon *them*, might be turning themselves *away* from even the obligatory longing²⁴ for food;
but *your people* themselves, after they became indigent for²⁵ a little *time*, might even partake of a strange taste.²⁶
- 4 For it was necessary, indeed, for inexorable indigence to come-upon those *evil men who were* tyrannizing; but *it was only necessary* for it to be shown to these *individuals of yours* how their enemies were being tortured.
- 5 For even when terrible fury of beasts came-upon them, as-well-as *when* they were being utterly-destroyed by-means-of bites of crooked serpents, your anger did not remain until *the* end.
- 6 But for²⁷ an admonition, they were disturbed for²⁸ *only* a little *time*, having a token²⁹ of salvation, which was *made* into a reminder³⁰ of an instruction of a law of yours.
- 7 For the *one who* was turned-around was being saved, not due to the *object* being perceived, *but* instead due to you, the savior of all-*things*.

¹¹ literally "For to be being-necessary"¹² literally "using"¹³ literally "into" (and throughout rest of verse)¹⁴ literally "toward"¹⁵ literally "the"¹⁶ [15:17] LXX(S) / most omit "in-place" / LXX(117,253) omit "in-place of which things"¹⁷ literally "fled-out-of"¹⁸ may also be translated "worthily"¹⁹ literally "which"²⁰ literally "into"²¹ literally "reaching-out"²² literally "tasting"²³ [16:3] LXX(E,248), Syro-Hexaplar / LXX(ASV), Complu, Lat, Syr "something-shown"²⁴ literally "reaching-out"²⁵ literally "unto"²⁶ literally "tasting"²⁷ literally "into"²⁸ literally "with"²⁹ [16:6] LXX(V) / Lat "sign" / LXX(AS) "counselor" (changed at Greek level - one additional vowel)³⁰ literally "reminding"¹ literally "but a different"² [14:27] Lat "unutterable"³ literally "waiting-to-receive"⁴ literally "shadow-writers"⁵ literally "blotted with complexions having been"⁶ [15:5] LXX(AES), Lat, Syr / LXX(V,68) "reproach"⁷ usually translated "putting-under-tribulation"⁸ literally "of"⁹ literally "using"¹⁰ literally "spirited-in"

- 8 But even in this way, you persuaded our enemies,
that **you** are the *one who* rescues out of every evil.
- 9 For indeed bites of locusts and of flies killed them¹ off,
and a healing was not found to *save* their soul,
because they were deserving² to be chastised by such *things*.
- 10 But for your sons, not-even teeth of venomous dragons became-victorious
over *them*,
for your mercy passed-by-*on-the-opposite-side* and healed them.
- 11 For for³ a recollection of your sayings,⁴ they were being stung-in,
and swiftly⁵ they were being brought-safely-through,
in-order-that they, *who* would fall-in into deep forgetfulness in the future,
might not become undistracted⁶ regarding **your** good-work.
- 12 For even neither vegetation nor emollient treated them,
instead, it was **your** account, O Lord, the *account which is* healing all-
things.
- 13 For **you** have authority of life and of death;
and you are leading-down into *the gates of the Netherworld*, and you are
leading-up.
- 14 But a human indeed kills-off *individuals* by-means-of his evil;
but he is not *able to be* returning a spirit into *a body of which it has*
come-out,
nor-even is he releasing a soul up *from the Netherworld* after it was
taken-alongside *into it*.
- 15 But it is impossible⁷ to flee *from your* hand.
- 16 For *while* impious men were denying to have come-to-know you,
they were whipped in *the* strength of an arm of yours,
being pursued by strange heavy-rains and by hailstones,
and by inexorable rainshowers, and being completely-consumed by fire.
- 17 For the incredible *thing was, that* in water which extinguishes all the *things*,
the fire was operating *even more*;
for the world is a fighter-on-behalf of righteous *persons*.
- 18 For indeed at-some-time, a flame was being tamed,
in-order-that he might not incinerate⁸ the living-creatures having been
commissioned upon *the* impious ones,
but instead that they themselves, *while* looking at *this*, might have come-
to-know that they are being driven by a judging of a god.
- 19 But at-some-time, even between water, it flames beyond⁹ the power of fire,
in-order-that he might be utterly-destroying products of an unrighteous
earth.
- 20 In-place of these *things*,¹⁰ you morseled-out *to*¹¹ your people nourishment of
messengers,
and you afforded to them bread from heaven, ready *to eat* without-labor,
being-strong with¹² every pleasure and fitting¹³ to every taste.¹⁴
- 21 For indeed, this¹⁵ substance of yours was demonstrating¹⁶ **your**¹⁷ sweetness
toward your children;
but *while* granting-assistance to the desire of the *one who* brought it to
himself,
it transfused itself to whatever a certain *person* was wishing.
- 22 But snow and ice crystal endured fire and it was not being melted,
in-order-that they might know, that a fire,
while flaming itself in the hail and flashing-like-lightning in the heavy-
rains,
destroyed the fruits of *their* enemies,
- 23 But again, this *element*, in-order-that righteous *persons* might be nourished,
has forgotten even its own *unique* power.
- 24 For the creation, granting-assistance to you, the *one who* made it,
is straining into *bringing* a chastising down upon the unrighteous ones,
and, into *bringing* a good-work, is relaxing¹⁸ on-behalf of the *ones who*
have put their confidence upon you.
- 25 Due to this, even then, it, being mined into all *sorts of things*,

¹ literally "whom"

² may also be translated "worthy"

³ literally "into"

⁴ literally "account-things"

⁵ literally "sharply"

⁶ [16:11] most / LXX(253,766), Arm "unable-to-be-standing-around" / LXX(547), Syro-Hexaplar "unable-to-be-tried"

⁷ may also be translated "powerless"

⁸ literally "flame-down"

⁹ literally "above"

¹⁰ literally "of which things"

¹¹ [16:20] LXX(AE), Lat, Syr / LXX(V) "you sent"

¹² literally "for"

¹³ literally "joint/joined"

¹⁴ literally "tasting"

¹⁵ literally "the"

¹⁶ literally "appearing"

¹⁷ [16:21] most LXX, Lat / LXX(248) "his"

¹⁸ literally "unfastening"

- was granting-assistance to your all-nourishing gift
toward the will¹⁹ of the *ones who* were beseeching,
- 26 in-order-that your sons whom you loved might learn, O Lord,
that *it is* not the births of the fruits *which* are nourishing a human,
but instead, *that it is* your word is *which is* upholding²⁰ *those who are*
having-faith in you!
- 27 For the *object which* was not being corrupted by fire was being melted,
while simply being warmed by a momentary²¹ ray of the sun;
- 28 so-that it might be known, that it is necessary for a man to be preceding *the*
rising of the sun *each morning*, to give thanksgiving to you,²²
and to be making-petition to you at²³ *the* rising-up of light.
- 29 For *any* hope of an unthankful man will be melted as a wintry hoarfrost
and it will make itself flow away as useless water.

CHAPTER 17

- 1 For great *are* your judgments, and hard-to-describe;
due to this, undisciplined souls were misled.
- 2 For lawless *men*, having supposed²⁴ to be powering-down a holy nation,
they themselves, prisoners²⁵ of darkness and fettered-persons of a long
night,
who were locked-down *beneath their* ceilings,
were fugitives laid up *from the* perpetual foresight.
- 3 For concluding that they *were able* to be escaping-notice on-the-basis of
their secret sinful-actions
in a gleamless side-covering of forgetfulness,
they were scattered,²⁶ being terribly astounded,
and being disturbed-out of *their mind* by hallucinations.
- 4 For not-even the recess *which* was retaining them was carefully-guarding
them fearless,
but resounds *which were* disturbing them out of *their mind*²⁷ were
vaunting-all-around,
and downcast phantoms with unsmiling faces were making themselves
appear.
- 5 And indeed not-one force of fire was having-the-strength to be providing-
light,
nor were *the* very-bright flames of constellations enduring
to be shining-upon that sullen night.
- 6 But only a spontaneous fire, full of fear, was shining itself through to them.
But they, *while* being greatly-terrified, were deeming that sight²⁸ *which*
was not being perceived *by them*,
to be worse than the *things which* were being looked at.
- 7 But mockings of *their* magical art was being laid-down,²⁹
and a heaping-outrageous conviction of the pretension on-the-basis of
their so-called sensibleness.
- 8 For the *ones who* were promising to be driving objects-of-anxiety and
disturbances from a sickening soul,
were themselves being sickened *by* a ridiculous reverence.
- 9 For even if not-one disturbing *thing* was filling them with-fear,
they, having been scared-out by *the* passages³⁰ of monsters and hisses of
creepers,
were totally-annihilated, trembling,
even denying the *opportunity* to see-toward the air *which was* by-no-
means fleable.
- 10 For wickedness, having-a-rightful-punishment-executed-upon its-own *self*,³¹
is a terrible *thing*, a testifier³² to its-own *nature*,
but being oppressed by the conscience,
has always taken-aside³³ the harsh *things*.
- 11 For fear is nothing except a betrayal of the helping-things *which come* from
rationalization;
- 12 but *the* more the anticipation of *something* from-within is inferior,
the more one rationalizes that the ignorance of the cause affording
torture *is better*.
- 13 But *throughout* the night *which was* really powerless,

¹⁹ literally "willing"

²⁰ literally "keeping-up"

²¹ literally "short/little"

²² literally "sun onto thanksgiving of yours"

²³ literally "toward"

²⁴ literally "taken-from-below" (as in "taking up an idea")

²⁵ literally "bound-ones"

²⁶ [17:3] most LXX, Lat / LXX(AE) "actions, they were darkened behind a gleamless side-covering of forgetfulness"

²⁷ [17:4] LXX(V1) / LXX(AE,V2,V3), Lat "were dashing them down" / LXX(S) "were troubling them"

²⁸ literally "seeing"

²⁹ [17:7] LXX(SV), Lat / LXX(AE, 248) "arts were being laid-down"

³⁰ literally "by-waying"

³¹ [16:11] LXX(AV,S1), Lat / LXX(S2) "itself"

³² [16:11] most LXX / LXX(AS) "a terrible thing, is testifying"

³³ [17:11] LXX(AEV,S1) / LXX(S2), Lat, Arm, Copt "anticipated"

- and *which* came-upon *them* out of recesses of a powerless Netherworld, the *ones who were* sleeping the same slumber
- 14 were, indeed, being driven by portents of phantasms at the *one things*, but were being paralyzed by betrayal of *their* soul at the *other things*; for a sudden and unexpected fear was poured-upon them.
- 15 Next, in-this-manner, he who surely was therefore there at-some-time, *while* falling down, was being watched-over, after he was locked-down into the ironless enclosure.
- 16 For if someone was either a farmer, or a shepherd, or a worker of the toils throughout a desert, after he was taken-beforehand, he was remaining *through* the hard-to-avoid constraint;¹ for all *of them* were bound by one chain of darkness.
- 17 If *it was* either a hissing spirit, or a melodious resound of birds around widespread branches, or a rhythm of water going with force, or an unsoothing din of stones tossing themselves down,
- 18 or an unperceived run of skipping living-creatures, or a voice of roaring unsoothing beasts, or a resounding being echoed out of hollowness of mountains, these² *sounds*, causing-fear, were paralyzing them.
- 19 For the whole world was being shone-down upon by a bright light, and it was being-held together by unimpeded works.
- 20 But a heavy³ night had been stretched-over⁴ those *impious men* alone, an image of the darkness *which was* going to be receiving them in turn, But they were heavier⁵ to themselves *than was the* darkness.

CHAPTER 18

- 1 But a greatest light was with your sacred *ones*; indeed, whose voice *the impious-ones were* hearing, but *whose* form they *were* not seeing. Indeed, they were even considering those *sacred-ones* to be happy because they had not suffered.⁶
- 2 But because *the sacred-ones*, who having previously been treated unrighteously, are not harming *them*, they were giving-thanks, and *because of the act for* a difference to be made *between them*, they were beseeching for favor *to be shown to them*.
- 3 In-place of these⁷ *things*, you afforded a pillar flaming-with-fire *to your sacred-ones* (indeed, *it was* a guide of an unknown journey)⁸, but a harmless sun of an honorable⁹ sojourn.¹⁰
- 4 For indeed, those *enemies* deserve to be bereaved of light and to be imprisoned¹¹ by darkness, the *ones who* guarded your sons *so that they were* locked-down, through whom the incorruptible light of a law was going to be being given to the age.
- 5 But after *the impious-ones* deliberated with themselves to kill-off the infants of the sacred *ones*, and after one child was put-out and was saved, for¹² a conviction you picked-away the multitude of their children¹³ for yourself, and caused them to-be-lost with-oneaccord in exceeding water.
- 6 That night was foreknown to our fathers,¹⁴ in-order-that, securely having come-to-know *the* oaths in which they put their faith, they might be-of-good-cheer-over *it*.
- 7 A salvation of righteous *ones* was waited-to-be-received by a people of yours, but a loss of *their enemies*.
- 8 For by *the means* by which you punish our¹⁵ opponents,

- by this you glorified us whom you called to yourself.
- 9 For in-hiding, sacred boys of good *persons* were sacrificing, and in harmony they covenanted the divinity¹⁶ of the law, for the holy *ones* to likewise partake of the same good *things* and dangers, already pre-celebrating-again praises of fathers.¹⁷
- 10 But an unsymphonic cry of *their enemies* was resounding-in-answer, and a pitiful voice, singing-a-dirge of boys for itself, was being brought-through to *them*.
- 11 But *there was* a slave *who* chastised by-means-of like rightful-punishment simultaneously with a master; even one-of-the-populace *who was* suffering the same with a king.
- 12 But all *of them* with-oneaccord, in one name of death, were having innumerable dead *men*; for the living were not-even adequate for the *chance* to entomb *them*, since with one shift their more-honored generation¹⁸ had been utterly-destroyed.
- 13 For *though they were* refusing-to-have-faith at all *instances* due to uses-of-sorcery,¹⁹ upon the ruin of the firstborns they confessed *your people* to be a son of a god.
- 14 For *while* a tranquil silence was surrounding all the *things* and night in its own quickness was being-in-the-middle,
- 15 your all-powerful rationalization²⁰ leaped from heavens out of a royal throne, a severe warrior, into *the* midst of the ruinous earth, bringing a sharp short-sword²¹ of your without-hypocrisy commandment.
- 16 And after he stood, he filled all the *places full* of death; and, indeed he was touching a heaven, but he had stepped on a *plot of* earth.
- 17 Then immediately, indeed, imaginations of terrible dream-visions²² disturbed them forth, but unexpected fears stood-over *them*.
- 18 And after one here, another there, was cast down half-dead, he was disclosing²³ *the* cause for which reason they were becoming-death.
- 19 For the dream-visions *which* turmoiled them informed *of* this beforehand, in-order-that they might not, *while* being-ignorant for which reason they are suffering evilly, become-lost.
- 20 But a trial of death touched even righteous *ones*, and in a desert a shattering of a multitude came-to-be; instead, the anger did not remain for²⁴ much *time*.
- 21 For after a blameless man hastened to fought-in-front, he, after he fetched the weapon of his own public-service, prayer-to *God* and propitiation of incense, stood-against the fury, and he put a limit upon the event, showing that he is **your** attendant.²⁵
- 22 But he was-victorious-over the crowd,²⁶ not by strength of body, not by operation of weapons; instead, by a discourse²⁷ he subjected the *one who was* chastising, after he recollected oaths of *their fathers* and covenants.
- 23 For *with* dead *persons* already having fallen upon one-another in-piles, he, after he stood between, obstructed²⁸ the anger, and he split-through the way toward the *ones who were* living.
- 24 For on his foot-reaching robe²⁹ was the whole world, and glories of *the fathers were* on a four-rowed carved-work of stones, and your greatness³⁰ was on a diadem of his head.³¹
- 25 To these *things* the *one who* was ruining yielded, but he was³² filled-with-fear of these *things*; for the mere³³ trial of the anger was adequate.

¹ usually translated "obligation"

² literally "they" (neuter)

³ literally "weighty"

⁴ [17:21] emendation ("had been stretched-over") / LXX(AV,68,106) "is paying-over" / LXX(S) "was lying-over" / LXX(254) "had been commanded" / Lat. "having been placed-over"

⁵ literally "weightier"

⁶ [18:1] LXX(A), Lat. / LXX(SV) ". Therefore, indeed, because those *impious-ones* had suffered, they were considering *the sacred-ones* to be happy."

⁷ literally "which"

⁸ literally "a going-on-the-way"

⁹ more literally "a fond-of-honor"

¹⁰ literally "a state-of-being-a-stranger"

¹¹ literally "to be thrown-into-a-guardhouse"

¹² literally "into"

¹³ literally "of children of theirs"

¹⁴ literally "to fathers of ours"

¹⁵ literally "the"

¹⁶ [18:9] LXX(AV) / LXX(S), Lat, Syr "sacredness"

¹⁷ [18:9] LXX(A,52), Complu., Lat, Syr / LXX(V) "dangers, fathers pre-celebrating-again songs of praise"

¹⁸ translated elsewhere "birth" / more literally "generating"

¹⁹ may also be translated to "uses-of-drugs"

²⁰ usually translated "account"; may also be translated "logic"

²¹ more specifically "short, double-edged sword"

²² [18:17] LXX(AS), Lat, Syr / LXX(V) "imaginations terribly"

²³ literally "appearing"

²⁴ literally "onto"

²⁵ literally "treater"

²⁶ [18:22] possible emendation "ire"

²⁷ may also be translated "account" or "rationalization"

²⁸ literally "cut-up"

²⁹ literally "dress"

³⁰ literally "and greatness of you"

³¹ literally "'of a head of his"

³² [18:25] LXX(A,S2,248), Lat, Complu. / LXX(EV,S1), Syr "but they were"

³³ literally "alone/only"

CHAPTER 19

- 1 But to the impious *ones*, unmerciful wrath stood-over *them* until *the* end,
for he had known-beforehand their *things which were going to happen*:
- 2 That, *while* they themselves permitted¹ the *act for them* to be going-away,²
and after they send them on-ahead with effort,
they would pursue *them* after they were caused to change-their-interests.
- 3 For *while they were* still holding the mournings in *their* hands,
and *while they were* lamenting-toward tombs of dead *persons*,
they drew-upon themselves a different rationalization of mindlessness;
and these *persons* whom they, supplicating, threw-out,
they were pursuing as fugitives.
- 4 For the *doom which they* deserved was drawing them on to this end,³
and it threw *them* into *having* no-memory of the *things which* happened,
in-order-that they might additionally-fill-up the chastising *which* was-left
by-means-of the tortures,
- 5 and, indeed, *that* a people of yours might try⁴ an incredible journey,
but those *impious-ones* might find a strange *type* of death.
- 6 For the whole creation, in its own race,
was being thoroughly-printed⁵ again from-above, assisting **your**
commandments,
in-order-that **your** boys might be guarded unharmed,
while the cloud was shadowing the camp.
- But *also* a drawing-back of dry earth was perceived,
out of water *which* had previously-been-standing-in-place:
an unimpeded way out of *the* Sea of Reeds,⁶
and a pale-green-bearing plain out of a forcible wave.
- 8 Through which they, all-*one*-nation, came-through,
that is, the *ones* being sheltered by **your** hand,
after they perceived marvelous portents.
- 9 For they were pastured as horses,
and they skipped-through as lambs,
praising you, *O* Lord, *the one* who rescued them!
- 10 For they had still been caused-to-remember the *things which had happened*
in their sojourning:
how, indeed, in-place of a generating⁷ of living-creatures, the earth lead-
forth gnats,
but, in-place of *creatures in-the*-water, the river spewed-forth a
multitude of frogs.
- 11 But at a later *time*, they even saw a young generating of birds, when,
after they were prompted⁸ by desire, they requested for meats of luxury
for themselves,
- 12 for quail ascended to them out of a sea for⁹ *their* consolation.
- 13 And the punishments did not come-upon the sinners,
without the convincing-proofs having previously-come-to-be¹⁰ by-
means-of the force of the thunderbolts.
- For they were rightly suffering *due* to their own wickednesses,
for they practiced¹¹ an even harsher hatred-of-strangers.
- 14 For indeed, the *ones* were not receiving the *ones who were* being-unknown
to them while they were being-present,
but they themselves were enslaving strangers for themselves *who were*
their good-workers.
- 15 And not *that* only; *but* instead what certain inspection¹² would be theirs
since they were receiving the foreigners to themselves with-enmity!
- 16 But the *ones who* received them inside with ceremonies
did-evil by-means-of terrible exertions,
to the ones who had already had-a-share of the same rights¹³
- 17 But they were smote even with sightlessness,
even-as those *others had been* at the doors of the righteous *man*—
when, after they were clothed with yawning darkness,
each was seeking the passage of his own doors.
- 18 For the elements, transposing¹⁴ through themselves,
as-though in a psalter *the* tones of the rhythm are interchanging the
name,
while the elements are remaining¹⁵ in resound at-all-times.

This is precisely perceived

- from¹⁶ the sight of the *things* having come-to-be.
- 19 For *creatures on-dry-land* were being dispositioned¹⁷ into *creatures in-*
water,
and floating *creatures* were stepping-from *their place* upon earth.
- 20 Fire was being-strong of its own power *even* in water,
and water was forgetting its quenching nature.
- 21 Flames reversely did not wither-away *fleshes*
of easily-corruptible living-creatures *which were* walking-around-in
them,
nor-even *caused* the crystal-like, easily-melted kind¹⁸ of immortal
nourishment *to become* melted.
- 22 For throughout all *things*, *O* Lord,¹⁹ you made-great and glorified your
people;
and you did not overlook *them*,
standing-by *them* in every season and place.

¹ [19:2] others "changed-their-minds" / Lat "reverted"

² literally "be being-away"

³ literally "limit"

⁴ [19:5] (literally "try") / others "accomplish" / Lat "go-across"

⁵ literally "thoroughly-typed"

⁶ [19:7] Hebrew equivalent / Greek, Lat "of the Red Sea"

⁷ usually translated "birth" (also in verse 11)

⁸ literally "lead-forward"

⁹ literally "into"

¹⁰ [19:13] LXX(AES), Lat, Syr / LXX(V) "having come-to-be"

¹¹ literally "made-business"

¹² literally "oversight"

¹³ literally "right *things*" or "righteous *things*"

¹⁴ literally "meta-joining"

¹⁵ [19:18] LXX (feminine, referring to "the elements") / possible emendation (masculine "while the tones")

¹⁶ literally "precisely to imagine out of"

¹⁷ literally "being thrown-into-a-different-position"

¹⁸ literally "race"

¹⁹ [19:22] LXX(B), Syr, Arm omit "O Lord"

resulting-in the act for you to know simultaneously
where a long-lifetime and life is,
where light of the eyes and peace is.

15 Who found her place,
and who entered into her storehouses?

16 Where are the chiefs of the nations,¹
and the ones who lord-it-over the beasts, the beasts upon the earth,
17 the ones who mock among² the birds of the heaven:
and the ones who treasure-up the silver-piece and the gold-piece in
which humans had put-their-confidence,
and of whose acquisition there is not an end?

18 For³ the ones are artificing the silver-pieces, and they are worrying;
and there is not a finding-out⁴ of their works.

19 They were eliminated and they descended into the Netherworld,
and in-place of them others stood-up-in-place.

20 Younger men saw light,
and they indwelled upon the earth.
But they did not know any way of experience,
21 nor-even did they gain-insight into beaten-paths of hers,⁵
nor-even did they partake of her;
their sons were made-to-be far⁶ from her⁷ way.

22 Nor-even was she heard of in Chana'an,
nor-even was she seen in Téman;⁸

23 neither the sons of Hagar, the ones who are seeking-out the intelligence
upon the earth,
the merchants of Merran⁹ and of Téman,¹⁰
and the mythologists and the seeker-outers of the intelligence.
They did not know any way of the wisdom,
nor-even were they caused-to-remember¹¹ her paths.

24 O Israel, how great¹² is the house of Yahweh¹³ God,
and how longish the place of his acquisition:

25 great and¹⁴ not having an end,
high and immeasurable.

26 There the giants were birthed,
the named ones, the ones who, from the beginning,
after they became very-great, were understanding war.

27 God did not select these for himself,
nor-even did he give a way of experience to them.

28 And they were-lost, on account of the act not to be having sensibleness,
they were-lost due to their lack-of-deliberation.

29 Who ascended into the heaven and took her,
and caused her to descend out of the clouds?

30 Who stepped-through beyond the sea¹⁵ and found her,
and brought her away rather¹⁶ than a choice¹⁷ gold-piece?

31 The one who knows her way does not exist,
nor-even the one who is pondering her path.

32 Instead, the one having come-to-know all the things is knowing her;
he found her out by-means-of his intelligence:
The one who furnished the earth to last into the age for all time,
filled it up full of four-footed heads-of-livestock.

33 The one who is commissioning the light, and it goes,
he called it, and it obeyed him
and the earth responds to him¹⁸ with trembling.

34 But the stars shone in their watches,¹⁹
and they were gladdened;

35 he called them, and they spoke, "We are present!"

¹ [3:16] LXX, Vul / Syr "age" (in error)

² literally "in"

³ [3:18] Syr "Who are"

⁴ [3:18] LXX / Vul "invention" / Syr "numbering"

⁵ [3:21] Vul, Syr / LXX, others "theirs"

⁶ [3:21] Syr "their offspring have removed themselves far and revolted"

⁷ [3:21] Syr / LXX, Vul "their"

⁸ [3:22] Hebrew original / LXX "Thaiman" / Vul "Theman"

⁹ [3:23] LXX, Vul / possible Hebrew original "Midian"

¹⁰ [3:23] Hebrew original / LXX "Thaiman" / Vul "Theman"

¹¹ [3:23] LXX, Vul / Syr "nor-even did they follow up"

¹² [3:24] LXX, Vul / Syr "how long and spacious"

¹³ [3:24] LXX, Vul / Syr add (lit. 'the Lord')

¹⁴ [3:25] LXX, Vul / Syr omit "great and"

¹⁵ [3:30] LXX, Vul / Syr "Who has passed the boundaries and extremities of the sea"

¹⁶ [3:30] Vul (lit. "above") / LXX omit "rather"

¹⁷ literally "elect"

¹⁸ [3:33] LXX, Vul / Syr add

¹⁹ [3:34] LXX, Vul (usually translated "guards" or "guardhouses") / Syr "in their places"

they shone with gladness to the one who made them.

36 This is our God;
a different one will not be accounted in comparison to him.²⁰

37 He found-out every way of experience,
and he gave her to Jacob, his boy,
to Israel, the one having been loved by him.

38 After this, she²¹ was seen upon the earth,
and behaved-together among²² the humans.

CHAPTER 4

1 She is the book and memorial²³ of the ordinances of God,
and the law, the law which exists into the age;
all the ones who are grasping her will go into life,
but the ones who are leaving her behind will cause themselves to
die-off.

2 Turn-back and incline,²⁴ O Jacob, and take-hold-of her for yourself:
make-your-way-through toward the shining, standing-opposite her
light.

3 May you not give your glory²⁵ to a different individual,
and the things being-beneficial²⁶ to you to a foreign nation.

4 Happy are we, O Israel;
because the things pleasing to God are known to us!²⁷

5 All of you*, be being-encouraged, people of mine,²⁸
memorial of Israel!

6 All of you* were not sold to the nations
for²⁹ utter loss,
but due to the fact that you*³⁰ provoked God to anger;
you* were delivered to the opponents.

7 For you* stimulated the one who made you* the eternal God³¹
after you* sacrificed to demons, and not to a god.

8 But you* forgot the perpetual god who nursed³² you*,³³
but you* even grieved the Jerusalem who nourished you* up.³⁴

9 For she saw the anger which came to you*
from Yahweh God,³⁵ and she spoke:

Hear, all of you*, the sojourners of Zion!
For³⁶ God led great eternal³⁷ mourning upon me,
10 for I saw the captivity of my sons and of my daughters,
which the Perpetual God³⁸ led-upon them.³⁹

11 For I nourished them with gladness,
but I commissioned them forth with weeping and mourning and
groaning.⁴⁰

12 Let no-one be rejoicing-over me,
the one who is a widow and was left-behind by many.
I was desolated due to the sins of my children,
due to the sins of my sons,⁴¹
due-to-the-fact-that they deviated from out of a law of Yahweh
God.⁴²

13 But they did not know⁴³ his righteous-enactments and judgments;⁴⁴
nor-even did they go in ways of instructions of a god.
nor-even did they step-on paths of discipline in his righteousness.⁴⁵

²⁰ [3:36] LXX, Vul / Syr "This is God, and there is not a different one beside him, and a different one will not be accounted above him"

²¹ [3:38] LXX / Vul, Syr, Ar, Irenaeus, Lactantius, Epiphanius "he"

²² literally "in"

²³ [4:1] LXX, Vul / Syr add

²⁴ [4:2] LXX, Vul / Syr add

²⁵ [4:3] Syr "your praise and honor"

²⁶ [4:3] LXX / Vul "and your dignity" / Syr "and your goodness and advantages"

²⁷ [4:4] LXX, Vul / Syr "Blessed are we, blessed are you, for what pleases God we know"

²⁸ [4:4] LXX / Vul, Syr "of God's"

²⁹ literally "into"

³⁰ [4:6] LXX(V), Vul, Syr, Ar / LXX(A) "we" (in error)

³¹ [4:7] LXX / Vul, Syr add

³² [4:8] LXX, Vul / Syr "fostered"

³³ [4:7] LXX(V), Syr, Lat, Ar / LXX(A) "us" (in error)

³⁴ literally "out"

³⁵ [4:9] LXX, Vul / Syr "She indeed saw the wrath that has come upon you, and the anger from the presence of Yahweh God"

³⁶ [4:9] most LXX / LXX(A), Vul, most others add

³⁷ [4:9] LXX, Vul / Syr add

³⁸ [4:10] LXX, Vul / Syr "Lord"

³⁹ [4:10] most LXX / LXX(A), Lat "upon my people" / Syr "upon me"

⁴⁰ [4:11] LXX, Vul / Syr add

⁴¹ [4:12] LXX / Vul "desolated due to the sons of my sons" / Syr "desolated due to the sins of my children, due to the sins of my sons"

⁴² [4:12] LXX, Vul / Syr "from the path of Yahweh God"

⁴³ [4:13] most LXX, Vul / LXX(A) "observe"

⁴⁴ [4:13] LXX, Vul / Syr add

⁴⁵ [4:13] LXX, Vul (lit. "...in righteousness of his") / Syr "step-on and betake themselves the true paths of discipline in righteousness"

the work of men's hands,¹ which are neither saving themselves² out of a war³ nor out of evil things? **50** For while they are existing as wooden and gold-gilded and silver-gilded, they will be known after these things, that they lying to all the nations. It will also be⁴ manifest to the kings, that they are not gods, but instead works of hands of humans, and that not-one work of a god is in them. **51** Therefore, who does not know, that they are not gods, but instead works of hands of humans, and that not-one work of a god is in themselves?⁵

52 For they may never stand-up a king of a country or deliver,⁶ nor may they ever⁷ give a heavy-rain to humans. **53** They also may never thoroughly-judge⁸ a judging of their own; but they, being powerless, may not even rescue someone⁹ who is being treated-unrighteously. For they are even-as crows flying up the midst of the heaven and of the earth. **54** For even whenever a fire might fall-in into a house of these gods which are wooden or gold-gilded or silver-gilded, indeed, their priests will flee for themselves and will themselves be thoroughly-saved, but these¹⁰ gods will be burned-down even-as planks in-the-middle. **55** But they may never stand-against a king and a foe.¹¹ **56** Therefore, how is it expected or supposed that they are gods?

57 They may never be thoroughly-saved, neither from thieves nor from brigands, these gods which are wooden and silver-gilded and gold-gilded, of which the ones who are-strong will pick-up the gold-piece. And they will come-away, having the apparel which¹² is being laid-around them. Neither may they ever¹³ help themselves. **58** So-that it is better to be a king exhibiting himself of his own manliness, or a utensil in a house which is useful (on-the-basis-of which the person having obtained it will make-use-of) than the lying gods; or even a door in a house which is thoroughly-saving the things which are in it, rather than the lying gods; even a wooden pillar in a royal-palace, rather than the lying gods!

59 For indeed, the sun and moon and stars, while being bright and being commissioned over a need, are heeding-well.¹⁴ **60** In-like-manner, even the a flash of lighting, whenever it might be made-to-appear, is well-seen; but even the same spirit blows¹⁵ in every country. **61** And whenever clouds might be commanded by God to be going-on over the whole inhabited-earth, they are completely-finishing the task which was assigned. Also the fire, commissioned-forth from-above to entirely-consume¹⁶ mountains and hills¹⁷ and oak-coppices, is doing the task which was explicitly-ordered.

62 But neither in their appearance nor in their powers, are these false gods having been made-like any one of¹⁸ them. **63** From-this-fact, it is neither supposed nor claimed¹⁹ for them to be existing as gods, since they are not able²⁰ of themselves to be judging a judging, nor to be doing anything well to humans. **64** Therefore, after you* know that they are not gods, may you* not be filling yourselves with-fear-of them.

65 For neither may they ever²¹ curse kings, nor may they ever²² bless them. **66** They also may never show signs in a heaven in nations. But-neither will they shine as the sun. But-neither will they provide-light as a moon. **67** The beasts are better than them, beasts which are being able to be profiting themselves,²³ after they flee-out-of danger into a shelter. **68** Therefore, in-accordance-with not-one manner, is it manifest to us that they are gods. For-this-reason, may you* not be filled-with-fear-of them.

69 For even-as a scarecrow in a cucumber-patch which is guarding nothing, in-this-same-manner are their gods which are wooden, and gold-gilded, and silver-gilded. **70** Even in the same manner as the prickly-shrub in an orchard on which every bird is sitting itself upon, but even in-like-manner as a dead person having been cast in darkness, have their gods which are wooden and gold-gilded and silver-gilded been made-like. **71** Also from the purple and the linen²⁴ which²⁵ has rotted upon them, you* will know for yourselves, that they are not gods. They themselves will both be fed-upon and will be a reproach in the country. **72**

Therefore, better is a human who is righteous who is not having idols, for he will be a long ways away from a cause-for-reproach!²⁶

[1:49] most LXX, Vul / LXX(L), OL, Syr add

[1:49] most LXX, Vul / LXX(A) "them"

[1:49] most LXX, Vul / LXX(A), Arab "of enemies"

[1:51] most LXX, Vul / LXX(A), Arab "It is also evident"

[1:52] Vul add (repeating a phrase from above)

[1:53] most LXX, Vul / LXX(L) add "or deliver" / Syr instead add "nor are they able to punish or reward"

⁷ literally "never"

⁸ LXX (may also be translated "discern") / others "vindicate"

⁹ [1:53] others "something"

¹⁰ literally "they"

¹¹ literally "a warring one"

¹² literally "the"

¹³ literally "never"

¹⁴ literally "hearing-well"

literally "spirits"

¹⁶ literally "to consume-forth/out"

[1:63] most LXX, Vul / LXX(L), OL, SyrH, Syr add

[1:63] most LXX, Vul / LXX(V) omit "of"

¹⁹ literally "called"

²⁰ literally "powerful"

²¹ literally "never"

²² literally "not"

[1:68] most LXX, Vul / LXX(AV) "them"

[1:72] Emendation / LXX, all others "marble" / Syr "silk"

²⁵ literally "the"

[1:72] Syr "righteous who is a long ways away from a cause-for-reproach, and is looking for Yahweh God!"

place, and rest yourselves up¹ a little.” For the *persons who were* coming and the *persons who were* going-away were many, and they were not-even having-an-opportune-season² to eat. **32** And they went-off in the boat into a deserted place³ by themselves.

33 And they⁴ saw them *while they were* going-away, and many recognized them.⁵ And they ran together on foot from all the⁶ cities, and they came-ahead-of him and they came-together to him.⁷ **34** And after he⁸ came-out, he saw a vast crowd, and he⁹ was moved-with-compassion for them, because they were as sheeps not having a shepherd; and he began to be teaching them many things.

35 And¹⁰ after the hour already became late,¹¹ his learners, after they came-to him, ¹²were saying to him,¹³ that “The¹⁴ place is deserted and the hour is already late. **36** Release them from you, in order that, after they go-off into the circling¹⁵ fields and into the¹⁶ villages, they¹⁷ may buy themselves something they might eat.”¹⁸

37 But the *man*¹⁹ answered and spoke to them, “**You*** give to them something to eat.”

And they said^o to him, “After we go-off, may we buy two-hundred²⁰ denarii of loaves of bread and we will²¹ give to them something to eat in order that each one of them might get a little something?”²²

38 But the *man*²³ said^o to them, “How many loaves of bread do you* have? Be going-away, and²⁴ see.”

And after they knew, they said^o, “Five loaves of bread,²⁵ and two fishes.”

39 And he commanded them²⁶ to make all of them recline drinking-party by drinking-party²⁷ on the pale-green grass. **40** And they leaned-back²⁸ group by group,²⁹ according-to hundreds and according-to fifties.³⁰ **41** And after he took the³¹ five loaves of bread and the two fishes, he, after he looked-up into the heaven, blest and broke-down the five³² loaves of bread, and he was giving them to his learners,³³ in order that they might be setting them before them.³⁴ And he divided the two fishes among³⁵ all of them. **42** And they all ate, and they were filled-with-food. **43** And they picked³⁶ up twelve baskets’ fullnesses³⁷ of broken-pieces and what was left from the fishes. **44** And the ones who ate the loaves of bread³⁸ were about³⁹ 5,000 men.

45 And straightaway, after they were arisen-out,⁴⁰ he obliged his learners to step-in into the boat, and to lead-the-way-before him⁴¹ into the other-side to Beth-Tzaidah, till he himself released^o the crowd from him.⁴² **46** And after he said-farewell to them, he went-off into the mountain to pray-to God.

47 And after it became late, long-ago⁴³ the boat was in the middle of the sea, and he was⁴⁴ alone on the earth. **48** And after he saw them while they were being

tortured in the process of driving-forward⁴⁵ (for the wind was contrary to them), and about⁴⁶ the fourth watch of the night, he⁴⁷ came^o to them, walking-around on the sea; and he was wanting⁴⁸ to pass by them. **49** But after the men saw him while he was walking-around on the sea, they thought that, “It is a phantasm,” and they screamed.⁴⁹ **50** For all of them saw him and they⁵⁰ were disturbed.

But straightaway⁵¹ he uttered with⁵² them, and he said^o to them,⁵³ “Be being-encouraged. I am. Do not be filling yourselves with-fear.”

51 And he stepped-up toward them into the boat, and the wind abated. And they were extremely amazed excessively⁵⁴ among⁵⁵ themselves, and they were marveling.⁵⁶ **52** For they did not gain-insight on-the-basis-of the loaves of bread, instead⁵⁷ their heart was having been petrified.

53 And after they crossed-over-to-the-other-side from-there,⁵⁸ they came on the earth into⁵⁹ Genusaret,⁶⁰ and they were coming-to-moor.⁶¹ **54** And after they came-forth out of the boat, straightaway they,⁶² after they recognized him, **55** ran-around that whole surrounding-country⁶³ and they⁶⁴ began to be carrying-about⁶⁵ on the⁶⁶ mattress all⁶⁷ the ones who were suffering⁶⁸ evilly, to-where⁶⁹ they were hearing⁷⁰ that there he is.⁷¹ **56** And to wherever⁷² he might be going-into: into villages, or into cities, or into fields,⁷³ they were putting the ones who were being-weak in the marketplaces,⁷⁴ and they were exhorting him, in order that, if-at-any-time, they might even touch the tassel of his robe. And as-many-as would touch him,⁷⁵ were being saved.

CHAPTER 7

And the Pharisees and some of the scribes were congregated^o to him, after they came from Jerusalem. **2** And after they saw⁷⁶ some of his learners, that they⁷⁷ were^o eating the⁷⁸ loaves of bread with common (that is, unwashed) hands, they blamed them.⁷⁹ **3** (For the Pharisees and all the Judeans, if-at-any-time they might not wash their hands to the fist,⁸⁰ do not eat bread,⁸¹ grabbing onto⁸² the tradition of the elders. **4** And whenever they might come⁸³ from a marketplace, if-at-any-time they might not immerse⁸⁴ themselves, they do not eat. And there are many other things which they took-alongside to be grabbing onto:⁸⁵ acts-of-immersings⁸⁶ of drinking-cups and of pitchers and of bronze-jars and of couches.)⁸⁷

5 And⁸⁸ the Pharisees and the scribes inquired-of^o him, saying,⁸⁹ “Due to what reason are your learners not walking-around according to the tradition of the elders, but instead are eating the bread with the common⁹⁰ hands?”

6 But the *man* answered and⁹¹ spoke to them that,¹ “Isaiah beautifully

¹ [6:31] NU, Gk(AEV) / M, TR, Vul, Gk(BSW) "place, and all of you*, be resting yourselves up"
² [6:31] NU, M, TR, Gk(AESVWS) / Gk(B) "not having an opportune-season"
³ [6:32] NU, Gk(SV) (S "a boat") / M, TR, Gk(AWS) "And they went-off into a deserted place in the boat" / Vul, Gk(B) "And after they stepped-up into the boat, they went-off into a deserted place"
⁴ [6:33] NU, M, Vul, Gk(ABSV) / TR, Gk(W) "the crowds"
⁵ [6:33] NU, Vul, Gk(W,V2) / TR "recognized him" / M, Gk(ASS) "recognized them" / Gk(B,V1) "knew them"
⁶ [6:33] NU, M, TR, Gk(ASVWS) / Gk(B) omit "the"
⁷ [6:33] NU, Vul, Gk(SV) / M, TR, Gk(S) "and they came ahead-of him and they came-together to him" / Gk(A) "and they came-ahead of them and they ran-together to him" / Gk(B) "they came-together of him" / Gk(W) omit
⁸ [6:34] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) "Jesus"
⁹ [6:34] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "out and he saw a vast crowd, he"
¹⁰ [6:35] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "But"
¹¹ literally "much" (also in next occurrence)
¹² [6:35] NU, M, TR, Gk(VWS,S2) / Vul, Gk(AB,S1) omit "him"
¹³ [6:35] NU, Gk(SV) / M, TR, Vul, Gk(AWS) "were saying" / Gk(B) "were saying to him"
¹⁴ [6:35] NU, M, TR, Gk(ASVWS,B2) / Gk(B1) "A"
¹⁵ [6:36] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) "nearby"
¹⁶ [6:36] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
¹⁷ [6:36] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "village, in order that they" (error?)
¹⁸ [6:36] NU (lit "may buy themselves what they might eat") / M, TR "may buy themselves loaves-of-bread, for they are not having what they might eat" / Vul "may buy themselves foods which they might eat" / Gk(B) "in order that they may buy themselves what they might have to eat"
¹⁹ [6:37] NU, M, TR, Gk(ASVWS) / Gk(B) "And Jesus" / Vul "And he"
²⁰ [6:37] NU, M, TR, Vul, Gk(ABSV) / Gk(W) "100"
²¹ [6:37] NU, Vul, Gk(ABSV) / M, TR, Gk(WS) "might"
²² [6:37] NU, M, TR, Vul, Gk(ABSV) / Gk(W) add
²³ [6:38] NU, M, TR, Gk(ASVWS) / Gk(B) "And Jesus" / Vul "And he"
²⁴ [6:38] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) add
²⁵ [6:38] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
²⁶ [6:39] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "And Jesus commanded"
²⁷ [6:39] lit. "drinking-parties for drinking-parties" NU, M, TR, Gk(ASVWS) / Gk(B) "drinking-party by drinking-party" / Gk(W) "drinking-parties"
²⁸ literally "fell-back"
²⁹ literally "plots for plots"
³⁰ [6:40] NU, Gk(BSV) / M, TR, Gk(AS) "by hundreds and by fifties" / Gk(W) "men by hundreds and by fifties"
³¹ [6:41] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "the"
³² [6:41] NU, M, TR, Vul, Gk(ASV) / Gk(BW) add
³³ [6:41] NU, M, TR, Vul, Gk(ABWS) (lit. "the learners of his") / Gk(SV) "the learners"
³⁴ [6:41] NU, Vul, Gk(VWS1) / M, TR, Gk(AS,S2) "might set them before them" / Gk(B) "might set them standing-opposite"
³⁵ literally "to"
³⁶ literally "lifted"
³⁷ [6:43] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) "twelve full baskets"
³⁸ [6:44] NU, M, TR, Gk(AVS) / Vul, Gk(BSW) omit "the loaves-of-bread"
³⁹ [6:44] NU, M, Vul, Gk(ABVWS) / TR add (lit. "as-if" [Matt 14:21 & Luke 9:14 include] / Gk(S1,S3) "as" / Gk(S2) "the as"
⁴⁰ [6:45] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
⁴¹ [6:45] NU, M, TR, Gk(ABSVWS) / Vul, Gk(B) actually add "him" / Gk(W) also omit "into the other-side"
⁴² [6:45] NU, Gk(SV) / M, TR, Gk(AWS) "till himself might release the crowd" / Vul, Gk(B) "but he himself released the crowd"
⁴³ [6:47] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
⁴⁴ [6:47] NU, M, TR, Vul, Gk(BSVW) / Gk(AS) actually add "was"
⁴⁵ [6:48] NU, M, TR, Vul, Gk(ASVWS) (lit. "the process to be driving-forward") / Gk(B) "tortured and driving-forward"
⁴⁶ [6:48] NU / TR, Vul "And he beheld them...to them), and about"
⁴⁷ [6:48] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "Jesus"
⁴⁸ [6:48] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "and he wanted"
⁴⁹ literally "shouted-up"
⁵⁰ [6:50] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "saw him and they"
⁵¹ [6:50] NU, M, TR, Vul, Gk(ABSVWS) / Gk(B) omit "straightaway"
⁵² [6:50] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "to"
⁵³ [6:50] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "them, saying"
⁵⁴ [6:51] NU, M, TR, Gk(AS) (lit. "extremely amazed out of excessive state") / Gk(B) "excessively amazed" / Vul? Gk(SV) "extremely amazed" / Gk(W) "amazed out of excessive state"
⁵⁵ literally "in"
⁵⁶ [6:51] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) add
⁵⁷ [6:52] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) "for"
⁵⁸ [6:53] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
⁵⁹ [6:53] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) "of"
⁶⁰ [6:53] NU, M, TR, Vul, Gk(ASWS,V2) / Gk(B) "Genusar" / Gk(V1) "Genusareth"
⁶¹ [6:53] NU, M, TR, Vul, Gk(ASV) / Gk(BW) omit "and they were coming-to-moor"
⁶² [6:54] NU, M, TR, Vul, Gk(BSV) ("they") / Gk(AW) "the men of that place"
⁶³ [6:55] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) "surrounding-country"
⁶⁴ [6:55] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) "after they ran-around...country, they"
⁶⁵ [6:55] NU, M, TR, Gk(ASVWS) / Gk(B) "and they, after they"
⁶⁶ [6:55] NU, M, TR, Gk(ASV) / Gk(BW) omit "the"
⁶⁷ [6:55] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
⁶⁸ literally "having"
⁶⁹ [6:55] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "evilly. For they were carrying them about-to-where"
⁷⁰ [6:55] NU, M, TR, Vul, Gk(AVWS) / Gk(B) "they heard" / Gk(S) "it was heard"
⁷¹ [6:55] NU, Vul?, Gk(SV) / M, TR, Gk(AWS) "that there he is" / Gk(B) "for Jesus to be"
⁷² [6:56] NU, M, TR, Gk(ABSVWS) / Gk(B) "And wherever"
⁷³ [6:56] NU, Gk(SV) / M, TR, Gk(AWS) "into villages or cities or fields" / Vul "into towns or into villages or cities" / Gk(B) "into villages or into fields or into cities"
⁷⁴ [6:56] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) "broadways"
⁷⁵ [6:56] NU, Vul?, Gk(VW) / M, TR, Gk(AS) "would be touching him" / Gk(BS) "touched him"
⁷⁶ [7:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "and they, having come-to-know"
⁷⁷ [7:2] NU, Gk(SVS) ("that they") / Gk(W) "that some" / M, TR, Vul, Gk(AB) "they"
⁷⁸ [7:2] NU, Gk(BVW) / M, TR, Gk(AS) omit "the"
⁷⁹ [7:2] M, TR, Vul, Gk(B) "they pronounced them guilty" / NU, Gk(ASVW) omit (But it reads this as conjoined with the previous verse) "came from Jerusalem and after they saw...learners are eating...hands."
⁸⁰ [7:3] NU, M, TR, Gk(AVS,B1) ("to the fist") / Vul, Gk(SW,B2?) "frequently" / some omit
⁸¹ [7:3] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
⁸² literally "grabbing"
⁸³ [7:4] Gk(BW) (W "But even" vs. B "And") / NU, M, TR, Vul, Gk(ASVS) omit "whenever...come"
⁸⁴ [7:4] NU, M, TR, Vul, Gk(ABS) / Gk(SVW) "sprinkle"
⁸⁵ [7:4] literally "to be grabbing" NU, M, TR, Gk(ABSVWS) / Vul, Gk(B) "side to them to be keeping"
⁸⁶ literally "immersenesses"
⁸⁷ [7:4] Gk(SV) / NU, M, TR, Vul, Syr, Gk(ABWS) add / one Syr omit "and of bronze-jars"
⁸⁸ [7:5] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) "After-that"
⁸⁹ [7:5] NU, M, TR, Vul, Gk(ASVS) / Gk(BW) add
⁹⁰ [7:5] NU, Vul, Gk(VW,S1) / Gk(B) "the common" / M, TR, Gk(AS,S2) "unwashed"
⁹¹ [7:6] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) add

prophesied about you*, the² hypocrites, as it has been written, that:³

“‘This people is honoring and praising⁴ me with their lips, but their heart is keeping far distant⁵ from me;

7 but they are revering me in vain, teaching taught-materials, commandments of humans.’”

(Isaiah 29:13)

8 “For⁶ after you* dismissed the instruction of God, you* are grabbing onto the tradition; immersings of pitchers and cups; and you* are doing many other such similar things.”⁷⁷

9 And he was saying to them, “You* are beautifully setting-aside the instruction of God, in order that you* might make your* tradition stand.⁸ 10 For Moses spoke, ‘Be honoring your father and your⁹ mother’, (Exodus 20:12) and, ‘The one who is speaking-evil-of a father or a mother: let him come-to-an-end-by-means-of death.’ (Exodus 21:17/Leviticus 20:9) 11 But you* are saying, ‘If-at-any-time a human¹⁰ might say to the¹¹ father or the mother, ‘‘‘Whatsoever¹² you might be profited by from me is korban’’’ (which is a gift), 12 “and¹³ you* are no longer letting¹⁴ him do anything for the father or the mother,¹⁵ 13 while you* are invalidating the account of God¹⁶ by-means-of¹⁷ your* tradition, the stupid tradition,¹⁸ which you* delivered. And you* are doing many such similar things.”¹⁹

14 And after he called the crowd to himself again, he was saying to them, “Hear me, all of you*²⁰ and gain-insight: 15 There is nothing from-outside the human which is going-in into him which is being-able to commonize him; instead, the things which are going-forth out of the human²¹ are the things which are commonizing the human. 16 If anyone is having ears to be hearing, let him be hearing.”²²

17 And when he entered into a house²³ from the crowd, his learners were inquiring-of him about²⁴ the parable.

18 And he said^o to them, “Are all of you* also unintelligent in this manner? Are you* not comprehending that everything which²⁵ is going-in into the human from-outside is not being-able to commonize him, 19 because²⁶ it is not going-in²⁷ into his heart, but instead into the tummy,²⁸ and it is going-out²⁹ into the toilet,³⁰ while he is³¹ cleansing all the solid-foods?”³²

20 But he was saying, that “‘What is going-forth out of the human, that is commonizing the human. 21 For from-inside, out of the heart of the humans, the thorough-rationalizations, the evil rationalizations³³ are going-out: sexual-immoralities; thieveries; murders; 22 adulteries;³⁴ greeds; wickednesses; deceit;³⁵ licentiousness; a wicked eye; revilement; arrogance;³⁶ senselessness. 23 All these³⁷ are the wicked things which are going-out from-inside, and it is commonizing the human.”

24 But³⁸ after he stood-up from there, he went-off into the borders³⁹ of Zor

¹ [7:6] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) add

² [7:6] NU, M, TR, Gk(ASVWS) / Gk(B) omit “the”

³ [7:6] NU, Gk(SV) / M, TR, Vul, Gk(AWS) “as it has been written” (omit “that”) / Gk(B) “and spoke”

⁴ [7:6] NU, M, TR, Vul, Gk(SVS) / Gk(BW) “is loving” / some “is honoring and praising”

⁵ [7:6] NU, M, TR, Vul?, Gk(ASVS) / Gk(B) “heart has stood far away” / Gk(W) “is holding far”

⁶ [7:8] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) add

⁷ [7:8] NU, Gk(SVW) / TR, Vul, Gk(BS) add // Gk(B) puts this addition at the start of the verse (“immersings of pitchers and cups; and there are many other such similar things which you* are doing”)

⁸ [7:9] NU, Gk(BW) lit. “might stand your* tradition” / M, TR, Vul, Gk(AS) “might keep your* tradition” / Gk(V) “might be keeping your* tradition”

⁹ [7:10] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “the”

¹⁰ [7:11] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) “saying, ‘‘‘Whichever human”

¹¹ [7:11] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “his”

¹² [7:11] NU, M, TR, Gk(ASVS) / Gk(BW) “Whatever”

¹³ [7:12] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add

¹⁴ [7:12] lit. “dismissing” NU, M, TR, Gk(ASVWS) / Gk(B) lit. “are not dismissing-in”

¹⁵ [7:12] NU, Gk(BSVW) / M, TR, Gk(AS) “his father or his mother” / Vul “his father or mother”

¹⁶ [7:13] NU, M, TR, Vul, Gk(ABSV) / Gk(W) “the account for the instruction of God” ??

¹⁷ [7:12] NU, M, TR, Gk(ABSV) / Gk(W) “for”

¹⁸ [7:13] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

¹⁹ [7:13] NU, M, TR, Vul, Gk(ASVS) / Gk(B) “Are you* are doing many of the same things” / Gk(W) omit

²⁰ [7:14] NU, M, TR, Vul, Gk(ABVWS) / Gk(S) omit “me, all of you*”

²¹ [7:15] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) “instead, the things going-out from him, these”

²² [7:16] NU, some M, Gk(SV), some Georg / some M, TR, Gk(ABWS), OL, Vul, Arm, Eth, some Georg add

²³ [7:17] NU, M, TR, Gk(ASVWS) / Gk(B) “into the domesticity”

²⁴ [7:17] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) actually add “about”

²⁵ literally “the”

²⁶ [7:19] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “for”

²⁷ [7:19] NU, M, TR, Vul?, Gk(ASVWS) / Gk(B) “not entering”

²⁸ literally “hollowness”

²⁹ [7:19] NU, M, TR, Gk(ABVWS) / Gk(B) “it is coming-out” / Gk(S) “you* are throwing-out” / Gk(W) “making-room”

³⁰ [7:19] NU, M, TR, Gk(ASVWS) / Gk(B) “duct”

³¹ [7:19] NU, Gk(ASVW) / M, TR, Gk(S) “it is” / Gk(B) “while”

³² some alternatively translate “toilet. By this he was cleansing all the solid-foods.”

³³ [7:21] NU, M, TR, Gk(ASVS, B2) / Gk(B1, W) “the through-rationalizations which are evil”

³⁴ [7:21] NU, Gk(SV) / M, TR, Vul, Gk(AS) “-out: adulteries; sexual-immoralities; murders; thefts” / Gk(B) “-out: sexual-immorality, thefts, adulteries, murders” / Gk(W) “adulteries, sexual-immoralities, thieveries, murders”

³⁵ [7:22] NU, M, TR, Vul, Gk(ASVS) / Gk(B) “greed, deceit, wickedness” / Gk(W1) “greeds, wickedness, deceit” / Gk(W2) “greed, wickedness, deceit”

³⁶ [7:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “revilements; arrogances”

³⁷ [7:23] NU, M, TR, Vul, Gk(ABSV) / Gk(W) omit “these”

³⁸ [7:24] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) “And”

³⁹ [7:24] NU, Gk(BSVW) / M, TR, Gk(AS) “boundaries”

and Zidon.⁴⁰ And after he entered into a⁴¹ house, he was wanting no-one to know; and he was not enabled to escape-notice. 25 Instead, straightaway,⁴² after⁴³ a woman heard about him, whose little-daughter⁴⁴ was having an unclean spirit, she, after she came, fell-before his feet. 26 But the woman was a Hellene, of the Syro-Phoinikian⁴⁵ race. And she was asking him, in order that he might throw-out⁴⁶ the demon out of⁴⁷ her daughter.

27 And he⁴⁸ was saying⁴⁹ to her, “‘Let⁵⁰ the children be filled-with-food first. For it is not beautiful to take the bread of the children and to throw it to the little-dogs.”

28 But the woman answered and said^o to him,⁵¹ “‘Yes⁵² Lord, for⁵³ even the little-dogs underneath the table are eating⁵⁴ from the little-crumbs of the little-boys-and-girls.”⁵⁵

29 And he spoke to her, “Due to this account, be going-away. The demon has come-forth out of your daughter.”

30 And after she went-off into her house,⁵⁶ she found the little-girl⁵⁷ having been thrown on the couch and the demon having come-out.⁵⁸

31 And again, after he⁵⁹ came-forth out of the borders of Zor, he came through Zidon into⁶⁰ the sea of Galilee up the middle⁶¹ of the borders of the⁶² Dekapolis. 32 And they brought^o to him a mute and⁶³ speech-impaired man; and they exhorted^o him, in order that he might put his hand on him.

33 And after he took him away from the crowd by himself, he threw his fingers into his ears, and, after he spit,⁶⁴ he touched his tongue. 34 And after he looked-up into the heaven, he groaned-deeply⁶⁵ and he said^o to him, “Ephphatha.” (Which is “Be completely-opened-up.”) 35 And straightaway,⁶⁶ his ears were completely-opened-up,⁶⁷ and the bond of his tongue was released, and he was uttering correctly.

36 And he enjoined them, in order that they might be saying⁶⁸ this⁶⁹ to no-one. But as-much-as he was enjoying them, rather the more-excessive they themselves were preaching it.⁷⁰ 37 And they were being astonished super-excessively, saying, “‘He has made everything beautiful. He is making⁷¹ the deaf persons to be hearing and the⁷² speechless⁷³ persons to be uttering.”

CHAPTER 8

But⁷⁴ in those days, while there was again a vast⁷⁵ crowd, and while they themselves⁷⁶ were not having anything that they might eat, he,⁷⁷ after he called the learners⁷⁸ to himself, said^o to them, 2 “I am having-compassion on the⁷⁹ crowd, because they are already remaining-with me for⁸⁰ three days,⁸¹ and they are not having anything which they might eat. 3 And if-at-any-time I might release them from me fasting into a house of theirs, they will⁸² become-faint in the way. And⁸³

⁴⁰ [7:24] NU, Gk(BVW) / M, TR, Vul, Gk(AS) add [Matt15:21 include]
⁴¹ [7:24] NU, M, Gk(ASVS) / TR, Gk(BW) “the”
⁴² [7:25] NU, Gk(SV) / Vul “For straightaway” / M, TR, Gk(AWS) “For” / Gk(B) “But straightaway”
⁴³ [7:25] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “as”
⁴⁴ [7:25] lit. “of whose the little-daughter of her” NU, M, TR, Gk(AVS) / Gk(BSW) omit “of her”
⁴⁵ [7:26] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “Syro-”
⁴⁶ [7:26] NU, M, Gk(ABSVWS) / TR, Vul “be throwing-out”
⁴⁷ [7:26] NU, M, TR, Gk(ASVWS) / Gk(B) “demon from”
⁴⁸ [7:27] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) “Jesus”
⁴⁹ [7:27] NU, Gk(SV) / M, TR, Vul, Gk(AWS) “spoke” / Gk(B) “says”
⁵⁰ literally “dismiss”
⁵¹ [7:28] NU, M, TR, Vul, Gk(ASVS) / Gk(BW) “answered him, saying”
⁵² [7:28] NU, Gk(W) / M, TR, Vul, Gk(ASVS) add / Gk(B) instead add “Instead” [Matt15:27 include]
⁵³ [7:28] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) add
⁵⁴ [7:28] NU, Gk(BSVW) is plural / M, TR, Gk(AS) is singular
⁵⁵ [7:28] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “of the floors”
⁵⁶ [7:30] NU, M, TR, Vul?, Gk(AVS) / Gk(S) “her-own house” / Gk(B) “a house” / Gk(W) “the house”
⁵⁷ [7:30] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) “the daughter”
⁵⁸ [7:30] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) reverse “having been thrown on the bed” & “the demon having come-out”
⁵⁹ [7:31] NU, M, TR, Vul, Gk(ABSVW) / Gk(S) “Jesus”
⁶⁰ [7:31] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) “Zor and Zidon, he came to”
⁶¹ literally “midst”
⁶² [7:31] NU, M, TR, Gk(ASVS) / Gk(BW) add
⁶³ [7:32] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) omit “and”
⁶⁴ [7:33] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) put “after he spit” before “he threw” / Gk(W) “...three fingers, after he spit into his ears...”
⁶⁵ [7:34] NU, M, TR, Gk(ASVWS) / Gk(B) “groaned-deeply”
⁶⁶ [7:35] NU, M, TR, Vul, Gk(WS) / Gk(BSV) omit “straightaway”
⁶⁷ [7:35] NU, Vul, Gk(SV) / M, TR, Gk(AWS) “completely-opened-up” / Gk(B) “were poked”
⁶⁸ [7:35] NU, Vul, Gk(SVW) / M, TR, Gk(ABS) “might speak”
⁶⁹ [7:36] NU, M, TR, Gk(ASVWS) / Gk(B) add “nothing” / Vul add “something”
⁷⁰ [7:36] NU, Vul, Gk(ABSVW) / M, TR, Gk(S) “But as-much-as he himself was enjoying them...it” / Gk(B1) “But the men themselves were rather preaching it more-abundantly” / Gk(B2) “They themselves were rather preaching it more-abundantly”
⁷¹ [7:37] NU, M, TR, Vul, Gk(ABSVS) / Gk(W) “he has made”
⁷² [7:37] NU, M, TR, Vul, Gk(AB) / Gk(SV) omit “the” / Gk(W) omit “the speechless persons”
⁷³ literally “utterless”
⁷⁴ [8:1] NU, M, TR, Vul, Gk(ASVS) / Gk(BW) add
⁷⁵ [8:1] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) “was a very-vast”
⁷⁶ [8:1] NU, M, TR, Gk(ASVS) / Gk(BW) add
⁷⁷ [8:1] NU, Vul, Gk(ABSVW) / M, TR, Gk(S) “Jesus”
⁷⁸ [8:1] NU, Gk(ABS) / M, TR, Vul, Gk(AVWS) “the learners of his”
⁷⁹ [8:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “this”
⁸⁰ [8:2] NU, M, Gk(ABSVS) is nominative / TR is accusative / Gk(V) is dative
⁸¹ [8:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “already three days they are from at-some-time here they are”
⁸² [8:3] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “I am not wanting to release them from me fasting into a house, lest they might”
⁸³ [8:3] NU, Gk(SVW) / M, TR, Vul, Gk(AS) “For” / Gk(B) “Because even”

“Teacher, see¹ what kind of stones and what kind of buildings!”
 2 And °Jesus² answered and³ spoke to him,⁴ “Are you⁵ looking at these great buildings? Truly, I say to all of you*, that⁶ These might never be left here⁷ a stone upon a stone, which⁸ might never be torn-down. And through three days, another will stand itself up without hands.”⁹
 3 And *while he was sitting himself into the Mountain of the Olives opposite the temple, Petros¹⁰ and Jacob and Johanan and Andreas were inquiring-of him when he was by himself, 4 “Speak to us: At-what-time will these things be? And what will be the sign whenever all these things might be going-to be being completely-finished?”*
 5 But¹¹ °Jesus answered and began to be saying to them,¹² “Be looking out, lest someone might mislead you*. 6 For¹³ Many will come on-the-basis-of my name, saying, that¹⁴ ‘I am’, and they will mislead many.
 7 “But whenever you* might hear of wars and be might seeing¹⁵ hearings of wars, do not be being alarmed.¹⁶ For¹⁷ It is necessary for *this* to come-to-be; instead, the end *is* not-yet. 8 For a nation will be arisen against a nation, and a kingdom against a kingdom. And¹⁸ There will be quakings throughout places. And¹⁹ There will be famines and disturbances.²⁰ *These things are the beginning of labor-pangs.*²¹
 9 “But²² all of **you***, be looking out for yourselves.²³ For²⁴ They will deliver you* into congresses,²⁵ and you* will be flayed into congregations, and you* will²⁶ be made-to-stand before leaders and kings for *my* sake for²⁷ a testimony to them. 10 And it is first necessary for the good-message to be preached into all the²⁸ nations in all the nations.²⁹ 11 And³⁰ whenever they might be leading³¹ you*, delivering you* up, do not be being worried-beforehand what you* might utter *nor-even be giving-careful-thought*;³² instead, whatsoever might be given to you* in that hour, be uttering this.³³ For **you*** are not the ones who are uttering, instead it is the spirit, the holy spirit.
 12 “And³⁴ a brother will deliver a brother into a death, and a father a child, and children will stand themselves up against parents and will deal-death to them. 13 And you* will be being hated by all persons due to my name. But the one who endured into the end—this one will be saved.
 14 “But whenever you* might see the abomination of the desolation, the abomination which was stated by Daniel the prophet,³⁵ having stood³⁶ wherever it must not,³⁷ (let the one who is reading-aloud be comprehending) “then let the ones who are in °Judah be fleeing into the mountains. 15 But³⁸ do not let the one on the housetop descend into the house,³⁹ nor-even let him enter in order to pick⁴⁰ up anything out of his house; 16 and do not let the one who is⁴¹ going into the field turn-around into the things which are⁴² behind him to pick⁴³ up his robe.

1 [13:1] NU, M, TR, Vul, Gk(ABSVS) / Gk(W) omit “see”
 2 [13:2] NU, M, TR, Vul, Gk(ABSVS) / Gk(W) “he”
 3 [13:2] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) add
 4 [13:2] NU, M, TR, Vul, Gk(A) / Gk(BSVWS) “them”
 5 [13:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “you*”
 6 [13:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
 7 [13:2] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) omit “here” (Matt 24:2 includes)
 8 [13:2] NU, M, TR, Vul, Gk(ASVWS,B2) / Gk(B1) omit “which”
 9 [13:2] NU, M, TR, Vul, Gk(ASVS) / OL, Gk(BW) add
 10 [13:3] NU, M, TR, Vul, Gk(AVWS) / Gk(BS) “Petros:
 11 [13:5] NU, M, TR, Gk(ASVS) / Vul, Gk(BW) “And”
 12 [13:5] NU, Gk(SV) / M, TR, Vul, Gk(AWS) “Jesus answered them and began to be saying” / Gk(B) “Jesus answered and spoke to them”
 13 [13:6] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) add
 14 [13:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “that”
 15 [13:7] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1,S3) add
 16 [13:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “turmoleid”
 17 [13:7] NU, Gk(VW,S1) / M, TR, Vul, Gk(ABS,S2) add
 18 [13:8] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) add // Gk(S1) also omit “a kingdom against”
 19 [13:8] NU, Gk(SVWS) / M, TR, Vul, Gk(AB) add “And” // Gk(S1) also omit “And there will be quakings throughout places.” / Gk(BW) also omit “There will be” (before “famines”)
 20 [13:8] NU, Vul, Gk(BV,S2) / M, TR, Gk(AS) add “and disturbances” / Gk(W) add “disturbances” / Gk(S1) omit “And there will be famines and disturbances”
 21 [13:8] NU, M, TR, Vul, Gk(ABVS,S2) / Gk(W,S1) omit “These things...pangs.”
 22 [13:9] NU, M, TR, Vul, Gk(ASVS) / Gk(B) “Next” / Gk(W) “And”
 23 [13:9] NU, M, TR, Vul, Gk(AVS,S2) / Gk(S1) omit “for yourselves” (see below for BW)
 24 [13:9] NU, Gk(SV) / M, TR, Vul, Gk(AS) add (see below for BW)
 25 [13:9] NU, M, TR, Vul, Gk(ASVWS) (“But...congresses”) / Gk(B) “Next, they will deliver you* for themselves into congresses” / Gk(W) “And they will give you* into congresses”
 26 [13:9] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) “; but you* will also”
 27 literally “into”
 28 [13:10] NU, M, TR, Gk(ASVWS,B2) / Gk(B1) omit “the”
 29 [13:10] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) adds a similar phrase a second time
 30 [13:11] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) “But”
 31 [13:11] NU, Vul, Gk(ABSVW) / M, TR, Gk(S) “might lead”
 32 [13:11] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) add
 33 [13:11] NU, M, TR, Gk(ASVS) / Vul, Gk(B) “it” / Gk(W) omit
 34 [13:12] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) “But”
 35 [13:14] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) add (harmonizing from Matthew 24:15)
 36 [13:14] NU, Gk(SV) acc. masculine / M, TR, Gk(AS) acc. neuter (directly referring to “abomination”) / Gk(B) nom. neuter / Gk(W) corrupt
 37 more literally “wherever it is not necessary”
 38 [13:15] NU, M, TR, Gk(ASWS) / Vul, Gk(B) “And” / Gk(V) omit
 39 [13:15] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add
 40 literally “lift”
 41 [13:16] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add
 42 [13:16] NU, M, TR, Gk(AVWS) / Vul?, Gk(BS) omit “into the things which are”
 43 literally “lift”

17 “But⁴⁴ woe to the women having a child in their belly and the women who⁴⁵ are breastfeeding in those days! 18 But⁴⁶ be praying-to God, in order that it⁴⁷ might not be in a winter.⁴⁸ 19 For those days will be a tribulation, a tribulation such-as has⁴⁹ not been from the beginning of the creation which God created⁵⁰ up-till the present, and might never⁵¹ be again. 20 And if the Lord did not curtail those days doe to his elect-ones,⁵² all flesh would not be saved. Instead, due to the elect ones whom he selected for himself, he curtailed the days.
 21 “And⁵³ then if-at-any-time⁵⁴ someone might speak to you*, ‘See,⁵⁵ here is the Anointed-One.⁵⁶ Or⁵⁷ See,⁵⁸ there he is!’ do not be having-faith⁵⁹ in it. 22 For many false-anointed-ones and⁶⁰ false-prophets will be arisen, and they will give⁶¹ signs and portents with the *intention* to be misleading-away, if possible,⁶² even⁶³ the elect ones. 23 But *all of you**, be looking out. Behold,⁶⁴ I have stated all things to you* beforehand.
 24 “Instead, in those days, after that tribulation, the sun will be darkened, and the moon will not give its gleam, 25 and the stars will be falling out of the heaven,⁶⁵ and the powers, the powers in the heavens, will be shaken. 26 And then they will see for themselves the son of man⁶⁶ coming in the clouds⁶⁷ with much power and glory. 27 And then he will commission the messengers,⁶⁸ and he will congregate his elect ones⁶⁹ on *one spot* from out of the four winds, from a summit of a plot of earth up-till a summit of a heaven.
 28 “But learn the parable from the fig-tree: Whenever its branch⁷⁰ might already become tender and might be sprouting-out the leaves in it,⁷¹ you* are knowing that already⁷² the summer is near. 29 In-this-same-manner, *all of you** also, whenever you* might see all⁷³ these things coming-to-be, be knowing⁷⁴ that he⁷⁵ is near, at the doors.
 30 “Truly, I say to all of you*: that this generation might never pass away until⁷⁶ all these things might come-to-be. 31 The heaven and the earth will pass away, but my accounts will⁷⁷ never⁷⁸ pass away.
 32 “But no-one has come-to-know about that day or⁷⁹ the hour (not-even the messengers the ones⁸⁰ in a heaven, nor-even the son)⁸¹ except the Father. 33 Therefore,⁸² Be looking out. Be being without-slemer. And be praying.⁸³ For you* have not come-to-know at-what-time the season is,⁸⁴ 34 like a human who is away-from-his-own-populace, while discharging⁸⁵ his house,⁸⁶ and, after he gave to his slaves⁸⁷ the authority, and⁸⁸ each one his work, also instructed the doorkeeper in order that he might be keeping-fully-awake. 35 Therefore, be keeping-fully-awake. For you* have not come-to-know at-what-time the lord of the house is coming, either⁸⁹ at-a-late-hour or midnight or cockcrow or in-the-morning, 36 lest, after he has come-out⁹⁰ suddenly, he might find you* while you*

44 [13:17] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “But”
 45 [13:17] NU, M, TR, Gk(ABSVS) / Gk(W) omit “the women who”
 46 [13:18] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “And”
 47 [13:18] NU, Vul, Gk(BVW,S1) / M, TR, Gk(AS,S2) “that your* flight” (harmonizing from Matt 24:20)
 48 may also be translated “storm” (which is the Greek word for “winter”)
 49 [13:19] NU, M, TR, Gk(AESVWS) / Gk(B) “, days such-as have”
 50 [13:19] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “which God created”
 51 [13:19] NU, M, TR, Gk(AESVWS) / Vul?, Gk(B) “might not never”
 52 [13:20] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
 53 [13:21] NU, TR, Vul, Gk(AEBSVWS) / M omit “And”
 54 [13:21] NU, M, TR, Gk(ASVWS) / Gk(B) “then whenever”
 55 [13:21] NU, Gk(SV) / M, TR, Gk(ABEWS) “Behold”
 56 [13:21] NU, M, TR, Vul, Gk(ABESVS) / Gk(W) “the Lord”
 57 [13:21] NU, Vul, Gk(SW) / M, TR, Gk(ABES) add “Or” / Gk(V) add “And”
 58 [13:21] NU, Gk(BSV) / M, TR, Gk(AWS) “Behold” / Gk(E) omit
 59 [13:21] NU, M, Gk(ABESVW) / TR, Vul, Gk(S) “may you* not put-faith”
 60 [13:22] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “false-anointed-ones and” // Gk(W) also add “many”
 61 [13:22] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “make/do”
 62 usually translated “powerful”
 63 [13:22] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) add
 64 [13:23] NU, Gk(VW) / M, TR, Vul, Gk(ABESS) add
 65 [13:25] NU, Gk(ESV) / Gk(A) “the stars will be falling-out of the heaven” / M, TR, Vul, Gk(S) “the stars of the heaven will be falling-out” / Gk(B) “the stars, the ones out of the heaven will be falling” / Gk(W) “the stars out of the heaven will be falling”
 66 literally “of the human”
 67 [13:26] NU, M, TR, Gk(AESVS) / Gk(W) “in a cloud” Gk(B) “on the clouds”
 68 [13:27] NU, Gk(BVW) / M, TR, Vul, Gk(AESS) “the messengers of his”
 69 [13:27] NU, M, TR, Vul, Gk(AESVS) (lit. “the elect ones of his”) / Gk(BW) omit “of his”
 70 [13:28] NU, Vul, Gk(ABESVS) (lit. “the branch of it”) / M, TR “the branch” // Gk(W) also omit “already”
 71 [13:28] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
 72 [13:28] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
 73 [13:29] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
 74 may also be translated “; you are knowing”
 75 may also be translated “it”
 76 [13:30] NU, M, TR, Gk(AESVS) / Gk(BW) “till”
 77 [13:31] NU, Vul, Gk(SV) / M, TR, Gk(ABEWS) “might”
 78 [13:31] NU, M, TR, Gk(AEWS,B2) / Vul, Gk(V,B1) “not”
 79 [13:32] NU, M, Vul, Gk(AEVS) / TR, Gk(BSW) “and”
 80 [13:32] NU, Gk(SV) / M, TR, Gk(ABEWS) add
 81 [13:32] NU, M, TR, Vul, Gk(ABSVWS), Athanasios / few omit “nor-even the son”
 82 [13:33] NU, M, TR, Vul, Gk(AESVS) / Gk(B) add “Therefore” / Gk(W) add “But”
 83 [13:33] NU, Gk(BV) / M, TR, Vul, Gk(AEWS) add (copied from Luke 21:36?)
 84 [13:33] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) omit “is”
 85 literally “dismissing”
 86 [13:34] NU, M, TR, Vul, Gk(ABESWS) (lit. “the house of him”) / Gk(V) “his-own house” (lit. “the house of himself”
 87 [13:34] NU, M, TR, Vul, Gk(ABESWS) (lit. “the slaves of him”) / Gk(V) “his-own slaves” (lit. “the slaves of himself”
 88 [13:34] NU, Vul, Gk(BSV,E1) / M, TR, Gk(AWS,E2) add
 89 [13:35] NU, Gk(ESV) / M, TR, Vul, Gk(ABWS) omit “either”
 90 [13:36] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “come-out”

are lying-fast-asleep. **37** But what¹ I am saying to *all of you**, I am saying to *all persons*:² Be keeping-fully-awake.”

CHAPTER 14

But the Passover and the Unleavened³ were after two days. And the chief-priests and the scribes were seeking how they might, after they grabbed him in deceit,⁴ kill him off. **2** For⁵ they were saying, “Not during⁶ the festival, lest-perhaps *there*⁷ will be a turmoil of the people.”

3 And *while* he,⁸ being in Beth-Anya, in the house of Simon the leprous, *was* being laid-down, a woman came *who* was having an alabaster-jar of perfumed-oil of very-expensive pistic⁹ spikenard.¹⁰ And¹¹ after she crushed¹² the alabaster-jar,¹³ she poured it down upon¹⁴ his head.

4 But *there* were some of the learners *who were* being-indignant to themselves¹⁵ and saying,¹⁶ “Why¹⁷ has there been¹⁸ this loss of the perfumed-oil?” **5** For¹⁹ this²⁰ perfumed-oil was being-able²¹ to be sold for over 300 denarii, and *the money* to be given to the destitute *persons*.²² And they were snorting-at her.²²

6 But °Jesus spoke to them,²³ “Leave²⁴ her. Why are you* affording troubles²⁵ to her? She worked a beautiful work in²⁶ me. **7** For you* are always having the destitute *persons* with yourselves,²⁷ and whenever you* might be wanting you* are being-able²⁸ to do good to them; but you* are not always having me. **8** What she herself had,²⁹ she did. She took *it beforehand* to perfume my body for³⁰ the entombment-preparation. **9** But³¹ truly I say to *all of you**: wheresoever³² the³³ good-message might be preached into the whole world, what she did will also be uttered in remembrance of her.”

10 Then the Judah the one³⁴ of-Kerioth (the *one who was*³⁵ one of the twelve), went-off to the chief-priests in order that he might deliver him up to them.³⁶ **11** But after the *men* heard *this*, they³⁷ were made-to-rejoice, and they made-a-profession to give a silver-piece to him. And he was seeking how he might deliver him up in-a-good-season.

12 And *on* the first day of the Unleavened, when they were sacrificing the Passover, his³⁸ learners said^o to him, “After we go-off, where are you wanting for us to make-ready for you,³⁹ in order that you might eat the Passover?”

13 And he commissioned^o two of⁴⁰ his learners, and he said^o to them,⁴¹ “Be going-away⁴² into the city. And a human will meet you*, carrying a ceramic-jar of water. Follow him. **14** And wheresoever⁴³ he might decide to enter, speak to the master-of-the-house, that ‘The teacher says, “Where is my⁴⁴ lodging-place where I might eat⁴⁵ the Passover with my learners?”’” **15** And he will show to you* a great

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upper-floor in a house⁴⁶ having been furnished⁴⁷ and ready.⁴⁸ And⁴⁹ make-ready for us there.”

16 And the learners⁵⁰ came-out. And they came into the city, and they found it⁵¹ exactly-as he spoke to them; and they made-ready the Passover.

17 And⁵² after it became late, he came^o with the twelve. **18** And *while* they were reclining themselves, and *while* they were eating, °Jesus spoke,⁵³ “Truly I say to *all of you**, that one of you* will deliver me up, the *one who is eating with me*.”

19 But They⁵⁴ began to be being grieved, and to be saying to him, one by one,⁵⁵ “Surely it is not I, is it, rabbi?” And another, “Surely it is not I?”⁵⁶

20 But *the man answered and spoke*⁵⁷ to them, “It is one of⁵⁸ the twelve, the *one who is dipping*⁵⁹ himself⁶⁰ in with me into the one⁶¹ bowl. **21** Because⁶² indeed, the son of man⁶³ is going-away⁶⁴ exactly-as it has been written⁶⁵ about him. But woe to that human through whom the son of man⁶⁶ is being delivered up! It would have been⁶⁷ beautiful for⁶⁸ that human if he was not birthed.”⁶⁹

22 And *while* they were eating, he,⁷⁰ after he took a loaf of bread, and after he blest it,⁷¹ broke it and gave it to them, and spoke, “Take, eat,⁷² this is my body.”

23 And after he took a⁷³ drinking-cup, he, after he gave-thanks, gave it to them, and they all drank out of it. **24** And he spoke to them,⁷⁴ “This is my blood the blood⁷⁵ of the new⁷⁶ covenant, the blood *which* is being poured-out-in-behalf of⁷⁷ many unto a forgiveness of sins.⁷⁸ **25** Truly I say to *all of you**, that I certainly might never any-longer⁷⁹ drink⁸⁰ out of the product⁸¹ of the vine till that day whenever I might be drinking it new in the kingdom of God.”

26 And after they hymned, they came-out into the Mountain of the Olives.

27 And⁸² °Jesus said^o to them, that “You*⁸³ all will be impeded because of me in this night.⁸⁴ because it has been written:

“I will strike the shepherd,
and the sheeps will be thoroughly-scattered.”

(Zechariah 13:7)

28 “Instead, after the *event* for me to be arisen out of dead humans.⁸⁵ I will lead-*the-way*-before you* into °Galilee.”

29 But °Petros declared⁸⁶ to him, “If even all will be impeded, instead I will not be impeded.”⁸⁷

30 And °Jesus said^o to him, “Truly I say to you, that **you**,⁸⁸ today,⁸⁹ this night, prior to the crowing⁹⁰ of a rooster twice,⁹¹ will disown me three-times.”

31 But *the man*⁹² was uttering⁹³ more⁹⁴ insistently, that² “If-at-any-time is it

¹ [13:37] NU, Vul, Gk(ESV) (lit. “But the thing”) / M, TR, Gk(AWS) “But the things” / Gk(B) omit
² [13:37] NU, M, TR, Vul, Gk(AESVWS) “I am saying to all of you*, I am saying to all persons” / Gk(B) “I am saying to you*” / Gk(W) “I am saying to you* all”
³ [14:1] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “and the Unleavened”
⁴ [14:1] NU, M, TR, Gk(AESV) (“in deceit”) / Vul, Gk(W) “by-means-of-deceit” / Gk(B1) “and” (in error) / Gk(B2) omit
⁵ [14:2] NU, Vul, Gk(BSV,E1) / M, TR, Gk(AWS,E2) “But”
⁶ Literally “in”
⁷ [14:2] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) “sayings, “Lest-perhaps in the festival *there*”
⁸ [14:3] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “Jesus”
⁹ meaning of word uncertain and debated – some think it means “faithful”, some “liquid”, some referring to the pistachio nut, some referring to the place from where it was obtained
¹⁰ [14:3] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “of very-expensive pistic spikenard”
¹¹ [14:3] NU, Gk(SV) / M, TR, Vul, Gk(ABEW) add
¹² [14:3] NU, M, TR, Gk(AESVWS) / Gk(B) “shattered”
¹³ [14:3] NU, Gk(EV,S2) is feminine / M, TR, Gk(WS) is neuter / Gk(AB,S1) is masculine
¹⁴ [14:3] NU, Gk(ESVW) / M, TR, Gk(AS) “down down” / Vul?, Gk(B) “down upon”
¹⁵ [14:4] NU, M, TR, Gk(A) / Gk(S1) “them” for “themselves” / Gk(W) add “of the learners” / Gk(B) “But his learners were thoroughly-extending themselves”
¹⁶ [14:4] NU, Gk(SV,E1) / M, TR, Vul, Gk(AWS,E2) add / Gk(B) instead add “and they were saying” / literally (“Why”) “Into what *reason*”
¹⁷ [14:4] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “has there been”
¹⁸ [14:5] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “For”
¹⁹ [14:5] NU, Vul, Gk(ABEV) / Gk(SW) “the” / M, TR, Gk(S) omit “perfumed-oil” (reading only “this”)
²⁰ may also be translated “being enabled”
²¹ [14:5] NU, M, TR, Gk(AESVWS,B1) / Vul, Gk(B1) “at in her”
²² [14:6] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) add
²³ literally “dismiss”
²⁴ literally “labors”
²⁵ [14:6] NU, M, Gk(ABESVWS) / TR “into”
²⁶ [14:7] NU, M, TR, Gk(AESV) / M, TR, Gk(BW) “you*”
²⁷ may also be translated “being enabled”
²⁸ [14:8] NU, M, Vul, Gk(ABESVS) / TR, Gk(W) “she was herself having”
²⁹ literally “into”
³⁰ [14:9] NU, Gk(BSV) / M, TR, Vul, Gk(AEWS) omit “But”
³¹ [14:9] NU, M, Gk(AESVS) / TR, Gk(BW) “wherever”
³² [14:9] NU, Gk(BSVW) / M, TR, Vul, Gk(AES) “this”
³³ [14:10] NU, Gk(B,E1,S1) / Gk(A,E2,S2) add “the one” / M, TR, Gk(WS) add “the” & “the one”
³⁴ [14:10] NU, Gk(V,E1,S2) / M, TR, Gk(BWS,E2,S1) omit “the one who was” / Gk(A) omit “the one...twelve” // Gk(B) “out of” instead of “of”
³⁵ [14:10] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) omit “to them”
³⁶ [14:11] NU, M, TR, Vul, Gk(ESVWS) / Gk(A) “And after they heard *this*” / Gk(B) “But the men”
³⁷ [14:12] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “the”
³⁸ [14:12] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add (lit. “to you”)
³⁹ [14:13] NU, M, TR, Gk(AESVWS) (“of”) / Gk(B) “out of” (meaning “from among”)
⁴⁰ [14:13] NU, M, TR, Vul, Gk(AESVS) (W omit “and”) / Gk(B) “learners, saying”
⁴¹ [14:13] NU, M, TR, Gk(AESVWS,B2) plural / Vul, Gk(B1) singular
⁴² [14:14] NU, M, TR, Gk(ESV) / Gk(ABWS) “wherever”
⁴³ [14:14] NU, Vul, Gk(BESVW) (lit. “the lodging-place of mine”) / M, TR, Gk(AS) “the lodging-place”
⁴⁴ [14:14] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) “I will eat for myself”

⁴⁶ [14:15] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
⁴⁷ literally “spread out”
⁴⁸ [14:15] NU, M, TR, Gk(BESVW) / Vul, Gk(AS) omit “and ready”
⁴⁹ [14:15] NU, Vul, Gk(BESV) / M, TR, Gk(AWS) omit “And”
⁵⁰ [14:16] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) “the learners of his”
⁵¹ [14:16] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “they did” // Gk(S1) omit “And they came”
⁵² [14:17] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “But”
⁵³ [14:18] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “says”
⁵⁴ [14:19] NU, Gk(SV) / TR, Vul?, Gk(ABWS) “But the men” / Gk(E) “And they”
⁵⁵ [14:19] NU, M, TR, Gk(ABSW) / Gk(E) “each one”
⁵⁶ [14:19] NU, Vul, Gk(ESVW) / M, TR, Gk(BS) add “And another...not I?” / Gk(A) add “Rabbi...not I?”
⁵⁷ [14:20] NU, Gk(ESV) / M, TR, Gk(AWS) “answered and spoke” / Vul, Gk(B) “says”
⁵⁸ [14:20] NU, Gk(ESVWS) (“of”) / M, TR, Gk(ABS) “out of” (meaning “from among”)
⁵⁹ [14:20] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “immersing”
⁶⁰ [14:20] NU, M, TR, Vul, Gk(BESVWS) (“himself”) / Gk(A) “the hand for himself”
⁶¹ [14:20] NU, M, TR, Vul, Gk(ABSW,E2) / Gk(V,E1) add
⁶² [14:21] NU, Gk(SV) / Vul “And” / M, TR, Gk(ABESVS) omit
⁶³ literally “of the human” (and later in verse)
⁶⁴ [14:21] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) “is being delivered up”
⁶⁵ [14:21] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “as it is having been written”
⁶⁶ [14:21] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “whom he”
⁶⁷ [14:21] NU, Gk(VW) / M, TR, Gk(ABESS) actually add “It were”
⁶⁸ literally “to”
⁶⁹ [14:21] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) omit “human not to come-to-be”
⁷⁰ [14:22] NU, Gk(BVW,S2) / M, TR, Vul, Gk(AES,S1) “Jesus”
⁷¹ [14:22] NU, M, TR, Gk(AEVWS) / Vul, Gk(S) “bread and after he blest it” / Gk(B) “bread, he blest it and he”
⁷² [14:22] NU, Vul, Gk(ABSV) / M, TR add (probably copied from Matt26:26)
⁷³ [14:23] NU, Gk(BESV) / M, TR, Gk(AWS) “the”
⁷⁴ [14:24] NU, M, TR, Vul, Gk(ABESVS) / Gk(V) omit “to them”
⁷⁵ [14:24] NU, Gk(ESV,S2) / M, TR, Gk(AW,B1) add
⁷⁶ [14:24] NU, Gk(BESVW) / M, TR, Vul, Gk(AS) add (from Luke 22:20 or 1 Cor 11:25)
⁷⁷ [14:24] NU, Gk(BESVW) (“in behalf of”) / M, TR, Gk(AS) “about”
⁷⁸ [14:24] NU, M, TR, Vul, Gk(ABESVS) / Gk(W) add (lit. “into...”)
⁷⁹ [14:25] NU, M, TR, Vul, Gk(AVS) / Gk(BESVW) omit “any-longer”
⁸⁰ [14:25] NU, M, TR, Vul, Gk(AESVWS) (“drink”) / Gk(B) “add to drink”
⁸¹ [14:25] NU, M, Gk(AESVWS) / TR, Gk(B) “brood” (lit. “the thing which-is-birthed”)
⁸² [14:27] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “Then”
⁸³ [14:27] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “You*” (emphatic)
⁸⁴ [14:27] NU, Gk(BSV,E1) / M, TR, Vul, Gk(AWS,E2) add (“because of” lit. “in”) (copied from Matt26:31)
⁸⁵ [14:28] NU, M, TR, Vul, Gk(ABESVS) / Gk(W) add
⁸⁶ [14:29] NU, M, TR, Gk(AESVS) / Vul, Gk(B) “says” / Gk(W) “answered and says”
⁸⁷ [14:29] NU, M, TR, Vul, Gk(AESVWS) / Gk(B2) “I will not be impeded” / Gk(B1) “I will not be impeded”
⁸⁸ [14:30] NU, Vul, Gk(AVWS) / TR, Gk(BES) omit “you”
⁸⁹ [14:30] NU, TR, Vul, Gk(AESVWS) / Gk(B) omit “today”
⁹⁰ literally “voicing”
⁹¹ [14:30] NU, TR, Vul, Gk(AVS) / Gk(BESVW) omit “twice”
⁹² [14:31] NU, M, TR, Vul, Gk(BSV) / Gk(AEWS) “But Petros”
⁹³ [14:31] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) “saying”
⁹⁴ [14:31] NU, Vul, Gk(BESV) / M, TR, Gk(AWS) add

been crucified. He was arisen. He is not here. See² the place³ where they put him. 7 Instead, go-away. And⁴ Say to his learners and to °Petros, that behold⁵ he is leading *the-way-before you** into °Galilee. There you will see him for yourself exactly as he spoke to *all of you**.⁶

8 And after they came-out, they quickly⁷ fled from the memorial-site, for trembling⁸ and ecstasy was gripping⁹ them. And they spoke nothing to anyone, for they were filling themselves with-fear.¹⁰

SHORT ENDING

9 But all the messages *which* have been transmitted, they promptly messaged-forth to °Petros' party.¹¹ 10 But after these *things*, °Jesus himself also commissioned-forth through them, from *the east even up-to the west*,¹² the consecrated and incorruptible proclamation of the perpetual salvation. May it be.

LONG ENDING

9 But after he stood-up *in-the-morning on the first day after a sabbath*,¹³ he was made-to-appear¹⁴ first to Miriam the Migdalitess, from¹⁵ whom he had thrown-out seven demons. 10 But¹⁶ After she went, she brought-a-message to them,¹⁷ to the *ones who were* with him, *while they were* mourning and weeping. 11 After they heard, that he is living and was beheld by her, they refused-to-have-faith.¹⁸

12 But even¹⁹ after these *things*, he was manifested in a different form to two of them, *while they were* walking-around into a field. 13 After they went-off, they brought-a-message to the rest, but those *men* did not have-faith either. 14 But²⁰ afterward, he was manifested to the eleven themselves *while they were* reclining themselves *at table*. And he reproved them for their lack-of-faith and hardness-of-heart, because they did not have-faith *in the ones who* beheld him after he has been arisen from among the dead *humans*.²¹

But they defended themselves, saying that "This age of the lawlessness and the lack-of-faith are under the Adversary, who does not allow the truth [and] power of God to overtake unclean things of the spirits. Due to this, you must reveal your righteousness now," they said to the Anointed-One.

And the Anointed-One said to them, "The mountain of the years of the authority of the Adversary has been fulfilled. Instead, other terrible things are drawing-near, even over those sinners on whose behalf I was committed to death, in order that they might turn into the truth and might sin no more, in order that they might inherit the spiritual and incorruptible glory of the righteousness in the heaven."²³

15 And he spoke to them,²⁴ "After you* *have gone into to all*²⁵ the world, preach the good-message to all the creation. 16 The²⁶ *person who* had-faith and was immersed will be saved. But the *person who* refused-to-have-faith will be condemned. 17 But these signs will closely-follow the *ones who* have-faith: In my name, they will throw-out²⁷ demons; they will utter by-means-of new²⁸ tongues;

¹ [16:6] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "seeking the Jesus"

² [16:6] NU, M, TR, Gk(AESVS) is singular / Gk(BW) is plural / Vul "behold"

³ [16:6] NU, M, TR, Gk(AESVS) / Gk(B1) "there, a place" / Gk(B2) "here, the place" / Gk(W) "there is his place"

⁴ [16:7] NU, M, TR, Gk(ASVS,E2) / Vul, Gk(BW,E1) add

⁵ [16:7] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) add

⁶ [16:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(W) "I am leading *the-way-before you** into Galilee. There you will see me exactly-as I spoke to *all of you**"

⁷ [16:8] NU, M, Gk(ABESVWS) / TR add

⁸ [16:8] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) "fear"

⁹ literally "having/holding"

¹⁰ [16:9-20] Many ancient manuscripts end here (Gk(SV,304), some Syr (including the oldest known one), one Sah, many Arm, Old Georgian). Some manuscripts (several Gk, one Syr, some Cop, one Lat (the oldest known one), many Eth) have added a short ending, while most (NU, M, TR, Gk(ABEWS), etc), Dia (only extant in late revised Arabic and Latin translations, both of which interweave these verses differently and therefore testify that they were not part of the original), Vul, most Lat, Syr, most Cop, Eirenaïos(Lat), Porphyry, Augustine, Pseudo-Apostolic Constitutions?) have a long ending, while few (six Greek, one Syr, some Eth, some Cop) add the short then the long ending. Eusebius (~325AD) writes, "...it is not found in all copies of the Good-Message according to Marcus. Accurate copies end their text of the Marcan account with the words of the young-man whom the women saw, and who said to them, "Do not be being utterly-astounded. You* are seeking Jesus the Nazarene, etc." after which it adds, "And after they heard this, they fled. And they spoke nothing to anyone, for they were filling themselves with-fear." That is where the text does end in almost all copies of the Good-Message according to Marcus. What occasionally follows in some copies, not all, would be extraneous, most particular if it contained something contradictory to the evidence of the other good-messengers." This conclusion is also followed by Jerome. Eusebius also writes elsewhere that this section is only found "in some copies." Eusebius also does not include this segment in his "Canons and Sections" of the New Testament.

¹¹ literally "the ones around Petros"

¹² literally "from rising-up even up-to sinking"

¹³ literally "on a first *day* of a sabbath" (a Hebrew idiom meaning the "first day of the week", since there is no word for "week" in Hebrew)

¹⁴ [16:9] NU, M, TR, Gk(AEWS) / Gk(B) "he manifested"

¹⁵ [16:9] NU, Gk(BW,E1,E2) [Gk "para"] / M, TR, Gk(AS,E3) has a different word which means "from" ["apo"]

¹⁶ [16:10] NU, M, TR, Vul, Gk(AEWS,B2) / Gk(E1) add "But"

¹⁷ [16:10] NU, M, TR, Gk(AEWS) / Vul, Gk(B) add "to them"

¹⁸ [16:11] NU, M, TR, Vul, Gk(AEWS) / Gk(B) "her, and they refused-to-have-faith in him (B2 "in her")"

¹⁹ [16:12] NU, M, TR, Vul, Gk(AEWS) / Gk(B) add

²⁰ [16:14] NU, Vul, Gk(A) / M, TR, Gk(EWS) omit "But"

²¹ [16:14] NU, M, TR, Vul, Gk(BWS,E2) / Gk(A,E1) add "from among the dead"

²² [16:14] a possible emendation "does not allow what lies under the unclean spirits to understand the truth and power of God"

²³ [16:15] NU, TR, M, Vul, Gk(AEWS) / Gk(W) is the only manuscript to add this, an addition which was also used by Jerome (though not in his Vulgate)

²⁴ [16:15] NU, M, TR, Vul, Gk(A) / Gk(B) ". And he speak toward to them" / Gk(W) ". Instead"

²⁵ [16:15] NU, M, TR, Vul, Gk(AEWS) / Gk(B) omit "all"

²⁶ [16:16] NU, M, TR, Gk(AEWS) / Vul, Gk(B) "creation, that" or "creation, because"

²⁷ [16:17] NU, M, TR, Vul, Gk(AEWS) / Gk(B) "they are throwing-out"

18 and they will lift serpents in their hands;²⁹ and-if-at-any-time they might drink³⁰ any deadly thing, it might³¹ never harm them; they will put their hands on ill persons, and they will be well."³²

19 Therefore, indeed the Lord Jesus,³³ after the *event* in which he uttered with them, was taken-up into the heaven and he sat-down at³⁴ *the right sides* of God. 20 But after they came-out, they preached everywhere, the Lord working-together with them and confirming the account through the signs *which were* following-along-behind them. May it be.³⁵

²⁸ [16:17] NU, M, TR, Vul, Gk(ABWS,E2) / Gk(E1) omit "new"

²⁹ [16:18] M, TR, Vul, Gk(ABWS) / NU, Gk(E) add "and" & "in their hands"

³⁰ [16:18] NU, M, TR, Vul, Gk(AEWS) / Gk(B) "might be drinking"

³¹ [16:18] NU, M, Gk(ABEWS) / TR, Vul "will"

³² literally "will have beautifully"

³³ [16:19] NU, Vul, Gk(E) / TR, Gk(ABS) omit "Jesus" / Gk(W) "Lord Jesus *the* Anointed-One"

³⁴ literally "out of"

³⁵ [16:20] NU, Vul, Gk(A) / M, TR, Gk(BEWS) add "May it be."

GOOD-MESSAGE ACCORDING TO LOUKAS

CHAPTER 1

Inasmuch as many have set their hand to organize¹ a narrating about the matters which have been brought-to-fullness among² us, 2 exactly-as they (the ones who from the beginning became seers-for-themselves³ and assistants of the account) delivered them to us, 3 it also seemed⁴ fitting to me, having closely-followed everything precisely from-the-start, to write it down sequentially to you, most-mighty Theophilos, 4 in order that you might recognize the certainty about the accounts of which you were orally-instructed.

5 In the days of Héródés, king of Judah, there came-to-be a certain priest, Zechariah by name, of the daily-order of Abijah; and his woman was of the daughters of Aaron, and her name was Elizabeth. 6 But both of them were righteous in-the-view⁵ of God, going in all the instructions and righteous-enactments of the Lord blameless. 7 And there was not a child with them, in-view-of-the-fact-that Elizabeth was a sterile-woman and that both of them were having advanced in their days.

8 But it came-to-be in the process of his serving-as-priest in the order of his daily-order before⁶ God, 9 he, according-to the custom of the priestly-office, attained-by-lot the duty to burn-incense, after he entered into the inner-sanctum of the Lord.⁷ 10 And all the multitude of the people was praying-to God outside at the hour of the incense.

11 But a messenger of the Lord was made-seen to him, having stood on the right sides of the sacrificial-altar of the incense. 12 And Zechariah was disturbed after he saw it, and fear fell upon him.

13 But the messenger spoke to him, “Do not be filling yourself with-fear, Zechariah, due to the fact that your beseeching was listened to. And your woman, Elizabeth, will birth a son for you, and you will call his name Johanan. 14 And there will be joy and a leaping-for-joy for you, and many will be made-to-rejoice at his birth. 15 For he will be great before the face of the⁸ Lord, and he may never drink wine and intoxicant, and he will be filled-full of a holy spirit still from out of the tummy⁹ of his mother. 16 And he will turn many of the sons of Israel around to the Lord their God. 17 And he will precede¹⁰ before the face of him in a spirit and power of Elijah, to turn hearts of fathers around to children, and unpersuadable-ones around into a sensibleness of righteous ones, to make-ready a people who have been furnished for the Lord.”

18 And Zechariah spoke to the messenger, “According to what sign will I know this for myself? For I am an elderly-man, and my woman has advanced in her days.”

19 And the messenger answered and spoke to him, “I am Gabriel, the one having stood-by before the face of God, and I was commissioned to utter to you and to proclaim these good-messages to you. 20 And behold, you will be being-quiet and not being-able to utter up-to the day on which these things might come-to-be, in-requital of these things:¹¹ that you did not have-faith in my accounts, whichever ones will be fulfilled in their season.”

21 And the people were anticipating¹² Zechariah, and they were marveling in the process of his taking a long time in the inner-sanctum. 22 But after he came-out, he was not being-able to utter to them; and they recognized, that “He has seen a supernatural-sight in the inner-sanctum.” And he was thoroughly-nodding to them, and was continuing¹³ to be mute. 23 And it came-to-be, as the days of his public-service were fulfilled, then¹⁴ he went-off into his house.

24 But after those days, his woman Elizabeth conceived, and she was completely-hiding¹⁵ herself for five months, saying, 25 “Because this-is-how the¹⁶ Lord has acted¹⁷ for me in the days in which he gazed-upon me, to pick-away a¹⁸ reproach of mine among¹⁹ humans.”

26 But in the month, the sixth month, the messenger Gabriel was

¹ literally “assign-up”

² literally “in”

³ literally “self-seers”

⁴ literally “thought”

⁵ [1:6] NU, Gk(SV,E1?) / TR, Gk(ABWS,E2) “before-the-face” / Vul “before”

⁶ literally “opposite”

⁷ [1:9] NU, M, TR, Vul, Gk(ASVWS,E2) / Gk(B,E1) “of God”

⁸ [1:15] NU, TR, Gk(BVWS) / Gk(AES) omit “the”

⁹ literally “hollownance”

¹⁰ [1:17] NU, TR, Vul, Gk(ABSWS,V2) (lit. “come-before”) / Gk(E,V1) “come-to”

¹¹ literally “in-place of which”

¹² [1:21] NU, M, TR, Gk(AESVWS) / Gk(B) “were waiting-for” / Vul “expecting”

¹³ literally “remaining-through”

¹⁴ [1:23] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

¹⁵ literally “hiding-around” (as in “hiding-all-around”)

¹⁶ [1:25] NU, Gk(BESW) / M, TR, Gk(AVS) actually add “the”

¹⁷ literally “done”

¹⁸ [1:25] NU, Gk(BSW,V1) / M, TR, Gk(AES,V2) “the”

¹⁹ literally “in”

GOOD-MESSAGE ACCORDING TO LOUKAS

commissioned from God into a city of Galilee,²⁰ whose name is Nazareth, 27 to a virgin having been betrothed to a man whose name was Joseph, of a house of David. And the name of the virgin was Miriam. 28 And after he²¹ entered²² to her, he spoke, “Be rejoicing, O woman having been bestowed-with-favor, the Lord is with you. You have been blest among women.”²³

29 But she after she saw,²⁴ was thoroughly-disturbed²⁵ on-the-basis-of²⁶ account, and she was thoroughly-rationalizing in herself²⁷ what-kind of greeting this²⁸ would be.

30 And the messenger spoke to her, “Do not be filling yourself with-fear, Miriam. For you found favor in-the-presence-of God. 31 And behold, you will conceive in your belly, and you will bring-forth-a-child for yourself, a son; and you will call his name Jesus.²⁹ 32 This child will be great, and he will be called a son of the Highest One; and the Lord God will give to him the throne of David his father. 33 And he will be-king over the house of Jacob into the ages, and there will be no end to his kingdom.”

34 But³⁰ Miriam spoke to the messenger, “How will this be, since I am not knowing a man?”

35 And the messenger answered and spoke to her, “A holy spirit will come upon you, and a power of the Highest-One will overshadow you. For this reason³¹ also, the holy one being birthed out of you,³² will be called a son of a god. 36 And behold, Elizabeth, your kinswoman: She herself has also conceived a son in her old-age; and this is the³³ sixth month for³⁴ her, the woman who is being called a sterile-woman. 37 Because every word will not be impossible from³⁵ God.”

38 But³⁶ Miriam spoke, “Behold, I am the slave-woman of the Lord. I wish that it would come-to-be to me according to your word.”

And the messenger came-away³⁷ from her.

39 But³⁸ in those days, after Miriam stood-up, she went into the mountainous region with much effort, into a city of Judah. 40 And she entered into the house of Zechariah, and she greeted Elizabeth.

41 And it came-to-be as Elizabeth heard the greeting of Miriam, the baby skipped in a leaping-for-joy in her tummy;³⁹ and Elizabeth was filled-full of a holy spirit, 42 and she raised-her-voice⁴⁰ with a great outcry⁴¹ and spoke, “You have been blest among⁴² women, and the fruit of your tummy⁴³ has been blest. 43 And from where have I derived this blessing, in order that the mother of my lord might come to me? 44 For behold, as the voice of your greeting came into my ears, the baby skipped in a leaping-for-joy in my tummy.⁴⁴ 45 And happy is the woman who had-faith⁴⁵ that there will be a completing to the things which have been uttered to her from the Lord.”

46 And Miriam⁴⁶ spoke:

“ My soul is making the Lord great,

47 and my spirit is making-me-leap-for-joy over God my savior,

48 because he⁴⁷ looked on the humiliation of his slave-woman.

For behold, from now on, all the generations will consider me happy,

49 because God⁴⁸ the Powerful-One did great things for me, and his name is holy.

50 And his mercy lasts into generations and⁴⁹ generations to the ones who are filling themselves with-fear-of him.

51 He produced might in his arm;

he thoroughly-scattered arrogant men in the mindset of their heart.

²⁰ [1:26] NU, M, TR, Vul, Gk(ABEVWS,S2) / Gk(S1) “Judah” // Gk(B) also omit “whose name is Nazareth”

²¹ [1:28] NU, Gk(SVW) / M, TR, Vul, Gk(ABES) “the messenger”

²² [1:28] NU, M, TR, Gk(BESVWS,A2) (lit. “came-into”) / Gk(A1) “came”

²³ [1:28] NU, Gk(SVW) / M, TR, Vul, Gk(ABES) add

²⁴ [1:29] NU, Gk(BSVW) / M, TR, Vul, Gk(AES) add

²⁵ [1:29] NU, M, TR, Gk(AESVWS) / Gk(B) “was disturbed” // Gk(E1) also omit “at the account”

²⁶ [1:29] NU, Gk(BSVW) / M, TR, Vul, Gk(AS,E2) “his” / Gk(E1) omit “on...account”

²⁷ [1:29] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

²⁸ [1:29] NU, M, TR, Gk(AESVWS) “it” / Gk(B) actually add “whatever-kind of greeting it”

²⁹ Hebrew equivalent “Jeshua”

³⁰ [1:34] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “And”

³¹ [1:34] NU, M, TR, Gk(BESVWS,A2) / Gk(W,A1) “you, due-to-the-fact-that”

³² [1:35] NU, M, TR, Gk(ASVWS,E2) / Vul, Gk(E1) add

³³ [1:35] NU, M, TR, Gk(BESVWS) / Gk(A) actually add “the”

³⁴ literally “to/with”

³⁵ [1:37] NU, Gk(BVW,S1) / M, TR, Vul, Gk(AES,S2) “in-the-presence-of”

³⁶ [1:38] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “And”

³⁷ [1:38] NU, M, TR, Gk(AESVWS) / Vul?, Gk(B) “departed-away”

³⁸ [1:39] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) “And”

³⁹ [1:41] NU, M, TR, Vul, Gk(AVWS,S2) (lit. “hollownance”) / Gk(S1) “the baby skipped in a leaping-for-joy in her hollownance” / Gk(B) “, her baby skipped in the hollownance of Elizabeth”

⁴⁰ literally “voiced-up”

⁴¹ [1:42] NU, Gk(VW) / M, TR, Vul, Gk(ABESS) “voice”

⁴² literally “in”

⁴³ literally “hollownance”

⁴⁴ literally “hollownance”

⁴⁵ [1:45] NU, M, TR, Vul, Gk(ABESVS) / Gk(W) “and the heart, the one which had-faith” (error?)

⁴⁶ [1:46] NU, M, TR, Vul, Gk(ABESVWS) / three Lat, Eirenaios(Lat), Niceta “Elizabeth” / Origenes states “In a certain number of manuscripts, we have discovered that happy Miriam is said to prophesy. We are not unaware of the fact that, according to other copies of the Good-Message, Elizabeth speaks these words in prophecy.”

⁴⁷ [1:48] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “because the Lord”

⁴⁸ [1:49] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁴⁹ [1:50] NU, Vul, Gk(SVW,E1) / M, TR, Gk(ABS,E2) “of”

- 52** He pulled-down¹ rulers from thrones,
and he raised-high humble *persons*.
53 He filled-up *persons who are* hungering with good *things*;
and *persons who are* being-rich, he commissioned-forth empty.
54 He took-part-in-*helping* Israel, his boy,
to be caused-to-have-remembrance of *his* mercy,
55 exactly-as he uttered to our fathers,
to °Abraham and to his seed, into the age.”

56 But Miriam remained along with her for about² three months, and she turned-back into her house.

57 But with °Elizabeth, the time of the *moment* for her to bring-forth-a-child was fulfilled, and she birthed a son. **58** And the *ones* housing-around her and her kinsmen³ heard that the Lord made his mercy great with her; and they were rejoicing-with her.

59 And it came-to-be during⁴ the day, the eighth *day*,⁵ that they⁶ came to circumcise the little-boy, and they were calling him by the name of his father, Zechariah. **60** And his mother answered and spoke, “Surely-not. Instead, he⁷ will be called Johanan.”

61 And they spoke to her, that “There is no-one *from* out of your kindred⁸ who is being called *by* this name.” **62** But they were motioning-to⁹ his father, what name he¹⁰ would be wanting to be calling it.¹¹

63 And after he requested for a little-wooden-tablet,¹² he wrote, saying, “Johanan is his name.” And all of them marveled. **64** But his mouth was opened-up immediately, and his tongue was loosened;¹³ and he was uttering, blessing God.

65 And a great fear¹⁴ came on all the *ones who were* dwelling-around them; and in the whole mountainous *region* of °Judah, all these words were being thoroughly-uttered.¹⁵ **66** And all the *ones who* heard, put them in their heart,¹⁶ saying, “What, as-a-result, will this little-boy be?” For¹⁷ even a hand of the Lord was¹⁸ with him.

67 And Zechariah, his father, was filled-full of a holy spirit, and he prophesied, saying:¹⁹

- 68** “Blessed is the Lord,²⁰ the God of °Israel,
because he looked-after²¹ us and made a redemption for his people.
69 And he arose a horn of salvation for us
in a²² house of David, a²³ boy of his,
70 exactly-as he uttered through a mouth of his holy
prophets²⁴ from a *past* age:
71 salvation out of enemies of ours and out of a hand²⁵
of all *ones who are* hating us;
72 to do mercy with our fathers,
and²⁶ to be caused-to-have-remembrance of a holy covenant of his,
73 an oath which he swore to Abraham our father,
74 of the *act* to give to us,
after we were rescued out of a hand of our enemies,²⁷
an *opportunity* to be serving him fearlessly,
75 in sacredness and righteousness
before his face all our days.²⁸
76 But **you** also,²⁹ little-boy, will be called a prophet of the Highest-One.

¹ literally “picked-down”

² [1:56] lit. “as” NU, Gk(SVW) / M, TR, Vul?, Gk(A) “as-of” / Gk(BES) omit

³ [1:58] lit. “the kinsmen of hers” NU, M, TR, Gk(AESVWS) / Gk(B) “kinsmen of hers”

⁴ [1:59] lit. “in” NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “in”

⁵ [1:59] NU, Gk(BESVW) (“the day, the eighth day”) / M, TR, Gk(AS) “the eighth day”

⁶ [1:59] NU, M, TR, Vul, Gk(AESVWS,B2) / Gk(B1) “he”

⁷ [1:60] NU, M, TR, Vul, Gk(ASVWS,E2) / Gk(B,E1) “, his name”

⁸ [1:61] NU, Gk(ASVW,E1) / M, TR, Vul, Gk(\$,E2) “no-one in the kindred of you” / Gk(B) “no-one in some kindred of you”

⁹ literally “nodding-in”

¹⁰ literally “, the name whichever he”

¹¹ [1:62] NU, Gk(BSV) / M, TR, Vul, Gk(AEW\$) “him”

¹² [1:63] NU, M, TR, Gk(ASVWS,E2) / Gk(B,E1) “a wooden-tablet”

¹³ [1:63–64] NU, M, TR, Gk(AESVWS) / Gk(B) “name.” And immediately his tongue was released, and all of them marveled. But his mouth was opened-up // Gk(E1) also has “the tongue” instead of “his tongue”

¹⁴ [1:65] NU, M, TR, Gk(EVWS,S2) / Vul, Gk(B) “And a great fear” / Gk(A,S1) “But a fear”

¹⁵ [1:65] NU, M, TR, Vul, Gk(ABEVWS,S2) / Gk(S1) omit “were being thoroughly-uttered”

¹⁶ [1:66] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) “hearts”

¹⁷ [1:66] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(AS,E2) omit “For”

¹⁸ [1:66] NU, TR, Vul, Gk(AESVWS) / few “is” / Gk(B) omit

¹⁹ [1:67] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “spirit, and he spoke”

²⁰ [1:68] NU, TR, Gk(ABESVS) / Vul, Gk(W) omit “the Lord”

²¹ literally “looked-over / oversaw”

²² [1:69] NU, Gk(BESVW) / M, TR, Gk(AS) “the”

²³ [1:69] NU, Gk(BSVW) / M, TR, Gk(AE\$) “the”

²⁴ [1:70] NU, Gk(SVW) / M, TR, Vul, Gk(AE\$) “of the holy ones, his prophets” / Gk(B) “of holy prophets of his, the ones”

²⁵ [1:71] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “salvation out of a hand of enemies of ours and”

²⁶ [1:72] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “and”

²⁷ [1:74] NU, Gk(SVW) / M, TR, Vul, Gk(AE\$) (lit. “of the enemies of ours”) / Gk(B) “of some who are shattering us”

²⁸ [1:75] NU, Vul, Gk(ABESVW) / M, TR, Gk(\$S) “all the days of our life”

²⁹ [1:76] NU, Gk(BESVW) / M, TR, Vul, Gk(AS) “And **you**”

For you will go-before *the face*³⁰ of the Lord to make-ready ways of his,

- 77** to give knowledge of salvation to his people
in forgiveness of their³¹ sins,
78 on account of bowels of mercy of a god of ours,
in which a rising-up³² *from* out of a height will look-after³³ us,
79 to shine-upon³⁴ the *ones who* are sitting themselves in darkness and in a
shadow of death;
the *thing* to guide our feet into a way of peace.”

80 But the little-boy was growing, and he was being made-mighty in spirit; and he was in the deserts till *the day* of a showing-up of his to °Israel.

CHAPTER 2

But³⁵ it came-to-be in those days, that a decree came-out from Caesar *the* August-One, for all the inhabited-earth to be being registered. **2** This was *the*³⁶ first registration which came-to-be while Quirinius was-leader of °Syria. **3** And all *persons* were³⁷ going in order to be registering themselves, each into his own city.³⁸ **4** But Joseph also ascended from °Galilee, out of the city of Nazareth, into °Judah,³⁹ into *the*⁴⁰ city of David (which is being called Beth-Lehem) due to the *fact* that he is from a house and patrilineage of David.⁴¹ **5** He did this in order to register himself⁴² with Miriam, the *woman*⁴³ having been betrothed to him, who was pregnant. **6** But it came-to-be during⁴⁴ the time for them to be there, that⁴⁵ the days were fulfilled for her to bring-forth-a-child. **7** And she brought-forth-a-child, her son, her firstborn.⁴⁶ And she swaddled him, and she made him lean-back in a⁴⁷ stall, due to the *fact* that there was not a place for them in the lodging-place.

8 And⁴⁸ there were shepherds in the country, the same *country*,⁴⁹ who were courting-in-the-fields and keeping *the watch*⁵⁰ of the night over their flock. **9** And behold⁵¹ a messenger of the Lord stood before them, and a glory of the Lord⁵² shone-around them, and they were filled-with-fear, a great fear.

10 And the messenger⁵³ spoke to them, “Do not be filling yourselves with-fear. For behold, I am proclaiming-a-good-message to you* of great joy, whichever joy will be even⁵⁴ to all the people: **11** Because a child-was-brought-forth to you* today in *the city* of David, a savior, who is an anointed-one, a lord.⁵⁵ **12** And this *will be* the⁵⁶ sign for you*: You* will find a baby having been swaddled and being laid in a⁵⁷ stall.”

13 And suddenly there came-to-be along with the messenger, a multitude of a heavenly army who were praising God and saying:

- 14** “Glory in *the highest-places* to a god,
and peace on earth among⁵⁸ humans of good-pleasure.”⁵⁹

15 And it came-to-be, as the messengers went-off from them into the heaven, even the humans,⁶⁰ the shepherds were uttering⁶¹ to one-another, “Let us⁶² surely come-through till we reach Beth-Lehem, and may we see this word, the word

³⁰ [1:76] NU, Gk(SVW) “before-the-face” / M, TR, Gk(ABE\$) “before the face”

³¹ [1:77] NU, M, TR, Vul, Gk(BSV) / Gk(AE) “our” / Gk(W) “his”

³² may also be translated “east”

³³ [1:78] NU, Gk(VW,S1) (lit. “will look-over”) / M, TR, Vul, Gk(ABE\$,S2) “looked-over”

³⁴ [1:79] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “to shine a light upon”

³⁵ [2:1] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) omit “But”

³⁶ [2:2] NU, Gk(BV,S1) / M, TR, Gk(AEWS,S2) actually add “the”

³⁷ [2:3] NU, M, TR, Vul, Gk(ABESVWS,S2) / Gk(S1) “And they were”

³⁸ [2:3] lit. “the city of himself” NU, Vul?, Gk(SVW) / Gk(B) “the fatherland of himself” / M, TR, Vul?, Gk(AS,E2) “the his-own city” / Gk(E1) “the his-own country”

³⁹ [2:4] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “into earth of Judah”

⁴⁰ [2:4] NU, M, TR, Gk(ABEVWS,S2) / Gk(S1) actually add “the”

⁴¹ [2:4] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) puts “due to the...David” after “pregnant” in verse 5

⁴² [2:5] NU, M, TR, Vul, Gk(BESVWS) / Gk(A1) omit “He did...himself” (Vul add “in order to”)

⁴³ [2:5] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) actually add “woman”

⁴⁴ literally “in”

⁴⁵ [2:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But as they were coming-by, the”

⁴⁶ [2:7] NU, M, TR, Vul, Gk(ASVS) / Gk(W) omit “her firstborn”

⁴⁷ [2:7] NU, Vul?, Gk(ABVW,S2) / M, TR, Vul?, Gk(S) “in the” / Gk(S1) “on a stall”

⁴⁸ [2:8] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”

⁴⁹ [2:8] NU, M, TR, Vul, Gk(ASVWS,B2) / Gk(B1) “in this country”

⁵⁰ [2:8] literally “guarding the guarding” NU, M, TR, Gk(ASVWS) / Gk(B) actually add “the”

⁵¹ [2:9] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) add

⁵² [2:9] NU, M, TR, Gk(AVWS,S1) / Vul, Gk(S2) “of God” / Gk(B) omit

⁵³ [2:10] NU, M, TR, Vul, Gk(BSVWS,A2) / Gk(A1) “And he”

⁵⁴ [2:10] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁵⁵ [2:11] NU, M, TR, Vul, Gk(ABSV) / Gk(W) “is a lord, an anointed-one” / few “is an anointed-one of the Lord” / other variations also involve using either “Jesus” or “Savior”

⁵⁶ [2:12] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “And let this be the”

⁵⁷ [2:12] NU, Vul, Gk(VW,S2) “and being laid in a” / M, Gk(AS) “being laid in a” / TR “being laid in the” / Gk(B) “in a” / Gk(S1) “on a”

⁵⁸ literally “in”

⁵⁹ [2:14] NU, OL, Vul, Sah, Goth, Gk(ABW,S1,V1), Eirenaeos, Origen(x4), Athanasios, Pseudo-Athanasios, Kyrrillos of Jerusalem, Augustine / M, TR, Boh, Arm, Syr, Eth, Georg, Sla, Gk(\$,S2,V2), Origen(x3), Eusebios, Aphrahat, Titus of Bostra, Gregory Nazianzus, Epiphanius, Didymus, Pseudo-Apostolic Constitutions, Chrysostom, Kyrrillos of Alexandria “peace on earth, good-pleasure in humans”

⁶⁰ [2:15] NU, Vul, Gk(SVW) / M, TR, Gk(ABS) add / Gk(S1) also omit “the” before “humans” / Gk(S1) also omit “the” before “shepherds”

⁶¹ [2:15] NU, Vul, Gk(SVW) / M, TR, Gk(ABS) “shepherds spoke”

⁶² literally “May we”

which has come-to-be, which the Lord made-known to us.”

16 And they came, after they hastened. And they found-after-searching-up-and-down¹ both² °Miriam and °Joseph, and the baby being laid in the stall. 17 But after they saw *this*, they thoroughly-made-known³ to them about the word, the word which had been uttered to them about this⁴ little-boy. 18 And all the ones who heard *this* marveled about the word which was uttered by the shepherds to them. 19 But °Miriam was keeping all these words together, throwing them together in her heart. 20 And the shepherds turned-back,⁵ glorifying and praising God on-the-basis-of all the things which they heard and saw, exactly-as it was uttered to them.

21 And when eight days⁶ were fulfilled⁷ of the time to circumcise him,⁸ his name was also called⁹ Jesus, the name which he was called by the messenger even before the event in which he was conceived in the tummy of his mother.¹⁰ 22 And when the days of their¹¹ cleansing according-to the law of Moses were fulfilled, they led him up into Jerusalem to cause him to stand-beside the¹² Lord. 23 (exactly-as it has been written in a¹³ law of the Lord, that “Every male who completely-opens-up a womb will be called holy to the¹⁴ Lord”), 24 and to give the sacrifice according-to what has been spoken in the¹⁵ law of the Lord, “A pair¹⁶ of turtle-doves, or two nestlings¹⁷ of doves.” (Exodus 13:2 & Leviticus 12:8)

25 And behold,¹⁸ there was a human in Jerusalem whose name was Simon. And this human was righteous and reverent, waiting-to-receive an exhortation of °Israel, and a holy spirit was on him. 26 And an oracle had already been given to him¹⁹ by the spirit, the holy spirit, that he was not to see death before he would see²⁰ the Anointed-One of the Lord. 27 And he came in the spirit into the temple. And during the time for the parents to lead-in the little-boy Jesus, during the process for them to perform²¹ according-to what has been accustomed²² of the law concerning²³ him, 28 he also received him into his arms,²⁴ and he blest God and spoke:

- 29 “Now, Master, you are releasing your slave from you,
according-to your word, in peace,
30 because my eyes saw your means-of-salvation,
31 which you made-ready according-to the face of all the peoples,
32 a light for²⁵ a revelation of nations,²⁶
and a glory of your people Israel.”

33 And his father and his mother²⁷ were marveling on-the-basis-of the things being uttered about him. 34 And Simon blest them and spoke to his mother Miriam, “Behold, this *child* is being laid for²⁸ a falling and for²⁹ a standing-up of many in °Israel, and for³⁰ a sign being spoken-against 35 (but³¹ a long-sword will also come-through³² your own soul) so-that thorough-rationalizations from out of many hearts might³³ be revealed.”

36 And there was³⁴ Hannah, a prophetess, daughter of Penuel, of the tribe of Asher. And³⁵ This woman was much advanced in years,³⁶ after she had lived with a man seven years from the loss of her virginity. 37 And she had been a widow till

her current age of³⁷ 84³⁸ years, who was not departing from the temple,³⁹ serving with fasts and beseechings, night and day.

38 And at that hour, she herself,⁴⁰ after she stood-near, was confessing-in-turn to God⁴¹ and was uttering about him to all the ones who were waiting-to-receive a redemption of Jerusalem.⁴² 39 And as they finished all the⁴³ things which were according-to the law of the Lord, he turned-around into °Galilee, into their own city⁴⁴ of Nazareth, exactly-as it was declared through the prophet, that “He will be called a Nazarean.”⁴⁵ 40 But the little-boy, Jesus,⁴⁶ was growing and was being made-mighty with a spirit,⁴⁷ having been filled with⁴⁸ wisdom; and favor of a god was on him.⁴⁹

41 And⁵⁰ every year, his parents were going into Jerusalem to⁵¹ the Festival of the Passover. 42 And when he became twelve years old,⁵² they⁵³ themselves were ascending⁵⁴ into Jerusalem, having him⁵⁵ according-to the custom of the festival of the Unleavened.⁵⁶ 43 And after they completed⁵⁷ the days, in the process for them to turn-back, the boy Jesus tarried⁵⁸ in Jerusalem, and his parents⁵⁹ did not know about it. 44 But⁶⁰ after they concluded that he was⁶¹ in the caravan, they came a day’s way; and they were seeking-for him among⁶² their kinsmen and among⁶³ the ones known to them. 45 And after they did not find him,⁶⁴ they turned-back into Jerusalem, seeking-for⁶⁵ him.

46 And it came-to-be, after⁶⁶ three days, they found him in the temple, sitting himself down⁶⁷ in the middle of the teachers, and⁶⁸ hearing them and inquiring-of them. 47 But all the ones who were hearing him⁶⁹ were amazed on-the-basis-of his intelligence and his answers. 48 And after they saw him, they were astonished, and his mother spoke to him, “Child, why did you act this way to us? Behold, the kinsmen and⁷⁰ your father and-I, being sorrowed and being grieved,⁷¹ were seeking you.”

49 And he spoke to them, “Why is it that you* were seeking me? Had you* not come-to-know⁷² that it is necessary for me to be in the things of my father?”

50 And⁷³ they did not have-insight about the word which he uttered to them. 51 And he descended with them and came⁷⁴ into Nazareth, and he was being subjected to them. And⁷⁵ his mother was keeping-up all the words⁷⁶ in her heart. 52 And Jesus was progressing in the⁷⁷ wisdom and stature⁷⁸ and favor in-the-presence of a god and in-the-presence⁷⁹ of humans.

CHAPTER 3

But in the fifth year of the leadership of Tiberius Caesar, while Pontius Pilatus was-leader⁸⁰ of °Judah, and Hérodes was-tetrarch of °Galilee,⁸¹ but his brother Philippos was-tetrarch of the country of °Itouria and was-tetrarch of °Judah and⁸²

¹ [2:16] NU, M, TR, Gk(AV,S1) / Vul, Gk(BW,S2) “they found”

² [2:16] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit “both”

³ [2:17] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) “thoroughly-made-known”

⁴ [2:17] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “the”

⁵ [2:20] NU, M, Gk(ASVWS) / TR “turned-around”

⁶ [2:21] NU, M, TR, Gk(ASVW) / Gk(B) “when the days, the eight days” / Gk(S) “when the eight days”

⁷ [2:21] NU, M, TR, Gk(ASVWS) / Gk(B) “were completed-finished”

⁸ [2:21] NU, M, Vul, Gk(ASVW) / TR, Gk(BS) “circumcise the little-boy”

⁹ [2:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “named”

¹⁰ [2:21] NU, M, TR, Vul, Gk(ASVWS) (lit. “in the hollowance”) / Gk(B) “in a hollowance of a mother”

¹¹ [2:22] NU, M, TR, Gk(ASVWS) / Gk(B) “his” / Vul may be translated “his” or “hers”

¹² [2:22] NU, M, TR, Gk(ASVWS) / Gk(B) omit “the”

¹³ [2:23] NU, M, TR, Gk(ASVWS) / Gk(B) “the”

¹⁴ [2:23] NU, M, TR, Gk(ASVWS) / Gk(B) omit “the”

¹⁵ [2:24] NU, Gk(BSVW) / M, TR, Gk(AS) “a”

¹⁶ usually translated elsewhere “yoke”

¹⁷ [2:24] NU, Gk(SVW) / M, TR, Gk(ABS) “young-birds”

¹⁸ [2:25] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “behold”

¹⁹ [2:26] lit. “an-oracle was having been given to him” NU, M, TR, Gk(ASVWS) / Gk(B) “But an oracle was given” / Vul “And he had accepted a response”

²⁰ [2:26] lit. “prior to the time that whenever he might” NU, Gk(V,S2) / M, TR, Gk(ABS) “prior than he might see” / Gk(S1) “until whenever he might see” / Vul?, Gk(W) “prior to the time he might”

²¹ literally “do/make”

²² [2:27] lit. “to the thing having been accustomed” NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “to the custom”

²³ literally “about”

²⁴ [2:28] NU, Gk(SVW) (lit. “into the arms”) / M, TR, Vul, Gk(ABS) “into the arms of his”

²⁵ literally “into”

²⁶ [2:32] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “of nations”

²⁷ [2:33] NU, Vul, Gk(BSVW) (lit. “...the mother”) / M, TR, Gk(AS) “And Joseph and his mother”

²⁸ literally “into”

²⁹ [2:34] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add (lit. “into”)

³⁰ literally “into”

³¹ [2:35] NU, M, TR, Gk(ABS) / Vul, Gk(VW) omit “but”

³² literally “come-through for itself”

³³ [2:35] lit. “hearts would/ever might” NU, M, TR, Gk(ASVWS) / Gk(B) “hearts might”

³⁴ [2:36] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “there was”

³⁵ [2:36] NU, M, TR, Vul, Gk(AVWS,S1,S3) / Gk(B,S2) add

³⁶ literally “was having advanced much in days”

³⁷ [2:37] NU, Vul, Gk(AV,S1) / M, TR “widow about” (lit. “as”) / Gk(BWS,S2) “widow for”

³⁸ [2:37] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) “74”

³⁹ [2:37] NU, Gk(VW,S2) / Gk(B) “.ing the inner-sanctum” / M, TR, Vul, Gk(AS) “.ing from the temple” / Gk(S1,S3) “.ing out of the temple”

⁴⁰ [2:38] NU, Gk(ABSVW) / M, TR, Gk(S) add

⁴¹ [2:38] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) “to the Lord”

⁴² [2:38] NU, Vul, Gk(SVW) (“of Jerusalem”) / TR, Gk(ABS) “in Jerusalem” / others “of Israel”

⁴³ [2:39] NU, Gk(SVW) / M, TR, Gk(AS) “all the” (strengthened form) / Gk(B) “all” (strengthened form)

⁴⁴ [2:39] NU, Gk(VW,B1,S1) (lit. “into a city of themselves”) / M, Gk(AS,S2) “into the city of themselves” / TR, Gk(B2) “into the city of them”

⁴⁵ [2:39] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add (copied from Matthew 2:23)

⁴⁶ [2:40] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add // Gk(B) also reverse “growing” & “being made-mighty”

⁴⁷ [2:40] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) add

⁴⁸ [2:40] NU, Vul, Gk(VW,S2) / TR, Gk(ABS,S1) “of”

⁴⁹ [2:40] NU, M, TR, Gk(ASVWS) (lit. “it”, since “little-boy” is neuter in Greek) / Gk(B) “him”

⁵⁰ [2:41] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But also”

⁵¹ [2:41] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “in”

⁵² [2:42] NU, M, TR, Vul, Gk(ASVWS) (S1 “year”) / Gk(B) “when twelve years came-to-be to him”

⁵³ [2:42] NU, M, TR, Vul, Gk(AVWS,S2) / Gk(S1) “old”, and they? / Gk(B) “old, his parents”

⁵⁴ [2:42] NU, Vul, Gk(A) / M, TR “they, after they ascended” / Gk(B) “they ascended”

⁵⁵ [2:42] NU, Gk(SVW) / M, TR, Vul, Gk(AES) add “into Jerusalem” / Gk(B) add “having him”

⁵⁶ [2:42] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁵⁷ [2:43] NU, M, TR, Gk(AESVWS) / Gk(B) “finished”

⁵⁸ usually translated “endured”

⁵⁹ [2:43] NU, Vul, Gk(BESVW) / TR, Gk(AES) “and Joseph and his mother”

⁶⁰ [2:44] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “And”

⁶¹ literally “concluded for him to be”

⁶² literally “in”

⁶³ [2:44] NU, Vul, Gk(AEVW,S2) / M, TR, Gk(BS) add (literally “in”) / Gk(S1) omit “and the ones known to them”

⁶⁴ [2:45] NU, Gk(ESVW) / M, TR, Gk(AS) “after they did not find him” / Vul, Gk(B) “while they were not finding him”

⁶⁵ [2:45] NU, Gk(BEVW,S2) / M, TR, Gk(AS,S1) “seeking”

⁶⁶ [2:46] NU, M, TR, Vul, Gk(AESVWS,B2) / Gk(B1) omit “after”

⁶⁷ [2:46] NU, M, TR, Gk(AESVWS) / Gk(B) “sitting himself

⁶⁸ [2:46] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) omit “and”

⁶⁹ [2:47] NU, M, TR, Vul, Gk(ABES) / Gk(VW) omit “the ones who were hearing him”

⁷⁰ [2:48] NU, M, TR, Vul, Gk(ABESVWS,E2) / Gk(E1) add

⁷¹ [2:48] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁷² [2:49] NU, M, TR, Gk(AESV) / Gk(BW) “Have you* not come-to-know” / Vul “were you not coming-to-know”

⁷³ [2:50] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “But”

⁷⁴ [2:51] NU, M, TR, Vul, Gk(ASVWS,E2) / Gk(B,E1) omit “and came”

⁷⁵ [2:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “But”

⁷⁶ [2:52] NU, Gk(S) / TR, Vul, Gk(ABEVWS) omits “all these words” (lit. “all the words these”) / Vul?, Gk(A) “all the words these”

⁷⁷ [2:52] NU, Gk(S) / TR, Vul, Gk(ABEVWS) omits “in the”

⁷⁸ [2:52] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) reverses “wisdom” & “stature”

⁷⁹ [2:52] NU, M, TR, Vul, Gk(AEVW,S2) / Gk(B) add / Gk(S1) omit both “in-the-presence”

⁸⁰ [3:1] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “was-procurator”

⁸¹ [3:1] NU, M, TR, Vul, Gk(ABEVWS,S4) / Gk(B) omit “was-tetrarch of Galilee” / Gk(S1-3) omit “of Galilee”

⁸² [3:1] NU, M, TR, Vul, Gk(AESVWS,B2,S3) / Gk(B1) “of Itouria and was-tetrarch of the country of Judah and Trachōn” / Gk(S2) “of Itouria and was-tetrarch of a country” / Gk(W) “of the country of Judah and Trachōn”

Trachōn, and Lusanias was-tetrarch of °Abel, 2 during-the-time-of chief-priest¹ Hanan and Kayafa, a word of a god came-to-be to Johanan the son of Zechariah in the desert. 3 And he came into all the² surrounding-country of the Jordan, preaching an immersion of a change-of-mind into a forgiveness of sins, 4 as it has been written in a book of accounts of Isaiah the prophet, saying:³

A voice of one crying in the desert:
All of you*, make-ready the way of the Lord,
by making his paths straight.

5 Every ravine will be filled,
and every mountain and hill will be lowered,
and the crooked paths will be made into a straight path⁴
and the rough roads into smooth ways.

6 And every flesh will see for itself the means-of-salvation of God.⁵

(Isaiah 40:3-5)

7 Therefore,⁶ he was saying to the crowds who were going-out to be immersed by him,⁷ “O brood⁸ of vipers! Who indicated to all of you* to flee from the anger which is going to come? 8 Therefore, make fruits⁹ worthy of the change-of-mind. And may you* not begin to be saying in yourselves,¹⁰ ‘We have °Abraham for a father.’ For I say to all of you*, that God is being-able to arise children to °Abraham out of these stones. 9 But even¹¹ already, the axe is being laid to the root of the trees. Therefore, every tree which is not making a beautiful fruit,¹² is being cut-out and being thrown into a fire.”

10 And the crowds were inquiring-of¹³ him, saying, “Therefore, what might we do?”¹⁴

11 But he answered and was saying¹⁵ to them, “Let the one who has two tunics share-with the one who does not have one, and let the one who has pieces-of-solid-food be doing likewise.”

12 But¹⁶ even tax-collectors likewise¹⁷ came to be immersed by him;¹⁸ and they spoke to him, “Teacher, what might¹⁹ we do in order that we might be saved?”²⁰

13 But the man spoke to²¹ them, “Be acting out nothing more beyond what you* have been ordered to be acting.”²²

14 But some who were serving-as-soldiers were also inquiring-of him,²³ saying, “And²⁴ what might²⁵ we²⁶ do in order that we might be saved?”²⁷

And he²⁸ spoke to²⁹ them, “May you* not violently-shake³⁰ anyone to extort money from them, nor may you* blackmail anyone; and be-sufficed with your* salaries.”

15 But while the people were anticipating, and all persons were thoroughly-rationalizing in their hearts about °Johanan,³¹ if-whether-or-not³² he would be the Anointed-One, 16 °Johanan answered, saying to all³³ of them, “Indeed, I am immersing all of you* with³⁴ water into a change-of-mind.³⁵ But the one who is stronger than me is coming,³⁶ the thong of whose shoes I am not adequate to loose.³⁷ He himself will immerse you* in a holy spirit and a fire. 17 His³⁸ winnowing-fork is in his hand to thoroughly-clean his threshing-floor and to

congregate³⁹ the grain into his storehouse; but he will burn-up the chaff with an inextinguishable fire.”

18 And therefore, indeed, with many different things, he, exhorting, was proclaiming-a-good-message to the people.

19 But °Hērōdēs the tetrarch, who was being convicted by him about Hērōdiās (the woman of his brother Philippos)⁴⁰ and about all the wicked things °Hērōdēs did, 20 also added this to them all: He also⁴¹ locked-down °Johanan in a guardhouse.

21 But it came-to-be, during the process for all the people to be immersed, and after Jesus was immersed and while he was praying-to God, for the heaven to be opened-up, 22 and for the spirit, the holy spirit⁴², to descend on him in a bodily sight as⁴³ a dove, and for a voice to come-to-be out of a⁴⁴ heaven, saying,⁴⁵ “You are the son of mine, the beloved one; in you I became-well-pleased.”⁴⁶

23 And while Jesus⁴⁷ himself was beginning, he was about⁴⁸ thirty years old, being, as was being concluded:

a son of Joseph, the son of Eli, ⁴⁹	29 the son of Jeshua, ⁵⁰	34 the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Ragau, the son of Peleg, the son of Heber, the son of Shelah, the son of Kenan, ⁶⁰ the son of Arpachshad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Cenoch, the son of Jared, ⁷⁰ the son of Mahalalel, ⁷² the son of Kenan, ⁷³
24 the son of Matthit, ⁵¹ the son of Levi, the son of Melchi, the son of Jannai, ⁵⁴ the son of Joseph, the son of Matithijah, the son of Amos, the son of Nahum, the son of Hesli, ⁵⁶ the son of Naggai, ⁵⁸	30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, ⁵⁵ the son of Eliakim, ⁵⁷ 31 the son of Melea, ⁵⁹ the son of Menna, ⁶¹ the son of Mattattah, the son of Nathan, ⁶³ the son of David, ⁶⁵ 32 the son of Jesse, the son of Obed, ⁶⁸ the son of Boaz, the son of Shelah, ⁷¹ the son of Nalshon, 33 the son of Amminadab, ⁷⁴ the son of Admin, ⁷⁵	35 the son of Er, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Ragau, the son of Peleg, the son of Heber, the son of Shelah, the son of Kenan, ⁶⁰ the son of Arpachshad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Cenoch, the son of Jared, ⁷⁰ the son of Mahalalel, ⁷² the son of Kenan, ⁷³ 38 the son of Enosh, the son of Sheth,

1 [3:2] NU, M, Gk(ABESVWS) / TR, Vul "chief-priests"
2 [3:3] NU, M, TR, Gk(BESS) / Gk(AVW) omit "the"
3 [3:4] NU, Vul, Gk(BSVW) / M, TR, Gk(AES) add
4 [3:5] NU, M, TR, Gk(AESVS) / Gk(BV) "into straight paths"
5 [3:6] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "making beautiful fruits"
6 [3:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "But"
7 [3:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "immersed before his face"
8 literally "things-which-are-birthed"
9 [3:8] NU, M, TR, Gk(AESVS) / Gk(BW) "fruit"
10 [3:8] NU, M, TR, Gk(AESVWS,B2) / Gk(B1) "saying to them" / Vul "saying"
11 [3:9] NU, M, TR, Gk(AESVWS) ("But even") / Gk(B) "But" / Vul "For"
12 [3:9] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "making beautiful fruits"
13 [3:10] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) "crowds inquired-of"
14 [3:10] NU, Gk(AESVW) / M, TR, Vul, Gk(S) "Therefore, what will we do?" / Gk(B) "What might we do in order that we might be saved."
15 [3:11] NU, Vul, Gk(SV,E1) / M, TR, Gk(AB,E2) "and was saying" / Gk(W) "and spoke"
16 [3:12] NU, M, TR, Vul, Gk(AESVWS,B2) / Gk(B1) "Also"
17 [3:12] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
18 [3:12] NU, M, TR, Vul, Gk(ABSVWS) / Gk(E) add
19 [3:12] NU, Gk(AESVW) / M, TR, Vul, Gk(S) "will"
20 [3:12] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
21 [3:13] NU, M, TR, Gk(AEVWS,S2) / Gk(B) omit a second untranslatable "to" here / Gk(S1) omit "spoke to them"
22 [3:13] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
23 [3:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "also inquired" / Gk(E) "also inquired-of him"
24 [3:14] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) omit "And"
25 [3:14] NU, Gk(ABESVW) / TR, Vul, Gk(S) "will"
26 [3:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "we" (non-emphatic)
27 [3:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
28 [3:14] NU, M, TR, Vul, Gk(AESVWS) ("And he") / Gk(B) "But the man"
29 [3:14] NU, Gk(BV,E1) / M, TR, Gk(ASWS,E2) add a second untranslatable "to"
30 literally "quake-thoroughly" (said to be used figuratively for "extorting")
31 [3:15] NU, M, TR, Gk(AESVWS) / Gk(B) "Johanan"
32 literally "not-at-any-time"
33 [3:16] NU, Gk(SVW) / M, TR, Gk(AES) "all" (strengthened form) // Gk(B) (16) "After he recognized their thorough-designs, he spoke"
34 [3:16] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "in"
35 [3:16] NU, M, TR, Gk(ASVWS) / Gk(BE) add
36 [3:16] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) "the one who is coming is stronger than me"
37 literally "release"
38 literally "whose"

39 [3:17] NU, Gk(V,S1) / M, TR, Vul, Gk(ABEWS,S2) "hand, and he will thoroughly-cleanse his threshing-floor, and (B add "indeed") he will congregate"
40 [3:19] NU, M, Vul, Gk(BSVS) / TR, Gk(AEW) add
41 [3:20] NU, TR, Vul, Gk(BWS,S2) / Gk(AV,S1) omit "also"
42 [3:20] NU, Gk(BSV) / M, TR, Gk(AEWS) "the"
43 [3:22] NU, Gk(ESVW) / M, TR, Vul?, Gk(AS) "as-if"
44 [3:22] NU, M, TR, Gk(ASVWS) / Gk(B) "the"
45 [3:22] NU, Vul, Gk(BSVW) / TR, Gk(AS) add (Matt 3:17 includes)
46 [3:22] NU, M, TR, Vul, Gk(ASVWS) / Gk(B), Justin Martyr "You are a son of mine. Today I have birthed you." / most Lat, ClemAlex "You are the son of mine, the beloved one. Today I have birthed you."
47 [3:23] NU, Gk(BSVW) / M, TR, Gk(AS) "Jesus"
48 literally "beginning as-if"
49 [3:23] NU, M, TR, Gk(ASWS), Hebrew equivalent / Vul "Heli" (Eirenaeus, Africanus, Eusebios, Nazianzen, Jerome, Augustine seem to omit ""the son of Matthit, the son of Levi"")
50 [3:29] NU, Vul, Gk(SV) / M, TR, Gk(AS) "Jose"
51 [3:24] Hebrew / M, TR, Vul, Gk(AV) "Matthai" / NU "Matthai" / Gk(S1) "Mattheath" / Gk(S2) "Matthath" / Gk(S) "Matthan"
52 [3:29] NU, Vul, Gk(S) / M, TR, Gk(AVS) "Joreim" (exact Hebrew equivalent unknown; perhaps Joram)
53 [3:29] Hebrew / M, TR, Vul, Gk(S,V2) "Matthai" / NU, Gk(V1) "Matthath" / Gk(A) "Mattath" / Gk(S1) "Matthathath" / Gk(S2) "Matthath"
54 [3:24] NU, Vul, Gk(SV) / M, TR, Gk(AS) "Janna"
55 [3:30] NU, Gk(SVS) / M, TR "Jonan" / Vul "Jona(h)" / Gk(A) "Johan(n)a(h)"
56 may also be translated "Eslī" (exact Hebrew equivalent unknown)
57 [3:30] NU, Vul / M, TR, Gk(ASVS) "Eliakim"
58 exact Hebrew equivalent unknown
59 exact Hebrew equivalent unknown
60 [3:36] Hebrew equivalent / NU, Gk(SV) "the son of Kainam" / M, TR, Vul, Gk(AS) "the son of Kainan" / Gk(P4) has a lucana "Ka[ī]n[am]" / Gk(B) omit
61 [3:31] exact Hebrew equivalent unknown NU, Vul, Gk(S) / Gk(V) "Mattatha" / M, TR "Mainan" / Gk(A) omit
62 [3:26] Hebrew equivalent / NU "Semein" / M, TR, Vul "Semei (Shimei)" / Gk(AS) "Semei" / Gk(SV) "Semein"
63 [3:31] M, TR, Vul, Gk(AS,S2) / NU, Gk(V,S1) "Nathan"
64 [3:26] NU, Vul, Gk(SV) / M, TR, Gk(AS) "Joseph" (exact Hebrew equivalent unknown)
65 [3:24-31] (almost all manuscripts in general) NU, M, TR, Vul, Gk(ASVS), Origenes, Africanus, Eusebios / Gk(B) (an obvious corruption to harmonize with Matthai) "a son of Joseph, the one who became a son of Jacob, the son of Mattan (Matthan), the son of Eleazar, the son of Eliouh, the son of Iachin, the son of Zadok, the son of Azzur, the son of Eliakim, the son of Abihu (Abioud), the son of Zerubbabel, the son of Salathiel, the son of Jechoniah, the son of Jehoakim (Joakim), the son of Eliakim, the son of Josiah, the son of Amnon (Amos), the son of Manasseh, the son of Hezekiah, the son of Ahaz, the son of Jotham, the son of Uzziyah, the son of Amaziah, the son of Ioash, the son of Ahaziah, the son of Joram, the son of Jehoshaphat, the son of Asaph (Asa), the son of Abijah, the son of Rehoboam, the son of David" / Gk(W) omit the entire genealogy
66 [3:26] NU, Vul, Gk(SV) (may be an alternate spelling of Judah) / M, TR, Gk(AS) "Judah"
67 [3:27] NU, M, Gk(AVS,S2) / TR, Vul "Johannah" / Gk(S) "Jonan"
68 [3:32] TR, Vul, Gk(BS) / NU, Gk(A,S2) "Jobed" / Gk(S1,V) "Jobel"
69 exact Hebrew equivalent unknown
70 [3:37] M, TR, Vul, Gk(BS,V2) / NU, Gk(S,V1) "Jaret" / Gk(A) "Jareth"
71 [3:32] NU, Gk(S1,V) / TR, Vul, Gk(AB,S2) "Salmon" / two "Salman"
72 [3:37] Hebrew equivalent / NU, M, TR, Vul, Gk(BVS,S2) "Maleleel" / Gk(A,S1) "Meleleel"
73 [3:37] Hebrew equivalent / NU, Gk(S) "Kainam" / M, TR, Vul, Gk(ABVS), Hippolytos "Kainan"
74 [3:33] NU, TR, Vul, Gk(AB,S2) / Gk(S1) "Adam" / Gk(V) omit this birth / others "Aminadab"
75 [3:33] NU, Gk(S) (exact Hebrew equivalent unknown) / Gk(S) "Aram" / TR, Vul, Gk(ABV) omit this birth

book, he found the place where it was having been written:

the son of Addi,¹ | the son of Ami,² | the son of Adam,
the son of Kosam,³ | the son of Hezron,⁴ | the son of God.
the son of Elmadam,⁵ | the son of Perez,⁶

CHAPTER 4

But Jesus, full of a holy spirit, turned-back from the Jordan and he was being led in the spirit in⁷ the desert,⁸ 2 being tried by the Slanderer⁹ for 40 days. And he did not eat anything in those days; and, after they were completely-finished, he afterward¹⁰ hungered.

3 But¹¹ the Slanderer spoke to him, "If you are a¹² son of God, speak to this stone in order that it¹³ might become bread."

4 And °Jesus¹⁴ answered him, saying,¹⁵ "It has been written, that¹⁶ the¹⁷ human will not live for himself on bread alone but instead on every word of a god."¹⁸

(Deuteronomy 8:3)
5 And after he¹⁹ led him up into an exceedingly high mountain,²⁰ he showed to him, in a point of time, all the kingdoms of the inhabited earth.²¹ 6 And the Slanderer spoke to him, "I will give to you all this authority and their²² glory, because it has been committed to me, and I am giving it to whomsoever²³ I might be wanting. 7 Therefore, if-at-any-time you might bow-down to me before-the-face of me,²⁴ it will all²⁵ be yours."

8 And °Jesus answered and spoke to him,²⁶ "Go-away behind me, adversary."²⁷ For²⁸ it has been written, 'You will bow-down-to the Lord your God and you will serve him alone.'²⁹

9 But²⁹ he led him into Jerusalem, and stood him³⁰ on the pinnacle of the temple, and he spoke to him, "If you are a³¹ son of God,³² throw yourself down from this-place. 10 For³³ it has been written, that 'He will instruct his messengers about you, to carefully-guard you'; 11 and that³⁴ 'They will lift you on their hands, lest-perhaps you might beat your foot against a stone.'³⁵ (Psalm 91:11-12)

12 And °Jesus answered and spoke to him, that³⁵ "It has been stated,³⁶ 'You will not put the Lord your God to the test.'³⁷ (Deuteronomy 6:16)

13 And after the Slanderer completely-finished every test, he departed from him up to an opportune season.³⁸

14 And °Jesus turned-back, in the power of the spirit, into °Galilee. And a declaration about him came-out throughout the whole surrounding-country. 15 And he himself³⁹ was teaching in their congregations, being glorified by everyone.

16 And⁴⁰ he came into Nazareth,⁴¹ where⁴² he was having been nourished. And,⁴³ in-accordance-with what was-accustomed to him,⁴⁴ he entered into the congregation in the day of the sabbaths, and he stood-up to read-aloud. 17 And a book of⁴⁵ the prophet Isaiah⁴⁶ was given-over to him. And after he unfurled⁴⁷ the

¹ exact Hebrew equivalent unknown (possibly Iddo or Iddi)
² [3:33] NU, Gk(SV) / TR, Vul, Gk(AB) "Aram" / Gk(S) "Joram" / others "Almei" (1 Chronicles, Genesis, Matthew "Ram")
³ exact Hebrew equivalent unknown (perhaps Kesem)
⁴ [3:33] NU, TR, Vul, Gk(AV) / Gk(B) "Hazron" / Gk(SS), Vul "Hezron"
⁵ exact Hebrew equivalent unknown (perhaps Almadom or Almodad)
⁶ [3:33] NU, TR, Vul, Gk(BSV) / Gk(A) omit "the son of Perez"
⁷ [4:1] NU, Gk(BSVW) / M, TR, Gk(AS) "into"
⁸ [4:1] NU, Gk(BSVW) / M, TR, Gk(AS) "deserted place"
⁹ [4:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "Adversary"
¹⁰ [4:2] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) add
¹¹ [4:3] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) "And"
¹² [4:3] NU, M, TR, Gk(ABS) / Athanasios "the" (he alone notes this variant)
¹³ [4:3] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "speak, in order that these stones"
¹⁴ [4:4] NU, Gk(BSVW) / M, TR, Gk(AS) "Jesus"
¹⁵ [4:4] NU, Vul, Gk(SV) / TR, Gk(AS) add "saying" / Gk(B) instead add "and spoke"
¹⁶ [4:4] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "that"
¹⁷ [4:4] NU, TR, Gk(ABS) / M, Gk(S) "a"
¹⁸ [4:4] NU, Gk(ESVW) / M, TR, Vul, Gk(ABS) add (copied from Matt 4:4) (B, Vul "in" instead of "on")
¹⁹ [4:5] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) "the Slanderer" (copied from Matt 4:8)
²⁰ [4:4] NU, Vul, Gk(V,S1) / M, TR, Gk(ABWS,S2) add (copied from Matt 4:8) / Gk(B) also add "exceedingly"
²¹ [4:7] NU, M, TR, Gk(ASVS) / Gk(B) "of the world" / Gk(W) "of the earth" / Vul "of orb of earth"
²² [4:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "this"
²³ [4:6] NU, M, TR, Gk(ASWS) / Gk(BV) "whoever"
²⁴ [4:7] NU, TR, Gk(BVWS,S1) / M, Gk(A,S2) "me" (non-emphatic) / Gk(S1) also add "to me"
²⁵ [4:7] NU, M, Gk(ABS) / TR, Gk(S) "all things will"
²⁶ [4:8] NU, Vul, Gk(ASW) / M, TR, Gk(BVS) "Jesus answered him and spoke"
²⁷ [4:8] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) add (copied from Matt 4:10)
²⁸ [4:8] NU, M, Vul, Gk(ABS) / TR (copied from Matt 4:10)
²⁹ [4:9] NU, Gk(SV) / M, TR, Vul, Gk(ABS) "And"
³⁰ [4:9] NU, Gk(SV) / M, TR, Vul, Gk(ABS) actually add "him" (though it may be implied from the verb)
³¹ [4:9] NU, M, Gk(ABS) / TR "the" (Matt 4:6 "the")
³² [4:9] NU, M, TR, Vul, Gk(ASVWS,B2) / Gk(B1) "of this god"
³³ [4:10] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) omit "For"
³⁴ [4:11] NU, TR, Vul, Gk(ASVW) / M, TR, Gk(AS) omit "that"
³⁵ [4:12] NU, M, TR, Gk(AVS,S1,S3) / Vul, Gk(BW,S2) omit "that"
³⁶ [4:12] NU, M, TR, Vul, Gk(ASVS) / Gk(BW) "written"
³⁷ literally "will not try-out the Lord your God"
³⁸ [4:13] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) "time"
³⁹ [4:15] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) omit "himself"
⁴⁰ [4:16] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "But"
⁴¹ [4:16] NU, Gk(BSVW) / M, TR, Gk(AS) "Nazareth"
⁴² [4:16] NU, M, TR, Gk(ASVWS) / Gk(B) "whereat"
⁴³ [4:16] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "And"
⁴⁴ [4:16] lit. "the act having been being-accustomed to him" NU, M, TR, Vul, Gk(ABS) / Gk(B) omit "to him"
⁴⁵ [4:17] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "a book of"

18 "A spirit of the Lord is on me,
for-the-sake of which he anointed me
to proclaim-a-good-message to destitute persons.
He has commissioned me⁴⁸ to heal the ones who have been crushed in
the heart,⁴⁹ and⁵⁰ to preach forgiveness to captives
and recovery-of-sight⁵¹ to blind persons,
to commission, in forgiveness, persons who have been shattered,
19 to preach an acceptable year-long-period of the Lord."⁵²

(Isaiah 61:1~2)
20 And after he furled the book, he, after he gave it back to the assistant, sat-down. And the eyes of all persons in the congregation were staring at him. 21 But he began to be saying to them, that⁵² "Today this writing has been fulfilled in your* ears."

22 And all persons were testifying about him, and they were marveling on-the-basis-of the accounts of the favor which⁵³ were going-forth out of his mouth. And they were saying, "Is this not-surely a son of Joseph?"⁵⁴

23 And he spoke to them, "By-all-means, you* will state this parable to me, 'Healer, treat yourself. As-much-as we heard which came-to-be within⁵⁵ °Kefar-Nahum, also do here in your fatherland.'"

24 But he spoke, "Truly, truly,⁵⁶ I say to all of you*, that not-one prophet is acceptable in his fatherland.⁵⁷ 25 But⁵⁸ in truth, I say to all of you*: There were many widows in °Israel in the days of Elijah, when the heaven was locked up during⁵⁹ three years and six months, as a great famine came-to-be on all the earth. 26 And Elijah was not sent to one of them, except into the house of Zarephath the Zidonian,⁶⁰ to a woman, a widow. 27 And there were many leprous men in °Israel during⁶¹ the time of Elisha the prophet, and not-one of them was cleansed except Naaman⁶² the Syrian."⁶³ (1Kings 17:1~18:1; 2Kings 5:1~15)

28 And all persons in⁶³ the congregation were filled-full of fury while they were hearing⁶⁴ these things. 29 And after they stood-up, they threw him⁶⁵ out outside the city, and they led him up-till a⁶⁶ brow of the mountain on which their city had been built, so-as⁶⁷ to throw him down-the-cliff. 30 But he himself, after he came-through the middle of them, was going off.

31 And he⁶⁸ came-down into Kefar-Nahum, a city in °Galilee (the city by-the-sea in borders of Zebulun and Naphtali).⁶⁹ And he was teaching them during⁷⁰ the sabbaths. 32 And they were being astonished on-the-basis-of his teaching, because his account was preached in authority.

33 And⁷¹ in the congregation, there was a human who was having a spirit of⁷² an unclean demon; and he screamed⁷³ with a great voice, 34 saying,⁷⁴ "Ah! What is there between us and you, Jesus Nazarene? Did you come here⁷⁵ to cause us to lose our existence? I have come-to-know who you are: the holy one of God!"⁷⁶

35 And °Jesus rebuked him, saying, "Be muzzled, and come-out from⁷⁷ him."⁷⁸ And after the demon cast him into the middle of them, also crying-out-up,⁷⁹ it came-out from him, after it did not harm him in any way.

36 And an⁷⁹ astoundment came-to-be on all of them, and they were uttering-together to one-another, saying, "What is this account, that, in authority and power, he is commanding the unclean spirits and they are coming-out?"⁸⁰ 37 And a

⁴⁶ [4:17] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) "of Isaiah the prophet"
⁴⁷ [4:17] NU, M, TR, Gk(SS,B2) / Gk(AVW) "opened-up" / Gk(B1) "furled"
⁴⁸ [4:18] NU, M, TR, Vul, Gk(ASVWS,B2) / Gk(B1) "I have been commissioned"
⁴⁹ [4:18] NU, Vul, Gk(SVW) / M, TR, Gk(AS) add
⁵⁰ [4:18] NU, M, TR, Vul, Gk(ASVWS,B1) / Gk(B2) add
⁵¹ literally "and looking-again"
⁵² [4:21] NU, M, TR, Gk(ASVS) / Vul, Gk(BW) omit "that"
⁵³ literally "which" "the accounts which"
⁵⁴ [4:22] NU, Gk(BSVW) / M, TR, Vul?, Gk(AS) "Is this not the son of Joseph?"
⁵⁵ literally "on"
⁵⁶ [4:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
⁵⁷ [4:24] lit. "the fatherland of his" NU, M, TR, Vul, Gk(AVS) / Gk(BSW) "the fatherland of himself"
⁵⁸ [4:24] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit "But"
⁵⁹ literally "on/unto" NU, M, TR, Gk(AESWS) / Vul?, Gk(BV) omit
⁶⁰ [4:26] NU, Vul, Gk(ABESVW) / M, TR, Gk(S) "Zarephath of Zidon"
⁶¹ literally "on"
⁶² [4:27] Hebrew MT equivalent / NU, Gk(ABESVW) "Naiman" / M, TR, Gk(S) "Neeman" / Vul "Neman"
⁶³ [4:28] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "But all the persons"
⁶⁴ [4:28] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "fury after they heard"
⁶⁵ [4:29] NU, M, TR, Vul, Gk(ABEVW,S2) / Gk(S,S1) omit "him"
⁶⁶ [4:29] NU, M, Gk(AESVWS) / TR, Gk(B) "the"
⁶⁷ [4:29] NU, Vul, Gk(BSVW) / M, TR, Gk(AES) "into the circumstance"
⁶⁸ [4:31] NU, M, TR, Vul, Gk(ABESVW) / Gk(S) "Jesus"
⁶⁹ [4:31] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
⁷⁰ literally "in"
⁷¹ [4:33] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "But"
⁷² [4:33] NU, M, TR, Gk(AESVWS) / Vul?, Gk(B) omit "of"
⁷³ literally "shouted-up"
⁷⁴ [4:34] NU, Gk(SVW) / M, TR, Vul, Gk(ABES) add
⁷⁵ [4:34] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
⁷⁶ [4:34] NU, TR, Vul, Gk(ABESVWS) / Archelaos "the Holy God"
⁷⁷ [4:35] NU, Gk(BSVW) ("from") / M, TR, Gk(AES) "out of"
⁷⁸ [4:35] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
⁷⁹ [4:36] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "a great astoundment"

21 And the scribes and the Pharisees began to be thoroughly-rationalizing in their hearts,¹ saying, "Who is this who is uttering² revilements? Who is being-able to forgive sins except God alone?"³

22 But after Jesus recognized their thorough-rationalizations, he answered and spoke to them,⁴ "Why are you* thoroughly-rationalizing wicked-things⁵ in your* hearts? 23 Which is easier to speak, 'Your⁶ sins have been forgiven to you,' or to speak, 'Be arising⁷ and be walking-around'? 24 But in order that you* might have come-to-know, that the son of man⁸ has an authority on the earth to be forgiving sins..." He spoke to the *man* having been paralyzed, "I say to you: be arising,⁹ and after you lift your little-bed,¹⁰ be going into your house."

25 And immediately, after he stood-up before their face, he, after he lifted what he was being laid-down on,¹¹ came-away into his house, glorifying God. 26 And ecstasy took hold of all of them, and they were glorifying God; and they were filled-full of fear,¹² saying, that¹³ "We saw incredible things today."

27 And after these things, he came-out along the sea and he was teaching the crowd which was following-along-behind him. And while he was passing-by, he beheld a tax-collector, Levi by name,¹⁴ who was sitting himself at¹⁵ the tax-office. And he spoke¹⁶ to him, "Be following me." 28 And after he left all¹⁷ of his things behind, he, after he stood-up, was following¹⁸ him.

29 And Levi¹⁹ made a great reception for him in his house. And there was a vast crowd of tax-collectors and others who were being laid-down at table with them.²⁰ 30 And the Pharisees and their scribes²¹ were murmuring to his learners, saying, "Why is it that you* are eating and drinking with the tax-collectors and sinners?"²²

31 And²³ Jesus answered and spoke to them, "The ones who are-healthy do not have need of a healer, but instead the ones who are suffering²³ evilly. 32 I have²⁴ not come to call righteous ones, but instead sinners²⁵ into a change-of-mind."

33 But the men spoke to him, "The learners of Johanan are frequently fasting and making beseechings for themselves (likewise, also the learners of the Pharisees),²⁶ but yours²⁷ are eating and drinking."²⁸

34 But Jesus²⁹ spoke to them, "You* are not being-able to make the sons of the bridal-chamber, in which the bridegroom is with them, to fast,³⁰ are you*³¹ 35 But days will come; and whenever the bridegroom might be lifted-away from them, then they will fast in those days."

36 But he also was saying a parable to them, that:

"No-one, after he has torn³² a patch from a new robe, is throwing it³³ over an old robe. But yet, if not, he will tear³⁴ the new one and the patch, the patch from the new one, will not symphonize³⁵ with the old one.

37 "And no-one is throwing young wine into old skin-bottles. But if not yet, the wine, the young wine,³⁶ will rip the skin-bottles, the old ones,³⁷ and it will be poured-out, and the skin-bottles will be-lost. 38 Instead, young wine must-be-

thrown³⁸ into new skin-bottles and both are being kept-together.³⁹ 39 And⁴⁰ no-one, after he drank old wine, is straightaway⁴¹ wanting young wine. For he says, 'The old is more-useful.'⁴²

CHAPTER 6

But⁴³ it came-to-be on⁴⁴ a⁴⁵ second-first⁴⁶ sabbath, for him to be going-through through a⁴⁷ sown-field; and his learners were plucking and were eating the heads-of-grain, rubbing-them-into-small-particles with their hands.⁴⁸ 2 But some of the Pharisees spoke to them,⁴⁹ "See⁵⁰ Why are all of you*⁵¹ doing what is not allowable to be doing⁵² on⁵³ the sabbaths?"

3 And⁵⁴ Jesus answered to them and spoke,⁵⁵ "Did you* not-even-at-any-time⁵⁶ read-aloud this which David did when⁵⁷ he himself hungered (and so did the ones who were⁵⁸ with him), 4 as⁵⁹ he entered into the house of God, and he, after he took the loaves of bread of the preposition,⁶⁰ ate them,⁶¹ and he also⁶² gave some of it to the ones who were with him—bread which⁶³ it is not allowable⁶⁴ for anyone to eat except the priests alone?"

(1 Samuel 21:1-7 & Leviticus 24:5-9)

5 And he was saying to them, that⁶⁵ "The son of man⁶⁶ is a lord even⁶⁷ of the sabbath."

On the same day, he, after he beheld a certain man working on the sabbath, spoke to him, "Human, if indeed you have come-to-know what you are doing, you are happy; but if you have not come-to-know, you are under-a-curse and you are a transgressor of the law."⁶⁸

6 But it also⁶⁹ came-to-be on⁷⁰ a different sabbath, that he himself entered into the congregation and was teaching. And a human was there, and his hand, his right hand, was withered.⁷¹ 7 But⁷² the scribes and the Pharisees were closely-observing him⁷³ for themselves, to see if he is treating⁷⁴ anyone on⁷⁵ the sabbath, in order that they might find something to be accusing him.⁷⁶

8 But he himself had come-to-know⁷⁷ their thorough-rationalizations. But he spoke⁷⁸ to the man,⁷⁹ the one having the withered hand,⁸⁰ "Be arising,⁸¹ and stand into⁸² the middle." And after he stood-up, he stood.⁸³

9 But⁸⁴ Jesus spoke to them, "I am inquiring⁸⁵ of you*: if it is allowable⁸⁶ on

¹ [5:21] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
² [5:21] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "Who is this who is uttering"
³ [5:21] NU, M, TR, Vul, Gk(ASVWS,EI) / Gk(B1) "except one god" / Gk(B2,E2) "except one, God"
⁴ [5:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "he says to them" / Gk(E) "he spoke to them"
⁵ [5:22] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
⁶ [5:23] NU, M, TR, Gk(AEV/S) / Vul?, Gk(BSW) "the"
⁷ [5:23] NU, Vul, Gk(ABESVW) / M, TR, Gk(S) "arise yourself"
⁸ literally "of the human"
⁹ [5:24] NU, Vul, Gk(ABESVW) / M, TR, Gk(S) "arise yourself"
¹⁰ [5:24] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "and pick-up your pallet and"
¹¹ [5:25] ("after...on") NU, M, Gk(AESVWS,S1) is accusative / TR, Gk(S2) is dative / Gk(B) "after he picked-up the bed"
¹² [5:26] NU, M, TR, Vul, Gk(AESVWS) [Vul "stupor" for "fear"] / Gk(B) "26 And they were filled-full of astoundment" / Gk(W) "26 And they were filled-full of fear"
¹³ [5:26] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "that"
¹⁴ [5:27] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) "27 And after he came again along the sea, he was teaching the crowd which was following-along-behind him. And while he was passing-by, he beheld Levi the son of Halfai"
¹⁵ literally "on"
¹⁶ [5:27] NU, M, TR, Gk(AEVWS) / Gk(BS) "says" / Vul "declares"
¹⁷ [5:28] NU, Gk(BVW,E1) / M, TR, Gk(AS,S2) "all" (strengthened form) / Gk(E1) "all person" / Gk(S1) "all persons"
¹⁸ [5:28] NU, Gk(AVW) / M, TR, Vul, Gk(AESS) "followed"
¹⁹ [5:29] NU, M, Gk(ABESVWS) / TR "29 Levi"
²⁰ [5:29] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "others were being reclined"
²¹ [5:30] NU, Vul, Gk(EVW) / Gk(BS) "And the Pharisees and the scribes" / M, TR, Gk(AS) "And their scribes and the Pharisees"
²² [5:31] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "But"
²³ literally "having"
²⁴ [5:31] NU, M, TR, Gk(ASVWS,E1) / Gk(B,E2) "did"
²⁵ [5:32] NU, M, TR, Vul, Gk(ABEVWS,S2) / Gk(S1) "impious-ones"
²⁶ [5:33] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "Johanan and the learners of the Pharisees are frequently fasting and making beseechings"
²⁷ [5:33] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "but your learners"
²⁸ [5:33] NU, Gk(VW,S2) / TR, Vul, Gk(ABES,S1,S3) has this has a question... "Why is it that the learners of Johanan are frequently..." (copied from Matt9:14?) // Gk(B) also "...are doing none of these things"
²⁹ [5:34] NU, Gk(BESVW) / M, TR, Vul, Gk(AS) "he"
³⁰ [5:34] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) "to be fasting"
³¹ [5:34] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) "them, "The sons of the bridal-chamber are not being-able to be fasting as-long-as they are having the bridegroom with themselves."
³² literally "split"
³³ [5:36] NU, Gk(BSVW) / M, TR, Vul, Gk(AES) "No-one is throwing a patch of a new robe"
³⁴ literally "split"
³⁵ [5:36] NU, Vul?, Gk(ABESVW) / M, TR, Gk(S) "is not symphonizing"
³⁶ [5:37] NU, Gk(AEVW) / M, TR, Gk(AS) "yet, the young wine" / Gk(S) "the wine"
³⁷ [5:37] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

³⁸ [5:38] NU, TR, Gk(AEVWS,S2) / Vul, Gk(BS1) "they are throwing young wine" / Gk(W) "he might be throwing young wine"
³⁹ [5:38] NU, Gk(SVW) / M, TR, Vul, Gk(AE) add / Gk(BS) add "and both are being kept" (from Matt9:17)
⁴⁰ [5:39] NU, TR, Vul, Gk(AEWS,S1) / Gk(V,S2) omit "And"
⁴¹ [5:39] NU, Gk(ESVW) / M, TR, Vul, Gk(AS,E2) add
⁴² [5:39] NU, Gk(SVW) / TR, Vul, Gk(AES) "more-useful" / Gk(B) omit "And no-one...useful."
⁴³ [6:1] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "And"
⁴⁴ literally "in"
⁴⁵ [6:1] NU, M, TR, Gk(ABESVWS) / some "the"
⁴⁶ [6:1] TR, M, Vul, Gk(ABES), Jerome / NU, Gk(SVW), Syr, Cop omit "second-first" (possibly by scribal error)
⁴⁷ [6:1] NU, Gk(AVW,S1) / M, TR, Gk(BES,S2) "the"
⁴⁸ [6:1] NU, Gk(EVW) / M, TR, Vul, Gk(ASWS) "were plucking the heads-of-grain and were eating them... hands" / Gk(B) "began to be plucking the heads-of-grain; and while they were rubbing-them-into-small-particles with their hands, they were eating"
⁴⁹ [6:2] NU, Gk(SVW,E1) / M, TR, Gk(AS,E2) "spoke to them" / Vul, Gk(B) "were saying to them"
⁵⁰ [6:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
⁵¹ [6:2] NU, M, TR, Vul, Gk(AESVWS) ("you*") / Gk(E) "your learners"
⁵² [6:2] NU, Vul, Gk(BV) / TR, Gk(AESWS) add (copied from Matt12:2)
⁵³ [6:2] NU, Gk(BSVW) / M, TR, Vul, Gk(AES) "in"
⁵⁴ [6:3] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "But"
⁵⁵ [6:3] NU, M, TR, Vul, Gk(SVWS,E1) / Gk(A,E2) "answered and spoke to them" / Gk(B) "answered and was saying to them"
⁵⁶ [6:3] NU, M, TR, Gk(AESVWS) / Gk(B) "not-even-at-any-time"
⁵⁷ [6:3] NU, Vul, Gk(BESVW) / M, TR, Gk(AS) "whenever"
⁵⁸ [6:3] Gk(BSVWS) / NU, TR, Gk(AE) add (literally "who are") / Vul "who were"
⁵⁹ [6:4] NU, TR, Vul, Gk(AEW,S1) / Gk(S2) "how" / Gk(S2) "who(singular)" / Gk(BV) omit (therefore ending the question at v.3, and beginning a new statement)
⁶⁰ [6:4] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) "proposition" / Gk(E) corrupt
⁶¹ [6:4] NU, Gk(V,E1) / M, TR, Vul, Gk(AS,E2) "and he took the loaves...tion, and he ate them" / Gk(BSW) "and he ate the loaves...tion"
⁶² [6:4] NU, Vul, Gk(VW) / TR, Gk(ABSS) add (copied from Mark2:26?)
⁶³ [6:5] NU, M, TR, Vul, Gk(ASVWS) accusative / Gk(B) dative
⁶⁴ [6:4] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "which it was not allowing"
⁶⁵ [6:5] NU, Gk(VW,S1,S1) / M, TR, Vul, Gk(AB,S2,S2) add / Gk(B) places "And he was...of the sabbath" between 6:10 and 6:11.)
⁶⁶ literally "of the human"
⁶⁷ [6:5] NU, M, Gk(SVW) / TR, Vul, Gk(ABS) add (copied from Mark2:28?)
⁶⁸ [6:5] NU, TR, Vul, Gk(ASVWS) / Gk(B) add
⁶⁹ [6:6] NU, Gk(ESVW) ("But") / M, TR, Vul, Gk(AS) "But...also" / Gk(B) "And"
⁷⁰ literally "in"
⁷¹ literally "dry"
⁷² [6:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) (for entire verse) "And after he himself entered again into the congregation on a sabbath (in which there was a human having the hand which is dry),"
⁷³ [6:7] NU, TR, Gk(BSVWS) / M, Vul, Gk(AS) omit "him"
⁷⁴ [6:7] NU, Gk(ABVW) / M, TR, Gk(SS) "he will treat" / Vul "if he might be treating"
⁷⁵ [6:7] literally "in" NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "in" (but it is implied)
⁷⁶ [6:7] NU, Vul, Gk(V,S1) / Gk(B) "something to accuse him" / M, TR, Gk(AS) "find an accusation of him" / Gk(W,S1) "find an accusation against him"
⁷⁷ [6:8] NU, M, TR, Gk(ASVWS) / Gk(B) "himself is knowing" / Vul "himself was knowing"
⁷⁸ [6:8] NU, Gk(SVW) / M, TR, Vul, Gk(AS) "And he spoke" / Gk(B) "He says" / Vul "And he says"
⁷⁹ [6:8] NU, Gk(SV) / M, TR, Vul, Gk(AWS) "the human" / Gk(B) omit
⁸⁰ [6:8] literally "the dry hand" Gk(B) / NU, M, TR, Gk(ASVWS) "the hand, the dry hand"
⁸¹ [6:8] NU, Vul, Gk(ASVW) / M, TR, Gk(S) "Arise yourself" / Gk(B) "Be arising yourself"
⁸² [6:8] NU, M, TR, Gk(ASVWS) / Gk(B) "in"
⁸³ [6:8] NU, Vul, Gk(SVW) / Gk(B) "And after he stood-up, he was stood." / M, TR, Gk(AS) "But after the man stood-up, he stood." / Vul "And while he was standing-up, he stood."
⁸⁴ [6:9] NU, Vul, Gk(ESVW) / M, TR, Gk(AS) "Therefore" // Gk(V) also omit "the" before "Jesus"
⁸⁵ [6:9] NU, Vul, Gk(SVW) / M, TR, Gk(ABS) "I will inquire"
⁸⁶ [6:9] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) "which is allowable"

were having been treated from¹ wicked spirits and weaknesses: Miriam, the *one who* was being called a Migdalites, from whom seven demons had come-out; **3** Johannah, a woman of Khuzai (a procurator of Héródés); and Susannah; and many different *women*—whichever *ones* were also² ministering to them³ out of⁴ what they⁵ were possessing.

4 But *while* a vast crowd was-together⁶ and the *ones* city by city⁷ were going-on to him, he spoke through a parable:⁸

5 “The sower came-out for⁹ the *activity* to sow his¹⁰ sowing-seed. And in the *process* for him¹¹ to be sowing, indeed, *there was some of* which fell alongside the way; and it was trampled-down, and the flying-creatures of the heaven¹² ate it down. **6** And a different¹³ *seed* fell-down¹⁴ on the rock; and after it was sprouted, it was dried out due to the *fact* that it was not having moisture. **7** And a different¹⁵ *seed* fell in¹⁶ the midst of the thorns; and after it was sprouted-together with the thorns, they choked it out.¹⁷ **8** And a different¹⁸ *seed* fell into¹⁹ the earth, the good and beautiful²⁰ *earth*; and after it was sprouted,²¹ it made fruit a hundred-times.” *While* he was saying these *things*, he was voicing, “The *one* who has ears to be hearing, let him be hearing.”

9 But his learners were inquiring-of him, saying,²² “What would this parable mean?”²³

10 But he spoke, “It has been given to *all of you** to know the mysteries of the kingdom²⁴ of God; but *I speak* to the rest of *them* in parables, in order that *while* they *are* looking, they might not be looking,²⁵ and *while* they *are* hearing, they might not be gaining-insight. (Isaiah 6:9)

11 “But this is the parable: The sowing-seed is the account, the account²⁶ of God.

12 “But the *ones* alongside the way are the *ones* who heard.²⁷ Next,²⁸ the Slanderer is coming, and is lifting *away* the account from their heart, in order that, they might not, after they had-faith, be saved.

13 “But the *ones* on the rock *are* *ones* who, whenever they might hear, are receiving the account of God²⁹ with joy. And these *persons*³⁰ are not having a root—who are having-faith for a season, and in a season of a test are standing themselves away.³¹

14 “But the *seed* which fell into the thorns: These *persons* are the *ones* who heard, and, *while* they *are* going, are being *crowded-together-and-choked* by worries and³² riches and by³³ pleasures of this lifetime, and they are not brought-to-a-finish.

15 “But the *seed* in³⁴ the beautiful earth: These *persons* are whichever *ones*, after they heard the account of God³⁵ in a beautiful and³⁶ good heart, are retaining it and are bearing-fruit in endurance.

16 “But no-one, after he kindled a lamp, is covering it with a utensil, or is putting it underneath a³⁷ couch; instead, he is putting³⁸ it on a³⁹ lampstand, in order that the *ones* who *are* going-in might be looking at the light.⁴⁰ **17** For there is not a hidden *thing* which will not become⁴¹ manifest, nor-even a *thing* hidden-

from *sight* which might never⁴² be known and might come into a manifest *state*.

18 “Therefore, be looking *as to* how you* are hearing. For whoever⁴³ might be having, it will be given to him. And whoever⁴⁴ might not be having, even what he is thinking to be having, will be lifted from him.”

19 But his mother and his brothers⁴⁵ arrived⁴⁶ near him, and they were not being-able⁴⁷ to obtain *contact* with him due to the crowd. **20** But⁴⁸ a message-was-brought to him, saying,⁴⁹ “Your mother and your brothers have stood outside, wanting to see you.”⁵⁰

21 But he answered and spoke to⁵¹ them, “A⁵² mother of mine and the⁵³ brothers of mine are these: The *ones* who *are* hearing the account of God⁵⁴ and are doing it.”⁵⁵

22 But⁵⁶ it came-to-be in one of the days, he himself also stepped-in⁵⁷ into a boat and *so did* his learners; and he spoke to them, “Let us come-through⁵⁸ into the other-side of the lake.”

And they were led-up. **23** But *while* they were sailing, he himself fell-into-slumber. And a vast⁵⁹ tempest of wind descended into the lake, and they were being completely-filled with water and were becoming-endangered. **24** But after they came-to *him*, they woke him up, saying, “Superintendent, superintendent,⁶⁰ we are going-to-be-lost.”

But after the *man* was completely-arisen,⁶¹ he rebuked the wind and the wave of the water.⁶² And they ceased, and there became a placidity.

25 But he spoke to them, “Where is⁶³ your* faith?”

But after they were filled-with-fear, they marveled, saying to one-another, “Who, as-a-result, is this, that he is commanding even the winds and the water, and they are obeying him?”

26 And⁶⁴ they sailed-down into the country of the Gerasaeans⁶⁵ (whichever *one* is on-the-opposite-side of °Galilee). **27** But⁶⁶ after he himself⁶⁷ came-out on the earth,⁶⁸ a certain⁶⁹ man out of the city who was having⁷⁰ demons, went-to-meet with him.⁷¹ And for an adequate time,⁷² he did not dress himself⁷³ with a robe, and was not remaining in a house but instead in the memorials.⁷⁴

28 But after he saw °Jesus, he, after he screamed, fell-before him; and he⁷⁵ spoke with a great voice, “What is *there between me* and you, Jesus, son of God⁷⁶ the Highest-One? I beseech you,⁷⁷ may you not torture me!”

29 For he transmitted-a-message⁷⁸ to the spirit,⁷⁹ the unclean⁸⁰ *spirit*, to come-out⁸¹ from the human. For many times, it had violently-seized him; and⁸² he was being bundled⁸³ with chains and fetters, being guarded; and *while* he was ripping-through the bonds, he was being driven-forward by the demon⁸⁴ into the deserts.⁸⁵

30 But °Jesus⁸⁶ inquired of him, saying,⁸⁷ “What is⁸⁸ your name?”

⁴² [8:17] NU, Gk(SV) (“which might never”) / M, TR, Vul, Gk(AWS) “which will not” / Gk(B) “instead in order that might”

⁴³ [8:18] NU, TR, Gk(BSV) / M, Gk(AS) “whosoever” / Gk(W) omit

⁴⁴ [8:18] NU, TR, Gk(ABSV) / M, Gk(WS) “whosoever”

⁴⁵ [8:19] NU, M, TR, Vul, Gk(AVWS) (lit. “the mother and the brothers of his”) / Gk(BS) “the mother and his and the brothers of his”

⁴⁶ literally “came-to-be beside”

⁴⁷ may also be translated “being enabled”

⁴⁸ [8:20] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) “And”

⁴⁹ [8:20] NU, Vul, Gk(VW) / M, TR, Gk(AS) add “saying” / Gk(BS) add “that”

⁵⁰ [8:20] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “outside, seeking you”

⁵¹ [8:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit an untranslatable “to”

⁵² [8:21] NU, M, TR, Gk(ASVWS) / Gk(B) “The”

⁵³ [8:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁵⁴ [8:21] NU, M, TR, Vul, Gk(ABVWS) / Gk(S) omit “of God”

⁵⁵ [8:21] NU, Gk(ABSVW) / M, TR, Gk(S) actually add “it”

⁵⁶ [8:22] NU, Vul, Gk(ABSVW) / M, TR, Gk(S) “And”

⁵⁷ [8:22] NU, M, TR, Vul, Gk(ASVWS) [S1 omit “also”] / Gk(B) “days, for him to step-up”

⁵⁸ literally “May we come-through”

⁵⁹ [8:23] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁶⁰ [8:24] NU, M, TR, Gk(AVWS,S1,S3) / Gk(B) “Lord, lord” / Vul, Gk(W,S2) “Superintendent”

⁶¹ [8:24] NU, Gk(SV) / M, TR, Gk(ABWS) “was arisen”

⁶² [8:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “of the water”

⁶³ [8:25] NU, Gk(ASVW) / M, TR, Vul, Gk(BS) actually add “is”

⁶⁴ [8:26] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “But”

⁶⁵ [8:26] NU, Vul, Gk(BV) / M, TR, Gk(AWS) “Gadarites” / Gk(S) “Gergsaeans” (all are cities in Dekapolis)

⁶⁶ [8:27] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “And”

⁶⁷ [8:27] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit “himself”

⁶⁸ [8:27] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add “and” here

⁶⁹ [8:27] NU, M, TR, Vul, Gk(ABSVWS) / Gk(B) omit “certain”

⁷⁰ [8:27] NU, Gk(V,S1) / M, TR, Vul, Gk(ABWS,S2) “who was having”

⁷¹ [8:27] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) actually add “with him”

⁷² [8:27] NU, Gk(V,S1,S3) (“demons...time”) / M, TR, Vul, Gk(AWS,S2) “demons out of adequate times, went-to-meet him, and” / Gk(B) “demons from adequate times, who went-to-meet him”

⁷³ [8:27] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) “he was not dressing himself”

⁷⁴ [8:27] NU, M, TR, Gk(AESVWS) / Gk(B) “memorial-sites”

⁷⁵ [8:27] NU, Vul, Gk(SVW) (lit. “shouted-up”) / M, TR, Gk(S) “Jesus, and after he shouted-up, he...and he”

⁷⁶ [8:28] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “Jesus” and “God”

⁷⁷ [8:28] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “I beseech you”

⁷⁸ [8:29] NU, M, Gk(V) / TR, Vul, Gk(AESWS) “he was transmitting-a-message” / Gk(B) “he was saying”

⁷⁹ [8:29] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “demon”

⁸⁰ [8:29] NU, M, TR, Vul, Gk(AESVWS,B2) / Gk(B1) “undiluted”

⁸¹ [8:29] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “Come-out” / Vul “that it might be coming-out”

⁸² [8:29] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “for”

⁸³ literally “bind-acted”

⁸⁴ [8:29] NU, Gk(BESV) is neuter / M, TR, Gk(AWS) is masculine

⁸⁵ [8:29] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “desert”

⁸⁶ [8:30] NU, M, TR, Vul, Gk(ABEVS,S2) / Gk(S1) “he”

⁸⁷ [8:30] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) add

⁸⁸ [8:30] NU, M, TR, Vul, Gk(ABSVWS,E2) / Gk(E1) omit “is”

¹ [8:2] NU, M, TR, Vul, Gk(ASVWS) (“from”) / Gk(B) “out of”

² [8:3] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

³ [8:3] NU, M, Vul, Gk(BVWS) / TR, Gk(AS) “him”

⁴ [8:3] NU, Gk(ABSVW) (“out of”) / M, TR, Vul, Gk(S) “from”

⁵ [8:3] NU, M, TR, Gk(AVWS,S2) feminine / Gk(B,S1) masculine

⁶ [8:4] NU, M, TR, Gk(ABESVWS) / Vul, Gk(B) “But after a vast crowd came-together”

⁷ literally “the ones throughout city”

⁸ [8:4] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “spoke such a parable to them”

⁹ [8:5] literally “of the activity” NU, M, TR, Gk(SVS,A2) / Gk(A1) “for the activity” / Gk(BW) omit

¹⁰ [8:5] NU, M, TR, Gk(BSVWS,A1) / Vul, Gk(A2) “his-own”

¹¹ [8:5] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit “for him”

¹² [8:5] NU, M, TR, Vul, Gk(ASVS) / Gk(BW) omit “of the heaven”

¹³ [8:6] NU, M, TR, Gk(ASVWS) / Gk(B) “another”

¹⁴ [8:6] NU, Vul, Gk(V) / M, TR, Gk(ABSWS) “seed fell”

¹⁵ [8:7] NU, M, TR, Gk(ASVWS) / Gk(B) “another”

¹⁶ [8:7] NU, M, TR, Gk(ASVWS) / Gk(B) omit “in”

¹⁷ literally “off”

¹⁸ [8:8] NU, M, TR, Gk(ASVWS) / Gk(B) “another”

¹⁹ [8:8] NU, M, Vul, Gk(ASVS) / TR, Gk(BW) “upon”

²⁰ [8:8] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

²¹ [8:8] NU, M, TR, Vul, Gk(ABSVS) / Gk(W) omit “after it was sprouted”

²² [8:9] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) add

²³ literally “be?”

²⁴ [8:10] NU, M, TR, Vul, Gk(ABSVS) / Gk(W) omit “of the kingdom”

²⁵ [8:10] NU, M, TR, Vul, Gk(ASVWS) / Gk(BW) “might not have come-to-know”

²⁶ [8:12] NU, M, TR, Gk(ASVWS) / Gk(B) add

²⁷ [8:12] NU, Gk(SV) / M, TR, Vul, Gk(AWS) “who are hearing” / Gk(B) “who are following”

²⁸ [8:12] NU, M, TR, Vul, Gk(ASVWS) (“Next”) / Gk(B) “of whom”

²⁹ [8:13] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) add

³⁰ [8:13] NU, M, TR, Vul, Gk(ASVWS) / Gk(V1) “And they themselves” / Gk(B) “and”

³¹ may also be translated “are being stood-away/off”

³² [8:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “and”

³³ [8:14] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) add

³⁴ [8:15] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “into”

³⁵ [8:15] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

³⁶ [8:15] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “beautiful and”

³⁷ [8:16] NU, M, TR, Gk(ASVWS) / Gk(B) “the”

³⁸ [8:16] NU, Gk(SV,B?) / M, TR, Gk(AWS) “putting-on”

³⁹ [8:16] NU, M, TR, Gk(AVWS) / Gk(BS) “the”

⁴⁰ [8:16] NU, M, TR, Vul, Gk(ABSWS) / Gk(V) omit “in order that...light”

⁴¹ [8:17] NU, M, TR, Gk(ASVWS) / Gk(B) “be”

3 And he spoke to them, “Be picking¹ *up* nothing for² the way, neither a stick,³ nor a pouch, nor a loaf of bread, nor a silver-piece; nor to be having two tunics each.⁴ 4 And into whatever house you* might enter, be remaining there and⁵ be coming-out from-there. 5 And as-many-as whoever⁶ might not be receiving⁷ you*: While you* are coming-out from⁸ that city, also⁹ be swinging-off¹⁰ the cloud-of-dust from your* feet for¹¹ a testimony against them.”

6 But while they were coming-out, they were coming-through¹² throughout the villages,¹³ preaching-a-message and treating persons everywhere.

7 But Héródés the tetrarch¹⁴ heard all the things which were coming-to-be by him;¹⁵ and he¹⁶ was being-totally-at-a-loss¹⁷ due to the fact that it was being said¹⁸ by certain persons, that Johanan was arisen¹⁹ from out of dead humans; 8 but by some who were saying,²⁰ that Elijah was made-to-appear. But others²¹ were saying, that a certain²² prophet of the ancients stood-up. 9 But²³ Héródés spoke, that²⁴ “I beheld Johanan. But who is this of whom I²⁵ am hearing such²⁶ things about?” And he was seeking to see him.

10 And after the emissaries turned-back, they narrated²⁷ to him as-many-things-as they did and as-many-things-as they taught.²⁸ And after he took them alongside, he withdrew-secretly²⁹ by himself into a deserted place of³⁰ a city³¹ which is being called³² Beth-Tzaidah. 11 But after the crowds knew this, they followed him. And after he welcomed³³ them, he was uttering to them about the kingdom of God, and he was healing all the ones who were having need of a treatment of his.³⁴

12 And the day began to be declining. But after the twelve came-to him, they spoke to him, “Release the crowd from you, in order that, after they might go into the encircling villages and the³⁵ fields, they might dissolve³⁶ and they might find a stock-of-grain;³⁷ because here we are in a deserted place.”

13 But he spoke to them, “All of you* give to them something to eat.”

But the twelve spoke, “We are having for us no more than five loaves of bread and two fishes, unless³⁸ we, after we go, might not-surely buy solid-foods for³⁹ all this people.” 14 For they were about⁴⁰ five-thousand men.

But he spoke to his learners, “Make them lie-down in reclining-groups of about⁴¹ fifty each.”

15 And they did so,⁴² and they made all of them lie-down.⁴³ 16 But after he took the five loaves of bread and the two fishes, he, after he looked-up into the heaven, blest them, and he broke them down,⁴⁴ and he was giving them to the learners to set them beside the crowd.⁴⁵ 17 And all of them ate and were filled-with-food. And the portion which was-extra⁴⁶ to them was picked⁴⁷ up: twelve

baskets of broken-pieces.⁴⁸

18 And it came-to-be in the process for him⁴⁹ in a place⁵⁰ to be praying-to God⁵¹ while being⁵² alone, the learners were-together with him. And he⁵³ inquired-of them, saying, “Who are the crowds⁵⁴ saying that I am?”

19 But the learners answered and spoke, “Johanan the immerser. But others, Elijah. But still others, that a certain prophet of the ancients stood-up.”⁵⁵

20 But he spoke to them, “But who do all of you* say that I am?” Petros⁵⁶ answered and spoke, “The Anointed-One, son⁵⁷ of God.”

21 But after he rebuked them, he transmitted-a-message for them to be saying this to no-one, 22 saying, that⁵⁸ “It is necessary for the son of man⁵⁹ to suffer, and to be rejected-after-being-proved from the elders and chief-priests and scribes, and to be killed-off, and to be arisen on the third day.”⁶⁰

23 But he was saying to all, “If someone is wanting to be coming⁶¹ behind me, let him deny⁶² himself, and let him lift his cross day by day,⁶³ and let him be following me. 24 For whoever⁶⁴ might be wanting to save his soul will lose it. But whoever might lose his soul for-the-sake-of me, this man will save it. 25 For what human is being profited,⁶⁵ who gained⁶⁶ the whole world, but who lost himself or was deprived?⁶⁷

26 “For whoever⁶⁸ might be-ashamed-of me⁶⁹ and my accounts,⁷⁰ the son of man⁷¹ will be-ashamed-of this man, whenever he might come in the glory of him and of the⁷² father and of the holy messengers. 27 But truly I say to all of you* that:⁷³ There are some of the ones having stood right-here,⁷⁴ who might never taste death till whenever they might see the kingdom of God.”⁷⁵

28 But it came-to-be about eight days after these accounts, and⁷⁶ after he took-alongside Petros⁷⁷ and Johanan and Jacob,⁷⁸ that he ascended into the mountain to pray-to God. 29 And it came-to-be⁷⁹ in the process for him to be praying-to God, the sight⁸⁰ of his face became different⁸¹ and his apparel became white, flashing-out. 30 And behold, two men were uttering-together with him, who were⁸² Moses and Elijah, 31 who, after they were made-seen to him in the⁸³ glory,⁸⁴ were uttering about his egress which was⁸⁵ going to be being fulfilled in⁸⁶ Jerusalem.

32 But Petros and the ones with him were having been weighed down with slumber. But after they became-completely-fully-awake, they saw his glory and the two men, the ones having stood-together with him. 33 And it came-to-be in the process for them to be being thoroughly-separated from him, Petros⁸⁷ spoke to⁸⁸ Jesus, “Superintendent, it is beautiful for us to be here. And may we make⁸⁹ three tents: one to you, and one to Moses, and one to Elijah,” not having come-to-know what⁹⁰ he was saying.⁹¹

34 But while he was saying these things, a cloud came-to-be and it was

¹ literally “lifting”

² literally “into”

³ [9:3] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(AΣ,E2) “neither sticks”

⁴ [9:3] NU, M, TR, Gk(ABWS,E2) / Vul, Gk(V,E1,S2) omit “each” / Gk(S1) omit “each” & “to be having”

⁵ [9:4] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “and”

⁶ [9:5] NU, TR, Gk(ABS VW) / M, Gk(ES) “as-many-as if-at-any-time”

⁷ [9:5] NU, Gk(ASVWS,E1) / M, TR, Vul, Gk(B,E2) “not receive”

⁸ [9:5] NU, M, TR, Vul, Gk(AEVWS) (“from”) / Gk(BS) “out of”

⁹ [9:5] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(AΣ,E2) add

¹⁰ [9:5] NU, Vul, Gk(SV) / M, TR, Gk(AEWS) “, swing-off” / Gk(B), “shake-out”

¹¹ literally “into”

¹² [9:6] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “they were coming-through”

¹³ [9:6] NU, M, TR, Vul? Gk(AEVWS) (“the villages”) / Gk(B) “cities” / Vul?, Gk(S) “villages”

¹⁴ [9:7] NU, M, TR, Vul, Gk(ABEWS,S2) / Gk(S1) omit “the tetrarch”

¹⁵ [9:7] NU, Gk(BSV,E1) / M, TR, Vul, Gk(AWS,E2) add

¹⁶ [9:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “But after Héródés..., he”

¹⁷ [9:7] NU, M, TR, Gk(AESVWS) (lit. “being-thoroughly-without-a-way-to-go”) / Gk(B) “was being-

without-a-way-to-go”

¹⁸ literally “due to the fact to be being said”

¹⁹ [9:7] NU, Gk(ESV) / M, TR, Gk(AWS) “Johanan has been arisen” / Vul?, Gk(B) “Johanan stood-up”

²⁰ [9:8] NU, M, TR, Vul, Gk(ABEWS) / Gk(S) add

²¹ [9:8] NU, M, TR, Gk(AESVWS) / Gk(B) “another”

²² [9:8] NU, Gk(ESV) / M, TR, Vul, Gk(AWS) “that one” / Gk(B) “that a”

²³ [9:9] NU, Gk(BESV) / M, TR, Vul, Gk(AWS) “And” // Gk(V) also add “⁹⁰” before “Héródés”

²⁴ [9:9] NU, M, TR, Vul, Gk(ASVWS) / Gk(BE) add

²⁵ [9:9] NU, Gk(SV,E1) / M, TR, Vul, Gk(ABWS,E2) “I” (emphatic)

²⁶ [9:9] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “these”

²⁷ literally “led-through”

²⁸ [9:10] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) add

²⁹ [9:10] NU, M, TR, Gk(AESVWS) / Gk(B) “he retired”

³⁰ [9:10] NU, Gk(BV,S2) / M, TR, Vul, Gk(AEWS,S1) add

³¹ [9:10] NU, M, TR, Vul, Gk(AEWS,S2) / Gk(B) “a village” / Vul, Gk(S1,S3) omit

³² [9:10] NU, M, TR, Vul, Gk(AEWS,S2) / Gk(B) “which is being said to be” / Vul “which is” / Gk(S1,S3) omit “³²...Tzaidah”

³³ [9:11] NU, Gk(BSV) / M, TR, Vul?, Gk(AEWS) “accepted”

³⁴ [9:11] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add “all” & “of his”

³⁵ [9:12] NU, Gk(SV) / M, TR, Gk(AEBWS) add

³⁶ usually translated “dissolute” or “tear-down” / literally “release-down”

³⁷ [9:12] NU, M, TR, Vul, Gk(ASVWS,E2) / Gk(B) omit “and they might find a stock-of-grain” / Gk(E1)

omit “they might dissolve and”

³⁸ literally “if”

³⁹ literally “into”

⁴⁰ [9:14] literally “as-if” NU, M, TR, Gk(AESVWS) / Gk(B) “as” / Vul “nearly”

⁴¹ [9:14] NU, Gk(BESV) / M, TR, Vul, Gk(AWS) omit “as-if”

⁴² literally “in-this-manner”

⁴³ [9:15] NU, Vul, Gk(SV) / M, TR, Gk(AEWS) “lean-back” / Gk(B) omit “and they...down.”

⁴⁴ [9:16] NU, M, TR, Vul, Gk(AESVWS) [S omit “them”] / Gk(B) “heaven, prayed-to God, and he blessed over them”

⁴⁵ [9:16] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “crowds”

⁴⁶ literally “which was exceeding”

⁴⁷ literally “lifted”

⁴⁸ [9:17] NU, M, TR, Vul, Gk(AEVWS) [W “of” for “to” / Gk(BS) “And the abundance of the broken-pieces was picked-up: twelve baskets”

⁴⁹ [9:17] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “them”

⁵⁰ [9:18] NU, M, TR, Vul, Gk(ABEWS,S1,S3) / Gk(S2) add

⁵¹ [9:18] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “praying-to God while”

⁵² literally “according-to”

⁵³ [9:18] NU, M, TR, Vul, Gk(ABEWS) / Gk(S) “Jesus”

⁵⁴ [9:18] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) “humans”

⁵⁵ [9:19] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “Elijah or one of the prophets.”

⁵⁶ [9:20] NU, Gk(ESV) / M, TR, Gk(ABS) “Petros”

⁵⁷ [9:20] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁵⁸ [9:22] NU, M, TR, Vul, Gk(AESVWS,B2) / Gk(B1) omit “that”

⁵⁹ literally “of the human”

⁶⁰ [9:22] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “arisen after three days”

⁶¹ [9:23] NU, Vul, Gk(AVW,E1,S1) / M, TR, Gk(Σ,E2,S2,S3) “to come” / Gk(B) “let him be coming”

⁶² [9:23] NU, Gk(ABS,V2,V3) / M, TR, Gk(EWS,V1) “disown”

⁶³ [9:23] NU, TR, Vul, Gk(AVW,S1,S3) / M, Gk(ES,S2) omit “day by day” / Gk(B) omit “and lift...day”

⁶⁴ [9:24] NU, TR, Gk(ABVW) / M, Gk(ESS) “whosoever”

⁶⁵ [9:25] NU, M, TR, Gk(AVWS) / Vul, Gk(BES) “is profiting”

⁶⁶ [9:25] NU, M, TR, Gk(AESVWS,B1) (“after he gained”) / Vul, Gk(B2) “if-at-any-time he might gain”

⁶⁷ [9:25] NU, M, TR, Vul, Gk(ABEWS) / Gk(B1) “but to lose himself or to be deprived” / Gk(B2) “but might

lose himself or to be deprived” / Vul “might be perishing and might be making a detriment”

⁶⁸ [9:26] NU, M, TR, Gk(ABSVWS) / Gk(E) “whosoever”

⁶⁹ [9:26] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “me” (emphatic)

⁷⁰ [9:26] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “accounts”

⁷¹ literally “of the human”

⁷² [9:26] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “his”

⁷³ [9:27] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁷⁴ [9:27] NU, Gk(SV) / M, TR, Vul?, Gk(BEWS) “stood here”

⁷⁵ [9:27] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “the son of man (lit. “the human”) coming in his glory”

⁷⁶ [9:28] NU, M, TR, Vul, Gk(ABEWS,S2) / Gk(V,S1) omit “and”

⁷⁷ [9:28] NU, M, TR, Vul, Gk(ABEWS) / TR “Petros”

⁷⁸ [9:28] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) reverse “Jacob” and “Johanan”

⁷⁹ [9:29] NU, M, TR, Vul, Gk(ABEWS,S2) / Gk(S1) omit “it came-to-be”

⁸⁰ [9:29] NU, M, TR, Gk(AESVWS) / Gk(B) “appearance”

⁸¹ [9:29] NU, M, TR, Vul, Gk(AEWS) / Gk(B) “face was changed” / Gk(S) “became different”

⁸² [9:30] lit. “, whichever ones were” NU, M, TR, Gk(ASVWS,E2) / Vul “. But they were” / Gk(B) “. But

there were” / Gk(E1) “the ones were”

⁸³ [9:31] NU, M, TR, Gk(BSVWS,E1,E2) / Gk(A) add / Gk(E3) add “to him”

⁸⁴ [9:31] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “Elijah, after they were seen in glory. But they”

⁸⁵ [9:31] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “is”

⁸⁶ [9:31] NU, M, TR, Gk(ABEWS) / Gk(B) “into” / Vul ambiguous

⁸⁷ [9:33] NU, TR, Gk(BESV) / M, Gk(AWS) “Petros”

⁸⁸ [9:33] NU, M, TR, Gk(AESVWS) / Gk(B) omit an untranslatable “to” here

⁸⁹ [9:33] NU, M, TR, Vul, Gk(ABEWS) (“And...make”) / Gk(B1) “Are you wanting that we would

make” / Gk(B2) “Are you wanting that we might make”

⁹⁰ [9:33] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “know the things which”

⁹¹ literally “he says”

overshadowing them. But they were filled-with-fear in the *process* for them¹ to enter into the cloud. **35** And a voice came-to-be² out of the cloud, saying, “This is my son, the *one who* has been selected³ in whom I became-well-pleased;⁴ *all of you** be hearing him.”

36 And in the *process* for the voice to come-to-be, Jesus⁵ was found alone. And⁶ they themselves became-silent, and, in those days, they brought-a-message to no-one *about nothing*⁷ of the things which they have seen.

37 But it came-to-be *on* the subsequent day,⁸ after they themselves came-down from the mountain, a vast crowd met-together⁹ with him. **38** And behold, a man from the crowd cried *out*,¹⁰ saying, “Teacher, I am beseeching you to look¹¹ on my son, because he is an only-begotten of mine. **39** And behold,¹² a spirit is taking him, and suddenly he is shouting;¹³ and it is convulsing him¹⁴ with foam; and it is scarcely withdrawing-away from him, crushing him. **40** And I beseeched your learners, in order that they might throw it out,¹⁵ and they were not enabled.”

41 But °Jesus answered *and* spoke, “O generation which is faithless and having been perverted, how-long¹⁶ will I be with you* and will I tolerate you*? Lead¹⁷ your son here.”¹⁸

42 But *while* he was still coming to him, the demon ripped him *apart* and *altogether-convulsed* him. But °Jesus rebuked the spirit, the unclean spirit,¹⁹ and he healed²⁰ the boy; and he gave him²¹ back to his father. **43** But *all persons* were being-astonished over the impressive-magnificence of God.

But *while all of them were marveling* over all *the things* which he was doing,²² he²³ spoke to his learners, **44** “*All of you**, put these accounts into your* ears for yourselves. For the son of man²⁴ is going to be being delivered *up* into hands of humans.”

45 But the *learners* were being-ignorant-of this word, and it was having been covered²⁵ from them, in order that they might not sense it. And they were filling themselves with-fear to ask²⁶ him about this word.

46 But a thorough-rationalization entered among²⁷ them: the *question of* whichever of them would²⁸ be greater. **47** But °Jesus, having come-to-know²⁹ the thorough-rationalization of their heart, after he took-hold-of a little-boy-or-girl for himself, stood it³⁰ beside himself. **48** And he spoke to them,³¹ “Whosoever³² might receive this little-boy-or-girl on-the-basis-of my name, is receiving *me*. And whosoever might receive *me*, is receiving³³ the *one who* commissioned me. For the smaller-one among³⁴ you* all, this man is existing³⁵ great.”

49 But Johanan³⁶ answered *and* spoke, “Superintendent, we saw someone throwing-out the³⁷ demons in your name, and we were preventing him because he is not following with us.”

50 But³⁸ °Jesus spoke to them,³⁹ “*All of you**, do not be preventing *him*.⁴⁰ For *he who* is not against you* is in-benefit of you*.”⁴¹

51 But it came-to-be in the *process* for the days of his⁴² taking-up to be being completely-fulfilled,⁴³ that he himself also fixed his face⁴⁴ for the act to be going

¹ [9:34] NU, Vul?, Gk(ESV) / M, TR, Gk(ABWS) “for those men”

² [9:35] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “voice came”

³ [9:35] NU, Vul, Gk(SV) / M, TR, Gk(ABEWS) “the beloved *one*”

⁴ [9:35] NU, M, TR, Vul, Gk(ASVWS,E1) / Gk(B,E2) add

⁵ [9:36] NU, Gk(ABV,E1,E2) / M, TR, Gk(WS,E3) “°Jesus”

⁶ [9:36] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “But”

⁷ [9:36] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) omit “nothing”

⁸ [9:37] NU, Gk(SVW) / M, TR, Vul, Gk(AES) “in the subsequent day” / Gk(B) “throughout the day”

⁹ [9:37] NU, M, TR, Vul, Gk(AESVWS) / Gk(B)”, they directed a vast crowd to to come-together from the mountain”

¹⁰ [9:38] NU, Gk(BESV) / M, TR, Gk(AWS) “cried-up” / Vul “exclaimed”

¹¹ [9:38] NU, M, Gk(AEVS) / TR, Vul, Gk(BSW) “you. Look”

¹² [9:39] NU, M, TR, Vul, Gk(AEVWS) (“And behold”) / Gk(B) “For” / Gk(S) “And”

¹³ [9:39] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) “him suddenly, and it is ripping *him* apart”

¹⁴ [9:39] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “him”

¹⁵ [9:40] NU, M, Gk(AESVWS) / TR, Vul? “might be throwing it out” / Gk(B) “might release him from it”

¹⁶ literally “till at-what-time”

¹⁷ [9:41] literally “Lead-to” NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “Bring-to”

¹⁸ [9:41] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “here”

¹⁹ [9:42] NU, M, TR, Gk(AESVWS) / Gk(B) “rebuked the unclean spirit”

²⁰ [9:42] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “dismissed”

²¹ [9:42] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) reverse “the boy” and “him”

²² [9:43] NU, Vul, Gk(ABESV) / M, TR, Gk(WS) “he did”

²³ [9:43] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) “Jesus”

²⁴ literally “of the human”

²⁵ [9:45] literally “covered-by-hanging-something-beside” NU, M, TR, Gk(AESVWS) / Gk(B) “covered”

²⁶ [9:45] NU, M, TR, Gk(AESVWS) / Gk(BE) “inquire” // Gk(B) also omit “him”

²⁷ literally “in” NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “But a...them”

²⁸ [9:46] NU, M, TR, Vul?, Gk(ABESVWS) / some “will” (Origenes mentions this variant)

²⁹ [9:47] NU / TR “Jesus, after he saw” / Vul “Jesus, seeing”

³⁰ [9:47] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “it”

³¹ [9:48] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “to them”

³² [9:48] NU, M, TR, Gk(AESVWS) / Gk(B) “Whoever”

³³ [9:48] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “And whosoever...receiving”

³⁴ literally “in”

³⁵ [9:48] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) omit “existing”

³⁶ [9:49] NU, Gk(BVW,E1) / M, TR, Gk(AS,E2) “°Johanan”

³⁷ [9:49] NU, M, Gk(ABESVWS) / TR add

³⁸ [9:50] NU, Gk(BESV) / M, TR, Vul, Gk(AWS) “And”

³⁹ [9:50] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “to them”

⁴⁰ [9:50] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) actually add “him”

⁴¹ [9:50] NU, Vul, Gk(BEVW,S3) / M, TR, Gk(S,S2) “against us...of us” / Gk(A,S1) “against you*...us”

⁴² [9:51] NU, M, TR, Vul, Gk(ABEVW,S2) / Gk(S1) “the”

⁴³ [9:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “being fulfilled”

⁴⁴ [9:51] lit. “also established the face” NU, Gk(VW) / M, TR, Vul, Gk(ABESS) “also established the face of his”

into⁴⁵ Jerusalem. **52** And he commissioned messengers before his face.⁴⁶ And after they went, they entered into a village of the Samaritans⁴⁷ to made-ready for him. **53** And they did not receive him, because his face was going into Jerusalem.

54 But after the learners,⁴⁸ Jacob and Johanan, saw *this*, they spoke, “Lord, are you wanting, *so that* we might speak for a fire to descend from⁴⁹ the heaven and to consume them as Elijah also did?”⁵⁰

55 But after he turned-to *them*, he rebuked them. And he spoke, “You* have not come-to-know what-sort of spirit you* are. For the son of man did not come to cause souls of humans to be-lost, but instead to save.”⁵¹ **56** And they went into a different village.

57 And⁵² it came-to-be⁵³ while they themselves were going on⁵⁴ the way, someone spoke to him, “I will follow you to wheresoever⁵⁵ you might go-off⁵⁶ lord.”⁵⁷

58 And °Jesus spoke to him, “The foxes have burrows, and the flying-creatures of the heaven a nesting-place,⁵⁸ but the son of man⁵⁹ is not having a place where he might lay⁶⁰ his⁶¹ head.”

59 But he spoke to a different *person*, “Be following me.”

But the *person* spoke, “Lord,⁶² permit me, after I go-off,⁶³ to first entomb my father.”

60 But he⁶⁴ spoke to him, “Dismiss the dead *humans* to entomb their *own* dead *humans*,⁶⁵ but *you*, after you go-off,⁶⁶ be sending-messages-throughout-*everywhere about* the kingdom of God.”

61 But a different *person* also spoke, “I will follow you, lord. But first permit me to say-farewell to the *ones who are* in⁶⁷ my house.”⁶⁸

62 But °Jesus spoke to him,⁶⁹ “No-one, after he threw his⁷⁰ hand on a plow and *is* looking at⁷¹ the things behind *him*,⁷² is good-enough-to-be-put into the kingdom of God.”

CHAPTER 10

But after these *things*,⁷³ the lord⁷⁴ also⁷⁵ designated⁷⁶ seventy-two⁷⁷ different persons, and he commissioned them each two by two⁷⁸ before his face⁷⁹ into every city and place⁸⁰ where he himself⁸¹ was going to be coming.⁸²

2 But⁸³ he was saying to them, “Indeed,⁸⁴ the reaping is much, but the workers are few. Therefore,⁸⁵ *all of you**: Beseech the lord⁸⁶ of the reaping so-that he might throw-out⁸⁷ workers into his reaping.

3 “*All of you**, be going-away. Behold, ⁸⁸ am commissioning you* as lambs⁸⁹ in⁹⁰ the midst of wolves. **4** Do not be carrying a purse, not a pouch, not¹ shoes.

⁴⁵ [9:51] NU, M, TR, Gk(AESVWS) / Gk(B) “in” / Vul omit

⁴⁶ [9:52] lit. “before a face of his” NU, M, TR, Vul, Gk(BESV,W1) / Gk(A,W2) “before a face of himself”

⁴⁷ [9:52] NU, Gk(V,S1) / M, TR, Gk(ABEWS2) “so-as” / Vul “that”

⁴⁸ [9:54] NU / TR, Vul “the learners of his”

⁴⁹ [9:54] NU, M, TR, Vul, Gk(ASVWS) (“from”) / Gk(BE) “out of”

⁵⁰ [9:54] NU, Vul, Gk(SV) / TR, Gk(ABEWS) add

⁵¹ [9:55] NU, Vul, Gk(AESVW) / M, TR, Gk(KS,Theo), few others add [note: “of man” is literally “of the human”] / Gk(B), Epiphanius, Chrysostom, Theodoret add only “And he spoke, “You* have not come-to-know what-kind of spirit you* (non-emphatic) are.”

⁵² [9:57] NU, Gk(BSV,E1) / M, TR, Vul, Gk(AWS) “But/Now” / Gk(E2) corrupt?

⁵³ [9:57] NU, Gk(SV,E1) / M, TR, Vul, Gk(ABWS,E2) add

⁵⁴ literally “in”

⁵⁵ [9:57] NU, Gk(AEVS) / M, TR, Gk(BSW) “wherever”

⁵⁶ [9:57] lit. “come-away” NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “go-away” (lit. “lead-away”) / Vul “go”

⁵⁷ [9:57] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) add

⁵⁸ literally “a tenting-down”

⁵⁹ literally “of the human”

⁶⁰ literally “might incline”; may also be translated “might be inclining”

⁶¹ literally “the”

⁶² [9:59] NU, M, TR, Vul, Gk(AESWS,V2) / Gk(B,V1) omit “Lord”

⁶³ [9:59] lit. “come-away” NU, M, TR, Vul, Gk(ESVWS) is dative / Gk(B) is accusative / Gk(A) “me to come-away” / Vul “me to go”

⁶⁴ [9:60] NU, Gk(ESV) / M, TR, Vul, Gk(AWS) “But °Jesus” / Gk(B) “But the *man*”

⁶⁵ literally “the dead *humans* of themselves”

⁶⁶ [9:60] lit. “come-away” NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “go”

⁶⁷ literally “into”

⁶⁸ [9:62] lit. “the house of mine” NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “a house of mine”

⁶⁹ [9:62] NU, M, TR, Vul, Gk(AESWS) / Gk(V) omit “to him”

⁷⁰ [9:62] NU (lit. “the hand”) / TR, Vul “the hand of his”

⁷¹ literally “into”

⁷² [9:62] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) reverse “after...plow” & “is looking...behind *him*”

⁷³ [10:1] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “after these things”

⁷⁴ [10:1] NU, M, TR, Vul, Gk(AESVWS) (“the lord”) / Gk(B) “he”

⁷⁵ [10:1] NU, Gk(V) / M, TR, Vul, Gk(ABESWS) add

⁷⁶ literally “showed-up”

⁷⁷ [10:1] NU, Vul, Gk(BV), Pseudo-Rec.Clem. / M, TR, Gk(AESWS) Eirenaos, Origenes, Eusebios omit “-two”

⁷⁸ [10:1] NU, Vul, Gk(V) (more literally “two for two”) / M, TR, Gk(ABESWS) omit “by two”

⁷⁹ literally “before a face of his”

⁸⁰ [10:1] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) reverse “city” & “place”

⁸¹ [10:1] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “himself”

⁸² [10:1] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) “entering”

⁸³ [10:1] Gk(BESV) / M, TR, Gk(AWS) “Therefore” / Vul “And”

⁸⁴ [10:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “Indeed”

⁸⁵ [10:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “Therefore”

⁸⁶ [10:2] NU, M, TR, Vul, Gk(AESVWS,B2) / Gk(B1) “the god”

⁸⁷ [10:2] NU, M, Gk(ABESVWS) / TR, Vul “might be throwing-out”

⁸⁸ [10:3] NU, Gk(ASV) / M, TR, Vul, Gk(BEWS) “°” (emphatic)

⁸⁹ [10:3] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) “sheeps”

⁹⁰ [10:3] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “in”

And may you* greet no-one along² the way.

5 “But whichever house you* might enter³ into, first⁴ be saying, ‘Peace to this house.’ 6 And indeed⁵ if-at-any-time a son of peace might be there, your* peace will be rested-up on him; but if not yet, it will go-back⁶ to you*. 7 But be remaining in that very house, eating and drinking the *things* from them. For the worker is⁷ worthy of his wage. Do not be stepping out of⁸ one house into another house.

8 “And⁹ whichever city you* might be entering into and they might be receiving you*: Be eating the *things which are* being set-before you*, 9 and be treating the *ones who are weak*¹⁰ in it, and be saying to them, ‘The kingdom of God has drawn-near to you*.’

10 “But whichever city you* might enter¹¹ into and they might not be receiving¹² you*: After you* come-out into its broadways, speak, 11 ‘Even the cloud-of-dust, the *dust which* was glued to us from¹³ your* city to our feet,¹⁴ we are scrubbing-off ourselves to you*. Nevertheless, *all of you** be knowing this, that the kingdom of God has drawn-near onto you*.’¹⁵ 12 But¹⁶ I say to you*, that it will be more-tolerable for¹⁷ Sodom in that day¹⁸ than for that city.

13 “Woe to you, Korazim! Woe to you,¹⁹ Beth-Tzaidah! Because if the powers, the *powers which* came-to-be in you*, were made-to-come-to-be²⁰ in Zor and Zidon, they would have changed-their-mind long-ago, sitting themselves in sack and ash. 14 Nevertheless, it will be more-tolerable for²¹ Zor and Zidon in the judging²² than for you*. 15 And you, Kefar-Nahum, you will not be heightened up till a²³ heaven, will you? You²⁴ will descend for yourself²⁵ down till the²⁶ Netherworld.

16 “The *one who is* hearing you*, is hearing me. And the *one who is* hearing me, is hearing the Father who commissioned me.²⁷ And the *one who is* setting you* aside, is setting me aside. But the *one who is* setting me aside, is setting-aside²⁸ the one who commissioned me.”

17 But the seventy-two²⁹ turned-back with joy, saying, “Lord, even the demons are being subjected to us in your name.”

18 But he spoke to them, “I was perceiving the Adversary, after he fell as a flash-of-lighting out of the heaven. 19 Behold, I have given to you* the authority of the *power* to be walking upon the serpents and the³⁰ scorpions and centipedes³¹ and on³² all the power of the enemy, and nothing may ever³³ do-what-is-unrighteous to you*. 20 Nevertheless, *all of you**, do not be rejoicing in this, that the spirits³⁴ are being subjected to you*, but be rejoicing rather³⁵ that your* names have been enrolled³⁶ in the heavens.”³⁷

21 But³⁸ in that very³⁹ hour, he⁴⁰ leaped-for-joy in⁴¹ the spirit, the holy *spirit*,⁴² and he spoke, “I am confessing-forth to you, Father, Lord of the heaven and of the earth, because you hid these *things* from wise and intelligent⁴³ persons, and you revealed them to infants. Yes, Father, because, in-this-manner, it became a good-

pleasure in-front-of you. 22 And after he turned to the learners, he spoke,⁴⁴ All *things* were delivered to me by⁴⁵ my Father. And no-one is knowing who the son is except the Father, and who the Father is except the son and to whomsoever⁴⁶ the son might be wishing to reveal *him*.”

23 And⁴⁷ after he turned to the learners, he spoke to them by himself,⁴⁸ “Happy are the eyes, the eyes which are looking at the things which you* are looking at, and who are hearing the things which you* are hearing.⁴⁹ 24 For I say to all of you*, that many prophets and kings⁵⁰ wanted to see the things which you* are looking at, and they did not see; and to hear the things which you*⁵¹ are hearing, and they did not hear.”

25 And behold,⁵² a certain lawyer stood-up to be putting him⁵³ to-the-test,⁵⁴ and⁵⁵ saying, “Teacher,⁵⁶ after I do what, will I inherit a perpetual life?”

26 But the teacher spoke to him, “What has been written in the law?⁵⁷ How are you reading it aloud?”

27 But the man answered and spoke, “You will love the Lord your God out of your whole heart⁵⁸ and in⁵⁹ your whole soul and in⁶⁰ your whole strength and in⁶¹ your whole mindset, and your neighbor as yourself.”⁶²

(Deuteronomy 6:5; Leviticus 19:18)

28 But he spoke to him, “You answered correctly. Be doing this, and you will live for yourself.”⁶³

29 But the man, wanting to pronounce⁶⁴ himself righteous, spoke to Jesus, “And who is a neighbor of mine?”

30 But⁶⁵ after Jesus took-up⁶⁶ a word, he spoke to him,⁶⁷ “A certain human was descending from Jerusalem into Jericho, and he fell-in-and-was-surrounded with brigands, who, after they even undressed him⁶⁸ and put strokes upon him, went-off, after they left him who was happening to be⁶⁹ half-dead. 31 But⁷⁰ according-to coincidence,⁷¹ a certain priest was descending in that way, and, after he saw him, he passed-by-on-the-opposite-side. 32 But likewise, a Levite, after he came-to-be⁷² by⁷³ the place, he, after he came and saw⁷⁴ him,⁷⁵ passed-by-on-the-opposite-side.

33 “But a certain Samaritan who was making-his-way came by him, and, after he saw him,⁷⁶ he was moved-with-compassion. 34 And after he came-to him, he bound-up⁷⁷ his wounds, pouring olive-oil and wine on them. But⁷⁸ after he straddled him⁷⁹ on his own livestock, he led him into a caravanserai⁸⁰ and was made-to-be-a-curator-over him. 35 And on⁸¹ the next-day, after he came-out,⁸² after he threw-out two denarii, he gave them to the caravanserai-warden⁸³ and spoke to him,⁸⁴ ‘Be made-a-curator-over him. And anything whatever you might spend-in-addition, I will give-back to you⁸⁵ in the time for me to be coming-back.’

36 “Therefore,⁸⁶ Who of these three⁸⁷ seem¹ to you² to have become a

¹ [10:4] NU, Gk(BSV) / M, TR, Vul, Gk(AEWS) “nor-even”

² literally “throughout/by”

³ [10:5] NU, Vul, Gk(BESV) / M, TR, Gk(AWS) “might be entering” or “might be being made-to-enter”

⁴ [10:5] NU, M, TR, Vul, Gk(AESVWS) / Gk(B1) “into first, be” / Gk(B2) “into, be”

⁵ [10:6] NU, Vul, M, Gk(ABESVWS) / TR add

⁶ [10:6] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “yet, your* peace will turn-back”

⁷ [10:7] NU, Gk(BSV) / M, TR, Vul, Gk(AEWS) actually add “is”

⁸ [10:7] NU, M, TR, Gk(AESVWS) (“out of”) / Vul, Gk(B) “from”

⁹ [10:8] NU, M, Vul, Gk(BESVWS) / TR, Gk(A) “But also”

¹⁰ [10:9] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “being-weak”

¹¹ [10:10] NU, Vul, Gk(BESV) / M, TR, Gk(AWS) “might be entering” or “might be being made-to-enter”

¹² [10:10] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “might not receive”

¹³ literally “out-of”

¹⁴ [10:11] NU, Gk(ABESVWS) (literally “into the feet”) / M, TR, Vul omit

¹⁵ [10:11] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) add

¹⁶ [10:12] NU, M, Vul, Gk(AEWS) / TR, Gk(B) add

¹⁷ literally “to” (also in next instance in verse)

¹⁸ [10:12] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “in the kingdom of God”

¹⁹ [10:13] NU, M, TR, Vul, Gk(AESVWS) (“Woe to you”) / Gk(B) “and”

²⁰ [10:13] NU, Gk(BSV) / M, TR, Vul, Gk(AEWS) “, came-to-be”

²¹ literally “to” (also later in verse)

²² [10:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “in the judging” // Gk(B1) also omit “than”

²³ [10:15] NU, Gk(BES,V1) / M, TR, Gk(AWS,V2) “the”

²⁴ [10:15] NU, Gk(BS,V1,V3) / M, TR, Vul, Gk(AEWS,V2) “Kefar-Nahum, the one who was heightened up...heaven, you”

²⁵ [10:15] NU, Gk(BV) / M, TR, Vul, Gk(AESWS) “You will be caused-to-descend”

²⁶ [10:15] NU, Gk(V,S1) / M, TR, Gk(ABESWS,S2) omit “the”

²⁷ [10:17] NU, M, TR, Vul, Gk(ABESVWS) / Pseudo-Ignatius add

²⁸ [10:16] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “who is hearing me, is hearing”

²⁹ [10:17] NU, Vul, Gk(BV) / M, TR, Gk(AESWS) omit “two”

³⁰ [10:19] NU, M, TR, Gk(AESVWS) / Gk(B) add “the” twice

³¹ [10:19] NU, M, TR, Vul, Gk(ABESVWS) / Justinus add

³² [10:19] NU, M, TR, Gk(AESVWS) / Vul “upon” / Gk(B) omit

³³ [10:19] usually translated “never” NU, M, TR, Gk(AEWS,S2) / Vul, Gk(B,S1) omit

³⁴ [10:20] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “demons”

³⁵ [10:20] NU, M, Vul, Gk(ABESVWS) / TR add

³⁶ [10:20] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) “names were written”

³⁷ [10:20] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “heaven”

³⁸ [10:21] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

³⁹ [10:21] lit. “In the very” NU, M, TR, Vul, Gk(BESVWS) / Gk(A) “In this”

⁴⁰ [10:21] NU, Vul, Gk(BSVWS) / M, TR, Gk(AE) “Jesus”

⁴¹ [10:21] NU, Gk(BS) / M, TR, Vul, Gk(AEWS) omit “in” (though it is implied, but without it, may be translated “with/by-means-of”)

⁴² [10:21] NU, Vul, Gk(BESV) / M, TR, Gk(AWS) omit “the holy spirit”

⁴³ [10:21] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) reverse “wise” & “intelligent”

⁴⁴ [10:22] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) add

⁴⁵ [10:22] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “from”

⁴⁶ [10:22] NU, M, TR, Gk(AESWS) / Gk(BV) “whomever”

⁴⁷ [10:23] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “But”

⁴⁸ [10:23] NU, M, TR, Gk(AESVWS) / Gk(B) “to the learners spoke to them” / Vul “to his learners, he spoke”

⁴⁹ [10:23] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁵⁰ [10:24] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “and kings”

⁵¹ [10:24] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “you*” (emphatic)

⁵² [10:25] NU, M, TR, Vul, Gk(AESVWS) (“And behold”) / Gk(B) “But”

⁵³ [10:25] NU, M, TR, Vul, Gk(ABSWS,E1) / Gk(E2) “Jesus”

⁵⁴ literally “to be trying him out”

⁵⁵ [10:25] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) add

⁵⁶ [10:25] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “Teacher”

⁵⁷ [10:26] NU, M, TR, Vul, Gk(AESVWS,B2) / Gk(B1) “name”

⁵⁸ [10:27] NU, M, TR, Vul?, Gk(AESWS) (lit. “out of whole the heart of you”) / Vul?, Gk(V) “out of whole a heart of you” / Gk(B) “in the whole heart of you”

⁵⁹ [10:27] NU, Gk(BSV) (“in”) / M, TR, Vul, Gk(AEWS) “out of”

⁶⁰ [10:27] NU, Gk(BSV) (“in”) / M, TR, Vul, Gk(AEWS) “out of”

⁶¹ [10:27] NU, Gk(SV) (“in”) / M, TR, Vul, Gk(AEWS) “out of” / Gk(B) omit “and in your whole mindest”

⁶² [10:27] NU, M, TR, Gk(BESVWS) / Gk(A) “himself”

⁶³ [10:28] NU, M, TR, Gk(AESVWS) / Gk(B) “will live”

⁶⁴ [10:29] NU, Gk(BSV,E1) / M, TR, Vul, Gk(AWS,E2) “to be pronouncing”

⁶⁵ [10:30] NU, Gk(V,S1,S2) / M, TR, Vul, Gk(ABEWS,S3) add

⁶⁶ literally “took-under”

⁶⁷ [10:30] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁶⁸ [10:30] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “him”

⁶⁹ [10:30] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) add

⁷⁰ [10:31] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “But”

⁷¹ [10:31] NU, M, TR, Gk(AESVWS) / Gk(B) “chance” (lit. “fortune”) / Vul “accident”

⁷² [10:32] NU, M, TR, Vul, Gk(ABSS) / Gk(VW) omit “after he came-to-be”

⁷³ literally “according-to”

⁷⁴ [10:32] NU, M, TR, Gk(AESVWS) (“he, after he came and saw him”) / Vul, Gk(B) “and after he saw”

⁷⁵ [10:32] NU, M, TR, Gk(ESVWS) / Vul, Gk(AB) actually add “him”

⁷⁶ [10:33] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) actually add “him”

⁷⁷ literally “bound-down”

⁷⁸ [10:34] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “And”

⁷⁹ literally “caused him to-step-on”

⁸⁰ literally “an all-reception”

⁸¹ [10:35] NU, M, TR, Gk(BESVWS) / Gk(A) “at”

⁸² [10:35] NU, Vul, Gk(BSV) / M, TR, Gk(AWS,E2) add / Gk(E1) add “after he came-out and”

⁸³ literally “the all-accepter”

⁸⁴ [10:35] NU, Vul, Gk(BV) / M, TR, Gk(AESWS) add

⁸⁵ [10:35] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “to you”

⁸⁶ [10:36] NU, Vul, Gk(SV) / M, TR, Gk(ABEWS) add

⁸⁷ [10:36] NU, M, TR, Vul, Gk(AESVWS) “Who of these?” (lit. “Who of these the three”) [Gk(S1,S1) omit “the”] / Gk(B) “Does a certain one”

neighbor to the *man who* fell into the brigands?"

37 But the *man* spoke, "The *one who* did the *act of mercy* with him."

But³ Jesus answered *and*⁴ spoke to him,⁵ "Be going, and **you** be doing likewise."

38 But it *came-to-be*⁶ in the *process* for him to be going, he himself *also*⁷ entered into a certain village. But a certain woman, Martha by name, received him under *her roof into her house*.⁸ 39 And a sister to this-*here woman* was being called Miriam, who also,⁹ after she was sat-down-beside near¹⁰ the feet of the lord,¹¹ was hearing his account.¹²

40 But *Martha* was being distracted¹³ about much ministry. But after she stood-over *him*, she spoke, "Lord, are you not caring that my sister left-behind only me to be ministering? Therefore, speak to her, in order that she might take-the-part-in-*helping-along with me*."¹⁴

41 But the lord¹⁵ answered *and* spoke to her, "Martha, Martha, you are worrying and are being troubled¹⁶ about many things. 42 But there is a need of few things or¹⁷ of one thing. For¹⁸ Miriam selected the good part for herself, whichever *one* will not be picked-away¹⁹ from her."

CHAPTER 11

And²⁰ it came-to-be in the *process* for him to be praying-to *God* in a certain place, *and*²¹ as he ceased himself, a certain *one* of his learners spoke to him, "Lord, teach us to be praying-to *God*, exactly-as *Johanan* also taught his learners."

2 But he²² spoke to them,²³ "Whenever you* might be praying-to *God*, **do not** be speaking-vain-repetitions as the rest of them. For some of them are thinking that they will be listened-to because of their many-words.²⁴ Instead, *while you** are praying-to *God*,²⁵ be saying:

*"Our*²⁶ *Father*, *the one* in the heavens,²⁷ let your name²⁸ be made-holy upon us.²⁹

Let your kingdom come.³⁰

Let your will be made-to-come-to-be;

*As in a heaven, also on the earth.*³¹

And rescue us from the wicked-one.

3 Be giving³² to us, *day* by day,³³ the bread, the *bread for-the-coming-day*.³⁴

4 And forgive us our sins.³⁵
For³⁶ even we ourselves³⁷ are forgiving every *person who is* being-indebted to us.

And may you not bring us into a test.

*Instead, rescue us from the wicked-one.*³⁹

5 And he spoke to them,⁴⁰ "Who of⁴¹ you* will have a friend and will go to

him *at midnight*, and might speak to him, 'Friend, allow me to-use three loaves of bread, 6 since a friend of mine⁴² surely came-by out of a way to me,⁴³ and I am not having *something* which I will set-before⁴⁴ him,' 7 and⁴⁵ that *man*, after he answered from-inside, might speak,⁴⁶ 'Do not be affording me *any* labor. The door has already been locked and my little-boys-and-girls are with **me** in⁴⁷ the bed. I am not being-able, after I stood-up, to give *anything* to you?' 8 I say to *all of you**: Even if⁴⁸ he will not give *something* to him, after he stood-up, due to the *fact* that he is a friend of his, yet due to his unbashfulness, after he was arisen, he will give to him⁴⁹ as-much-as he is needing.

9 "And-I say to *all of you**: Be requesting, and it will be given to you*; be seeking, and you* will find; be knocking, and it will be opened-up to you*. 10 For everyone who⁵⁰ is requesting is taking, and the *one who is* seeking is finding, and to the *one who is* knocking it will be opened-up.⁵¹

11 "But the son of which father from-among⁵² you* will request for a loaf of bread, he will not give a stone over to him? And if also⁵³ a fish, and he will not⁵⁴ give a serpent over to him⁵⁵ in-place of a fish; 12 or⁵⁶ even *if-at-any-time*⁵⁷ will⁵⁸ request for an egg, *and he will not*⁵⁹ give a scorpion over to him? 13 Therefore, if you*, existing⁶⁰ wicked, have come-to-know to be giving good gifts to your* children, how-much more will the⁶¹ Father, the *one*⁶² out of a heaven, give a holy spirit⁶³ to the *ones who* are requesting-of him."

14 And he was throwing-out a demon, and it was deaf.⁶⁴ But it came-to-be, after the demon came-out, *that* the deaf *man* uttered; and the crowds marveled.⁶⁵ 15 But⁶⁶ some from-among⁶⁷ them spoke, "In Baal-Zebul,⁶⁸ the⁶⁹ chief of the demons, he is throwing-out the demons."

But the *man* answered *and* spoke, "How is an adversary being-able to be throwing-out an adversary?"⁷⁰

16 But different *persons*, trying *him*, were seeking from him a sign from out of a heaven.

17 But he himself, having come-to-know their thorough-designs, spoke to them, "Every kingdom thoroughly-divided against itself is being deserted, and a house against a house is falling. 18 But if the Adversary was also thoroughly-divided against himself, how will his kingdom⁷¹ be caused-to-stand? Because you* are saying that, in Baal-Zebul, I am throwing-out the demons. 19 But if I am throwing-out the demons in Baal-Zebul,⁷² in whom are your* sons⁷³ throwing them out? Due-to this, they themselves will be judges of you*. 20 But if I⁷⁴ am throwing-out the demons in a finger of a god, as-a-result the kingdom of God preceded on you*.

21 "Whenever the strong *man*, having been fully-armed, might be guarding his-own court,⁷⁵ his possessions are in peace. 22 But as-soon-as⁷⁶ someone stronger than him,⁷⁷ after he came-upon *him*, might be-victorious over him,⁷⁸ he is lifting away his full-suit-of-armor on which he had placed-his-confidence⁷⁹ and is giving-over his spoils.

23 "The *one who* is not with **me** is against **me**, and the *one who* is not

¹ literally "think"

² [10:36] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "to you"

³ [10:37] NU, Gk(BSV,E1) / M, TR, Gk(AWS,E2) "Therefore" / Vul "And"

⁴ [10:37] NU, M, TR, Vul, Gk(AESVWS) / Gk(S) add

⁵ [10:37] NU, M, TR, Vul, Gk(AESVS) / Gk(BW) omit "to him"

⁶ [10:38] NU, Gk(SV) / M, TR, Vul, Gk(AEWS) add

⁷ [10:38] NU, Gk(SV) / M, TR, Vul, Gk(AEWS) add "also" / Gk(B) "for him to be going, he"

⁸ [10:38] NU, Gk(V1,V3) / M, TR, Vul, Gk(ABWS,E2,S2,V2) add / Gk(E1,S1,S3) only add "into the house"

⁹ [10:39] NU, M, TR, Gk(AEWS,S2,V1) / Vul, Gk(B) "Miriam, who" / Gk(S1,S3,V2) "Miriam. And she"

¹⁰ [10:39] NU, Gk(S,E1,E2,V1,V3) (lit. "to/toward") / M, TR, Gk(ABWS,E3,V2) "beside"

¹¹ [10:39] NU, Vul, Gk(ES,V1,V3) / M, TR, Gk(AEWS,V2) "Jesus"

¹² [10:39] NU, M, TR, Vul, Gk(AESVWS) (lit. "the account of his") / Gk(B) "the account"

¹³ literally "pulled-about"

¹⁴ [10:40] NU, M, TR, Gk(AESVWS) / Gk(B) "take-the-part-in-helping"

¹⁵ [10:41] NU, Vul, Gk(S,V1,V3) / M, TR, Gk(AEWS,V2) "Jesus"

¹⁶ [10:41] NU, Gk(BESW,V1,V3) / M, TR, Gk(AS,V2) "agitated"

¹⁷ [10:41-42] NU, M, TR, Vul, Gk(AWS,E3) / Gk(V,E2,S2) add / Gk(S1) (in error) "But there is of few things or of one thing" / Gk(B) omit "are worrying and" & "about many things. But there is a need...thing." / Syr(S), many OL omit "you are worrying...one thing."

¹⁸ [10:42] NU, Gk(SV) / M, TR, Gk(AEWS) "But" / Gk(B), Vul omit

¹⁹ [10:42] NU, Gk(BV,S1) / M, TR, Gk(AEWS,S2) add a second untranslatable "from"

²⁰ [11:1] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) "But"

²¹ [11:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

²² [11:2] NU, M, TR, Gk(AESVWS) / Gk(B) "But the man" / Vul "And he"

²³ [11:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "to them"

²⁴ literally "to in their much-account"

²⁵ [11:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add (lost by scribal error? copied from Matt6:9?)

²⁶ [11:2] NU, Vul, Gk(SV), Origenes / M, TR, Gk(AEWS) add

²⁷ [11:2] NU, Vul, Gk(SV), Origenes / M, TR, Gk(AEWS) add

²⁸ [11:2] NU, M, TR, Gk(AESVWS) (lit. "the name of yours") / Gk(B) "a name of yours"

²⁹ [11:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

³⁰ [11:2] NU, M, TR, Vul, Gk(AEWS,S2), Origenes / some "your holy spirit come upon us and cleanse us"

³¹ [11:2] NU, Vul, Gk(V), Origenes / M, TR, Gk(ABESWS) add (Gk(ABEW,S1,S3), omit "the") / Gk(S2,S3 further) add "and rescue us from the wicked-one"

³² [11:3] NU, M, TR, Vul, Gk(AESVWS) ("Be giving") / Gk(B) "Give"

³³ [11:3] lit. "the, according-to day" NU, M, TR, Gk(AESVWS) [S1 omit "the"] / Gk(B) "today" / Vul "daily"

³⁴ [11:3] the exact meaning of this rare word is debated NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) "

³⁵ [11:4] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "debts"

³⁶ [11:4] NU, M, TR, Vul, Gk(AEWS,S2) / Gk(B,S1) "as"

³⁷ [11:4] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "ourselves"

³⁸ [11:4] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "forgiving the ones who are"

³⁹ [11:4] NU, Vul, Origenes, Gk(V,S1,S3) / M, TR, Gk(ABEWS,S2) add

⁴⁰ [11:5] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "to them"

⁴¹ literally "out-of"

⁴² [11:6] NU, TR, Vul, Gk(ASVW) / Gk(B) "friend to me" / M, Gk(ES) "friend"

⁴³ [11:6] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) "surely is being-present (lit. "beside") from a field"

⁴⁴ literally "set-beside"

⁴⁵ [11:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "but"

⁴⁶ [11:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "will state"

⁴⁷ [11:7] literally "into" NU, M, TR, Gk(AESVWS) / Gk(B) "in" / Vul ambiguous

⁴⁸ [11:8] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "even if"

⁴⁹ [11:8] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "to him"

⁵⁰ literally "the"

⁵¹ [11:10] NU, M, TR, Vul, Gk(AEWS) / Gk(ES) "it is being opened-up"

⁵² literally "father out of"

⁵³ [11:11] NU, Gk(V) / M, TR, Vul, Gk(AEBSWS) add (copied from Matt7:9?) / Gk(E) also omit "And if

also a fish...instead of a fish?" here, but adds it at the end of verse 12 instead.

⁵⁴ [11:11] NU, Gk(V) / M, TR, Vul, Gk(ASWS) add

⁵⁵ [11:14] NU, M, TR, Vul, Gk(AESVWS) ("give...him") / Gk(B) "request a serpent to him" (error?)

⁵⁶ [11:12] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "But"

⁵⁷ [11:12] NU, M, TR, Vul, Gk(BES) add "if-at-any-time" / Gk(AW) add "whenever"

⁵⁸ [11:12] NU, Gk(ABESV) / M, TR, Vul, Gk(W) "might"

⁵⁹ [11:12] NU, Gk(V) / M, TR, Vul, Gk(AESWS) add

⁶⁰ [11:13] NU, M, TR, Gk(AEWS) / Vul, Gk(ES) "being"

⁶¹ [11:13] NU, M, TR, Gk(ABSVWS) / Gk(E), Vul, "your*"

⁶² [11:13] NU, M, TR, Gk(AEWS) / Gk(S) omit "the one"

⁶³ [11:13] NU, M, TR, Gk(AESVWS) / Gk(B) "a good gift" / Vul "(a) good spirit"

⁶⁴ [11:14] NU, M, TR, Vul, Gk(EWS) / Gk(SV) "a deaf demon"

⁶⁵ [11:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) (for entire verse) "But after he spoke these things of him, someone who

was being demonized was being brought-to him deaf. And after he threw it out of him, all persons were marveling.

⁶⁶ [11:15] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "And"

⁶⁷ literally "some out of"

⁶⁸ [11:15] NU, M, TR, Gk(ABEWS) / Gk(SV) "Baa-Zebul" / some, Vul "Baal-Zebul"

⁶⁹ [11:15] NU, Gk(AESVW) / M, TR, Gk(ES) "a"

⁷⁰ [11:15] NU, M, TR, Vul, Gk(ESVWS) / Gk(AB) add [B "...to throw-out..."]

⁷¹ [11:18] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "himself, his kingdom will not"

⁷² [11:15] NU, M, TR, Gk(ABSVWS) / some, Vul "Baal-Zebul" / two "Baa-Zebul"

⁷³ [11:19] NU, M, TR, Vul, Gk(ESVWS) (lit. "the sons of yours**") / Vul?, Gk(AB) "sons of yours**" / Gk(W) omit "Baal-Zebul...sons"

⁷⁴ [11:20] NU, Gk(BEV,S2) / M, TR, Vul, Gk(AWS,S1) "I" (non-emphatic)

⁷⁵ [11:21] lit. "the court of himself" NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "the court of his"

⁷⁶ [11:22] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) "But if-at-any-time"

⁷⁷ [11:22] NU, Vul, Gk(SV) (lit. "a stronger of him") / M, TR, Vul, Gk(AEWS) "the stronger of him" / Gk(B) "the stronger"

⁷⁸ [11:22] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "might be-victorious over him"

⁷⁹ [11:22] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "has put-his-confidence" / Vul "was confiding"

congregating with **me** is scattering me.¹

24 “But² Whenever the unclean spirit might come-out from the human, it is coming through waterless³ places, seeking a resting-up and *is* not finding *one*. Then it is saying,⁴ ‘I will turn-back into my house from-where I came-out.’ 25 And after it came, it is finding it being-at-leisure⁵ having been swept and⁶ having been ornamented. 26 Then⁷ it is going and is taking-alongside with himself⁸ seven different⁹ spirits more-wicked than itself; and they, after they enter, are residing¹⁰ there.¹¹ And the last *conditions* of that human are becoming worse *than* the first *conditions*.”

27 But it came-to-be in the *process* of him saying these *things*, that a certain woman out of the crowd, after she lifted-up¹² her voice, spoke to him, “Happy is the tummy,¹³ the *tummy* which carried you, and breasts which breastfed¹⁴ you.”

28 But he himself¹⁵ spoke, “Therefore-indeed,¹⁶ happy are the *ones* who are hearing the account of God and are observing *it*.”¹⁷

29 But while the crowds were being gathered-larger-and-larger,¹⁸ he began to be saying, “This generation is a wicked generation.¹⁹ It is seeking²⁰ a sign, and a sign will not be given to it except the sign of Jonah the prophet.²¹ 30 For exactly-as Jonah became a sign to the Ninevites, in-this-same-manner the son of man²² will also be to this generation. And exactly-as Jonah came-to-be in the stomach of the sea-monster for three days and three nights, in-this-same-manner the son of man will be in the earth.²³ (Jonah 3:3~6)

31 “A queen of the south will be arisen in the judging²⁴ with the men of this generation, and she will condemn them, because she came out of the limits of the earth to hear the wisdom of Solomon; and behold, something more than Solomon *is* here. (1 Kings 10:1~13/1 Chronicles 9:1~12)

32 “Men who are Ninevites will stand themselves up in the judging with this generation, and they will condemn it, because they changed-their-mind into the proclamation of Jonah; and behold, something more than Jonah *is* here.²⁵ (Jonah 3:3~6)

33 “But²⁶ No-one after he kindled a lamp is putting *it* into a hidden-place, nor-even under the modius basket,²⁷ but instead on the lampstand, in order that the *ones* who are going-in might be looking at the light.²⁸

34 “The lamp of the²⁹ body is your eye.³⁰ Therefore,³¹ Whenever your eye might be simple, your whole body³² is also fully-lit. But as-soon-as³³ it might be wicked, your body *is*³⁴ also fully-dark. 35 Therefore, be watching-out lest the light, the *light* in you, is darkness.³⁵ 36 Therefore, if your whole body *is* fully-lit, not having some part dark, the whole will be fully-lit as whenever the lamp might be providing-light for you with the flash of light.³⁶

37 But in the *process* for him to utter, a certain³⁷ Pharisee asked³⁸ him so-that³⁹ he might have-lunch in his presence.⁴⁰ But after he entered, he leaned-back on the ground. 38 But the Pharisee, after he saw, marveled, that,⁴¹ before the lunch, he was not first immersed.

39 But the lord spoke to them, “Now **you***, the Pharisees, *O hypocrites*,⁴² are cleansing the outward part of the drinking-cup and the wooden-platter, but *you** inward part is being-packed-full of snatching and wickedness. 40 *O senseless men*. Did not the *one* who made the outward part also make the inward⁴³ part? 41 Nevertheless, *all of you**, give the *things* which are being-within for an act-of-mercy,⁴⁴ and behold *all things* will be clean to you*.”

42 “Instead, woe to you*, the Pharisees, because you* are giving-a-tenth-from the mint and the rue and every vegetable, and you* are bypassing the judging and the love of God. But⁴⁵ it was necessary to do these *things* and not to droop⁴⁶ those *things*.”

43 “Woe to you*, the⁴⁷ Pharisees, because you* are loving the first-seat in the congregations and the greetings in the marketplaces and the first-reclining-place in the dinners.⁴⁸

44 “Woe to you*, scribes and Pharisees, *you** hypocrites,⁴⁹ because you* are like⁵⁰ the memorial-sites, the indistinct *memorial-sites*,⁵¹ and the humans, the *ones*⁵² who are walking-around upon them, have not come-to-know that *they* are doing so.”

45 But a certain *one* of the lawyers answered and said^o to him, “Teacher, while you are saying these *things*, you are also outraging us.”

46 But the man spoke, “And woe to you*, the lawyers, because you* are burdening the humans with small-burdens which are hard-to-carry, and you* yourselves are not applying-a-touch-to the small-burdens with one of your* fingers.⁵³

47 “Woe to you*, because you* are building the memorial-sites of the prophets, but⁵⁴ your* fathers killed them off. 48 As-a-result, you* are testifiers and you* are⁵⁴ being-well-pleased-together with the works of your* fathers, because: indeed, they themselves killed them off, but **you*** are building their memorial-sites.⁵⁵

49 “Due to this, the wisdom of God also spoke,⁵⁶ I will commission to⁵⁷ them prophets and emissaries; and *some* from-among⁵⁸ them they will kill-off and will pursue, 50 in order that the blood of all the prophets, the *blood* which has been poured-out from the founding of the world, might be sought-out from this generation – 51 from the⁵⁹ blood of Habel till the⁶⁰ blood of Zechariah, son of Berechiah,⁶¹ the Zechariah who was-lost between⁶² the sacrificial-altar and the house.⁶³ Yes, I say to *all of you**: It will be sought-out from⁶⁴ this generation. (Genesis 4:1~12 & unidentified source)

52 “Woe to you*, the lawyers, because you* picked⁶⁵ up the key of the knowledge. And⁶⁶ You* yourselves did not enter and you* prevented the *ones* who are entering.”

53 And-after he himself came-out from-there,⁶⁷ the scribes and the Pharisees⁶⁸ began terribly to be holding-a-grudge-against⁶⁹ him and to be mouthing him off⁷⁰ about many *things*, 54 sitting-in wait for him and seeking⁷¹ to trap *him* in something from out of his mouth in order that they might accuse him.⁷²

CHAPTER 12

But During these *things*,⁷³ after the tens-of-thousands of the crowd were congregated on *one spot*,⁷⁴ so-as to be trampling-down¹ one-another, he began to

¹ [11:23] NU, M, TR, Vul, Gk(ABEVWS,S2) / Gk(S1,S3) add

² [11:24] NU, M, TR, Vul, Gk(AESVWS) / Gk(BW) add

³ [11:24] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “watered”

⁴ [11:24] NU, Gk(V,S2) / M, TR, Vul, Gk(ABEWS,S1) “and, not finding *one*, is saying”

⁵ [11:25] NU, M, TR, Vul, Gk(ABWS,S1) / Gk(EV,S2) add

⁶ [11:25] NU, M, TR, Gk(ABESVWS) / Vul, Gk(B) omit “and”

⁷ [11:26] NU, M, TR, Gk(AESVWS) (“Then”) / Vul “And then” / Gk(B) omit

⁸ [11:26] NU, M, TR, Vul, Gk(ABVWS,S1) / Gk(E,S2) add

⁹ [11:26] NU, M, TR, Gk(AESVWS) / Gk(B) “other”

¹⁰ literally “dwelling-down”

¹¹ [11:26] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “there”

¹² literally “lifted-upon”

¹³ literally “hollowness”

¹⁴ literally “titted”

¹⁵ [11:28] NU, M, TR, Gk(ASVWS) / Gk(B) “But the man” / Vul, Gk(E) “And he himself”

¹⁶ [11:28] NU, Gk(ASWS,V1) / M, TR, Gk(BE,V2) “Therefore-yet-indeed”

¹⁷ [11:28] NU, Vul, Gk(ABW,S2,V1,V3) / M, TR, Gk(S,V2) actually add “it” / Gk(S1) instead add “the account of God”

¹⁸ literally “being gathered-on”

¹⁹ [11:29] NU, Vul, Gk(ABSV) / M, TR, Gk(EWS) “is wicked”

²⁰ [11:29] NU, Gk(ABSV) / M, TR, Gk(EWS) “seeking-for”

²¹ [11:29] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) add

²² literally “of the human”

²³ [11:30] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

²⁴ [11:31] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “in the judging”

²⁵ [11:32] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “Men...here.”

²⁶ [11:33] NU, Vul, Gk(BESV) / M, TR, Gk(AWS) add

²⁷ [11:33] NU, TR, Vul / some omit “nor-even under the modius basket”

²⁸ [11:33] NU, Vul, Gk(BESV) / M, TR, Gk(AWS) “gleam”

²⁹ [11:34] NU, M, TR, Gk(ABESVWS) / Vul, Gk(B) “your body” (lit. “the body of you”)

³⁰ [11:34] NU, Vul, Gk(ABEWS,S1) (lit. “the eye of you”) / M, TR, Gk(S2) “the eye”

³¹ [11:34] NU, Vul, Gk(BSVV) / M, TR, Gk(AES) add

³² [11:34] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “; all your body”

³³ [11:34] NU, M, TR, Gk(AESVWS) / Gk(B) “But whenever” / Vul “But if”

³⁴ [11:34] NU, M, TR, Gk(AESVWS) / Gk(B) actually add “is” / Vul instead add “will be”

³⁵ [11:35] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) for entire verse “Therefore, if the light, the *light* in you, is darkness, the darkness how-much *is* the darkness.” (as Matthew 6:23)

³⁶ [11:36] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “Therefore...flash of light”

³⁷ [11:37] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) add // Gk(B) omit “in...utter”

³⁸ [11:37] NU, Gk(ASVW) / M, TR, Gk(ES) “was asking” / Vul “asked” / Gk(B) “beseeched”

³⁹ [11:37] NU, M, TR, Gk(AESVWS) (“so-that”) / Gk(B) “in order that” / Vul “that”

⁴⁰ [11:37] NU, M, TR, Vul, Gk(AESVWS) (“in his presence”) / Gk(B) “with him”

⁴¹ [11:38] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “Pharisee began, doubting (or “discerning”) in himself, to be saying, due to what reason”

⁴² [11:39] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁴³ [11:40] NU, M, TR, Vul, Gk(ASVWS) / Gk(BE) reverse “outward” & “inward”

⁴⁴ may be understood in the sense of “alms”

⁴⁵ [11:42] NU, Vul, Gk(EV,S2) / M, TR, Gk(AWS,S1) omit “But” / Gk(B) omit “But...those things”

⁴⁶ [11:42] NU, Gk(S2,V1,V2,V4) / M, TR, Gk(EWS,S1,V3) “to be dismissing” / Vul “to be omitting” / Gk(A) “to leave-undone” (lit. “dismiss-alongside”)

⁴⁷ [11:43] NU, M, TR, Gk(AEVWS) / Gk(BS) omit “the”

⁴⁸ [11:43] NU, M, TR, Vul, Gk(ASVWS) / Gk(BE) add [B omit “the”]

⁴⁹ [11:44] NU, Vul, Gk(ESV) / M, TR, Gk(AWS) add / Gk(B) add only “scribes and Pharisees”

⁵⁰ literally “as”

⁵¹ [11:44] NU, M, TR, Gk(AESVWS) / Gk(B) “memorials which are indistinct”

⁵² [11:44] NU, TR, Gk(ESV) / M, Gk(ABWS) omit “the ones”

⁵³ [11:47] NU, M, TR, Vul, Gk(ABEWS,S2) / Gk(S1) “And”

⁵⁴ [11:48] NU, Gk(SV) / M, TR, Vul, Gk(AEWS) “you* are testifying and you* are” / Gk(B) “you* are testifying to not be”

⁵⁵ [11:48] NU, Gk(BSVWS) / M, TR, Vul, Gk(AE) add

⁵⁶ [11:49] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “the wisdom of God also spoke”

⁵⁷ literally “into”

⁵⁸ [11:49] literally “emissaries; and *some* out of” NU, M, TR, Vul, Gk(BESVS) / Gk(AW) omit “and”

⁵⁹ [11:51] NU, Gk(BESV) / M, TR, Gk(AWS) add

⁶⁰ [11:51] NU, Gk(BSV) / M, TR, Gk(AEWS) add

⁶¹ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁶² [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “; whom they murdered up-the-middle”

⁶³ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “inner-sanctum”

⁶⁴ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “till”

⁶⁵ [11:52] NU, M, TR, Vul, Gk(AESVWS) (lit. “lifted”) / Gk(B) “hid”

⁶⁶ [11:52] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁶⁷ [11:53] NU, Vul, Gk(ESV) / M, TR, Gk(AWS) “But while he himself was saying these things to them” / Gk(B) “But he was saying these things to them before the face of all the people”

⁶⁸ [11:53] NU, M, TR, Gk(AESVWS) “the scribes and the Pharisees” / Vul, Gk(B) “the Pharisees and the lawyers”

⁶⁹ [11:53] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “to be having something”

⁷⁰ [11:53] NU, M, TR, Gk(AESVWS) / Gk(B) “and to be throwing-together to him” / Vul “pressing-against him”

⁷¹ [11:54] NU, Gk(SV) / TR, Vul add / M, Gk(ABEWS) add only “seeking” / Gk(B) also omit “lying-in-wait for him” / Gk(S) also omit “for him”

⁷² [11:54] NU, Gk(SV) / TR, Vul, Gk(AEWS) add / Gk(B) “seeking an occasion to take him in something in order that they might find something to accuse him.”

⁷³ literally “In which things”

⁷⁴ [12:1] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “But while vast crowds were surrounding-together in-a-circle” [Vul omit “in-a-circle”]

be saying to his learners² first, “All of you*², be paying-attention to *be guarding* yourselves from the leaven of the Pharisees, whichever *kind* is hypocrisy.

2 “But³ there is nothing *which* has been completely-covered⁴ which will not be revealed,⁵ and hidden which will not be made-known. 3 In-requital of these *things*,⁶ as-much-as you* speak in the darkness, will be heard in the light, and what you* uttered to the ear in the private-rooms will be preached on the housetops.

4 “But I say to *all of you**, my friends: May you* not be filled-with-fear from the *ones who are* killing-off the body and after these *things* are not *being-able to kill-off the soul nor-even*⁷ having anything more-excessive to do. 5 But I will indicate to you* whom you* might be filled-with-fear of. Be filled-with-fear⁸ of the *one who*, after the *act* to kill-off, is having an authority to throw⁹ into Gehenna. Yes, I say to *all of you**: Be filled-with-fear of this *one*.

6 “Are not-surely five little-sparrows being offered-for-sale for¹⁰ two assarions?¹¹ And not one from-among¹² them is having been forgotten before-the-face of God. 7 Instead, even the hairs of your* head¹³ have¹⁴ all been numbered. Therefore,¹⁵ *All of you**, do not be filling yourselves with-fear. For¹⁶ You*¹⁷ are more important¹⁸ than many little-sparrows.

8 “But I say to *all of you** that:¹⁹ Every *person* whoever might confess in **me** in-front of the humans, the son of man²⁰ will also confess in him in-front of the messengers of God. 9 But the *one who* denied me before-the-face of the humans will be disowned²¹ before-the-face²² of the messengers of God.

10 “And every *one who*²³ will state an account against²⁴ the son of man,²⁵ it will be forgiven to him. But the *one who* reviled²⁶ against the holy spirit, it will not be forgiven to him in this age nor in the one which is going to be.²⁷

11 “But whenever they might be bringing you* in²⁸ onto²⁹ the congregations and the principalities and the authorities, may you* not worry³⁰ how or what³¹ you* might *say* to verbally-defend yourselves, or what you* might speak. 12 For the holy spirit will teach you* in that very hour *the things* which it is necessary to speak.”

13 But someone *from* out of the crowd spoke to him, “Teacher, speak to my brother to divide for himself the inheritance with **me**.”

14 But the *man* spoke to him, “Human, who appointed³² me for a judge³³ or a divider³⁴ over *both of you**?” 15 But he spoke to them, “All of you*³⁵, be seeing and be guarding yourselves from every³⁵ greed. Because the life of someone is not in his *process* to be exceeding out of the *things* he possesses.”

16 But he spoke a parable to them, saying, “The country of a certain rich human bore-well. 17 And he was thoroughly-rationalizing in himself, saying, ‘What might I do, because I am not having a *place* where I will congregate my fruits?’ 18 And he spoke, ‘I will do this: I will pull-down³⁶ my storehouses and I will build greater-ones,³⁷ and there I will congregate all the grain and my good *things*.’ 19 And I will state to my soul, ‘Soul, you have many good *things* being laid up for³⁹ many years. Be resting-up, eat, drink,⁴⁰ be being-gladdened.’”

¹ [12:1] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “choking-together”

² [12:1] NU, M, TR, Vul, Gk(AESVWS) (lit. “the learners of his”) / Gk(B) “the learners”

³ [12:2] NU, M, TR, Vul, Gk(AEVWS) / Gk(B) “For” / Gk(S) omit

⁴ [12:2] NU, M, TR, Gk(ABVWS,E2) / Gk(S,E1) “been covered”

⁵ [12:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “manifested”

⁶ literally “In-place of which *things*”

⁷ [12:4] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “but are not being-able to kill-off the soul nor-even”

⁸ [12:5] NU, M, TR, Vul, Gk(AVWS) / Gk(BS) omit “Be filled-with-fear”

⁹ [12:5] NU, M, TR, Gk(AVS) (lit. “to throw-in”) / Gk(BW) “to throw” / Gk(S) “to be throwing-in” / Vul “to be sending”

¹⁰ literally “of”

¹¹ a Roman copper coin, worth about one-sixteenth of a denarius

¹² literally “out-of”

¹³ [12:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “your* hairs of the head”

¹⁴ [12:7] NU, M, TR, Gk(ASVWS) (“have”) / Vul, Gk(B) “are having”

¹⁵ [12:7] NU, Gk(V) / M, TR, Vul, Gk(ABSWS) add

¹⁶ [12:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

¹⁷ [12:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “**you***” (emphatic)

¹⁸ literally “differing(bringing-through)”

¹⁹ [12:8] NU, M, TR, Vul, Gk(AVWS) / Gk(BS) add

²⁰ literally “of the human”

²¹ [12:9] NU, M, TR, Gk(AVWS,S2) / Vul?, Gk(B) “denied” / Gk(S1) “will deny himself” (error)

²² [12:9] NU, M, TR, Gk(ASVWS) / Gk(B) “in-front”

²³ [12:10] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “And all whoever”

²⁴ literally “into” (also later in verse)

²⁵ literally “of the human”

²⁶ [12:10] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “the *one who* reviled”

²⁷ [12:10] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

²⁸ [12:11] NU, Vul, Gk(SV) / M, TR, Gk(AWS) “bringing you* to” / Gk(B) “bringing you**”

²⁹ [12:11] NU, M, TR, Gk(ABVWS) / Vul, Gk(BS) “into”

³⁰ [12:11] NU, Gk(SV) / M, TR, Vul, Gk(AWS); you*³⁰: do not be worrying? / Gk(B); you*³⁰: do not be worrying-beforehand?

³¹ [12:11] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “or what”

³² literally “stood-down”

³³ [12:14] NU, Vul?, Gk(BSV) / M, TR, Gk(AWS) “a dealer-of-justice”

³⁴ [12:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “or a divider”

³⁵ [12:15] NU, Vul, Gk(ABSVM) / M, TR, Gk(S) “the”

³⁶ literally “pick-down”

³⁷ [12:18] NU, M, TR, Gk(ASVWS) / Gk(B) “I will make them greater” / Vul “I will make *them* greater”

³⁸ [12:18] NU, Gk(V,S3) / M, TR, Vul, Gk(AWS) “all my products my good *things*” / Gk(B,S1) “all my products” / Gk(S2) “the grain and my good *things*”

³⁹ literally “into”

⁴⁰ [12:19] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “being laid...drink”

20 “But God⁴¹ spoke to him, ‘O senseless *man!* This night they are requesting-to-have your soul back from you. But⁴² *the things* which you made-ready, whose will they be?’ 21 This-is-how the *one will be who is* treasuring up *things* to himself⁴³ and is not becoming-rich toward⁴⁴ a god.’ He, saying these things, was voicing. “The *one who* has ears to be hearing, let him be hearing.”⁴⁵

22 But he spoke to his learners,⁴⁶ “Due to this, I say to *all of you**: Do not be worrying about the soul,⁴⁷ what you* might eat, nor-even about the body, what you* might dress yourselves with. 23 For⁴⁸ the soul is more than the nourishment and the body more than the dress. 24 All of you*, contemplate the ravens,⁴⁹ that they are not⁵⁰ sowing nor-even⁵¹ reaping, to which there is no private-room nor-even⁵² a storehouse, and God is nourishing them.⁵³ How-much more important⁵⁴ are you*⁵⁵ than the flying-creatures.

25 “But who from-among⁵⁶ you* while worrying⁵⁷ is being-able to add a⁵⁸ cubit to his stature? 26 Therefore, if you* are not-even being-able to do the least *thing*,⁵⁹ why are you* worrying about the rest of the *things*? 27 All of you*, contemplate the lilies, how they are growing. They are not laboring, but-neither are they spinning.⁶⁰ But I say to *all of you**: Not-even Solomon in all his glory clothed himself as one of these. 28 But if God is swathing⁶¹ the grass in a⁶² field in-this-way, which is today and the next-day is being thrown into an oven, how-much more you* of-little-faith.

29 “And all of **you***, do not be seeking what you* might eat and⁶³ what you* might drink nor-even with the body,⁶⁴ and do not be being made-to-be-up-in-the-air.⁶⁵ 30 For all the nations of the world⁶⁶ are seeking-for⁶⁷ these *things*, but⁶⁸ your* Father has come-to-know that you* are having-need-of these *things*. 31 Nevertheless,⁶⁹ be seeking his kingdom,⁷⁰ and all⁷¹ these *things* will be added to you*.

32 “Do not be filling yourself with-fear, *you*, the small flock, because your* Father thought-it-well in him⁷² to give the kingdom to you*. 33 All of you*, offer-for-sale the *things* you* possess and give an act-of-mercy.⁷³ Make purses for yourselves which are not being made-old, an unfailing⁷⁴ treasure in the heavens, where a thief is not drawing-near, but a moth is not utterly-destroying. 34 For where your* treasure is, there your* heart will be also.

35 “All of you*, let your* loins⁷⁵ be having been girded-around, and the lamps be being burned; 36 and all of **you*** be like humans who are waiting-to-receive their-own⁷⁶ lord⁷⁷ at-whatever-time he might release⁷⁸ himself from⁷⁹ the marriages, in order that, after he comes and after he himself⁸⁰ knocks,⁸¹ they might straightaway open-up to him. 37 Happy are those slaves whom the lord, after he comes, will⁸² find keeping-fully-awake. Truly I say to *all of you**, that he will gird himself around and will make them lean-back at the table and, after he passes by,⁸³ will minister to them. 38 And-if-at-any-time he might come in⁸⁴ the

⁴¹ [12:20] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) “But the Lord”

⁴² [12:20] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “Therefore”

⁴³ [12:21] NU, M, TR, Vul, Gk(AS,S2) / Gk(V,S1) “to him” / Gk(W) “in himself”

⁴⁴ literally “into”

⁴⁵ [12:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(S) add / Gk(B) omit “This-is-how the *one*...hearing.”

⁴⁶ [12:22] NU, TR, Vul, Gk(ABSWS) (lit. “the learners of his”) / Gk(V) “the learners”

⁴⁷ [12:22] NU, Vul, Gk(ASVWS) / M, TR, Gk(S) “the soul of you**”

⁴⁸ [12:23] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) omit “For”

⁴⁹ [12:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “the flying-creatures of the heaven”

⁵⁰ [12:24] NU, M, TR, Vul, Gk(AVWS) / Gk(BS) “that neither are they”

⁵¹ [12:24] NU, M, TR, Vul, Gk(AVWS) / Gk(BS) “nor”

⁵² [12:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “nor”

⁵³ [12:24] NU, M, TR, Gk(ASVWS) is masculine / Gk(B) is neuter

⁵⁴ literally “differing(bringing-through)”

⁵⁵ [12:24] NU, M, TR, Vul, Gk(ABSWS) (“How...creatures”) / Gk(B) “Are not-surely you* more important”

⁵⁶ literally “who out of”

⁵⁷ [12:25] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “while worrying”

⁵⁸ [12:25] NU, Gk(BV,S1) / M, TR, Vul, Gk(AWS,S2) “one”

⁵⁹ [12:26] NU, M, TR, Vul, Gk(ASVWS) (“Therefore...least *thing*”) / Gk(B) “And”

⁶⁰ [12:27] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “how they are neither laboring but-neither are they weaving”

⁶¹ [12:28] NU, Gk(BV) / M, TR, Gk(ASWS) “vesting”

⁶² [12:28] NU, Vul?, Gk(ASVW) / M, TR, Vul?, Gk(S) “in the” / Gk(B) “of the”

⁶³ [12:29] NU, Gk(SV) / M, TR, Vul, Gk(ABSWS) “or”

⁶⁴ [12:29] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) add

⁶⁵ more literally “made-to-be-in-mid-air” (a Greek idiom equivalent to the English one as translated)

⁶⁶ [12:29] NU, M, TR, Vul, Gk(ABSWS,W1) / Gk(W2) omit “of the world”

⁶⁷ [12:30] NU, Vul, Gk(SV) (plural) / M, TR, Gk(AWS) “seeking-for” (singular) / Gk(B) “seeking” (singular)

⁶⁸ [12:30] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “for”

⁶⁹ [12:31] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”

⁷⁰ [12:31] NU, Gk(SV,B1) (lit. “the kingdom of his”) / M, TR, Vul, Gk(AWS,B2) “the kingdom of God” / one “the kingdom”

⁷¹ [12:31] NU, Gk(VW,S1) / M, TR, Vul, Gk(ABS,S2) add / Gk(W) omit “all these *things*”

⁷² [12:32] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁷³ may be understood in the sense of “give an alm” (which is the Latin word for mercy)

⁷⁴ literally “un-leaving-out”

⁷⁵ [12:35] NU, M, TR, Gk(ASVWS) / Gk(B) “loin”

⁷⁶ [12:36] NU, M, TR, Vul, Gk(ASVWS) / Gk(BW) “their”

⁷⁷ literally “the lord of themselves”

⁷⁸ literally “release-up”

⁷⁹ literally “out of”

⁸⁰ [12:36] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) add

⁸¹ literally “came” and “knocked” (also in verse 37)

⁸² [12:35] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “might”

⁸³ literally “passed by”

⁸⁴ [12:38] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “in”

second watch¹ and-if-at-any-time he might come² in the third watch³ of the night, and he might⁴ find them doing things in-this-manner,⁵ happy are those slaves.⁶

39 “But be knowing this,⁷ that if the master-of-the-house had come-to-know what hour the thief is coming, he would have kept-fully-awake and⁸ not have allowed his house to be dug-into.⁹ 40 And therefore¹⁰ all of you* be becoming ready, because the son of man¹¹ is coming at an¹² hour which you* are not thinking.”

41 But¹³ Petros spoke to him,¹⁴ “Lord, are you saying this parable to us or even to all persons?”¹⁵

42 And¹⁶ the lord spoke, “Who, as-a-result, is the faithful steward, the sensible steward,¹⁷ the good steward,¹⁸ whom the lord will appoint¹⁹ over his body-of-attendants²⁰ of the act to be giving the²¹ measure-of-grain in season? 43 Happy is that slave whom his lord, after he comes,²² will find him²³ doing things in-this-manner. 44 Truly I say to all of you*, that²⁴ he will appoint²⁵ him over all the things which he is possessing.

45 “But if-at-any-time that slave might speak in his heart, ‘My lord is taking-time to be coming,’ and he might begin to be beating the boys and the servant-girls, both to be eating and to be drinking and²⁶ to be being made-intoxicated, 46 the master of that slave²⁷ will be-there in a day which he is not anticipating and in an hour which he is not knowing, and he will cut him in-two and will put his part with the faithless-ones. 47 But that slave, the one who knew the will of his lord²⁸ and did not make-ready or²⁹ do things according to his will, will be flayed much. 48 But the one who did not know, but did things worthy of strokes, will be flayed little. But every individual to whom the³⁰ much was given,³¹ much³² will be sought from³³ him; and to whom they committed the³⁴ much, of him they will ask for³⁵ a more-excessive amount.”³⁶

49 “I came to throw a fire on the earth, and what I am wanting if it was already kindled. 50 But I have an immersion to be immersed with,³⁷ and how I am being oppressed³⁸ till whichever time³⁹ it might be completely-finished.⁴⁰

51 “Are all of you* thinking that I came-by to give peace in the earth? Surely-not, I say to all of you*, but instead rather⁴¹ a thorough-division. 52 For from the present onward, five in one house will have been thoroughly-divided: three on-the-basis-of two, and two on-the-basis-of three.⁴² 53 They will be thoroughly-divided: a father on-the-basis-of⁴³ a son, and a son will be thoroughly-divided on-the-basis-of a father of his;⁴⁴ a mother against⁴⁵ a daughter and a daughter against⁴⁷ the⁴⁸ mother; a mother-in-law against her bride, and a bride against the

mother-in-law.”⁴⁹

54 But he was also saying to the crowds, “Whenever you* might see the⁵⁰ cloud which is rising-up on⁵¹ the west,⁵² straightaway you* are saying, that⁵³ ‘A shower is coming,’ and it comes-to-be in-this-manner. 55 And whenever you* might notice a south-wind blowing,⁵⁴ you* are saying, that⁵⁵ there will be a burning-heat, and it comes-to-be. 56 Hypocrites, indeed⁵⁶ you* have come-to-know how to be proving the face of the earth and of the heaven,⁵⁷ but⁵⁸ why have you* not come-to-know how to be proving⁵⁹ this season?

57 “But why are you* not even⁶⁰ judging from yourselves what the right thing is? 58 For as you are going-away with your litigator to a chief, give workance to be already released from⁶¹ him while still on⁶² the way, lest-perhaps he might be dragging you down⁶³ to the judge, and the judge will⁶⁴ deliver you to the exactor, and the exactor will throw⁶⁵ you into a guardhouse. 59 I say to you, you might never come-out from-there till⁶⁶ you might give-back even the last lepton.”⁶⁷

CHAPTER 13

But in⁶⁸ that very season, certain persons were being-present⁶⁹ who were bringing-a-message to him about the Galileans, the blood of whom Pilatus mingled with their sacrifices.

2 And he⁷⁰ answered and spoke to them, “Are you* thinking that these Galileans became more sinful in-comparison-to all the other Galileans because they have suffered these⁷¹ things? 3 Surely-not, I say to all of you*; instead, if-at-any-time you* might not be changing-your*-mind, you* all will likewise⁷² be-lost. 4 Or those eighteen,⁷³ on whom the tower in⁷⁴ Shiloam fell and killed them off – are you* thinking that they themselves⁷⁵ became worse debtors in-comparison-to all the⁷⁶ humans, the humans who are residing⁷⁷ in⁷⁸ Jerusalem? 5 But⁷⁹ Surely-not, I say to all of you*: instead, who if-at-any-time you* might not be changing-your*-mind, you* all will in-like-manner⁸¹ be-lost.”

6 But he was saying this parable, “A certain man was having a fig-tree which had been planted in his vineyard. And he came, seeking to find fruit in⁸² it, and he did not find any. 7 But he⁸³ spoke to the vineworker, ‘Behold, for three years⁸⁴ I come seeking fruit in this fig-tree and I do not find any. Therefore,⁸⁵ be bringing an axe,⁸⁶ Cut it out. For-what-reason is it also rendering the earth inoperative?’

8 “But the vineworker answered, saying to him, ‘Lord, leave it for this year⁸⁷ also, till whenever I might dig around it and might throw a basket of little-pieces-of-excrement⁸⁸ on it, 9 and indeed if-at-any-time it might make fruit in the future,⁸⁹ but if not yet, you will cut it out.’”⁹⁰

10 But he was teaching in one of the congregations on⁹¹ the sabbaths.⁹² 11 And behold, there was a woman having a spirit of weakness⁹³ for eighteen⁹⁴

¹ [12:38] NU, Gk(SV) / M, TR, Vul, Gk(AS) “second watch” / Gk(W) omit “in...come”

² [12:38] NU, Gk(ASV) / M, TR, Vul, Gk(S) add

³ literally “guarding”

⁴ [12:38] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “will”

⁵ [12:38] NU, M, TR, Vul, Gk(ASVWS) (“And-if...manner”) / Gk(B) “And if-at-any-time he might come the evening watch and will find them doing things in-this-manner, and if-at-any-time in the second and the third”

⁶ [12:38] NU, Gk(BV,S2) / M, TR, Vul, Gk(WS) actually add “slaves” / Gk(S1) omit “those slaves”

⁷ may also be translated “But you* are knowing this”

⁸ [12:39] NU, Gk(B,S1) / M, TR, Vul, Gk(AVWS,S2,S2) add / Gk(S3) also add “would” before “not” // Gk(B) also omit “have kept...dug-into”

⁹ literally “excavated-through” (as in, gaining entrance into a house by digging through the wall) (also in verse 20)

¹⁰ [12:40] NU, Vul, Gk(SV) / M, TR, Gk(AWS) “And therefore” / Gk(B) “But even”

¹¹ literally “of the human”

¹² [12:40] NU, M, TR, Gk(ASVWS) / Gk(B) “the”

¹³ [12:41] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “And”

¹⁴ [12:41] NU, Gk(BV) / M, TR, Vul, Gk(ASVS) add

¹⁵ [12:41] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “or even to all persons”

¹⁶ [12:42] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) “But”

¹⁷ [12:42] NU, Gk(BVW) / M, TR, Vul, Gk(AS,S2) “the faithful and sensible steward” / Gk(S1) “the faithful and sensible slave”

¹⁸ [12:42] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

¹⁹ literally “stand-down”

²⁰ literally “his treatment”

²¹ [12:42] NU, M, TR, Gk(ASWS) / Gk(BV) omit “the”

²² literally “came”

²³ [12:43] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

²⁴ [12:44] NU, M, TR, Vul, Gk(ASVS) / Gk(W) omit “that”

²⁵ literally “stand-down”

²⁶ [12:45] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “and”

²⁷ [12:46] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “of him”

²⁸ [12:47] NU, Gk(BSV,W1) (lit. “the lord of him”) / M, TR, Gk(A,W2) “his-own lord” (“the lord of himself”)

²⁹ [12:47] NU, Gk(SV) / M, TR, Gk(AS) “nor-even” / Vul “and did not” / Gk(B) omit “make-ready or” / Gk(W) omit “or do things”

³⁰ [12:48] NU, M, TR, Gk(ASVS) / Gk(W) add “the”

³¹ [12:48] NU, M, TR, Vul, Gk(ASVW,S1) / Gk(B) “whom they gave much” / Gk(S2) “whom will be given”

³² [12:48] NU, M, TR, Vul, Gk(AVWS,S2 (“much”) / Gk(B) “a more-abundant amount” / Gk(S1) omit / Gk(S) omit “much” & “much will be sought”

³³ [12:48] NU, M, TR, Gk(ASVWS) (Gk “para”) / Gk(B) “from” (Gk “apo”)

³⁴ [12:48] NU, M, TR, Gk(ASVS) / Gk(W) add “the”

³⁵ [12:48] NU, M, TR, Gk(ASVWS) / Vul?, Gk(B) “will request-back”

³⁶ [12:48] NU, M, TR, Vul, Gk(ASVS) / Gk(W) “for much”

³⁷ [12:50] all—NU, M, TR, Vul, Gk(ASVWS) / Eirenaeus (quoting heretic corruption?) “with, and I hasten eagerly to it”

³⁸ literally “held-together”

³⁹ [12:50] NU, Gk(ABSV) / M, TR, Gk(S) “till the time which” / Gk(W) “till”

⁴⁰ [12:50] NU, M, TR, Vul, Gk(ABV,S1,S3) / Gk(S,S2) “completely-finished”

⁴¹ literally “than”

⁴² [12:52] NU, M, TR, Gk(AVWS,S2) / Vul, Gk(B) “three in two, and two in three” / Gk(S1) omit “For...divided” (error)

⁴³ [12:53] NU, M, TR, Gk(ABSVWS) / Vul “in” (also elsewhere in verse where there is no other footnote)

⁴⁴ [12:53] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add “will...divided” & “of his”

⁴⁵ [12:53] NU, Gk(BSV) / M, TR, Gk(AWS) “on-the-basis-of” / Vul “in”

⁴⁶ [12:53] M, TR, Gk(ASVWS) / NU “the”

⁴⁷ [12:53] NU, Gk(BSV) / M, TR, Gk(AS) “on-the-basis-of” / Vul “in”

⁴⁸ [12:53] NU, Gk(BV) / M, TR, Gk(AS) “a” / Gk(W) omit “and a daughter...mother”

⁴⁹ [12:53] NU, Gk(BV,S1) / M, TR, Vul, Gk(AWS,S2) “the mother-in-law of her”

⁵⁰ [12:54] NU, M, TR, Gk(BWS) / Gk(ASV) “a”

⁵¹ [12:54] NU / TR “from”

⁵² literally “on settings”

⁵³ [12:54] NU, Gk(ASVS) / M, TR, Vul, Gk(BW) omit “that”

⁵⁴ literally “spiriting”

⁵⁵ [12:55] NU, M, TR, Vul, Gk(AVWS,S2) / Gk(B,S1) omit “that”

⁵⁶ [12:56] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁵⁷ [12:56] NU, M, TR, Vul, Gk(AVWS,S1) / Gk(B,S2) “face of the heaven and of the earth”

⁵⁸ [12:56] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “nevertheless”

⁵⁹ [12:56] NU, Gk(SV) / M, TR, Vul, Gk(AWS) “how are you* not proving” / Gk(B) “you* are not proving”

⁶⁰ [12:57] NU, M, TR, Vul, Gk(ASVWS) (“But...even”) / Gk(B) “And you* are not”

⁶¹ [12:57] lit. “to having been released-from from” NU, M, TR, Gk(ASVWS) / Gk(B) “to be released-from from” / Vul “to be being liberated from”

⁶² literally “in”

⁶³ [12:58] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “might condemn you”

⁶⁴ [12:58] NU, Gk(ABSV) / M, TR, Vul, Gk(WS) “might”

⁶⁵ [12:58] NU, Gk(BSV) / TR, Vul “might be throwing” / M, Gk(AWS) “might throw”

⁶⁶ [12:58] NU, Gk(SV) / M, TR, Gk(BWS) “till the time which” / Gk(A) till the time

⁶⁷ [12:59] a thin coin worth a fraction of a cent NU, M, TR, Gk(ABSVWS) / Gk(B) “quadrans” (smallest Roman coin) / Vul omit?

⁶⁸ [13:1] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “in”

⁶⁹ literally “being-beside”

⁷⁰ [13:2] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) “Jesus”

⁷¹ [13:2] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) “such”

⁷² [13:3] NU, Gk(BSV) / M, TR, Gk(AWS) “in-like-manner”

⁷³ [13:4] NU, Gk(BV,S1) (lit. “eighteen”) / M, TR, Vul, Gk(AWS,S2) “ten and eight”

⁷⁴ [13:4] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “of”

⁷⁵ [13:4] NU, Vul, Gk(ASVW) / M, TR, Gk(S) “that these” / Gk(B) “that they”

⁷⁶ [13:4] NU, Gk(ABSV) / M, TR, Gk(W) omit “the”

⁷⁷ [13:4] lit. “dwelling-down” NU, M, TR, Gk(ASVWS) / Gk(B) “dwelling-in”

⁷⁸ [13:4] NU, Gk(BV) / M, TR, Vul, Gk(ASWS) actually add “in”

⁷⁹ [13:5] NU, M, TR, Vul, Gk(ABSVWS) / Gk(B) add

⁸⁰ [13:5] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “that”

⁸¹ [13:5] NU, Gk(SV) / M, TR, Gk(ABWS) “likewise” / Vul “similarly”

⁸² [13:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “from”

⁸³ [13:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “it. And after he did not find any, he”

⁸⁴ [13:7] NU, Gk(BSV) (lit. “three years from which”) / M, TR, Vul, Gk(AWS) “for three years”

⁸⁵ [13:7] M, TR, Gk(ABSVWS) / NU, Vul add “Therefore”

⁸⁶ [13:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add “be bringing an axe”

⁸⁷ [13:8] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “this year-long-period”

⁸⁸ [13:8] NU, M, Vul, Gk(ASVWS) / TR “throw an excrement-pile” / Gk(B), several OL “throw a basket of little-pieces-of-excrement”

⁸⁹ literally “into the time which is going to be”

⁹⁰ [13:9] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) “might make fruit; but if not yet into the time which is going to be, you will cut it out”

⁹¹ [13:10] literally “in” NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit

⁹² [13:10] NU, M, TR, Vul, Gk(ASVWS) (“the sabbaths”) / Gk(B) “a sabbath”

⁹³ [13:11] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “woman in a weakness of spirit”

⁹⁴ [13:11] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) “eight and ten” // Gk(S1) also omit “years”

17 But¹ Jesus answered and spoke to them,² “Were not the ten surely cleansed?³ But⁴ where are the nine? 18 There were not found one who turned-back to give⁵ glory to God, except this foreigner?”

19 And he spoke to him, “After you stand-up, be going. Because⁶ Your faith has saved you.”

20 But after he was inquired-of by the Pharisees, “At-what-time is the kingdom of God coming?” he answered them and spoke,⁷ “The kingdom of God is not coming with close-observation. 21 But they will not state, ‘Behold, here it is!’ or ‘Behold⁸ There it is!’ May you* not put-faith into them.⁹ For behold, the kingdom of God is inside you*.”

22 But¹⁰ he spoke to the learners,¹¹ “Days will come when you* will desire¹² to see¹³ one of the¹⁴ days of the son of man,¹⁵ and you* will not see it for yourselves. 23 And they will state to you*, ‘Behold there he is!’ or,¹⁶ ‘Behold here¹⁷ he is!’ May you* not go-off, nor may you* even pursue them. 24 For even-as the flash of lighting, while flashing out of the one part under the¹⁸ heaven is shining¹⁹ into the other part under a heaven, this-is-how even the presence of the son of man²⁰ will be in his day.²¹ 25 But first it is necessary for him to suffer many things and to be rejected-after-being-proved from this generation.

26 “And exactly-as it came-to-be in the days of Noah,²² this-is-how it will also be in the days of the son of man.²³ 27 They were eating, they were drinking, they were marrying, they were being given-in-marriage,²⁴ up-to a day which Noah entered into the ark, and the flood came²⁵ and caused all²⁶ of them to be-lost.

(Genesis 7:11-24)

28 “Likewise, exactly-as²⁷ it came-to-be in the days of Lot: They were eating, they were drinking, they were buying, they were offering things for-sale, they were planting, they were building. 29 But²⁸ on a day which Lot came-out from Sodom, it²⁹ rained fire and sulfur from a heaven and caused all³⁰ of them to be-lost. 30 A day on³¹ which the son of man is being revealed³² will be in-accordance-with the same things.³³ (Genesis 19:24-25)

31 “In³⁴ that day, the one who is on the housetop and his utensils are in the house, do not let him descend to pick³⁵ them up; and, likewise, do not let the one in a³⁶ field turn-around into the things which are behind him. 32 All of you*, be remembering the woman of Lot. 33 But Whosoever³⁷ might seek to acquire³⁸ his soul, will lose it. But whoever³⁹ might lose it⁴⁰ will keep it alive. (Genesis 19:26)

34 “I say to all of you*: On this night, there will be two persons on one couch; the one will be taken-alongside,⁴¹ and the different one will be left.⁴² 35 And he answered, saying⁴³ Two women will be grinding at⁴⁴ the same place, the⁴⁵ one will be taken-alongside, but⁴⁶ the different one will be left.⁴⁷ 36 Two men will be

in the field; one will be taken-aside, and the different one will be left.”⁴⁸

37 And they answered, saying to him,⁴⁹ “To-where, lord?”

But the man spoke to them, “Wherever the body is, there the eagles will also be congregated on one spot.”

CHAPTER 18

But he was also⁵⁰ saying a parable to them with the intention for it to be being necessary for them⁵¹ to be praying-to God always and to not be behaving-evilly-in it. 2 saying,⁵² “There was a certain judge in a certain city⁵³ who was not filling himself with-fear-of God and who was not respecting any human. 3 But there was a widow in that city, and she was coming to him, saying, ‘Avenge me from my litigator.’

4 “And for⁵⁴ a certain⁵⁵ time he was not wanting⁵⁶ to. But after these things, he spoke in himself,⁵⁷ ‘Even⁵⁸ if I am not filling myself with-fear-of God, nor-even am respecting any human, 5 yet due to the fact that this widow is affording me labor, I, after I come-away,⁶⁰ will avenge her, in order that she might not, coming to⁶¹ me in the end, be striking me beneath-the-eye.’”

6 But the lord spoke, “All of you*, hear what the judge of the unrighteousness is saying.⁶² 7 But might God never make the avenging of his elect-ones, the ones⁶³ who are crying to him⁶⁴ day and night? And is he being longsuffering to them? 8 I say to all of you*, that⁶⁵ he will make their avenging quickly.⁶⁶ Nevertheless, after the son of man⁶⁷ comes,⁶⁸ will he as-a-result find the⁶⁹ faith on the earth?”

9 But he also⁷⁰ spoke this parable⁷¹ to certain of the ones having become-confident on-the-basis-of themselves, that they are righteous, and who were contemning the remaining humans:

10 “Two humans ascended into the temple to pray-to God: The⁷² one a Pharisee and the other⁷³ a tax-collector. 11 The Pharisee, after he was stood by himself, was praying these things to God,⁷⁴ ‘God, I am giving-thanks to you, that I am not even-as⁷⁵ the rest of the humans: ravenous⁷⁶ persons, unrighteous persons, adulterers, or even as this tax-collector. 12 I am fasting twice the sabbath.⁷⁷ I am giving-a-tenth-from all things, as-much-as I am obtaining.’

13 “But the tax-collector, having stood at-a-distance, was never even wanting to lift-up⁷⁸ his⁷⁹ eyes into the heaven. Instead, he was beating into⁸⁰ his chest, saying, ‘God,⁸¹ be-propitious to me, the sinner.’ 14 I say to all of you*: This man descended into his house,⁸² having been pronounced-righteous in-comparison-to⁸³ that man. Because everyone who⁸⁴ is heightening himself⁸⁵ will be humbled, but⁸⁶ the one who is humbling himself will be heightened.”

15 But they were bringing even the babies⁸⁷ to him, in order that he himself might be touching them. But after the learners saw this, they were rebuking⁸⁸ them.

¹ [17:17] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) omit “But”

² [17:17] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

³ [17:17] NU, M, TR, Vul, Gk(SVWS) / Gk(A) “Were not these ten surely cleansed?” / Gk(B) “These seven were cleansed.”

⁴ [17:17] NU, M, TR, Gk(SVWS) / Vul “And” / Gk(AB) omit

⁵ [17:18] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “Out of them, not-one was found turning-back who will give”

⁶ [17:19] NU, M, TR, Vul, Gk(ASWS) / Gk(B) add / Gk(V) omit “Because...saved you.”

⁷ [17:20] NU, M, TR, Vul, Gk(ASVWS,B2) / Gk(B1) “them. The man spoke”

⁸ [17:21] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) add / Gk(W) “and” instead of “or” / Gk(S) also omit “or”

⁹ [17:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

¹⁰ [17:21] NU, M, TR, Gk(ASVWS) / Gk(B) “Therefore” / Vul “And”

¹¹ [17:22] NU, M, TR, Vul, Gk(BSVWS,X4495?) / Gk(A) “the learners of his”

¹² [17:22] NU, M, TR, Vul, Gk(ASVWS) / one Gk “whenever you* will desire” / Gk(B,X4495) “of the act for you* to desire”

¹³ [17:22] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “to see”

¹⁴ [17:22] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “these”

¹⁵ literally “of the human”

¹⁶ [17:23] NU, M, TR, Gk(AVS) / Gk(S) “and” / Vul, Gk(BW) omit

¹⁷ [17:23] NU, Gk(SV,X4495) / M, TR, Vul, Gk(ABWS) switch “there” and “here”

¹⁸ [17:24] NU, Gk(ABSVW) / M, TR, Gk(S) “a”

¹⁹ [17:24] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “flashing”

²⁰ literally “of the human”

²¹ [17:24] NU, M, TR, Vul, Gk(ASWS) / Gk(BV) omit “in his day” / four Lat add “(the) presence of” / Gk(B) also add “even”

²² [17:26] NU, M, Gk(ABSVWS) / TR “Noah”

²³ literally “of the human”

²⁴ [17:27] NU, Vul?, Gk(BSV) / M, TR, Gk(AWS) “given-out-in-marriage”

²⁵ [17:27] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “came-to-be”

²⁶ [17:27] NU, Gk(BVW) / M, TR, Gk(AS) “all” (strengthened form)

²⁷ [17:28] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) “, even as”

²⁸ [17:29] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “But”

²⁹ may also be translated to “he”

³⁰ [17:29] NU, Gk(BV) / M, TR, Gk(ASWS) “all” (strengthened form)

³¹ [17:30] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add “in”

³² [17:30] lit. “of the human” NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “day of the son of the human, the day he might be revealed”

³³ [17:30] NU, Gk(BV,S2) / M, TR, Vul, Gk(AWS,S1) “with these things”

³⁴ [17:31] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “In”

³⁵ literally “lift”

³⁶ [17:31] NU, Gk(SV) / M, TR, Gk(ABWS) “the”

³⁷ [17:33] NU, M, TR, Vul?, Gk(AVWS,S2) / Gk(B) “Whoever” / Gk(S1) “But whoever if-at-any-time”

³⁸ [17:33] NU, Gk(V) / M, TR, Vul, Gk(ASWS) “might seek to save” / Gk(B) “might want to keep-alive”

³⁹ [17:33] NU, Gk(SV) “(But whoever)” / Gk(B) “And whoever” / M, TR, Gk(AWS) “And whosoever” / Vul “And who”

⁴⁰ [17:33] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) actually add “it”

⁴¹ [17:34] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “one is taken*-alongside”

⁴² [17:34] lit. “will be dismissed” / NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “is dismissed”

⁴³ [17:35] NU, M, TR, Vul, Gk(ABSVW2) / Gk(W1) add

⁴⁴ literally “on”

⁴⁵ [17:35] NU, Gk(BSV) / M, TR, Gk(AWS) omit “the”

⁴⁶ [17:35] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) “and”

⁴⁷ literally “dismissed”

⁴⁸ [17:36] lit. “dismissed” NU, M, TR, Gk(ASVW) / Vul, Gk(BS), Dia, KJV add (from Matt24:40? or lost by scribal error?) // Gk(B) omit “will be”

⁴⁹ [17:37] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “to him”

⁵⁰ [18:1] NU, Gk(SV) / M, TR, Vul, Gk(AWS,B2) add / Gk(B1) corrupt

⁵¹ [18:1] NU, Gk(AVW,S1,S3) / M, TR, Vul, Gk(BS,S2) omit “for them”

⁵² [18:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “saying”

⁵³ [18:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “in the city”

⁵⁴ literally “on”

⁵⁵ [18:4] NU, M, TR, Vul, Gk(ABSVWS) / Gk(B) add

⁵⁶ [18:4] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) “he did not want”

⁵⁷ [18:4] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “he came to (lit. ‘into’) himself, and he says”

⁵⁸ [18:4] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “if”

⁵⁹ [18:4] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) “, and am not respecting”

⁶⁰ [18:5] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁶¹ literally “into”

⁶² [18:6] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) “spoke, “What is the judge of the unrighteous saying?”

⁶³ [18:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “the ones”

⁶⁴ [18:7] NU, Gk(SV) (“to him” with dative) / M, TR, Gk(AWS) “to (“pros”) him” (accusative) / Gk(B) “of him”

⁶⁵ [18:8] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “that”

⁶⁶ literally “in quickness”

⁶⁷ literally “of the human”

⁶⁸ literally “came”

⁶⁹ [18:8] NU, M, TR, Gk(ASVWS) / Gk(B) omit “the”

⁷⁰ [18:9] NU, TR, Vul, Gk(BSV) / M, Gk(AWS) omit “also”

⁷¹ [18:9] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “this parable”

⁷² [18:10] NU, M, TR, Vul, Gk(ASWS) / Gk(BV) omit “the”

⁷³ [18:10] lit. “the different one” NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “one”

⁷⁴ [18:11] NU, TR, Vul, Gk(ABVWS,S2) (may also be translated “forced-to-stand, was praying these things to God with himself”) / Gk(B) as “by” instead of “with” / Gk(S1) omit “with himself” one “Pharisees, while

being forced-to-stand by himself, began to pray these things to God”

⁷⁵ [18:11] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “as”

⁷⁶ literally “snatching”

⁷⁷ may be understood as “week” (an Hebrew idiom, as Hebrew does not have a unique word for week)

⁷⁸ literally “lift-upon”

⁷⁹ literally “the”

⁸⁰ [18:13] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) add

⁸¹ [18:13] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) omit “God”

⁸² [18:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “into his house”

⁸³ [18:14] NU, Gk(BSV) / TR, Gk(W,S1) “than” / M, Gk(A,S2) “than for”

⁸⁴ literally “the”

⁸⁵ [18:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “him”

⁸⁶ [18:14] NU, M, TR, Gk(BSVWS) / Vul, Gk(A) “and”

⁸⁷ [18:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “bringing little-boys-and-girls”

⁸⁸ [18:15] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) “they rebuked”

16 But °Jesus called them to himself, saying,¹ “Permit the little-boys-and-girls to be coming to me, and do not be preventing² them. For the kingdom of God is of the ones such as these. 17 For³ Truly I say to you*: Whoever⁴ might not receive the kingdom of God as a little-boy-or-girl, may never enter into it.”

18 And a certain chief inquired-of him, saying,⁵ “Good teacher, after I do what, will I inherit a perpetual life?”

19 But °Jesus spoke to him, “Why are you saying that I am good? No-one is good, except one: God the Father.⁶ 20 You have known the instructions.”

But the man spoke, “What-kind?”

But Jesus spoke, “The:⁷ You may⁸ not commit-adultery. You may not murder. You may not thief. You may not testify-falsely. Be honoring your father and your mother.”⁹ (Exodus 20:12~16/Deuteronomy 5:16~20)

21 But the man spoke, “I observed¹⁰ all these things from out of the age-of-youth.”¹¹

22 But after °Jesus heard these things,¹² he spoke to him, “One thing is still lacking¹³ in you. Offer-for-sale all things, as-much-as you are having, and give it over¹⁴ to the¹⁵ destitute persons, and you will have a treasure in the¹⁶ heavens;¹⁷ and come-here, be following me.”

23 But the man, after he heard all¹⁸ these things, was made-to-be deeply-grieved. For he was exceedingly rich.

24 But after °Jesus saw him after he became deeply-grieved,¹⁹ he spoke, “How with-difficulty are the ones having the monies going-in²⁰ into the kingdom of God. 25 For it is easier for a camel²¹ to enter through an opening²² of a needle²³ than for a rich person to enter into the kingdom of God.”

26 But the ones who heard, spoke, “And who is being-able to be saved?”

27 But the man spoke, “The impossible things in-the-presence of humans are possible in-the-presence of God.”²⁴

28 But °Petros²⁵ spoke, “Behold, we, after we dismissed the things of our-own,²⁶ followed you.”

29 But the man spoke to them, “Truly I say to all of you*, that²⁷ there is not-one who dismissed a house or a woman or brothers or sisters or parents²⁸ or children in this season²⁹ for-the-sake-of the kingdom of God, 30 who might not-surely take-back³⁰ many-times-more³¹ things in this season and a perpetual life in the age, the age which is coming.”

31 But after he took the twelve alongside, he spoke to³² them, “Behold, we are ascending into Jerusalem, and all the things which have been written through the prophets to³³ the son of man³⁴ will be finished. 32 For³⁵ he will be delivered up to the nations, and he will be mocked, and he will be outraged,³⁶ and he will be spit-upon. 33 And after they whip him, they will kill him off. And on the day, the third day, he will stand himself up.”

¹ [18:16] NU, Gk(SV) / M, TR, Gk(AWS) “After Jesus called them...he spoke” / Vul “While Jesus was calling them...he spoke” / Gk(B) “Jesus was calling them to himself, saying”

² [18:16] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “and may you* not prevent”

³ [18:17] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁴ [18:17] NU, Gk(BSVW) / M, TR, Gk(AS) “whosoever”

⁵ [18:18] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “saying”

⁶ [18:19] NU, M, TR, Gk(ABWS,S2,V2) / Gk(S1,V1,V3) “a god” / Origenes(x2) (here or Luke 18:19) “God the Father”

⁷ [18:20] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁸ [18:20] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “will” (and for rest of verse)

⁹ [18:20] NU, Vul, Gk(ABVW) (lit. “and the mother”) / M, TR, Gk(SS) “and the mother of yours”

¹⁰ [18:21] NU, Gk(ASV) (lit. “guarded”) / M, TR, Gk(BWS) “I guarded myself from”

¹¹ [18:21] NU, Gk(BV) / M, TR, Vul, Gk(ASWS) “of an age-of-youth of mine”

¹² [18:22] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) add

¹³ literally “leaving behind”

¹⁴ [18:22] NU, M, TR, Vul?, Gk(VWS) / Gk(ABS) “and give”

¹⁵ [18:22] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

¹⁶ [18:22] NU, Gk(BV) / M, TR, Gk(ASWS) “a”

¹⁷ [18:22] NU, Gk(ABSV) / M, TR, Vul, Gk(WS) “heaven”

¹⁸ [18:23] NU, M, TR, Vul, Gk(ABVWS) / Gk(S) add

¹⁹ [18:24] NU, M, TR, Vul, Gk(ABWS) / Gk(SV) omit “after he became deeply-grieved”

²⁰ [18:24] NU, Gk(BV) / M, TR, Gk(ASWS) “coming-in” (usually translated “entering”)

²¹ [18:25] all Greek manuscript // “Camel” is a Semitic loanword, which in its original vowelless form could be translated to either “Camel” or “Rope of Camel Hair” / Origenes (200~250AD) “Some [say the word means] the rope of some apparatus, others [say it means] the animal [the camel].” / Kyrillos of Alexandria “He says that *kāmēlos* here is not the beast of burden, but rather the thick rope with which sailors tie their anchors.” & “*Kāmēlos* is not the animal, but rather the thick rope found in boats.” & “He says *gamla*, [meaning] not the animal, but rather a thick rope, for those who know well how to plow the sea are accustomed to call the very thick ropes that they use *gamlae*.” & “Kyrillos, from book 16 of [his work] *Against Julian the Wicked*. He accepts, then, the example: the eye of the needle and the *gamla*, but not the animal, as the wicked, completely stupid, and ignorant Julian thought, but rather the thick rope that is on every ship, for thus those sailors who are expert are accustomed to call them.”

²² [18:25] literally “perforation” NU, Gk(BSV) / M, TR, Gk(AWS) “hole”

²³ [18:25] NU, Gk(BSV) / M, TR, Gk(AWS) “stitching-needle”

²⁴ [18:27] NU, M, TR, Gk(ASVS) / Gk(BV) “of a god”

²⁵ [18:28] NU, TR, Vul, Gk(BSV) / M, Gk(AW) “Petros”

²⁶ [18:28] NU, Gk(BV,S2) / M, TR, Vul, Gk(AWS,S1) “we dismissed all things and”

²⁷ [18:29] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “that”

²⁸ [18:29] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) reverses “woman” and “parents” / Gk(B) also add “or sisters”

²⁹ [18:29] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

³⁰ [18:30] NU, M, TR, Vul, Gk(ASWS) (lit. “take-from”) / Gk(BV) “take”

³¹ [18:30] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “seven-times-more”

³² [18:30] NU, M, TR, Gk(ASVWS) / Gk(B) omit an untranslatable “to” here

³³ [18:31] NU, M, TR, Gk(ASVWS) (or “by-means-of”) / Gk(B) “about” / Vul “from”

³⁴ literally “of the human”

³⁵ [18:32] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “Because”

³⁶ [18:32] NU, M, TR, Gk(ASVWS) / Vul “and he will be whipped” / Gk(B) omit

34 And³⁷ they themselves had-insight into nothing of these things, and this³⁸ word was having been hidden from them, and they were not knowing the things which were being said.

35 But it came-to-be in the process for him to be drawing-near into Jericho, a certain blind man was sitting himself alongside the way, soliciting.³⁹ 36 But after he heard a crowd going-through, he was enquiring, “What⁴⁰ would this be?”

37 But they⁴¹ brought-a-message to him, that “Jesus the Nazarean is passing by.”

38 And he⁴² cried out, saying, “Jesus,⁴³ son of David, have-mercy on me!”

39 And⁴⁴ the ones who were leading-the-way-before him were rebuking him, in order that he might be-silent.⁴⁵ But he himself was shouting much⁴⁶ more, “Son of David, have-mercy-on me!”

40 But after °Jesus was stood still, he directed him to be led to him. But after he drew-near, he himself inquired-of him, 41 saying⁴⁷ “What are you wanting that I might do?”

But the man spoke, “Lord, in order that I might see-again.”⁴⁸

42 And °Jesus spoke⁴⁹ to him, “See-again.⁵⁰ Your faith has saved you.”

43 And immediately he saw-again,⁵¹ and he was following him, glorifying God. And all the people, after they saw this, gave praise⁵² to God.

CHAPTER 19

And after he also⁵³ entered, he was coming-through °Jericho. 2 And behold, there was a man being called⁵⁴ Zakkai by name, and he himself was a chief-tax-collector and he himself was rich.⁵⁵ 3 And he was seeking to see who °Jesus was, and he was not being-able to see him from the crowd, because he was small in his⁵⁶ stature. 4 And after he ran-before him into the spot⁵⁷ in-front-of him, he ascended on a sycamore, in order that he might see him, because he was going to be coming-through through⁵⁸ that way.

5 And as he came to the place,⁵⁹ °Jesus,⁶⁰ after he looked-up, saw him. And he⁶¹ spoke to him,⁶² “Zakkai, after you hasten, descend. For⁶³ today it is necessary for me to remain in your house.”

6 And after he hastened, he descended and received him under his roof, rejoicing.

7 And after all⁶⁴ of them saw, they were thoroughly-murmuring, saying,⁶⁵ that “He entered to lodge⁶⁶ in-the-presence of a man who is sinful.”

8 But after Zakkai⁶⁷ was stood, he spoke to the lord, “Behold, the halves of the things which I am possessing, lord, I am giving to the destitute persons. And if I blackmailed something from anyone, I am giving-back four-times as much.”

9 But °Jesus spoke to him, that “Today salvation came-to-be to this house, in-view-of-the-fact-that he himself is also a son of Abraham. 10 For the son of man⁶⁸ came to see and to save the thing which has lost its way.”

11 But while they themselves were hearing these things, he, after he added-to his discourse, spoke a parable due to the fact that he was near⁶⁹ Jerusalem, and that they were thinking⁷⁰ that the kingdom of God was going to be being shone-up immediately. 12 Therefore,⁷¹ he spoke, “A certain highborn human went into a long off country to take a kingdom to himself⁷² and to turn-back. 13 But after he

³⁷ [18:34] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”

³⁸ [18:34] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “the”

³⁹ [18:35] NU, Gk(BSV) (lit. “requesting-on”) / M, TR, Gk(AWS) “begging (lit. “requesting-to)”

⁴⁰ [18:36] NU, M, TR, Vul?, Gk(ASVWS) / Gk(B) “Whatever”

⁴¹ [18:37] NU, M, TR, Gk(ABVWS,S2) / Gk(S1) “But the men”

⁴² [18:38] NU, M, TR, Vul?, Gk(ASVWS) (“And he”) / Gk(B) “But the man”

⁴³ [18:38] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) omit “Jesus”

⁴⁴ [18:39] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”

⁴⁵ [18:39] NU, Gk(BVW) / M, TR, Gk(ASVS) “be-quiet”

⁴⁶ [18:39] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “much”

⁴⁷ [18:41] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add

⁴⁸ literally “look-again”

⁴⁹ [18:42] NU, M, TR, Vul, Gk(ASVWS) (“And Jesus spoke”) / Gk(B) “But he answered and spoke”

⁵⁰ literally “Look-again”

⁵¹ literally “looked-again”

⁵² [18:43] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “glory”

⁵³ [19:1] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁵⁴ [19:2] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit “being called”

⁵⁵ [19:2] NU, Vul, Gk(VS) [Gk(S) omit 2nd “himself?”] / M, TR, Gk(AWS) “and he himself was a chief-tax-collector; and this man was rich.” / Gk(B) “This man was a rich chief-tax-collector.”

⁵⁶ literally “the”

⁵⁷ [19:4] NU, Gk(SV) / M, TR, Vul?, Gk(ABWS) omit “into the spot”

⁵⁸ [19:4] NU, M, Vul, Gk(ABSVWS) / TR add

⁵⁹ [19:5] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “And it came-to-be in the act for him to be coming-through”

⁶⁰ [19:5] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “he” // Gk(V) “Jesus”

⁶¹ [19:5] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) add (lost by scribal error?)

⁶² [19:5] NU, M, TR, Vul, Gk(ASVWS) “to him” (“pros auton” accusative) / Gk(B) “to him” (“autw” dative)

⁶³ [19:5] NU, M, TR, Vul, Gk(ASVWS) / Vul, Gk(B) “Because”

⁶⁴ [19:7] NU, M, Gk(ABSVWS) / TR “all” (strengthened form)

⁶⁵ [19:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “saying”

⁶⁶ literally “release-down” (associated with the idea to “unloose/unyoke an animal for the night”)

⁶⁷ [19:8] NU, M, TR, Gk(AVWS) / Gk(BS) “Zakkai”

⁶⁸ literally “of the human”

⁶⁹ literally “fact for him to be near”

⁷⁰ [19:11] literally “and for them to be thinking” NU, M, TR, Gk(ASVWS) / Gk(B) omit “for them”

⁷¹ [19:12] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”

⁷² [19:12] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “to himself”

called ten slaves of his-own,¹ he gave to them ten minas and spoke to them, 'Engage-in-affairs during the time which I am coming.'²

14 "But his³ citizens were hating him, and they commissioned⁴ a body-of-elders behind him, saying, 'We are not wanting this man to be-king over us.'

15 "And it came-to-be in the process⁵ for him to come-back after he took the kingdom, he also spoke for these⁶ slaves (to whom he had given⁷ the silver-piece) to be voiced to him, in order that he might know what they gained-through-means-of-engaging-in-affairs.⁸

16 "But the first came-by, saying, 'Lord, your mina made-an-additional ten minas.'

17 "And he⁹ spoke to him, 'Well-done,¹⁰ good slave. Because you became faithful in a lesser thing, be having an authority over¹¹ ten cities.'

18 "And the second came, saying,¹² 'Your mina, lord, made five minas.'

19 "But he also spoke to this man, 'And you, be coming-to-be over¹³ five cities.'

20 "And the¹⁴ different one came, saying, 'Lord, behold your mina, which I was having being laid-away in a handkerchief. 21 For¹⁵ I was filling myself with-fear-of you, because¹⁶ you are an austere human. You are picking¹⁷ up what you did not put down, and you are reaping what you did not sow.'

22 "But He says¹⁸ to him, 'I will judge you out of your mouth, you wicked slave. You had come-to-know that I am an austere human, picking¹⁹ up what I did not put down and reaping what I did not sow? 23 And²⁰ due to what reason did you not give my silver-piece to a²¹ table of a bank? And-I, after I came, would have collected²² it along with an interest.' 24 And²³ he spoke to the ones having stood-by, 'Lift the mina²⁴ from him and give it²⁵ to the one having the ten minas.'

25 "And they spoke to him, 'Lord, he is having ten minas.'²⁶

26 "For²⁷ I say to all of you*,²⁸ that to everyone who²⁹ is having, it will be given,³⁰ but from the one who is not having, even what he is having will be lifted from him.³¹ 27 Nevertheless, lead these³² enemies of mine, the ones who did not want me to be-king over them, here, and slaughter them³³ down in-front-of me. And throw-out the unneeded slave into the darkness, the outside darkness. There will be the weeping and the gnashing of the teeth."³⁴

28 And after he spoke these things, he was going ahead,³⁵ ascending into Jerusalem. 29 And it came-to-be as he drew-near into Beth-Fagah³⁶ and Beth-Anya, to the mountain, the one being called 'of Olives',³⁷ he commissioned two of the learners,³⁸ 30 saying,³⁹ "Be going-away in the village standing-opposite you*, in which,⁴⁰ while you* are going-in into it, you* will find a colt having been bound,⁴¹ on which not-one human at-any-time sat-down. And⁴² after you* release it, lead it. 31 And if-at-any-time⁴³ someone might ask you*, 'Due to what reason are you* releasing it?'⁴⁴ you* will speak in-this-manner to him,⁴⁵ 'Because

the lord is having need of it.'"

32 But after the ones having been commissioned by him went-off, they found it exactly-as he spoke to them.⁴⁶ 33 But while they themselves were releasing the colt, its lords spoke to them, "Why are you* releasing the colt?"

34 But the men spoke to them,⁴⁷ "Because⁴⁸ the lord is having need of it."

35 And they led it to Jesus. And after they⁴⁹ cast their⁵⁰ robes on the colt,⁵¹ they straddled Jesus on⁵² it. 36 But while he himself was going, they were spreading-out their⁵³ robes under him in the way.⁵⁴ 37 But while he himself was⁵⁵ already⁵⁶ drawing-near to the descent⁵⁷ of the mountain of the Olives, all⁵⁸ the multitude of the learners began, rejoicing, to be praising God with a great voice⁵⁹ about all the powers which they saw,⁶⁰ 38 saying, "Having been blest is the one who is coming, the king in the name of the Lord.⁶¹ Peace in a heaven and glory in highest-places."

39 And⁶² some of the Pharisees from the crowd spoke to him, "Teacher, rebuke your learners."

40 And he answered and spoke⁶³ to them,⁶⁴ "I say to all of you* that:⁶⁵ If-at-any-time these persons will become-quiet, the stones will shout for themselves."⁶⁶

41 And as he drew-near, he, after he saw the city, wept over it, 42 saying, that "If you knew even yet⁶⁷ in this day, even you, the things leading to peace.⁶⁸ But now it was hidden from your eyes.⁶⁹ 43 Because days will be-there upon you,⁷⁰ and your enemies will throw up a palisade alongside⁷¹ you, and they will encircle you, and they will oppress⁷² you from-all-directions, 44 and they will raze you and your children in you⁷³ to-the-ground, and they will not leave a stone upon a stone in you⁷⁴ – things of which are in-requital-for the fact that⁷⁵ you did not know the⁷⁶ season of your oversight."⁷⁷

45 And after he entered⁷⁸ into the temple, he began to be throwing-out the ones who were offering-for-sale in it and who were buying,⁷⁹ and he poured-out the tables of the moneychangers and the seats of the ones who were selling the doves, 46 saying to them, "It has been written, 'And⁸⁰ my house will be⁸¹ a house of prayer-to God,' but all of you* made it a cave of brigands."

(Isaiah 56:7 + Jeremiah 7:11)

47 And he was teaching the day by day in the temple. But⁸² the chief-priests and the⁸³ scribes and the first men of the people were seeking to cause him to-lose his life, 48 and they were not finding the⁸⁴ opportunity which they might do it to him.⁸⁵ For all the people themselves were hanging-on,⁸⁶ hearing him.

CHAPTER 20

And⁸⁷ it came-to-be in one of the⁸⁸ days, while he himself was teaching the people in the temple and was proclaiming-a-good-message, the chief-priests⁸⁹ and the⁹⁰

¹ [19:13] lit. "himself" NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "his"
² [19:13] NU, Gk(ABSVW) ("during" is literally "in") / M, TR, Gk(AS) "affairs until I am coming" / Vul "affairs while I am coming"
³ [19:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "the"
⁴ [19:14] NU, M, TR, Vul², Gk(ASVWS) / Gk(B1) "sent-in" / Gk(B2) "sent"
⁵ [19:15] NU, M, TR, Gk(ABSVWS) / Gk(B) omit "in the process"
⁶ [19:15] NU, M, TR, Gk(ASVWS) / Vul², Gk(B) "the"
⁷ [19:15] NU, Gk(BSV) / M, TR, Vul, Gk(ASWS) "he gave"
⁸ [19:15] NU, Gk(BSV) ("what") / M, TR, Gk(AS) "who, what they gained-through-means-of-engaging-in-affairs" / Vul², Gk(W) "who engaged-in-affairs"
⁹ [19:17] NU, M, TR, Vul, Gk(ASVWS) ("And he") / Gk(B) "But the man"
¹⁰ [19:17] NU, Gk(BV) / M, TR, Gk(ASWS) "Well"
¹¹ literally "up-on"
¹² [19:18] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) "And after the different one come, he spoke"
¹³ literally "up-on"
¹⁴ [19:20] NU, Gk(BSV) / M, TR, Gk(AWS) "a"
¹⁵ [19:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "Because"
¹⁶ [19:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "for"
¹⁷ literally "lifting"
¹⁸ [19:22] NU, Gk(SV) / M, TR, Gk(AWS) "But he says" / Vul "And he says" / Gk(B) "But the man spoke"
¹⁹ literally "lifting"
²⁰ [19:23] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "Therefore"
²¹ [19:23] NU, M, Gk(ABSVWS) / TR "the"
²² [19:23] literally "acted" NU, M, TR, Gk(BSVWS) / Gk(A) "acted it up"
²³ [19:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "But"
²⁴ [19:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "Pick it up"
²⁵ [19:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "and bring it away"
²⁶ [19:25] NU, M, TR, Vul, Gk(ASVWS) / Gk(BW) omit "And they...minas" / Gk(V1) omit "Lord"
²⁷ [19:26] NU, Gk(SV) / M, TR, Gk(ABWS) add / Vul instead add "But"
²⁸ [19:26] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) omit "to all of you*" / Vul "the"
²⁹ [19:26] NU, M, TR, Vul, Gk(ABSVWS) / Gk(B) "it is adding itself to it"
³⁰ [19:26] NU, Gk(V,S1) / M, TR, Vul, Gk(ABWS,S2) add
³¹ [19:27] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) "those"
³² [19:27] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) omit "them"
³³ [19:27] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
³⁴ [19:28] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "ahead"
³⁵ [19:29] NU, TR, Vul, Gk(ABSVW), Origen / M, Gk(S) "Beth-Sfagah"
³⁶ [19:29] NU, M, TR, Gk(ASVWS) / Gk(B) "the mountain being called 'of the Olives'"
³⁷ [19:29] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) "the learners of his"
³⁸ [19:30] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) "after he spoke"
³⁹ [19:30] NU, M, TR, Vul, Gk(ASVWS) ("in which") / Gk(B) "and"
⁴⁰ [19:30] NU, M, TR, Vul, Gk(ASVWS) / Gk(B2) omit "having been bound" / Gk(B1) omit "having...lead it"
⁴¹ [19:30] NU, Gk(V) / M, TR, Vul, Gk(BSVWS,A2) omit "And" / Gk(A1) omit "And...lead it."
⁴² [19:30] NU, M, TR, Gk(ASVWS) / Gk(B) "And whenever"
⁴³ [19:31] NU, M, TR, Vul, Gk(AVWS,S1,S3) / Gk(S2) actually add "it" / Gk(B) omit "Due...releasing it"

⁴⁴ [19:31] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add
⁴⁵ [19:32-33] NU, M, TR, Vul, Gk(ASVWS) ("Now...them. (33) But...colt?") / Gk(B) "And after they went-off,"
⁴⁶ [19:34] NU, M, TR, Gk(ASVWS) ("But...spoke.") / Vul "But they spoke to them" / Gk(B) "they answered"
⁴⁷ [19:34] NU, Vul, Gk(ABSVWS) (or "spoke, that") / M, TR omit "Because/that"
⁴⁸ [19:35] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "And after they led the colt, they"
⁴⁹ [19:35] NU, Vul, Gk(BSV) / M, TR, Vul, Gk(AWS) "their-own"
⁵⁰ [19:35] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "on it"
⁵¹ literally "they stepped Jesus up-on"
⁵² [19:36] NU, M, TR, Gk(BSS) / Vul, Gk(AVW) "their-own"
⁵³ [19:36] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "in the way"
⁵⁴ [19:37] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "But while they themselves were"
⁵⁵ [19:37] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "already"
⁵⁶ [19:37] NU, M, TR, Gk(ASVWS) dative / Gk(B) accusative
⁵⁷ [19:37] NU, M, TR, Gk(ASVWS) / Gk(B) "all" (milder form)
⁵⁸ [19:37] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "with a great voice"
⁵⁹ [19:37] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "all the things which they saw coming-to-be"
⁶⁰ [19:38] NU, Gk(V) / M, TR, Vul², Gk(AS,S2) "is the king who is coming in the name of the Lord" / Gk(BW) "is the one who is coming in the name of the Lord. Having been blest is the king." / Gk(S1) "is the king in the name of the Lord"
⁶¹ [19:39] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "But"
⁶² [19:40] NU, M, TR, Gk(ASVWS) ("And...spoke") / Gk(B) "But he answered and says" / Vul "Who answered and says"
⁶³ [19:40] NU, Vul, Gk(SV) / M, TR, Vul, Gk(ABWS) add
⁶⁴ [19:40] NU, Gk(WS,V1) / M, TR, Vul, Gk(ABWS,V2) add
⁶⁵ [19:40] NU, Gk(SV) / M, TR, Gk(ABWS) "will shout for themselves"
⁶⁶ [19:42] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add
⁶⁷ [19:42] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) "peace of you" / few "peace for you"
⁶⁸ [19:41] literally "from eyes of yours" NU, M, TR, Vul, Gk(BSVWS,A2) / Gk(A1) omit "But now...eyes."
⁶⁹ [19:43] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "upon you"
⁷⁰ [19:43] translated elsewhere "encamp" (will encamp a palisade you) ("throw-up-alongside" is the literal meaning) NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "may throw a palisade upon you"
⁷¹ literally "hold-together"
⁷² [19:44] NU, M, TR, Vul, Gk(AESVW) / Gk(B) omit "in you" / Gk(S) omit "and your children in you"
⁷³ [19:44] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "in whole to you"
⁷⁴ literally "—in-place of which things"
⁷⁵ [19:44] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "one" / Gk(E) "a"
⁷⁶ [19:44] NU, M, TR, Gk(AESVWS) (lit. "the oversight of you") / Gk(B) "an oversight of you"
⁷⁷ [19:45] NU, M, TR, Vul, Gk(AESVWS) (lit. "And after he came-into") / Gk(B) "But after he came"
⁷⁸ [19:46] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) add "in it...buying" / Gk(B) further add "in it...doves"
⁷⁹ [19:46] NU, Gk(V,S2) / Gk(ABEWS) "that because" / M, TR, Gk(S1) omit
⁸⁰ [19:46] NU, Gk(V,S2) ("will be") / M, TR, Vul, Gk(ABWS,E1) "is" / Gk(E2) "will be called" / Gk(S1) omit
⁸¹ [19:47] NU, M, TR, Vul, Gk(ABEWS,S2) / Gk(S1) omit "the temple. But"
⁸² [19:47] NU, M, TR, Gk(BESVWS) / Gk(A) omit "the"
⁸³ [19:48] NU, M, TR, Gk(AESVW) / Gk(BS) "an"
⁸⁴ [19:48] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) add
⁸⁵ [19:48] literally "hanging-on-out" NU, M, TR, Gk(AESVWS) / Gk(B) "hanging-on"
⁸⁶ [20:1] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "But"
⁸⁷ [20:1] NU, Vul, Gk(BSV) / M, TR, Gk(AEWS) "those"
⁸⁸ [20:1] NU, TR, Vul, Gk(BESV) / M, Gk(AWS) "the priests"
⁸⁹ [20:1] NU, M, TR, Gk(BESVWS) / Gk(A) omit "the"

scribes along with the elders stood-over *him*; **2** and they spoke, saying to him,¹ “Speak to us: In what-kind of authority are you doing these things? Or who is the *one who gave this authority to you*?”

3 But he answered and spoke to them, “And-**I** will ask *all of you** an² account, and you* will speak to me: **4** Was the immersion of Johanan³ *derived out of a heaven or derived out of a human*?”

5 But the *men* rationalized-together with themselves, saying, that “If-at-any-time we might speak, ‘Out of a heaven,’ he will state, ‘Therefore⁴ Due to what reason did you* not have-faith in him?’” **6** But if-at-any-time we might speak, ‘Out of a human,’ **all**⁵ the people will stone us down. For they have been persuaded that Johanan is a prophet.” **7** And they answered that *they* have not-come-to-know from-where *it came*.⁶

8 And ⁷Jesus spoke to them, “But-neither am **I** saying to you* in what-kind of authority I am doing these things.”

9 But he began to be saying⁷ this parable to the people,⁸ “A certain⁹ human planted a vineyard and gave it out for hire to farmers, and he himself¹⁰ went-away-from-his-own-populace for adequate *lengths of times*. **10** And at a¹¹ season, he commissioned a slave to the farmers, in order that they will¹² give to him *some* from the fruit of¹³ the vineyard. But the farmers¹⁴ sent him out empty after they flayed *him*. **11** And he added a different slave to send.¹⁵ But after the *farmers* flayed and dishonored that one, they commissioned *him* forth empty. **12** And he added a third to send. But the *farmers*, after they also wounded this¹⁶ *one*, threw *him* out empty.¹⁷

13 “But the lord of the vineyard spoke, ‘What might I do? I will send my son, the beloved *one*. Probably¹⁸ they will respect this *one*.’

14 “But after the farmers saw him,¹⁹ they were thoroughly-rationalizing with one-another,²⁰ saying, ‘Come!²¹ This is the heir. May we kill him off, in order that the inheritance might become ours.’” **15** And after they took him,²² they threw him out outside the vineyard, they killed *him* off. Therefore, what will the lord of the vineyard do to them?²³ **16** He will come and he will cause these farmers²⁴ to lose *their lives*, and he will give the vineyard to others.”

But after they²⁵ heard *this*, they spoke, “We wish that it would not come-to-be.”

17 But after the *man* looked-toward them, he spoke, “Therefore what is this *which* has been written:

“A stone which the builders rejected-after-they-proved it,
this was made-to-be into a head of a corner”?

(Psalm 118:22)

18 “*Everyone* who²⁶ fell on that stone will be smashed-together. But on whomever it might fall, it will winnow him.”

19 And the scribes and the chief-priests²⁷ sought to throw *their* hands on him in²⁸ that very hour, and²⁹ they were filled-with-fear of the people.³⁰ For they knew that he spoke³¹ this parable to them. **20** And after they closely-observed³² *him*, they commissioned *men* who were lying-in-wait,³³ who were acting-hypocritical for themselves to be³⁴ righteous, in order that they might take-hold-of an³⁵ account

¹ [20:2] NU, Vul, Gk(SV) / M, TR, Gk(AWS) “spoke to him, saying” / Gk(BE) “spoke to him”

² [20:3] NU, Vul, Gk(ASVW) / M, TR, Gk(BES) “one”

³ [20:4] NU, M, TR, Gk(AEVWS) / Gk(BS) “Johanan”

⁴ [20:5] NU, M, Gk(SVW) / TR, Vul, Gk(ABES) add (dropped by scribal error?)

⁵ [20:6] NU, Gk(BSVW) / M, TR, Gk(AES) “all” (milder form)

⁶ [20:7] literally “answered not to have come-to-know from-where” NU, M, TR, Vul, Gk(AVWS,S2) / Gk(B) “answered for them not to have come-to-know the place from-where” / Gk(E) “answered for them not to have come-to-know from-where” / Gk(S1) “answered to have come-to-know from-where” / Vul “answered not to be knowing from-where it might be being”

⁷ [20:9] NU, M, TR, Vul, Gk(AEVWS,S2) / Gk(B) “but he was saying” / Gk(S1) “but he began”

⁸ [20:9] NU, M, TR, Vul, Gk(AEVWS,S2) / Gk(B) omit “to the people”

⁹ [20:9] M, Vul, Gk(BESVS) omit “certain” / NU, TR, Gk(AW) add

¹⁰ [20:9] NU, M, TR, Gk(AESVWS) (“and he”) / Gk(B) “but he himself” / Vul “and he himself”

¹¹ [20:10] NU, Gk(SV) / M, TR, Vul?, Gk(AWS) “And in a” / Gk(B) “But at a” / Vul?, Gk(E) “And in the season”

¹² [20:10] NU, Gk(ASV) / M, TR, Vul, Gk(BESWS) “might”

¹³ [20:10] NU, M, TR, Vul, Gk(ABEVS,S2) / Gk(S1) omit “the fruit of”

¹⁴ [20:10] NU, M, TR, Gk(AESVWS) / Gk(B) “But they” / Vul “who”

¹⁵ [20:11] NU, M, TR, Vul, Gk(AEVWS,S2) / Gk(S1) “And he put a different slave to send” / Gk(B) “And he sent a different slave”

¹⁶ [20:12] NU, M, TR, Gk(BESVWS) / Vul, Gk(A) “that”

¹⁷ [20:12] NU, M, TR, Vul, Gk(AESVWS) (“12 And...out.”) / Gk(B) “He sent a third. And after they wounded this *one*, they commissioned *him* forth empty.”

¹⁸ [20:13] NU, M, TR, Gk(AESVWS) / Gk(B) “Perhaps”

¹⁹ [20:14] NU, M, TR, Gk(AESVWS) / Gk(B) “But after they saw him” / Vul “whom, after they saw” / Gk(S1) also omit “him”

²⁰ [20:14] NU, Gk(BSV) / M, TR, Vul, Gk(AEWS) “with themselves”

²¹ [20:14] NU, Vul, Gk(AVW) / M, TR, Gk(BESS), Origen add

²² [20:15] NU, M, TR, Vul, Gk(ABSVWS) / Gk(E) add

²³ [20:15] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “to them”

²⁴ [20:16] NU, M, TR, Vul, Gk(AEVWS,S2) (“these farmers”) / Gk(B) “the farmers” / Gk(S1) “these men”

²⁵ [20:16] NU, M, TR, Gk(ESVWS) / Gk(AB) “after the men”

²⁶ literally “the”

²⁷ [20:19] NU, Gk(AVW) / M, TR, Vul, Gk(BSS) “And the chief-priests and the scribes” / Gk(E) “And the scribes and the Pharisees”

²⁸ [20:19] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) omit “in”

²⁹ [20:19] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “but”

³⁰ [20:19] NU, TR, Vul, Gk(ABESV) / Gk(W) “of the crowd” / M, Gk(S) omit

³¹ [20:19] NU, M, TR, Gk(AESVWS) / Gk(B) “he has spoken” / Vul ambiguous

³² [20:20] NU, M, TR, Vul, Gk(AESVWS) / Gk(W) “withdrew-from” / Gk(W) “secretly-withdrew”

³³ literally “put-down-in”

³⁴ [20:20] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) omit “to be”

of his for themselves, so-as³⁶ to deliver him up to the principality and the authority of the leader.³⁷ **21** And they inquired-of him, saying, “Teacher, we have come-to-know that you are saying and teaching correctly, and you are not taking *someone*³⁸ merely according-to face; instead you are teaching the way of God on truth. **22** It is allowable for³⁹ us to give a tribute to Caesar or not?”

23 But after he contemplated⁴⁰ their craftiness,⁴¹ he spoke to them, “Why are you* trying me?⁴² **24** Show⁴³ a denarius⁴⁴ to me.”

But the *men* showed *one* to him. And he spoke, “Whose⁴⁵ image and inscription⁴⁶ is it having?”

But the *men*⁴⁷ answered and⁴⁸ spoke, “Of Caesar.”

25 But he spoke to them,⁴⁹ “Now-consequently⁵⁰ give-back the things of Caesar to Caesar⁵¹ and the things of God to God.”

26 And⁵² they were not strong enough to take-hold-of a word⁵³ of his for themselves in-the-view of the people. And after they marveled over his answer, they became-silent.

27 But after some of the Zadokim (the *ones who are saying*⁵⁴ that there is not a standing-up of *dead humans*)⁵⁵ came-to *him*, they inquired-of him, **28** saying, “Teacher, Moses wrote to us, in order that, if-at-any-time a certain brother might die-off having a woman and this *man* might be childless,⁵⁶ his brother might take the woman and might raise-up a seed for⁵⁷ his brother. **29** Therefore, there were seven brothers in our presence.⁵⁸ And the first, after he took a woman, died-off childless, **30** and the second took the woman and this *man* died-off childless,⁵⁹ **31** and the third took her⁶⁰ in-like-manner.⁶¹ But in-like-manner the seven also did not leave-behind⁶² children⁶³ and they died-off. **32** But⁶⁴ Afterward *last of all*,⁶⁵ the woman also died-off. **33** Therefore, the woman,⁶⁶ in the standing-up, is becoming⁶⁷ a woman of which of them? For the seven had⁶⁸ her for a woman.”

(Deuteronomy 25:5)

34 And Jesus answered and⁶⁹ spoke to⁷⁰ them, “The sons of this age are being birthed and birthing, and they⁷¹ are marrying and are being handed-in-marriage.⁷² **35** But the *ones* who were considered-worthy to obtain of that age and of the standing-up (the *standing-up* from out of *dead humans*) are neither marrying nor being given-in-marriage.⁷³ **36** For they are still not-even being-able⁷⁴ to die-off, for they are like-messengers and are the⁷⁵ sons of a god,⁷⁶ being sons of the standing-up. **37** But that the *dead humans* are being arisen, even⁷⁷ Moses informed⁷⁸ us at⁷⁹ the bramble, as he is saying that the Lord is the god of Abraham and *the*⁸⁰ god of Isaac and *the*⁸¹ god of Jacob. **38** But⁸² he is not a⁸³ god of dead

³⁵ [20:20] NU, M, TR, Gk(AESVWS) / Gk(B) “the”

³⁶ [20:20] NU, Gk(AESV) / M, TR, Gk(AWS) “into the *acr*”

³⁷ [20:20] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “to the leaders”

³⁸ [20:21] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “are taking no-one”

³⁹ [20:22] NU, Gk(ASV) / M, TR, Gk(BESWS) “to”

⁴⁰ [20:23] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “recognized”

⁴¹ [20:23] NU, M, TR, Vul, Gk(ASVWS,E2) / Gk(B,E1) “wickedness”

⁴² [20:23] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) add (copied from Matt 22:18 or Mark 12:15?)

⁴³ [20:24] NU, Gk(ABSVW) / M, TR, Gk(ES) “exhibit” (lit. “show-on”)

⁴⁴ [20:24] NU, M, TR, Vul, Gk(AESVWS) (“a denarius”) / Gk(B) “the coin”

⁴⁵ [20:24] NU, M, TR, Vul, Gk(ABVWS) / Gk(ES) add [E omit “to him”]

⁴⁶ [20:24] NU, M, TR, Gk(AESVWS) (lit. “of whose image and inscription”) / Gk(B) “of whose image and the inscription”

⁴⁷ [20:24] NU, Gk(SV) / M, TR, Gk(AES) “But they” / Vul, Gk(BW) “They”

⁴⁸ [20:24] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) add

⁴⁹ [20:25] NU, Gk(SV) (“to (‘pros’) them” (accusative)) / M, TR, Vul?, Gk(ABEWS) “to them” (dative)

⁵⁰ [20:25] NU, M, TR, Gk(AESVWS) / Vul “Therefore” / Gk(B)

⁵¹ [20:25] NU, M, TR, Gk(ASVWS) / Gk(B) add “the” before both instances of “Caesar” / Gk(E) add “the” only before the last

⁵² [20:26] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “But”

⁵³ [20:26] NU, M, TR, Gk(AESVWS) genitive / Gk(B) nominative

⁵⁴ [20:27] Gk(BESV) / NU, M, TR, Vul, Gk(AWS) “saying-against”

⁵⁵ literally “saying for a standing-up not to be”

⁵⁶ [20:28] NU, Vul, Gk(V,S2) / M, TR, Gk(AWS) “die-off having a woman, and this *man* might die-off childless” / Gk(B) “die-off childless having a woman” / Gk(S1) “die-off having a woman”

⁵⁷ literally “seed of out”

⁵⁸ [20:29] NU, M, TR, Vul, Gk(AVWS,S2) / Gk(S1) add / Gk(B) add & omit “Therefore”

⁵⁹ [20:30] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add

⁶⁰ [20:31] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “took her” & “But” & “also”

⁶¹ [20:31] NU, TR, Vul, Gk(BSVW,S2) / M, Gk(A,S1) add (dropped by scribal error?)

⁶² [20:31] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “leave” (lit. “dismiss”)

⁶³ [20:31] NU, M, TR, Gk(ASVWS) / Gk(B) “a child” / Vul “a seed”

⁶⁴ [20:32] NU, Vul, Gk(AVWS,S1) / M, TR, Gk(AW,S2) add

⁶⁵ [20:32] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add

⁶⁶ [20:33] NU, Gk(V) / M, TR, Vul, Gk(ABSW) “the woman” // Gk(S1) also omit “Therefore”

⁶⁷ [20:33] may also be translated “is being made-to-be” NU, M, TR, Gk(AVW) / Vul, Gk(BSS) “will be”

⁶⁸ [20:33] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “seven were having”

⁶⁹ [20:34] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) add

⁷⁰ [20:34] NU, M, TR, Vul?, Gk(ASVWS) (autois) (“to them” dative) / Gk(B) (pros autous) “to them” (genitive)

⁷¹ [20:34] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁷² [20:34] NU, Gk(SV) / M, TR, Gk(S) “handed-out-in-marriage” / Gk(AW) “given-out-in-marriage” / Gk(B) “being married”

⁷³ [20:35] NU, Gk(BS) / M, Gk(AWS) “given-out-in-marriage” / TR “handed-out-in-marriage” / Gk(V) “handed-in-marriage”

⁷⁴ [20:36] NU, M, TR, Vul, Gk(ASV) / Gk(BW) “going”

⁷⁵ [20:36] NU, M, TR, Vul?, Gk(SVWS) / Vul?, Gk(A) add / Gk(B) omit “and are...god”

⁷⁶ [20:36] NU, M, TR, Vul, Gk(ASV) / M, TR, Gk(BWS) “of God”

⁷⁷ [20:37] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “even”

⁷⁸ [20:37] NU, M, TR, Gk(ASV) / Vul?, Gk(BW) “made-clear”

⁷⁹ literally “on”

⁸⁰ [20:37] NU, Gk(BSV) / M, TR, Gk(AWS) actually add “the”

⁸¹ [20:37] NU, Gk(BSV) / M, TR, Gk(AWS) actually add “the”

⁸² [20:38] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “But”

⁸³ [20:38] NU, M, TR, Vul, Gk(ABSV) / Gk(W) “the”

34 “But¹ *all of you**, be paying-attention to yourselves, lest-perhaps your^{*} hearts might be weighed *down* in inebriation and intoxication and worries-of-this-lifetime, and that day² might *all of a sudden* stand-over you^{*} 35 as a snare. For it will³ enter-upon⁴ *all⁵ the ones who are sitting themselves on the face of all the earth.* 36 But⁶ *all of you**, be being-without-slumber in every season, beseeching, in order that you^{*} might have-strength-to-overcome⁷ to flee-out-of all these things, the things which are going to be coming-to-be, and to be made-to-stand in-front-of the son of man.”⁸

37 But for the days, he was teaching in the temple; but for the nights, he, coming-out, was courting-the-night⁹ into the mountain, the one which is being called ‘of Olives’. 38 And all the people were rising-at-dawn to come to him in the temple to be hearing him.¹⁰

CHAPTER 22

But the Festival of the Unleavened, the *festival which is being called*¹¹ Passover, was drawing-near. 2 And¹² the chief-priests and the¹³ scribes were seeking for the *opportunity*¹⁴ how they might do-away-with him.¹⁵ For¹⁶ they were filling themselves with-fear-of the people.

3 But an¹⁷ adversary entered into Judah¹⁸ (the one being called¹⁹ “of-Kerioth”, being one out of the number *out*²⁰ of the twelve). 4 And after he went-off, he uttered-together with the chief-priests *and the scribes* and the²¹ generals of the temple about the opportunity how he might deliver him *up* to them.²² 5 And they were made-to-rejoice and synthesized themselves to give a silver-piece²³ to him. 6 And he confessed-forth,²⁴ and he was seeking for a good-season of the opportunity to deliver him *up* to them²⁵ devoid of a crowd.

7 But the day of the Unleavened²⁶ came, in²⁷ which it was necessary for the Passover to be being sacrificed. 8 And he commissioned Petros²⁸ and Johanan, after he spoke, “After you^{*} go, make-ready the Passover for us, in order that we might eat.”

9 But the men spoke to him, “Where are you wanting us to make-ready for you to eat the Passover?”²⁹

10 But the man spoke to them,³⁰ “Behold, after you^{*} yourselves enter³¹ into the city, a human will meet-together³² with you^{*} who is carrying a ceramic-jar of water. Follow him into the house, into the one which³³ he is going-into, 11 and you^{*} will state to the master-of-the-house-of the house, ‘The teacher is saying to you,³⁴ “Where is the lodging-place whereat I might eat the Passover with my learners?”’ 12 That man will show to you^{*} a great upper-floor³⁵ having been spread out with furnishings. Make-ready there.”

13 But after they went-off, they found it exactly-as he had spoken to them, and they made-ready the Passover.

14 And when the hour came-to-be, he leaned-back at the table, and the twelve³⁶ emissaries along with him. 15 And he spoke to them, “With desire I desired to eat this Passover with *all of you** before the event for me to suffer. 16 For I say to *all of you**, that I might never *no-longer*³⁷ eat³⁸ *out of*³⁹ it till

1 [21:34] NU, M, TR, Vul, Gk(AEVWS) / Gk(BS) omit “But”
2 [21:34] NU, M, TR, Gk(AESVWS, W2) (lit. “the day that”) / Gk(B, W1) “a day that”
3 [21:35] NU, Gk(BSV) / M, TR, Vul, Gk(AEWS) “you”. For like a trap, it will”
4 [21:35] NU, Gk(BV, S1) / M, TR, Vul, Gk(AEWS, S2) “come-upon”
5 [21:36] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “all”
6 [21:36] NU, Gk(BSV) / M, TR, Gk(AEWS) “Therefore” / Vul “In-this-manner”
7 [21:36] NU, Gk(SVV) / M, TR, Vul, Gk(ABS) “might be considered-worthy”
8 literally “of the human”
9 [21:37] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) “temple, while he was courting-the-night”
10 [21:38] almost all, NU, M, TR, Vul, Gk(ABESVWS) / some add John 7:53-8:11 here
11 literally “being said to be”
12 [22:2] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “But”
13 [22:2] NU, M, TR, Gk(AESVWS) / Gk(B) omit “the”
14 [22:2] NU, M, TR, Gk(AESVWS) / Gk(B) omit “for the opportunity”
15 [22:2] NU, M, TR, Gk(AESVWS) / Gk(B) “might cause him to-perish”
16 [22:2] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “But”
17 [22:3] NU, M, Gk(ABESVW) / TR, Gk(S) “the”
18 [22:3] NU, M, TR, Gk(AESVWS) / Gk(B) “Judah”
19 [22:3] NU, Gk(BSVW) / M, TR, Vul, Gk(AES) “additionally-called” (lit. “called-on”)
20 [22:3] NU, M, TR, Vul, Gk(AESVWS, B2) / Gk(B1) add
21 [22:4] NU, M, Vul, Gk(ASVS) / TR, Gk(W) add “the” / Gk(E) “and the scribes and the generals of the temple” / Gk(B) omit
22 [22:4] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “to them”
23 [22:5] NU, M, TR, Vul, Gk(BSVW) / Gk(AES) “give silver-pieces”
24 [22:6] one of the few times where this word is used in the middle tense NU, M, TR, Gk(AVWS, S2) / Gk(B) “And he confessed” / Vul “And he assured” / Gk(E, S1) omit
25 [22:6] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “to them”
26 [22:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “Passover”
27 [22:7] NU, M, TR, Vul, Gk(AS) / Gk(BEVWS) omit “in”
28 [22:8] NU, M, TR, Gk(AESVWS) / Gk(B) “Petros”
29 [22:9] NU, M, TR, Vul, Gk(AESWS) / Gk(B) add “for you” / Gk(V) add “for you to eat the Passover”
30 [22:10] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “to them”
31 [22:10] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) “”, while you^{*} yourselves are entering”
32 [22:10] NU, M, TR, Gk(ASVWS) / Gk(B) “will meet” (lit. “meet-from/away”) / Gk(E) “will go-to-meet”
33 [22:10] NU, Vul, Gk(ESV) / M, TR, Gk(BWS) “house where” / Gk(A) “house wheresoever”
34 [22:11] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “to you”
35 [22:12] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) “an upper-floor of a house”
36 [22:14] NU, Gk(BV, S1) / M, TR, Vul, Gk(AEWS, S2, S3) add / Gk(S2) also omit “emissaries”
37 [22:16] NU, Vul, Gk(ASV, E1) / M, TR, Gk(WS, E2) “never no-longer” / Gk(B) “not no-longer”
38 [22:16] NU, M, TR, Gk(AESVWS) “might...eat” / Vul, Gk(B) “will...eat for myself”
39 [22:16] NU, Gk(SV, E1) / M, TR, Vul, Gk(AWS, E2) “eat out of” / Gk(B) “eat from”

whenever it might be filled⁴⁰ in the kingdom of God.”

17 And after he received a⁴¹ drinking-cup, he, after he gave-thanks, spoke, “All of you*, take this and⁴² thoroughly-divide it among⁴³ yourselves. 18 For I say to all of you*, that,⁴⁴ from the present onward,⁴⁵ I might never drink from the product⁴⁶ of the vine till the time in which⁴⁷ the kingdom of God might come.”

19 And after he took a loaf of bread, he, after he gave-thanks, broke it and gave it to them, saying, “All of you* take. This is my body, the one which is being given in-behalf of you*. Be doing this in⁴⁸ a reminder of me.”⁴⁹

20 And he did likewise with the drinking-cup after the event to dine, saying, “This drinking-cup is the new covenant in my blood, the cup which is being poured-out in-behalf of you*.⁵⁰

21 “Nevertheless, behold the hand of the one who is delivering me up is with me⁵¹ on the table. 22 Because, indeed⁵² the son of man⁵³ is going in-accordance-with the thing which has been ordained. Nevertheless, woe to that human⁵⁴ through whom he is being delivered up!”

23 And⁵⁵ they themselves⁵⁶ began to be discussing-together⁵⁷ with themselves⁵⁸ about the topic of⁵⁹ who among⁶⁰ them, as-a-result, would be the one who was going to be acting this out.

24 But a fondness-of-strife also came-to-be among⁶¹ them, the topic of who of them is being-thought to be greater.⁶²

25 But the man spoke to them, “The kings of the nations are lording-it-over them, and the ones having-authority-over them are being called good-workers. 26 But all of you* are not to act in-this-manner. Instead, let the greater one among⁶³ you* be becoming as the younger one,⁶⁴ and the one who is leading as the one who is ministering rather than the one who is reclining himself.⁶⁵ 27 For who is greater, the one who is reclining himself or the one who is ministering? Is it not-surely the one who is reclining himself? But⁶⁶ I am in the midst of you* as the one who is ministering.⁶⁷

28 “But all of you* are⁶⁸ the ones who have continued⁶⁹ with me in my tests. 29 And-I am covenanting a kingdom to you*, exactly-as my⁷⁰ father covenanted one to me,⁷¹ 30 in order that you* might be eating and might be drinking on my table in my kingdom,⁷² and you* will sit yourselves⁷³ on *twelve*⁷⁴ thrones, judging the⁷⁵ twelve tribes of Israel.

31 But the Lord spoke,⁷⁶ “Simon, Simon, behold, the Adversary requested-to-have all of you* for himself for⁷⁷ the opportunity to sift you* as the grain. 32 But I beseeched about you, in order that your faith might not fail.⁷⁸ And⁷⁹ you, at-some-time, after you turn-around,⁸⁰ establish your brothers.”

33 But the man⁸¹ spoke to him, “Lord, I am ready to be going with you even into a guardhouse and into a death.”

34 But the man spoke, “I say to you, Petros: a rooster will not⁸² crow⁸³ today

40 [22:16] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “whatever it might be fed-on new”
41 [22:17] NU, M, TR, Gk(ESVS) / Gk(ABW) “the”
42 [22:17] NU, M, TR, Gk(ASVWS, E2) / Gk(B) omit “and” / Vul, Gk(E1) omit “this”
43 [22:17] NU, Vul, Gk(EV, S2) (literally “into”) / M, TR, Gk(ABWS, S1) “to”
44 [22:18] NU, M, TR, Vul, Gk(ASWS) / Gk(BEV) omit “that”
45 [22:18] NU, Gk(BSVW) / M, TR, Vul, Gk(AES) omit “from the present onward”
46 [22:18] NU, M, Gk(ABESVW) / TR, Gk(S) “brood” (lit. “the thing which-is-birthed”)
47 [22:18] NU, Gk(ESV) / M, TR, Gk(ABS) “whichever” / Gk(W) “the”
48 [22:19] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) add
49 literally “this into the mine reminiscence”
50 [22:19-20] NU, M, TR, Vul, Gk(ASVWS, E?) / Gk(B), OL omit “given-in-behalf of you*...poured-out-in-behalf of you*.”
51 [22:21] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “with me”
52 [22:22] NU, Gk(BV, S2) / M, TR, Vul, Gk(AWS) “And indeed” / Gk(S1) “Because”
53 literally “of the human”
54 [22:22] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “that person”
55 [22:23] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”
56 [22:23] NU, M, TR, Vul, Gk(ABSWS) / Gk(W) omit “themselves”
57 literally “seeking-together”
58 [22:23] NU, M, TR, Vul, Gk(ABSWS) / Gk(W) “them”
59 [22:23] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “about the topic of”
60 [22:23] lit. “out of them” NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “out of them”
61 literally “in”
62 [22:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “whoever might be greater”
63 literally “in”
64 [22:26] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “smaller one”
65 [22:26] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “as the minister rather than the one who is being reclined”
66 [22:27] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “his is greater...himself? But”
67 [22:27] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “I came in the middle of you*, not as the one who is reclining himself, but instead as the one who is ministering”
68 [22:28] NU, M, TR, Vul, Gk(ABSWS) / Gk(B) “you* were grown in my ministry as the one who is ministering.”
69 literally “remained-through”
70 [22:29] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “the”
71 [22:29] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) “covenanting a covenant with you*, exactly-as...covenanting a kingdom to me”
72 [22:30] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “in the kingdom” / M omit
73 [22:30] NU, Gk(ASV, V3) / M “will sit yourselves down” / TR “might sit yourselves down” / Gk(B) “might be sitting yourselves down” / Gk(V1, V2) “might sit yourselves” / Vul “might be sitting”
74 [22:30] NU, M, TR, Vul, Gk(AVWS, S2) / Gk(B, S2) add
75 [22:30] NU, M, TR, Gk(ASVWS, B2) / Gk(B1) omit “the”
76 [22:31] NU, Gk(V) / M, TR, Vul, Gk(ABSWS) add
77 literally “of”
78 [22:32] NU, M, Gk(BSVS) (literally “leave-out”) / TR, Vul, Gk(AW) “not be failing” (“be leaving-out”)
79 [22:32] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”
80 [22:32] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “you, turn-around and”
81 [22:33] NU, M, TR, Gk(BSVWS) / Gk(A) “But he”
82 [22:34] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) “never”
83 literally “voice”

different¹ things against² him.³

66 And as day came-to-be, the body-of-elders of the people were congregated, both⁴ chief-priests and scribes; and they led him away⁵ into their-own congress,⁶ **67** saying, “If **you** are the Anointed-One, speak to us.”⁷

But he⁸ spoke to them, “If-at-any-time I might speak to you*, you* might never have-faith. **68** But⁹ it-at-any-time I might also¹⁰ ask, you* might never answer me, or release me from you*.”¹¹ **69** But¹² from the present onward, the son of man¹³ will be sitting himself at the right-sides of the power of God.”

70 But¹⁴ all of them spoke, “Therefore,¹⁵ are **you** the son of God?”

But the man declared¹⁶ to them, “All of you* are saying that I am.”

71 But the men spoke, “What need of an attestation¹⁷ are we still having? For we ourselves¹⁸ heard it from his mouth.”

CHAPTER 23

And after **all** their multitude stood-up,¹⁹ they led him to °Pilatus.²⁰ **2** But they began to be accusing him, saying, “We²¹ found this man perverting our nation,²² and preventing tribute to be given to Caesar, and²³ saying for himself to be an anointed-one, a king.”

3 But °Pilatus asked²⁴ him, saying, “Are **you** the king of the Judeans?”

But the man answered him and declared,²⁵ “**You** are saying so.”

4 But °Pilatus spoke to the chief-priests and to the crowds, “I am finding nothing criminal²⁶ in this human.”

5 But the men were growing-strong, saying, that²⁷ “He is shaking-up the people, teaching²⁸ throughout the whole Judah²⁹ even,³⁰ after he began from °Galilee, till here. And he is turning the women and the children away from us, for he is not immersing as we do, nor are they cleansing themselves.”³¹

6 But after Pilatus³² heard about Galilee,³³ he inquired if the human is a Galilean.³⁴ **7** And³⁵ after he recognized that he was from³⁶ the authority of Hérôdés, he sent him up toward³⁷ Hérôdés, who himself was also³⁸ being in Jerusalem in these³⁹ days.

8 But after °Hérôdés saw °Jesus, he was made-to-rejoice extremely. For he was wanting for⁴⁰ adequate amounts of times⁴¹ to see him, due to the fact that he was hearing many things⁴² about him and was hoping to see some sign coming-to-be by him. **9** But he was inquiring-of him in adequate amounts of accounts, but he answered him nothing.⁴³

10 But the chief-priests and the⁴⁴ scribes had stood, vehemently⁴⁵ accusing him. **11** But⁴⁶ after °Hérôdés⁴⁷ along with his troops also⁴⁸ contemned him,⁴⁹ and

after he mocked him, he, after he clothed him⁵⁰ with bright clothing, sent him up to °Pilatus.⁵¹ **12** But both⁵² °Hérôdés and °Pilatus⁵³ became friends in that very day with one-another. For they were previously-existing being in enmity with themselves.⁵⁴

13 But Pilatus,⁵⁵ after he called-together the chief-priests and the chiefs and all⁵⁶ the people to himself,⁵⁷ **14** spoke to them, “You* brought this human down⁵⁸ to me as someone who is turning-away the people. And behold,⁵⁹ I, after I examined him before your* face, found nothing criminal⁶⁰ in this human⁶¹ of the things which you* are accusing against him.⁶² **15** Instead, not-even did Hérôdés. For he sent him up to us.⁶³ And behold,⁶⁴ nothing worthy of death is having been acted by⁶⁵ him. **16** Therefore, after I discipline him, I will release him from me.”

17 But he was having an obligation to release one man from him to them during a festival.⁶⁶

18 But they screamed⁶⁷ as-a-whole-multitude, saying, “Be lifting this man out of here. Be lifting this man out of here.”⁶⁸ But release the⁶⁹ Bar-Abba from you to us! **19** He,⁷⁰ due to a certain sedition⁷¹ which came-to-be in the city and a murder, was thrown⁷² in⁷³ the guardhouse.

20 But⁷⁴ °Pilatus, wanting to release °Jesus from him, voiced them,⁷⁵ **21** but the men were voicing-over, saying,⁷⁶ “Be crucifying, be crucifying⁷⁷ him!”

22 But the man spoke to them for a third time, “For what evil thing did this man do? I found⁷⁸ nothing criminal⁷⁹ in him demanding of death. Therefore, after I discipline him, I will release him from me.”

23 But the men were laying-on a great voice, requesting for themselves for him to be crucified; and their voices and those of the chief-priests⁸⁰ were overcoming. **24** And⁸¹ Pilatus⁸² adjudged for their request to come-to-be. **25** But he released-from him to them⁸³ the one who, due-to a sedition⁸⁴ and a murder,⁸⁵ had been thrown into a⁸⁶ guardhouse, the one whom they were requesting for themselves. But he delivered °Jesus to their wish.

26 And⁸⁷ as they led him away, they, after they took-hold-of a certain Simon (a Kyrenean the one⁸⁸ who was coming from a field) for themselves, put-on him the cross for him to be bearing from-behind °Jesus.

27 But a vast multitude⁸⁹ of the people, and of⁹⁰ women who were also⁹¹ beating-their-breasts-in-lamentation, were following him, and they were singing-a-dige for him.⁹² **28** But after he was turned to them, °Jesus⁹³ spoke, “Daughters of Jerusalem, do not be weeping over me nor-even be mourning.⁹⁴ Nevertheless,⁹⁵ be weeping over yourselves and over your* children. **29** Because, behold,⁹⁶ days are coming⁹⁷ in which they will state, ‘Happy are the sterile-

¹ [22:65] NU, M, TR, Gk(ASVWS) / Gk(B) “other”

² literally “into”

³ [22:65] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “himself”

⁴ [22:66] NU, M, TR, Gk(ASVWS) / Gk(B) “and” / Vul omit

⁵ [22:66] NU, Gk(BSV) / M, TR, Gk(AWS) “up” / Vul omit

⁶ [22:66] NU, Gk(BSVS) (lit. “the congress of them”) / TR, Vul, Gk(AW) “the congress of themselves”

⁷ [22:67] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “speak to us”

⁸ [22:67] NU, M, TR, Gk(ASVWS) / Gk(B) “But the man”

⁹ [22:68] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “But”

¹⁰ [22:68] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add / Gk(B) also omit “But”

¹¹ [22:68] NU, Gk(SV) / M, TR, Vul, Gk(ABW) add / Gk(S) only add “or release me from you*”

¹² [22:69] NU, Vul, Gk(ABS) / M, TR, Gk(WS) omit “But”

¹³ literally “of the human”

¹⁴ [22:70] NU, M, TR, Vul, Gk(BSVS) / Gk(AW) “Therefore”

¹⁵ [22:70] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “Therefore”

¹⁶ [22:70] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “spoke”

¹⁷ [22:71] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “of testifiers”

¹⁸ [22:71] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “ourselves”

¹⁹ [23:1] NU, M, TR, Vul, Gk(ASVWS) is singular / Gk(B) “And after they all stood-up”

²⁰ [23:1] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “Pilatus”

²¹ [23:2] NU, M, TR, Vul, Gk(ASVWS, S2) / Gk(B1) “they”

²² [23:2] NU, Vul, Gk(BSV) (lit. “the nation of ours”) / M, TR, Gk(AWS) “the nation”

²³ [23:2] NU, Vul, Gk(SV) / Gk(B) “but” / M, TR, Gk(AWS) omit

²⁴ [23:3] NU, Gk(SV) / M, TR, Gk(ABWS) “inquired-of” / Vul “interrogated”

²⁵ [23:3] NU, M, TR, Vul?, Gk(AVS) / Gk(B) “But the man answered him, saying” / Gk(S) “But the man answered him, and was saying” / Gk(W) “He himself declared”

²⁶ literally “causative”

²⁷ [23:5] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit “that”

²⁸ [23:5] NU, M, TR, Vul, Gk(ABVWS, S2) / Gk(S1) omit “teaching”

²⁹ [23:5] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “whole earth”

³⁰ [23:5] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) omit “even”

³¹ [23:5] NU, TR, Vul, Gk(ABS) couple OL add (Epiphanius states that the heretic Markión added this)

³² [23:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “Pilatus”

³³ [23:6] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) add (B also add “” before “Galilee”)

³⁴ [23:6] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “is from Galilee”

³⁵ [23:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”

³⁶ literally “he is out of”

³⁷ [23:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “to” (also add “” before “Hérôdés”)

³⁸ [23:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “also”

³⁹ [23:7] NU, M, TR, Gk(AVWS, S2) / Vul, Gk(B) “those” / Gk(S1) “same” (?)

⁴⁰ literally “out-of”

⁴¹ [23:8] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) omit “times”

⁴² [23:8] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add

⁴³ [23:9] NU, M, TR, Vul, Gk(AVWS) / Gk(B) “he did not answer him anything” / Gk(S) “he did not answer him”

⁴⁴ [23:10] NU, M, TR, Gk(ASVWS) / Gk(B) omit “the”

⁴⁵ literally “at-full-stretch”

⁴⁶ [23:11] NU, M, TR, Vul, Gk(ABVWS) / Gk(S) “Also”

⁴⁷ [23:11] NU, M, TR, Gk(ABS) / Gk(W) “Hérôdés”

⁴⁸ [23:11] M, TR, Vul, Gk(ABVWS) / NU, Gk(S) add

⁴⁹ [23:11] NU, M, TR, Vul, Gk(ABVWS, S2) / Gk(S1) omit “him”

⁵⁰ [23:11] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) actually add “him”

⁵¹ [23:11] NU, M, TR, Gk(BSVS) / Gk(AW) “Pilatus”

⁵² [23:11] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit “both”

⁵³ [23:12] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) reverse “Hérôdés” and “Pilatus”

⁵⁴ [23:12] NU, M, TR, Vul, Gk(ASVWS) (“that” lit. “the”) / Gk(B) (for entire verse) “But while Pilatus and Hérôdés were being in displeasure, they became friends in the very day.”

⁵⁵ [23:13] NU, M, TR, Gk(ASVWS) / Gk(B) “Pilatus”

⁵⁶ [23:13] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁵⁷ [23:13] NU, M, TR, Gk(ASVWS) / Gk(B) omit “to himself”

⁵⁸ [23:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “bring this human down”

⁵⁹ [23:14] NU, M, TR, Vul, Gk(ASVWS) (“And behold”) / Gk(B) “But”

⁶⁰ literally “causative”

⁶¹ [23:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “him”

⁶² [23:14] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “of the things...against him”

⁶³ [23:15] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) “For I sent you up to him.”

⁶⁴ [23:15] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “behold”

⁶⁵ [23:15] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “in”

⁶⁶ [23:17] NU, Gk(AV) / TR, Vul, Eusebios, Gk(SWS) add / Gk(B) add, but after 23:19 (from Mk15:6 or Mt27:15?)

⁶⁷ literally “shouted-up”

⁶⁸ NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add this phrase a second time

⁶⁹ [23:18] NU, TR, Gk(AVS) / M, Gk(AWS) omit “the”

⁷⁰ literally “Whoever”

⁷¹ literally “standing”

⁷² [23:19] NU, Gk(V) / M, TR, Gk(ABWS, S2) “, has been thrown” / Vul is ambiguous / Gk(S1) omit

⁷³ [23:19] NU, Gk(SV) / M, TR, Gk(ABWS) “into”

⁷⁴ [23:20] NU, Vul, Gk(ABS) / M, TR, Gk(WS) “Therefore”

⁷⁵ [23:20] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) omit “them”

⁷⁶ [23:21] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “the men shouted”

⁷⁷ [23:21] NU, Vul, Gk(BSV) / M, TR, Gk(AS) “Crucify, crucify” / Gk(W) “Crucify”

⁷⁸ [23:22] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “I am finding”

⁷⁹ [23:22] literally “causative” NU, M, TR, Gk(ASVWS) is neuter / Gk(B) is feminine

⁸⁰ [23:23] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) add

⁸¹ [23:24] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) “But”

⁸² [23:24] NU, Gk(SV) / M, TR, Gk(ABWS) “Pilatus”

⁸³ [23:25] NU, M, Gk(ABS) / TR, Vul add

⁸⁴ literally “standing”

⁸⁵ [23:25] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “the one for-sake-of murder”

⁸⁶ [23:25] NU, Gk(BSV) / M, TR, Gk(AEWS) “the”

⁸⁷ [23:26] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “But”

⁸⁸ [23:26] NU, M, Gk(ABS) / TR add

⁸⁹ [23:27] NU, M, TR, Vul, Gk(AES) / Gk(B) “But the multitude”

⁹⁰ [23:27] NU, M, TR, Vul, Gk(AES) / Gk(B) omit “of”

⁹¹ [23:27] NU, Vul, Gk(ABS, E1) / M, TR, Gk(E2) add

⁹² [23:27] NU, M, TR, Vul, Gk(AES) / Gk(B) put “for him” after “lamentation”

⁹³ [23:28] NU, M, TR, Gk(ABEWS, S2) / Gk(V, S1, S3) “Jesus”

⁹⁴ [23:28] NU, M, TR, Vul, Gk(AES) / Gk(B) add

⁹⁵ [23:28] NU, M, TR, Vul, Gk(AES) / Gk(B) “Instead”

⁹⁶ [23:29] NU, M, TR, Vul, Gk(AES) / Gk(B) omit “behold”

⁹⁷ [23:29] NU, M, TR, Vul, Gk(AES) / Vul, Gk(B) “days will come”

was arisen.¹ But² Be being caused-to-remember how³ he uttered to you* *while* he was⁴ still in °Galilee, **7** saying,⁵ that it is necessary for the son of man⁶ to be delivered into hands of sinful⁷ humans, and to be crucified, and to stand-up on the third day.⁸

8 And they were caused-to-have-remembrance of his words. **9** And after they turned-back from the memorial-site,⁹ they brought-a-message of *all* these things to the eleven and to all the rest of them. **10** But it was Miriam the Migdalitess, and Johannah, and Miriam the⁹ mother of Jacob, and the rest of the women along with them, who¹⁰ were saying these things to the¹¹ emissaries. **11** And these¹² words were made-to-appear before their face as-if they were a frivolity, and they were refusing-to-put-faith-in the women.¹³

12 But °Petros, after he stood-up, ran to the memorial-site. And after he stooped-down, he looked⁹ at the linen-strips *being laid* alone.¹⁴ And he went-off, marveling to himself¹⁵ at the thing having come-to-be.¹⁶

13 And behold,¹⁷ in the same day,¹⁸ two from-among¹⁹ them were going into a village which is 60²⁰ stadia distant from Jerusalem, whose name is²¹ Hammat.²² **14** And they themselves were conversing about *all things*²³ to one-another²⁴ about all these²⁵ things which have happened. **15** And it came-to-be in the process of them conversing and discussing-together,²⁶ that Jesus²⁷ himself,²⁸ after he drew-near, also²⁹ was going-along with them. **16** But their eyes were being grasped with the ability not to recognize him.

17 But he³⁰ spoke to them,³¹ “What are these words which you* are tossing-back-and-forth³² to one-another³³ while you* are walking-around?”

And they were made-to-stand still,³⁴ sullen-looking.

18 But after the one, Kleopas by name,³⁵ answered, he spoke to him, “Are you only sojourning in³⁶ Jerusalem and did not know³⁷ the things which came-to-be in it in these days?”

19 And he³⁸ spoke to them,³⁹ “What-kind of things?”

But the men spoke to him,⁴⁰ “The things about Jesus the Nazarene, who became a man, a prophet, powerful in work and speech⁴¹ in-the-view⁴² of God and of all the people, **20** also so-that⁴³ the chief-priests and our chiefs both delivered him⁴⁴ up into a judgment of death and crucified him. **21** But we were hoping, that he is⁴⁵ the one who is going to be redeeming °Israel. Yet indeed, also⁴⁶ along with all these things, this⁴⁷ third day is passing⁴⁸ today⁴⁹ from the time which these things have⁵⁰ come-to-be. **22** Instead, even some women from-among⁵¹ us amazed us, after they came-to-be at the memorial-site at-dawn. **23** And after they did not

find his body, they came, saying that they have even⁵² seen a supernatural-sight of messengers who are saying that he is living. **24** And some of⁵³ the ones along with us went-off to the memorial-site, and they found it in-this-manner even⁵⁴ exactly-as⁵⁵ the women spoke, but they⁵⁶ did not see him.”

25 And he himself⁵⁷ spoke to them,⁵⁸ “O men who are mindless and slow of the heart of the act to be having-faith⁵⁹ on all the things which the prophets uttered. **26** Was it not-surely⁶⁰ necessary for the Anointed-One to suffer these things and to enter into his glory?”⁶¹ **27** And after he began from Moses and from⁶² all the prophets, he thoroughly-interpreted⁶³ to them the things about himself⁶⁴ which were in all⁶⁵ the writings.

28 And they drew-near into the village to which they were going, and he himself pretended⁶⁶ to be going farther. **29** And they forced themselves upon him, saying, “Remain with us, because evening is⁶⁷ near and the day has already⁶⁸ declined.” And he entered for⁶⁹ the opportunity to remain along with⁷⁰ them.

30 And it came-to-be in the process for him to be laid-down at the table with them,⁷¹ he, after he took the⁷² bread, blest it and, after he broke it, was giving it over to them.⁷³ **31** But after they took their bread from him,⁷⁴ their eyes were completely-opened-up,⁷⁵ and they recognized him. And he himself became disappeared from them.

32 And they spoke to one-another,⁷⁶ “Was our heart not-surely being burned in us⁷⁷ as he was uttering⁷⁸ to us on⁷⁹ the way, and⁸⁰ as he was completely-opening-up⁸¹ the writings to us?”

33 And after they stood-up, *being grieved,*⁸² at the same hour, they turned-back into Jerusalem. And they found the eleven and the ones along with them having been gathered,⁸³ **34** who were saying, that “The lord really⁸⁴ was arisen and was made-seen to Simon.”

35 And they themselves were telling-in-detail⁸⁵ the things on⁸⁶ the way, and how he was made-known in the breaking of the bread.

36 But while they themselves were uttering these things, he⁸⁷ himself stood in the midst of them, and he said to them, “**I** am. Do not be filling yourselves with-fear.⁸⁸ Peace to all of you*.”⁸⁹

37 But after they themselves⁹⁰ were intimidated⁹¹ and became fearful, they were thinking that they were perceiving a spirit.⁹²

38 And he⁹³ spoke to them, “Why are all of you* having been disturbed? And due to what reason are through-rationalizations⁹⁴ ascending in your* heart⁹⁵?” **39** Be seeing my hands and my feet, that **I** am myself. Grope me and see, because⁹⁶ a⁹⁷ spirit is not having flesh and bones⁹⁸ exactly-as you* are perceiving⁹⁹ me to

¹ [24:6] NU, TR, Vul, Gk(AESVWS) / many OL omit “Why...arisen” / Gk(B) omit “He is not...arisen” / Gk(E) omit “Instead”

² [24:6] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

³ [24:6] NU, M, TR, Vul, Gk(AESVWS) (lit. “as”) / Gk(B) “as-much-as”

⁴ literally “is”

⁵ [24:7] NU, M, TR, Vul, Gk(ABESVWS) / Gk(B) omit “saying”

⁶ literally “of the human”

⁷ [24:7] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “sinful”

⁸ [24:9] NU, M, TR, Vul, Gk(ASVWS) / Gk(B), some OL omit “from the memorial-site”

⁹ [24:10] NU, Gk(ABSVW) / M, TR, Gk(S) omit “the”

¹⁰ [24:10] NU, Gk(ABVW.S1) / M, TR, Vul, Gk(S.S2) actually add “who”

¹¹ [24:10] NU, M, TR, Gk(ASVWS.B2) / Gk(B1) omit “the”

¹² [24:11] NU, Vul, Gk(BSV) / M, TR, Gk(AWS) “them”

¹³ literally “in them” (feminine)

¹⁴ [24:12] NU, Gk(VW.S2) / M, TR, Vul, Gk(S) “being laid alone” / Gk(A) “alone” / Gk(S1) omit

¹⁵ may also be translated “went-off to himself, marveling-at” (the translated rendering is supported by Vul)

¹⁶ [24:12] NU, TR, Vul, Gk(ASVWS) / Gk(B), many OL omit “But Petros, after he...having come-to-be.”

¹⁷ [24:13] NU, M, TR, Vul, Gk(ASVWS) (“And behold”) / Gk(B) “But”

¹⁸ [24:13] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) “hour”

¹⁹ “from-among” literally “out of”

²⁰ [24:13] NU, M, TR, Gk(ABVWS) / Gk(S) “160” / one OL “7”

²¹ [24:13] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “, with the name”

²² [24:13] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “Oulammat”

²³ [24:14] NU, M, TR, Vul, Gk(ABSVWS) / Gk(W1) add

²⁴ [24:14] NU, M, TR, Vul, Gk(ASVWS) (“And...another”) / Gk(B) “But they were speak to themselves”

²⁵ [24:14] NU, M, TR, Gk(ASVWS.B2) (lit. “the these”) / Gk(B1) “lit. “a these”)

²⁶ literally “seeking-together”

²⁷ [24:15] NU, Gk(ASV) / M, TR, Gk(BWS) “°Jesus”

²⁸ [24:15] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “himself”

²⁹ [24:15] NU, M, TR, Vul, Gk(ABVWS.S2) / Gk(S1) omit “also”

³⁰ [24:17] NU, M, TR, Gk(ASVWS) / Gk(B) “But the man”

³¹ [24:17] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “to them”

³² literally “are throwing-in-turn” or “throwing-against”

³³ [24:17] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “to yourselves”

³⁴ [24:17] NU, Gk(SV) / M, TR, Vul, Gk(AWS) “And they are” / Gk(B) omit

³⁵ [24:18] NU, Gk(SV) / M, TR, Vul?, Gk(AWS) “the one whose name was Kleopas” / Vul?, Gk(B) “one whose name was Kleopas”

³⁶ [24:18] NU, M, Gk(AB) / TR, Vul actually add “in” (it may be implied in NU)

³⁷ [24:18] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “Jerusalem. Did you* not know”

³⁸ [24:19] NU, M, TR, Gk(ASVWS) (“And he”) / Gk(B) “But the man” / Vul “who”

³⁹ [24:19] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “him”

⁴⁰ [24:19] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “But the men spoke to him”

⁴¹ [24:19] usually translated “account” NU, M, TR, Vul, Gk(AVWS) / Gk(BS) reverse “word” & “account”

⁴² [24:19] NU, M, TR, Gk(ASVWS) / Gk(B) “before-the-face”

⁴³ [24:20] NU, M, TR, Gk(ASVWS) “also so-that” / Gk(B) “as” / Vul “And how”

⁴⁴ [24:20] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “him”

⁴⁵ [24:21] NU, M, TR, Gk(ASVWS) / Gk(B) “was” / Vul “might be being”

⁴⁶ [24:21] NU, Gk(BSV) / M, TR, Gk(AWS) “Yet indeed” (omitting “also”) / Vul “And now”

⁴⁷ [24:21] NU, M, TR, Gk(ASVWS) / Vul?, Gk(B) “a”

⁴⁸ literally “leading” NU, M, TR, Vul, Gk(ABVWS.S2) / Gk(S1) omit

⁴⁹ [24:21] NU, Gk(SV.B2) / M, TR, Vul, Gk(W.S1) add

⁵⁰ [24:21] NU, M, TR, Gk(ASVWS) / Gk(B) add / Vul ambiguous

⁵¹ “from-among” lit. “out of us” NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit

⁵² [24:23] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit “even”

⁵³ [24:24] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “some out of” (translated as “some from-among”)

⁵⁴ [24:24] NU, M, TR, Gk(ASWS) / Vul, Gk(BV) omit “even”

⁵⁵ [24:24] NU, M, TR, Vul? Gk(ASVWS) “exactly-as” / Gk(B) “as”

⁵⁶ [24:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “we”

⁵⁷ [24:25] NU, M, TR, Vul, Gk(ASVWS) (“And he himself”) / Gk(B) “But the man”

⁵⁸ [24:25] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) “themselves”

⁵⁹ [24:25] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “of the act to be having-faith”

⁶⁰ [24:26] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “uttered, that it was”

⁶¹ [24:26] NU, M, TR, Vul, Gk(ABVWS) / one “kingdom”

⁶² [24:27] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) omit “from”

⁶³ [24:27] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “And he was, after...prophets, to be thoroughly-interpreting”

⁶⁴ [24:27] NU, M, TR, Vul, Gk(ASVWS) / Gk(BW) “him”

⁶⁵ [24:27] NU, M, TR, Vul?, Gk(AVWS) / Gk(BS) omit “all” / Gk(S) also add “which were”

⁶⁶ [24:28] NU, Vul, Gk(ABSV) / M, TR, Gk(WS) “himself was pretending”

⁶⁷ [24:28] NU, M, TR, Gk(ASVWS) / Vul?, Gk(B) omit “is”

⁶⁸ [24:29] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) “already”

⁶⁹ [24:29] lit. “of” NU, M, TR, Gk(ASVWS) / Gk(B) omit “for the opportunity”

⁷⁰ [24:29] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “remain with”

⁷¹ [24:30] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “with them”

⁷² [24:30] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “the” / Gk(W) omit “after he took...bread”

⁷³ [24:30] NU, M, TR, Vul, Gk(ABSVWS) / Gk(B) “blest it and gave it to them in-advance”

⁷⁴ [24:31] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add (B1) “for “they”)

⁷⁵ [24:31] NU, M, TR, Gk(ASVWS) / Vul?, Gk(B) “were opened-up”

⁷⁶ [24:32] NU, M, TR, Vul, Gk(ASVWS) (“And...another”) / Gk(B) “But the men spoke to themselves”

⁷⁷ [24:32] NU, M, TR, Vul, Gk(ASWS) / Gk(V) “being burned” / Gk(B) “having been covered”

⁷⁸ [24:32] NU, M, TR, Gk(BSVWS) / Gk(A) “he uttered” / Vul ambiguous

⁷⁹ literally “in”

⁸⁰ [24:32] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add

⁸¹ [24:32] NU, M, TR, Gk(ASVWS) / Vul?, Gk(B) “was opening-up”

⁸² [24:33] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁸³ [24:33] NU, Gk(BSV) / M, TR, Gk(AWS) “gathered-together” / Vul “congregated”

⁸⁴ [23:34] NU, M, TR, Vul, Gk(ABSVWS) / Gk(W1) omit “really”

⁸⁵ literally “leading-out”

⁸⁶ literally “in”

⁸⁷ [24:36] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) “Jesus”

⁸⁸ [24:36] NU, M, TR, Vul, Gk(ABSVWS) / Gk(W) add

⁸⁹ [24:36] NU, M, TR, Vul, Gk(ASVWS) / Gk(B), some OL omit “and he was...to all of you*.”

⁹⁰ [24:37] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁹¹ [24:37] NU, M, TR, Vul, Gk(ABSVWS) / Gk(W) “were filled-with-fear”

⁹² [24:37] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “phantasm”

⁹³ [24:38] NU, M, TR, Vul, Gk(ASVWS) (“And he”) / Gk(B) “But the man”

⁹⁴ [24:37] NU, M, TR, Gk(ASWS) / Gk(B) “disturbed, in order that through-rationalizations are” / Vul, Gk(V) “disturbed and through-rationalizations are”

⁹⁵ [24:38] NU, Gk(BV) / M, TR, Vul, Gk(ASWS) “hearts”

⁹⁶ [24:39] NU, M, TR, Gk(ASVWS) / Gk(B) omit “me and” & “because” / Vul, Gk(W) omit “me”

⁹⁷ [24:39] NU, M, TR, Gk(ABSVWS) / Gk(B) “the” // Ignatius may be quoting or paraphrasing this text (or quoting another tradition altogether) “Take, grope me, and see that I am not a bodiless demon.”

⁹⁸ [24:39] NU, M, TR, Vul, Gk(AVWS.S2) / Gk(S1) “fleshes and bones” / Gk(B) “bones and fleshes”

⁹⁹ [24:39] NU, M, TR, Gk(ASVWS) / Gk(B) “looking-at” / Vul “seeing”

25 Therefore, a discussion¹ came-to-be from the learners of Johanan with a Judean² about a cleansing. **26** And they came to °Johanan, and spoke to him, “Rabbi, *the man* who was with you on-the-other-side of the Jordan, to whom **you** have testified; see, this *man* is immersing, and all *persons* are coming to him.”

27 Johanan answered and spoke, “A human is not being-able to be taking, not-even one *thing*,³ if-at-any-time it has not been given to him out of the heaven. **28** **You*** are testifying to me,⁴ that I spoke, **that**⁵ **I** am not the Anointed-One, **but** instead that I have been commissioned ahead of that *man*.

29 “The *one* having the bride is a bridegroom. But the friend of the bridegroom, the *one who* has stood by and is hearing him, is rejoicing with joy due to the voice of the bridegroom. Therefore, this joy of **mine** has been filled. **30** It is necessary for that *man* to be growing, but for **me** to be being lessened.⁷

31 “*The one who* is coming from-above is above all.⁸ *The one who* is from out of the earth, is *from* out of the earth and is uttering *from* out of the earth. *The one who* is coming from out of the heaven is above all.⁹ **32** **And** What¹⁰ he has seen and heard, this he is testifying;¹¹ and no-one is taking his attestation. **33** *The one who* took his attestation sealed *this fact*, that God is truthful. **34** For *the one* whom God commissioned is uttering the words of God; for he¹² is giving the spirit without¹³ measure.

35 “The Father is loving the son, and he has given all *things* into his hand. **36** The *one who* is putting-faith into the son is having a perpetual life. But the *one who* is refusing-to-be-persuaded by the son will not see a life for himself, instead the anger of God is remaining on him.”

CHAPTER 4

Therefore, as °Jesus¹⁴ knew, that the Pharisees heard that Jesus *was* making° and immersing° more learners than Johanan, **2** (although-yet Jesus himself was not immersing, but instead his learners), **3** he left¹⁵ the earth of¹⁶ °Judah and went-off again¹⁷ into °Galilee. **4** But it was necessary for him to be coming-through °Samaria.

5 Therefore, he came° into a city of °Samaria which is being called¹⁸ Suchar.¹⁹ a neighbor to the site which Jacob gave to his son °Joseph.²⁰ **6** But a spring of °Jacob was there. Therefore, °Jesus, having labored from the journey,²¹ was sitting himself down in-this-manner at the spring. It was about²² *the sixth hour*.

(Genesis 48:22)

7 A woman *from* out of °Samaria came° to draw-out water. °Jesus said° to her, “Give to me *something* to drink.” **8** For his learners had went-off into the city, in order that they might buy nourishments.

9 Therefore, the woman, the Samaritess, said° to him, “How are **you**, a Judean, requesting *something* to drink from **me** since I am a woman, a Samaritess.” For Judeans are not having-dealings-with Samaritans.²³

10 Jesus answered and spoke to her, “If you had come-to-know the gift of God, and who is the *one who* is speaking to you, ‘Give to me *something* to drink’, **you** would have requested from him, and he would have given to you living water.”²⁴

11 The woman²⁵ said° to him, “Lord, you are not-even having a bucket and the well is deep. **12** Therefore, from-where are **you** having the water, the living water? You are not greater than our father Jacob, *are you*, who gave the well to us, and *who* drank out of it himself, and *so did* his sons and his domesticated-animals?”

13 Jesus²⁶ answered and spoke to her, “Everyone who²⁷ *is* drinking out of this water will thirst again. **14** But whoever might drink out of the water which **I** will

¹ literally “seeking”

² [3:25] NU, M, Gk(AVWS,S2) / TR, Vul, Gk(S1) “with Judeans”

³ [3:27] NU, Gk(V) / M, TR, Vul, Gk(ABSWS) “getting anything”

⁴ [3:28] NU, TR, Vul, Gk(ABVV) / M, Gk(SS) omit “to me”

⁵ [3:28] TR, Vul, Gk(ABSWS) / NU add // Gk(BW) also has a non-emphatic “I” following

⁶ literally “the”

⁷ may also be translated “to lessen myself”

⁸ either masculine “all persons” or neuter “all things” (cannot be determined from Greek), also later in passage

⁹ [3:31] NU, M, TR, Vul, Gk(AVWS,S2) / Gk(B,S1) omit “is above all” / Gk(W) also omit “is out of the earth and”

¹⁰ [3:32] NU, Gk(BVW,S2) / M, TR, Vul, Gk(AS) “And what” / Gk(S1) “And whom”

¹¹ [3:32] NU, etc. (see above) / Gk(B,S1) “out of the heaven is testifying what (S1 “whom” he has seen and heard)”

¹² [3:34] NU, Gk(SVW,E1) / TR, Vul, Gk(AB\$,E2) “God”

¹³ literally “spirit not out of”

¹⁴ [4:1] NU, Vul, Gk(BS) / M, TR, Gk(AEVSWS) “as the Lord”

¹⁵ literally “dismissed”

¹⁶ [4:3] NU, TR, Vul, Gk(AESVW,S1) / Gk(B,S2) add (lit. “the earth of”)

¹⁷ [4:3] NU, TR, Vul, Gk(BESW,V2) / M, Gk(AS,V1) omit “again”

¹⁸ literally “said”

¹⁹ [4:5] NU, M, TR, Vul, Gk(ABESVWS) / some later manuscripts “Sichar” / Syr “Shechem” / possible Hebrew equivalent “Sichra” or “Sochar”

²⁰ [4:5] NU, Gk(SV) / M, TR, Gk(ABEWS) “Joseph”

²¹ literally “the going-on-the”

²² [4:6] NU, Gk(ABEVW,S1,S3) / M, TR, Vul, Gk(S,S2) “as-if”

²³ [4:9] NU, M, TR, Vul, Gk(AEVWS,S2) / Gk(B,S1), several OL omit “For Judeans...Samaritans”

²⁴ A wordplay. “Living” may be translated to either “living” or “flowing/running”, and in this context usually is referring to “flowing/running water”, but Jesus is using this wordplay to rather direct her toward the spiritual “living water”.

²⁵ [4:11] NU, M, TR, Vul, Gk(ABWS,S2) / Gk(V) “She” / Gk(S1) “That woman”

²⁶ [4:13] NU, M, Gk(ABESVWS) / TR °Jesus

²⁷ literally “the”

give to him, he will²⁸ never thirst into the age. Instead, the water which I will give to him will become in him a spring of water *which* is leaping-up into a perpetual life.”

15 The woman said° to him, “Lord, give this water to me, in order that I might not be thirsting, but might not be coming-through²⁹ to-this-place³⁰ to be drawing-out water.”

16 He³¹ said° to her, “Be going-away, voice your man and come to-this-place.”

17 The woman answered and spoke to him,³² “I do not have a man.”

°Jesus said° to her, “You spoke correctly³³ that ‘I do not have a man’. **18** For you had five men, and *the one* whom you are having now is not a man of yours. This you have stated *is* truthful.”

19 The woman said° to him, “Lord, I am perceiving that **you** are a prophet. **20** Our fathers bowed-down-to *God* in this mountain. And *all of you** are saying that in Jerusalem is the place to-where it is necessary for a *person* to be bowing-down-to *God*.”

21 °Jesus said° to her, “Have-faith *in* me, woman, because an hour is coming when *all of you** will bow-down-to the Father neither in this mountain nor in Jerusalem. **22** *All of you** are bowing-down-to what you* have not come-to-know; **we** are bowing-down-to what we have come-to-know, because the salvation is *from* out of the Judeans. **23** Instead, an hour is coming, and now is, when the true bower-downers³⁴ will bow-down-to the Father in spirit and truth. For even the Father is seeking for such *persons* to be the *ones who* are bowing-down-to him. **24** *God* is a spirit, and it is necessary for the *ones who* are bowing-down-to him to be bowing-down-to *him* in spirit and truth.”

25 The woman said° to him, “I³⁵ have come-to-know, that a messiah is coming, the *one* being said-to-be an anointed-one. Whenever that *man* might come, he will carry-back-a-message to us *about all*³⁶ *things*.”

26 °Jesus said° to her, “**I** am; *the one who* is uttering to you.”

27 And on this, his learners came, and they were marveling that he was uttering with a woman. However, no-one spoke, “What are you seeking?” or “Why are you uttering with her?”

28 Therefore, the woman left³⁷ her water-pot, and she went-off into the city and she said° to the humans, **29** “Come! See a human who spoke to me everything, as-much-as I did. Surely this is not the Anointed-One, *is it?*”

30 They came-forth out of the city, and were coming to him.

31 **But**³⁸ in the meantime, the learners were asking him, saying, “Rabbi, eat.”

32 But he spoke to them, “**I** have food³⁹ to eat which **you*** have not come-to-know *about*.”

33 Therefore, the learners were saying to one-another, “Someone did not bring him *something* to eat, *did they?*”

34 °Jesus said° to them, “Food of **mine** is *this*: in order that I might do⁴⁰ the will of the *one who* sent me, and might complete his work. **35** Are **you*** not saying that it is still⁴¹ four-months and the reaping is coming? Behold, I say to *all of you**: Lift-up⁴² your* eyes and behold the countries, that they are white to a harvest. **36** Already the⁴³ *one who* is reaping is taking a wage and is congregating fruit into a perpetual life, in order that *even*⁴⁴ the *one who* is sowing and the *one who* is reaping might be rejoicing unitedly. **37** For in this *case*, the account is true,⁴⁵ that one is the *one who* is sowing and another the *one who* is reaping. **38** **I** commissioned you* to be reaping what **you*** have not labored. Others have labored, and **you*** have entered into their labor.”

39 But many of the Samaritans out of that city put-faith into him, due to the account of the woman who *was* testifying, that “He spoke to me all *things* which⁴⁶ I did.”

40 Therefore, as the Samaritans came to him, they were asking for him to remain with them, and he remained there for two days. **41** And many more put-faith *into him*, due to his account. **42** They also were saying to the woman, that “We no-longer are putting-faith *into him* due to **your** utterance;⁴⁷ for we ourselves have heard, and we have come-to-know, that this is truly the savior of

²⁸ [4:14] NU, Vul, Gk(ABSVE,E1) / M, TR, Gk(W,S2) “might” / Gk(E1) omit “he will never...give him” (by error)

²⁹ [4:15] NU, Gk(V,S1) / M, TR, Vul, Gk(ABEWS,S2) “be coming”

³⁰ [4:15] NU, M, TR, Gk(ABEWS,S2) / Gk(S1) “here”

³¹ [4:16] NU, Gk(V,E1) / M, TR, Vul, Gk(BWS,E2,S3) “Jesus” / Gk(A,S1,S2) “Jesus”

³² [4:17] TR, Vul, Gk(ABSWS) / NU, Gk(EV) add / Gk(S1) also omit “and spoke”

³³ literally “beautifully”

³⁴ literally “bower-downers-to”

³⁵ [4:25] NU, M, TR, Vul, Gk(ABEVWS,S1) / Gk(S2) “We”

³⁶ [4:25] NU, Gk(SVW,E1) / M, TR, Gk(AB\$,E2) “all” (milder form)

³⁷ literally “dismissed”

³⁸ [4:31] NU, Vul, Gk(BSV,E1) / M, TR, Gk(AS,E2) add “But” / Gk(W) add “And”

³⁹ literally “feeding”

⁴⁰ [4:34] NU, Gk(BEVW) / M, TR, Vul, Gk(ASS) “might be doing”

⁴¹ [4:35] NU, M, TR, Vul, Gk(AESVWS) / Gk(B), Origen, 3rd century Egyptian papyrus omit “still”

⁴² literally “Lift-upon”

⁴³ [4:36] NU, Gk(SVW,E1) / M, TR, Vul, Gk(AS,E2) “a harvest already. And the”

⁴⁴ [4:36] NU, Gk(EVW) / M, TR, Vul, Gk(ABSS) add

⁴⁵ [4:37] NU, Gk(VW,E1) / M, TR, Gk(ABSS,E2) “is the true one”

⁴⁶ [4:39] NU, Gk(SV,E1) / M, TR, Gk(ABW,E2) “all things as-much-as” / Gk(S) “all things”

⁴⁷ [4:42] NU, M, TR, Gk(AEVWS,S2) / Gk(B,S1) “testimony”

works which I am making are testifying about me, that the Father has commissioned me. 37 And the Father who sent me, that one has testified about me. You have neither at-any-time heard a voice of his, nor have you seen a sight of his; 38 and you do not have his account remaining in you, because you are not putting-faith in this one: that one whom he commissioned.

39 "All of you are searching the writings, because you are thinking in them to be having a perpetual life. And it is those writings which are testifying about me. 40 And you are not wanting to come to me, in order that you might be having life.

41 "I am not taking glory from humans. 42 Instead, I have known you, that you do not have the love of God in yourselves. 43 I have come in the name of my Father, and you are not taking me. If-at-any-time another might come in his own name, you will take that man for yourselves. 44 How are you being-able to have-faith while you are taking glory from one-another, and while you are not seeking the glory, the glory from the only God?"

45 "Do not be thinking that I will accuse you to the Father. The one who is accusing you is Moses, into whom you have hoped. 46 For if you were putting-faith in Moses, you would have been having-faith in me. For that man wrote about me. 47 But if you are not putting-faith in the documents of that man, how will you put-faith in my words?"

CHAPTER 6

After this, Jesus went-off to the other-side of the sea of Galilee (into the other-side of Tiberias).² But a vast crowd was following him, because they were perceiving the signs which he was making on the ones who were being-weak. 3 But Jesus came-up into the mountain, and he was sitting himself there with his learners. 4 But the Passover was near, the festival of the Judeans.

5 Therefore, after Jesus lifted-up his eyes, and after he beheld that a vast crowd came to him, he said to Philippos,¹¹ "From-where might we buy loaves of bread in order that these people might eat?" 6 But he was saying this to be trying him. For he himself had come-to-know what he was going to be doing.

7 Therefore, Philippos¹³ answered him, "Two-hundred denarii of loaves of bread are not sufficient for them, in order that each might take a little something."¹⁴

8 One of his learners, Andreas, the brother of Simon Petros, said to him, 9 "There is a small-boy here who has five loaves of bread made-of-barley and two tidbits-of-cookable-food. Instead, what are these to so-many people?"

10 But Jesus spoke, "Make the humans to lean-back on the ground." But there was much grass in the place. Therefore, the men²⁰ leaned-back on the ground; their number was about 5,000.²² 11 Therefore, Jesus took the five loaves of bread. And after he gave-thanks,²⁵ he gave them over to the learners, but the learners to the ones who were reclining themselves; but he also did likewise out of the tidbits-of-cookable-food. And they had as-much-as they were wanting.

12 But as they were filled-up, he said to his learners, "Gather-together the broken-pieces which were-extra, in order that something might not be-lost."

13 Therefore, they gathered them together;³¹ and they packed twelve baskets with broken-pieces out of the five loaves of bread, the loaves made-of-barley, which were-extra to the individuals having fed themselves.

14 Therefore, after the humans saw a sign which he did, they were saying, that, "This is truly the prophet, the one who is coming into the world."

15 Therefore, after Jesus knew that they were going to be coming and to be snatching him in order to make him a king, he retired again into the mountain by himself alone and there he was praying-to God.³⁹

16 But as it became late, his learners descended to the sea. 17 And after they stepped-in into a boat, they were coming to the other-side of the sea into Kefar-Nahum. And darkness had already come-to-be, and Jesus had not-yet come to them. 18 The sea also, while a great wind was blowing, was being completely-arisen.

19 Therefore, they, having driven-forward about 25 or 30 stadia, perceived Jesus walking-around on the sea and coming-to-be near the boat; and they were filled-with-fear. 20 But the man⁴⁵ said to them, "I am. Do not be filling yourselves with-fear."

21 Therefore, they were wanting to take him into the boat. And straightaway, the boat came-to-be on the earth into which they were going-away.⁴⁸

22 On-the-next-day, the crowd, the one having stood on the other-side of the sea, saw that there was not another small-boat there, except one (that one into which his learners stepped-in),⁵⁰ and that Jesus not did enter-along with his learners into the boat⁵¹ but instead that his learners went-off alone. 23 But Instead, small-boats came out of Tiberias, near the place where they ate the bread after the lord gave-thanks.⁵⁴ 24 Therefore, when the crowd saw that Jesus was not there, not-even his learners, they themselves stepped-in into the small-boats; and they came into Kefar-Nahum, seeking Jesus.

25 And after they found him on the other-side of the sea, they spoke to him, "Rabbi, at-what-time did you get here?"⁵⁷

26 Jesus answered them and spoke, "Truly, truly, I say to all of you: You are seeking me, not because you saw signs, but instead because you ate out of the loaves of bread and were filled-with-food. 27 Do not be working for the food, the food which is being-lost, but instead for the food, the food which is remaining into a perpetual life, which the son of man will give to you. For the Father, God, sealed this man."

28 Therefore, they spoke to him, "What might we be doing in order that we might be working the works of God?"

29 Jesus answered and spoke to them, "This is the work of God, in order that you might be putting-faith into the one whom that one commissioned."

30 Therefore, they spoke to him, "Therefore what sign are you making, in order that we might see and might put-faith in you? What are you working? 31 Our fathers ate the manna in the desert, exactly-as it has been written, 'He gave to them bread out of the heaven to eat.'" (Psalm 78:24/Exodus 16:31)

32 Therefore, Jesus spoke to them, "Truly, truly, I say to all of you: Moses has not given to you the bread out of the heaven; instead, my Father is giving to you the bread out of the heaven, the true bread. 33 For the bread of God is the bread which is descending out of the heaven and is giving life to the world."

34 Therefore, they spoke to him, "Lord, always give this bread to us."

35 But Jesus spoke to them, "I am the bread of the life. The person who is coming to me might never hunger; and the person who is putting-faith into me will never thirst at-any-time. 36 Instead, I spoke to all of you, that you have also seen me, and you are not having-faith. 37 All things which the Father is giving to me will be-there near me; and the person who is coming to me, I might

¹ [5:36] NU, Gk(ABSVW) / M, TR, Vul, Gk(S) "I" (emphatic)
² [5:37] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) "And the Father who sent me himself"
³ may also be translated "you", be searching"
⁴ literally "the name, the his own"
⁵ [5:44] NU, M, TR, Vul, Gk(ABSS) / Gk(VW,P65,P75) "one"
⁶ [6:1] NU, M, TR, Gk(ASVWS) / Vul "sea of Galilee, which is Tiberias" / Gk(B) "other-side of Galilee into the other-side of Tiberias" / others "sea of Galilee" / others "sea of Tiberias"
⁷ [6:2] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) "And"
⁸ [6:2] NU, Gk(ABVW) / M, TR, Gk(SS) "seeing" / Gk(W) also omit "because"
⁹ [6:3] NU, Gk(BVW,S1) / M, TR, Gk(AS,S2) "Jesus"
¹⁰ literally "lifted-upon"
¹¹ [6:5] NU, Gk(BSVW) / M, TR, Gk(AS) "Philippos"
¹² [6:7] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1,S3) add
¹³ [6:7] NU, Gk(SW) / M, TR, Gk(ABVS) "Philippos"
¹⁴ [6:7] NU, M, TR, Gk(ASWS) / Gk(BV), Vul omit "something"
¹⁵ [6:9] NU, Vul, Gk(BSVW,X1596?) / M, TR, Vul, Gk(AS) "one"
¹⁶ [6:9] NU, Vul, Gk(AVW,B1) / M, TR, Gk(SS,B2) "which"
¹⁷ literally "into"
¹⁸ [6:10] NU, Gk(SV) / M, TR, Gk(AWS) add "But" / Vul, Gk(B,P66) add "Therefore"
¹⁹ [6:10] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) "place"
²⁰ [6:10] NU, M, TR, Vul, Gk(BSVW,X1596) / Gk(A) "the humans, men" / Gk(W,P66*) "men"
²¹ [6:10] NU, Gk(BSVW,P75) (lit. "as") / M, TR, Vul, Gk(AS) (lit "as-if")
²² [6:10] NU, M, TR, Vul, Gk(ABVWS,S2,X1596?) / Gk(S1) "3,000"
²³ [6:11] NU, Vul, Gk(BVW,X1596) / M, TR, Gk(S,S1) "But therefore"
²⁴ [6:11] NU, TR, Vul, Gk(ASVWS,X1596) / Gk(B) add
²⁵ [6:11] NU, M, TR, Vul, Gk(AVWS,X1596) / OL, Gk(BS) "And he gave-thanks and"
²⁶ [6:11] NU, M, TR, Vul?, Gk(AVWS) / Gk(BS,X1596) "he gave them"
²⁷ [6:11] NU, Vul, Gk(AVW,S1,X1596) / M, TR, Gk(BS,S2) add
²⁸ [6:11] NU, M, TR, Vul, Gk(ASVWS,X1596) / Gk(B) add
²⁹ usually translated "Congregate"
³⁰ literally "which exceeded"
³¹ usually translated "they congregated them"
³² literally "which exceeded"

³³ [6:14] NU, TR, Vul, Gk(ABSWS) / Gk(V) "signs"
³⁴ [6:14] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) "Jesus"
³⁵ [6:14] NU, M, TR, Vul, Gk(ABVS) / Gk(SW) omit "that"
³⁶ [6:15] NU, Gk(AVW,S2) / M, TR, Vul, Gk(BS) "in order to make him" / Gk(S1) "and to be designating him"
³⁷ [6:15] NU, M, TR, Gk(ABVWS,S2) / Vul, Gk(S1) "flees"
³⁸ [6:15] NU, TR, Vul, Gk(ABSV) / M, Gk(W) omit "again"
³⁹ [6:15] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add
⁴⁰ [6:17] NU, Gk(SV) / M, TR, Gk(ABWS) "the"
⁴¹ [6:17] NU, M, TR, Vul, Gk(AVWS) / Gk(BS) "into Kefar-Nahum. But the darkness overtook them" / one unimportant "sea. But he overtook them at Kefar-Nahum, and the darkness had already come-to-be."
⁴² [6:17] NU, Gk(BSVW) ("not-yet") / M, TR, Vul, Gk(AS) "not"
⁴³ [6:18] NU, M, TR, Gk(ASVWS,X1596) / Gk(B,P75) "But the sea"
⁴⁴ [6:19] NU, M, TR, Gk(SVWS,X1596) (lit. "as") / Vul, Gk(AB) "as-if"
⁴⁵ [6:20] NU, M, TR, Vul, Gk(ABVWS,X1596) / S "But he"
⁴⁶ [6:21] NU, M, TR, Gk(AVWS,X1596) / Vul, Gk(S) "they wanted"
⁴⁷ [6:21] NU, M, TR, Gk(ABVWS,S2,X1596) genitive / Gk(S1), Origen accusative
⁴⁸ [6:21] NU, M, TR, Vul, Gk(ABVWS,S2,X1596?) / Gk(S1) "they went-to-meet"
⁴⁹ [6:22] NU, OL, Gk(AV) is plural / Vul, Gk(BS,X1596) is singular / M, TR, Gk(S) "after they saw" / Gk(W) "after he saw"
⁵⁰ [6:22] NU, Vul, Gk(AVW,S3) / M, TR, Gk(B "in", S,S1,S2) add
⁵¹ [6:22] NU, Gk(ABSVW) / M, TR, Gk(S) "small-boat"
⁵² [6:23] NU, Gk(BV) / M, TR, Vul, Gk(AWS) add "But instead" / Gk(S) add "Therefore after"
⁵³ [6:23] NU, M, TR, Gk(AS) / Gk(B) "a small-boat" / Gk(S) "the boats" / Gk(VW) "boats"
⁵⁴ [6:23] NU, M, TR, Vul, Gk(ASVWS) / some "after Jesus gave-thanks" / Gk(B) omit
⁵⁵ [6:24] NU, M, TR, Gk(AVWS,S2) / Vul, Gk(S1) "they stepped-up into" / Gk(B) "they took to themselves"
⁵⁶ [6:24] NU, Gk(VW,S2) / M, TR, Gk(AS) "the boats" / Gk(S1) "the boat" / Gk(B) "small-boats"
⁵⁷ literally "at-what-time have you come-to-be here?"
⁵⁸ literally "feeding" (also for rest of verse)
⁵⁹ literally "of the human"
⁶⁰ [6:29] NU, TR, Gk(ABV) / M, Gk(SWS) "Jesus"
⁶¹ [6:35] NU, Gk(VW) / M, TR, Vul, Gk(AS) add "But" / Gk(BS) add "Therefore"
⁶² [6:35] NU, Vul, Gk(ABSWS,V1,S1) / M, TR, Gk(V2,S2) "might"
⁶³ [6:36] NU, TR, Vul, Gk(BVWS) / Gk(AS) omit "me"

accounts. **20** But many of them were saying, “He has a demon and is being maddened. Why are you* hearing him?” **21** Others were saying, “These are not the words of a man who is being demonized. Surely a demon is not being-able to open-up² eyes of blind persons, is it?”

22 Then³ the Festival-of-Renovation came-to-be in °Jerusalem.⁴ **23** And⁵ It was winter,⁶ and °Jesus was walking-around in the temple in the portico of °Solomon.⁷ **24** Therefore, the Judeans encircled around him, and they were saying to him, “How long are you keeping our soul in suspense?⁸ If you are the Anointed-One, state it to us with outspokenness.”

25 °Jesus answered them, “I spoke to all of you*, and you* are not having-faith. The works which I am doing in the name of my Father, these are testifying about me. **26** Instead, you* are not having-faith, because⁹ you* are not from out of the sheeps of¹⁰ mine exactly-as I spoke to you*.”¹¹ **27** The sheeps of¹² mine are hearing¹³ my voice, and I¹⁴ am knowing them, and they are following me. **28** And I am giving to them a perpetual life, and they might never be-lost into the age, and someone will not snatch them out of my hand. **29** My father has given it to me. He is greater than all things; and no-one is being-able to be snatching it¹⁵ out of the hand of the Father.¹⁶ **30** I and the Father are one.”

31 Therefore,¹⁷ The Judeans again carried stones, in order that they might stone him.

32 °Jesus answered them, “I showed to all of you* many beautiful works from out of the Father.¹⁸ Due to which of these¹⁹ works are you* stoning me?²⁰”

33 The Judeans answered him, saying,²¹ “We are not stoning you concerning²² a human work, but instead concerning revilement, and because you, being a human, are making yourself a god.”

34 °Jesus²³ answered them, “Is it not having been written in your* law,²⁴ that²⁵ ‘I²⁶ spoke, “You* are gods”?’” **35** If he spoke that those beings were gods to whom the account of God came-to-be (and the writing is not being-able²⁷ to be set-aside),²⁸ **36** are you* saying that the one whom the Father made-holy and commissioned into the world is reviling, because I spoke, ‘I am a son of God?’ **37** If I am not doing the works of my Father, do not be having-faith in me. **38** But if I am doing them, even-if-at-any-time you* might not be having-faith²⁹ in me, be having-faith³⁰ in the works, in order that you* might know and might be knowing,³¹ that the Father is in me, and I am in the Father.”³² (Psalm 82:6)

39 Therefore,³³ they were seeking to again seize him, and he came-forth out of their hand.

40 And he went-off again to the other-side of the Jordan, into the place where Johanan was immersing at the first; and he remained there. **41** And many came to him, and were saying, that “Indeed, Johanan made no sign, but all things, as-much-as Johanan spoke about this man, was truthful.” **42** And many put-faith into him there.

CHAPTER 11

But a certain man was being-weak: Lazar³⁴ from Beth-Anya, out of the village of Miriam and of Martha her sister. **2** But it was Miriam (the one who oiled the lord with a perfumed-oil and wiped his feet dry with her hairs) whose brother, Lazar, was being-weak. **3** Therefore, the sisters commissioned some persons to him,

saying, “Lord, see, the one whom you are fond-of is being-weak.”

4 But after °Jesus heard this, he spoke, “This weakness is not to death; instead, it is in-behalf-of the glory of God, in order that the son of God might be glorified through it.”

5 Now °Jesus was loving °Martha and her sister and °Lazar. **6** Therefore, as he heard that he was °being-weak: indeed, he then remained in the place where he was for two days. **7** Next, after this, he said^o to the learners, “Let us be going³⁵ into °Judah again.”

8 The learners said^o to him, “Rabbi, now the Judeans were seeking to stone you, and you are going-away there again?”

9 Jesus answered, “Are there not-surely twelve hours in the day? If-at-any-time someone might be walking-around in the day, he is not stumbling, because he is looking at the light of this world. **10** But if-at-any-time someone might be walking-around in the night, he is stumbling, because the light is not in him.” **11** He spoke this; and, after this, he said^o to them, “Lazar, our friend, has fallen-asleep. Instead, I am going, in order that I might arouse him from-sleep.”

12 Therefore, the learners spoke to him, “Lord, if he has fallen-asleep, he will be saved.”

13 But °Jesus had spoken about his death, but those men thought that he was °saying something about the sleep of the slumber. **14** Therefore, °Jesus then spoke to them with outspokenness, “Lazar died-off. **15** And I am rejoicing that I was not there, due to you*, in order that you* might have-faith. Instead, let us be going³⁶ to him.”

16 Therefore, Toma, the one being called³⁷ Didumos (which in Hellenic means ‘Twin’), spoke to his fellow-learners, “Let us also be going,³⁸ in order that we might die-off with him.”

17 Therefore, after °Jesus came, he found him, having already been in the memorial-site for four days. **18** But °Beth-Anya was near °Jerusalem, about fifteen stadia from it. **19** But³⁹ many from out of the Judeans had come to °Martha⁴⁰ and Miriam, in order that they might console them about their brother.⁴¹

20 Therefore, as Martha heard that Jesus came,^o she went-to-meet him. But Miriam was sitting herself down in the house. **21** Therefore, °Martha⁴² spoke to °Jesus, “Lord,⁴³ if you were here, my brother would not have died-off.⁴⁴ **22** Instead,⁴⁵ even now, I have come-to-know, that whatever, as-much-as you might request of God for yourself, God will give to you.”

23 °Jesus said^o to her, “Your brother will stand himself up.”

24 °Martha⁴⁶ said^o to him, “I have come-to-know, that he will stand himself up in the standing-up in the last day.”

25 But⁴⁷ °Jesus spoke to her, “I am the standing-up and the life.⁴⁸ The one who is putting-faith into me, even-if-at-any-time he might die-off, will live for himself. **26** And everyone who⁴⁹ is living and is putting-faith into me, he might never die-off into the age. Are you having-faith in this?”

27 She said^o to him, “Yes, lord, I have had-faith, that you are the Anointed-One, the son of God, the one who is coming into the world.”

28 And after she stated this, she went-off and voiced her sister Miriam, stealthily saying, “The teacher is present and is voicing for you.” **29** But⁵⁰ as that woman heard this, she was arisen⁵¹ quickly, and was coming⁵² to him.

30 But⁵³ °Jesus had not-yet come into the village. Instead, he was still⁵⁴ in the place where °Martha went-to-meet him. **31** Therefore, the Judeans (the ones being with her in the house and who were consoling her), after they saw that °Miriam quickly stood-up and came-out, they followed her, after they thought⁵⁵ that she was going-away^o into the memorial-site in order that she might weep there.

32 Therefore, as °Miriam came to-where Jesus⁵⁶ was, she, after she saw him, fell before his feet, saying to him, “Lord, if you were here, my brother would not have died-off.”

33 Therefore, as Jesus saw her while she was weeping, and saw the Judeans who came-together with her while they were weeping, he snorted-in the spirit and disturbed himself. **34** And he spoke, “Where have you* put him?”

¹ literally “in”

² [10:21] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) “to be opening-up”

³ [10:22] NU, Gk(VW) / M, TR, Vul, Gk(ABS) “But”

⁴ [10:22] NU, TR, Gk(AVW) / M, Gk(BSS) “Jerusalem”

⁵ [10:22] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) add

⁶ may also be translated “storm” (which is the Greek word for “winter”)

⁷ [10:23] NU, TR, Gk(VW) / M, Gk(ABS) “Solomon”

⁸ literally “Till at-what-time are you lifting our soul?”

⁹ [10:26] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) “for”

¹⁰ literally “the”

¹¹ [10:26] NU, Vul, Gk(SVW) / M, TR, Gk(ABS) add

¹² literally “the”

¹³ [10:27] NU, Vul, Gk(SVW) is plural / M, TR, Gk(ABS) is singular

¹⁴ [10:27] NU, M, TR, Vul, Gk(ABVWS) / Gk(S) “I” (non-emphatic)

¹⁵ [10:29] NU, Gk(BSW,V1), Vul (“given it” is literally “given which”) / M, TR, Gk(AS,V2) “My Father,

who has given them to me is greater than all things; and no-one is able to be snatching them”

¹⁶ [10:29] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) “of the Father of me”

¹⁷ [10:31] NU, Vul, Gk(SVW) / M, TR, Gk(ABS) add // Gk(B) also omit “again”

¹⁸ [10:32] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) “the Father of me”

¹⁹ literally “them” (neuter)

²⁰ [10:32] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) “me” (non-emphatic)

²¹ [10:33] NU, Vul, Gk(ASVW) / M, TR, Gk(BS) add

²² literally “about” (also later in verse)

²³ [10:34] NU, M, TR, Vul, Gk(ABSS) / Gk(VW) “Jesus”

²⁴ [10:34] NU, M, TR, Vul, Gk(AVWS,S2) (lit. “the law of you”) / Gk(B,S1) “the law”

²⁵ [10:34] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) omit “that”

²⁶ [10:34] NU, M, TR, Vul, Gk(AVWS,S2) / Gk(S) “I” (non-emphatic)

²⁷ may also be translated “not being enabled”

²⁸ literally “be released”

²⁹ [10:38] NU, M, TR, Gk(AVS) / Vul, Gk(B) “you* are not wanting to be having-faith” / Gk(SW) “you* are not having-faith”

³⁰ [10:38] NU, Vul, Gk(SV) / M, TR, Gk(AS) “, have-faith” / Gk(B) “, he is being made-to-have-faith” / Gk(W) “you* are having faith”

³¹ [10:38] NU, Gk(V) / M, TR, Vul, Gk(AS) “you* might know and might have-faith” / Gk(S) “you* might know and might have-faith” / (B) “you* might know” / Gk(W) “you* might know-again and he is being made-to-know”

³² [10:38] NU, Vul, Gk(BSVW) / M, TR, Gk(ABS) “in him”

³³ [10:39] NU, M, TR, Vul, Gk(ASWS) / Gk(B) “And” / Gk(V) omit // Gk(B,S1) also omit “again”

³⁴ [11:1] Hebrew equivalent/NU, TR, Vul, Gk(ABSVWS) “Lazar(us)” / Syr “Loozar” (also all other instances) / Eth “Elezar”

³⁵ literally “May we be leading”

³⁶ literally “May we be leading”

³⁷ literally “being said to be” (an ancient Syr version supplies “Judah”)

³⁸ literally “May we also be leading”

³⁹ [11:19] NU, Vul, Gk(BESVW) / M, TR, Gk(AS) “And”

⁴⁰ [11:19] NU, Gk(SVW,E1) / M, TR, Vul, Gk(AS,E2) “to the ones around Martha” / Gk(B) “to Martha”

⁴¹ [11:19] NU, Gk(BSVW) (lit. “the brother”) / M, TR, Vul, Gk(AES) “the brother of them”

⁴² [11:21] NU, TR, Gk(BESVW) / M, Gk(AS) “Martha”

⁴³ [11:21] NU, M, TR, Vul, Gk(ABESWS) / Gk(V) omit “Lord”

⁴⁴ [11:21] NU, Gk(BSVW,E1,E2) / M, TR, Gk(AS,E3) “have had died”

⁴⁵ [11:22] NU, M, TR, Vul, Gk(ABWS,E2,S2) / Gk(V,E1,S1) omit “Instead”

⁴⁶ [11:24] NU, Gk(BV,E1) / M, TR, Vul, Gk(ASWS,E2) “Martha”

⁴⁷ [11:25] NU, M, TR, Vul, Gk(ABEWS,S2) / Gk(S1) add

⁴⁸ [11:25] NU, M, TR, Vul, Gk(ABSVWS) / few omit “and the life”

⁴⁹ literally “the”

⁵⁰ [11:29] NU, Gk(VW,S1) / M, TR, Vul, Gk(AES,S2) omit “But”

⁵¹ [11:29] NU, Gk(BSVW,E1) / TR, Vul, Gk(AS,E2) “she is being arisen”

⁵² [11:29] NU, Gk(SVW,E1) / M, TR, Vul, Gk(ABES,E2) “is coming” or “is being made-to-come”

⁵³ [11:30] NU, M, TR, Vul, Gk(AESVWS) / Vul, Gk(B) “For”

⁵⁴ [11:30] NU, Vul, Gk(ESVW) / M, TR, Vul, Gk(ABS) omit “still”

⁵⁵ [11:31] NU, Gk(BSVW,E1) / M, TR, Vul, Gk(AS,E2) “her, saying” / others “seeing”

⁵⁶ [11:32] NU, Gk(AEVS,S1) / M, TR, Vul, Gk(W,S2) “Jesus”

They said^o to him, “Lord, be coming and see.”

35 ^oJesus shed-tears. 36 Therefore, the Judeans were saying, “See how he was being-fond-of him?” 37 But some of them spoke, “Was not this *man*, the *one who* opened-up the eyes of the blind *man*, able to do something, in order that this *man* might also not have died-off?”

38 Therefore, Jesus, again snorting-in himself, came^o into the memorial-site. But it was a cave, and a stone was lying-over upon it. 39 ^oJesus said^o, “Lift the stone.”

Martha (the sister of the *man who was* having come-to-his-end)¹ said^o to him, “Lord, it is already smelling bad. For he has been there for four days.”

40 ^oJesus said^o to her, “Did I not speak to you, that if-at-any-time you might have-faith, you will see for yourself the glory of God?”

41 Therefore, they lifted the stone where the *man* having been-dead was laying.³

But ^oJesus lifted-up⁴ his eyes upward, and spoke, “Father, I am giving-thanks to you, that you heard me. 42 But I had come-to-know, that you are always hearing me. Instead, it is due to the crowd, the crowd having stood-around here, that I spoke, in order that they might have-faith that **you** commissioned me.”

43 And after he spoke these things, he cried-out with a great voice, “Lazar, come-here outside!”

44 And straightaway⁵ The *man who was* having become-dead came-out, having been bound feet and hands⁶ with wrappings; and his countenance had been bound-about with a handkerchief. ^oJesus said^o to them, “All of you*, release him, and dismiss him to be going-away.”

45 Therefore, many from among⁷ the Judeans, the *ones who* came to ^oMiriam and *who* beheld the things which⁸ he⁹ did, put-faith into him. 46 But some from among¹⁰ them went-off to the Pharisees, and they spoke to them about the things which Jesus¹¹ did.

47 Therefore, the chief-priests and the Pharisees congregated a congress and were saying, “What are we doing? Because this human is making many signs. 48 If-at-any-time we might let him go on in this manner, all persons will put-faith into him, and the Romans will come and will remove¹² our place and our nation.”

49 But a certain one of them, Kayafa, who was¹³ a chief-priest that year, spoke to them, “**You*** have come-to-know nothing, 50 nor are you* even thoroughly-rationalizing¹⁴ that it is-beneficial to you*,¹⁵ in order that one human might die-off in-behalf-of the people, and not that the whole nation might be-lost.”

51 But he did not speak this from himself; instead, since he was¹⁶ a chief-priest that year, he prophesied, that Jesus was going to be dying-off in-behalf-of the nation; 52 and not in-behalf-of the nation alone, but instead, in order that he might even congregate the children of God, the *ones who* have been thoroughly-scattered, into one. 53 Therefore, from that day, they deliberated-together with themselves,¹⁷ in order that they might kill him off.

54 Therefore, ^oJesus¹⁸ was no longer walking-around with outspokenness among¹⁹ the Judeans; instead, he went-off from-there into the country near the desert, into a city being called²⁰ Ephraim. And-there he remained²¹ with the learners.²²

55 But the Passover of the Judeans was near, and many ascended into Jerusalem out of the country before the Passover, in order that they might purify themselves. 56 Therefore, they were seeking ^oJesus; and they, having stood in the temple, were saying with one-another, “What are you* thinking? That he might surely never come into the festival?” 57 But even²³ the chief-priests and the Pharisees had given instructions,²⁴ in order that, if-at-any-time someone might know where he is, he might inform them, so-that they might seize him.

CHAPTER 12

Therefore, six days before the Passover, ^oJesus came into Beth-Anya, to-where

¹ [11:39] NU, Gk(ABSVW,E1) / M, TR, Vul, Gk(\$,E2) “having died”

² literally “For he is a four-dayer”

³ [11:41] NU, Vul, Gk(ABSVW,E1) / M, TR, Gk(\$,E2) add

⁴ literally “lifted-upon”

⁵ [11:44] NU, Gk(V,E1) / M, TR, Vul, Gk(ASWS,E2) add “And” / Gk(B) “And straightaway”

⁶ literally “bound the feet and the hands”

⁷ literally “many out of”

⁸ [11:45] NU, M, TR, Gk(SWS,A1) / Gk(EV,A2) “beheld the thing which” / Gk(B) “having seen the thing which” / Vul “had seen what he did” / one “seen how many things” / one “seen the sign”

⁹ [11:45] NU, Vul, Gk(AVW,E1) / M, TR, Gk(BSS,E2) “Jesus”

¹⁰ literally “some out of”

¹¹ [11:46] NU, Gk(BEV) / M, TR, Gk(ASWS) “Jesus”

¹² literally “lift”

¹³ literally “is”

¹⁴ [11:50] NU, Gk(ABSVW) / M, TR, Gk(\$) “thoroughly-rationalizing”

¹⁵ [11:50] NU, Gk(BV) / M, TR, Vul, Gk(AWS) “to us” / Gk(\$) omit

¹⁶ literally “is”

¹⁷ [11:53] NU, Gk(BSVW) / M, TR, Gk(AS) add “-together”

¹⁸ [11:54] NU, Gk(SVW) / M, TR, Gk(ABS) “Jesus”

¹⁹ literally “in”

²⁰ literally “being said to be”

²¹ [11:54] NU, Gk(SVW) / M, TR, Vul?, Gk(ABS) “he was spending-time”

²² [11:54] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) “the learners of his”

²³ [11:57] NU, Vul, Gk(ASVW) / M, TR, Gk(BS) add

²⁴ [11:57] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) “given an instruction”

Lazar was, the one having died,²⁵ whom Jesus²⁶ arose out of dead humans. 2 Therefore,²⁷ they made for him a dinner there. And ^oMartha was ministering, but ^oLazar was one from among²⁸ the *ones who* were reclining themselves along with²⁹ them. 3 Therefore, after ^oMiriam took a pound of a perfumed-oil of very-valuable pistac³⁰ spikenard, she oiled the feet of ^oJesus and wiped his feet dry with her hairs. But the house was filled from the smell of the perfumed-oil.

4 But Judah, the one of-Kerioth,³¹ one from among³² his learners (the *one who* was going to be delivering him up), said^o, 5 “Why was it that this perfumed-oil was not sold for three-hundred denarii and given to destitute persons?” 6 But he spoke this, not because he was caring about the destitute persons, but instead because he was a thief, and, as he was having the coffer, was carrying off the things which were thrown into it.

7 Therefore, ^oJesus spoke, “Leave her alone,³³ in order that she might keep it³⁴ for³⁵ the day of my entombment-preparation. 8 For you* always have the destitute persons with yourselves, but you* do not always have me.”³⁶

9 Therefore, the³⁷ vast crowd of the Judeans knew that he was^o there, and they came, not only due to ^oJesus, but instead, in order that they might also see ^oLazar, whom he arose out of dead humans. 10 But the chief-priests deliberated with themselves, in order that they might also kill-off ^oLazar, 11 because, due to him, many of the Judeans were going-away and were putting-faith into ^oJesus.

12 On the next-day, the³⁸ vast crowd, the *one which* came into the festival, after it heard that ^oJesus was coming^o into Jerusalem, 13 took the palm-branches of the palm-trees and came-out into a going-to-a-meeting with him; and they were crying-out,³⁹ “Grant-salvation! Having been blest is the *one who* is coming in the name of the Lord, even⁴⁰ the⁴¹ king of Israel!”

14 But after ^oJesus found a little-donkey, he sat-down on it, exactly-as it is having been written:

- 15 Do not be filling yourself with-fear, daughter of Zion.
Behold, your king is coming,
sitting himself
on a colt of a female-donkey.

(Zechariah 9:9)

16 But⁴² His learners did not know these things at the first. Instead, when Jesus was glorified, then they were caused-to-remember that these things were having been written on-the-basis-of him, and that they did these things to him.

17 Therefore, the crowd (the *one* being with him when he voiced ^oLazar out of the memorial-site and arose him out of dead humans) was testifying about him.⁴³ 18 Due to this reason also,⁴⁴ the crowd went-to-meet him, because they heard that he was having⁴⁵ made this sign. 19 Therefore, the Pharisees spoke to themselves, “All of you* are perceiving⁴⁶ that you* are not profiting anything. See, the world went-off behind him.”

20 But there were some⁴⁷ Hellenes among the *ones who were* ascending in order that they might bow-down-to God during the festival. 21 Therefore, they came-to Philippos (the *man who was* from Beth-Tzaidah in ^oGalilee), and they were asking him, saying, “Lord, we are wanting to see ^oJesus.”

22 ^oPhilippos⁴⁸ came^o and he said^o⁴⁹ something to ^oAndreas. And again Andreas and Philippos came^o, and they said^o⁵⁰ something to Jesus.

23 But ^oJesus answered^o them, saying, “The hour has come, in order that the son of man⁵¹ might be glorified. 24 Truly, truly, I say to all of you*: If-at-any-time the kernel of the grain which fell into the earth might not die-off, it remains

²⁵ [12:1] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) add

²⁶ [12:1] NU, Vul, Gk(ASVW) (ABW,S2 with article) / M, TR, Gk(\$) “he”

²⁷ [12:2] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “And”

²⁸ [12:2] NU, Vul, Gk(SV) (lit. “one out of”) / M, TR, Gk(ABWS) “one of”

²⁹ [12:2] NU, M, Gk(ABSVS) / TR, Gk(W) “reclining-together themselves with them”

³⁰ meaning of word uncertain and debated – some think it means “faithful”, some “liquid”, some referring to the pistachio nut, some referring to the place from where it was obtained

³¹ [12:4] NU, Gk(SVW) / M, TR, Gk(AS) “Judah son of Simon of-Kerioth” / Gk(B) “Judah from Karuoth” / Vul “Judah Skerioth”

³² [12:4] NU, TR, Vul, Gk(ABSS) (lit. “one out of”) / Gk(VW) “one of”

³³ literally “dismiss her”

³⁴ [12:7] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) “alone; she has kept it”

³⁵ literally “into”

³⁶ [12:8] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit “For you*...have me” / few omit “but you*...have me”

³⁷ [12:9] NU, Gk(SVW) / M, TR, Gk(ABS) “a” (“Therefore...knew”) / Gk(B) “But a vast crowd out of the Judeans heard”

³⁸ [12:12] NU, Gk(V) / M, TR, Gk(ABSWS) “a”

³⁹ [12:13] NU, Gk(BSVW) / M, TR, Gk(AS) “were shouting”

⁴⁰ [12:13] NU, Gk(VW,S1,S3) / M, TR, Vul, Gk(ABS,S2) omit “even”

⁴¹ [12:13] NU, TR, Gk(BSVW) / M, Gk(AS) “a”

⁴² [12:16] NU, Vul, Gk(SVW) / M, TR, Gk(ABS) add

⁴³ [12:17] NU, M, TR, Vul, Gk(ABSVS) / others “the *one* being with him, began to testify that he voiced Eleazar out of the memorial and arose him out of dead humans.”

⁴⁴ [12:18] NU, M, TR, Vul, Gk(ABSWS,V2) / Gk(V1) omit “also”

⁴⁵ literally “heard for him to have made this sign”

⁴⁶ may also be translated “All of you*, be perceiving”

⁴⁷ [12:20] NU, M, TR, Gk(A) / Gk(BSVWS) “even”

⁴⁸ [12:22] NU, Gk(V) / M, TR, Gk(ABSWS) “Philippos”

⁴⁹ literally “saying to”

⁵⁰ [12:22] NU, Gk(AV) M, TR, Gk(W) “And again, Andreas and (W+’the’) Philippos say” / Gk(S) “And again Andreas come, and Philippos, and they say” / Vul “Andreas and Philippos say” / Gk(B) “Again the Andreas and Philippos say”

⁵¹ literally “of the human”

alone. But if-at-any-time it might die-off, it bears much fruit. 25 The *one who is being-fond-of his own soul*, is losing it;¹ and the *one who is* hating his soul in this world, will guard it into a perpetual life. 26 If-at-any-time someone might be ministering to **me**, let him be following **me**; and wherever **I** am, there will the minister of ² **mine** also be. And if-at-any-time someone might be ministering to **me**, the Father will honor him.

27 "Now my soul has been disturbed. And what might I speak?"³ "Father, save me out of this hour?" Instead, due to this *reason*, I came into this hour. 28 Father, glorify your name⁴ in the glory which I was having in-the-presence-of you before the act which caused the world to come-to-be."⁵

Therefore, a voice came out of the heaven, saying,⁶ "I even glorified it, and I will glorify it again."

29 Therefore, the crowd (the *one* having stood there and which heard it) were saying, that thunder came-to-be. Others were saying, "A messenger has uttered to him."

30 Jesus⁷ answered and spoke,⁸ "This voice has not come-to-be⁹ on-account-of **me**, but instead on-account-of all of you*. 31 Now is a judging of this world; now will the chief of this world be thrown-out outside. 32 And **I**, if-at-any-time I might be raised-high out of the earth, will draw all persons to myself." 33 But he was saying this, signifying by what-kind of death he was going to be dying-off.

34 Therefore,¹⁰ the crowd answered him, "We heard from the law, that the Anointed-One is remaining into the age. And how are you saying, that it is necessary for the son of man¹¹ to be raised-high? Who is this son of man?"

35 Therefore, Jesus spoke to them, "The light is among¹² you* still a short time. Therefore, Be walking-around as¹³ you* have the light, in order that darkness might not overtake you*.¹⁴ And the *one who is* walking-around in the darkness has not come-to-know to-where he is going-away. 36 As¹⁵ you* have the light, be putting-faith into the light, in order that you* might become sons of light."

Jesus uttered these things, and he, after he went-off, was hidden from them. 37 But even having made so many signs in-front-of them, they were not putting-faith into him, 38 in order that the account of Isaiah the prophet might be fulfilled, which spoke:

Lord, who had-faith in our report,¹⁶
and to whom was the arm of the Lord revealed?

(Isaiah 53:1)

39 Due to this, they were not being-able to be having-faith, because Isaiah again spoke:

40 He has blinded their eyes and he petrified¹⁷ their heart,
in order that they might not see with their eyes,
and might comprehend with their heart,
and they might be turned-back,¹⁸ and I will¹⁹ heal them.

(Isaiah 6:10)

41 But Isaiah spoke these things, because²⁰ he saw his glory,²¹ and uttered about him.

42 However, similarly, even many of the chiefs put-faith into him; but instead, due to the Pharisees, they were not confessing him, in order that they might not become expelled-from-congregation. 43 For they loved the glory of the humans rather than the glory of God.

44 But Jesus shouted and spoke,²² "The *one who is* putting-faith in **me**, is putting-faith not into **me**, but instead into the *one who* sent me. 45 And²³ the *one who is* perceiving **me**, is perceiving the *one who* sent me. 46 **I** have come into the world as a light, in order that everyone who²⁴ is putting-faith into **me**, might not remain in the darkness. 47 And if-at-any-time someone might hear my words

¹ [12:25] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) ", will lose it"

² literally "the"

³ [12:27] NU, M, TR, Vul, Gk(ABSVWS) / Eirenaos(Lat) (perhaps quoting from the Valentinian corruption of this passage) add here "I do not know."

⁴ [12:28] NU, M, TR, Vul, Gk(ABSVWS) / others "son"

⁵ [12:28] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

⁶ [12:28] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "And a voice came-to-be out of the heaven, saying"

⁷ [12:30] NU, M, Gk(BSVW) / TR, Gk(AS) "Jesus"

⁸ [12:30] NU, M, TR, Vul, Gk(ABVWS) / Gk(S) omit "and spoke"

⁹ [12:30] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) "not come"

¹⁰ [12:34] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) omit "Therefore"

¹¹ literally "of the human" (also in next instance)

¹² literally "in"

¹³ [12:35] NU, Gk(ABVW) / M, TR, Vul?, Gk(SS) "till" (or "as-long-as") // Gk(B) also add "Therefore"

¹⁴ literally "not take you" down"

¹⁵ [12:36] NU, Gk(ABSVW) / M, TR, Vul?, Gk(S) "Till" (or "as-long-as")

¹⁶ literally "hearing"

¹⁷ [12:40] NU, Vul?, Gk(ASV,VI) / M, TR, Vul?, Gk(SV2) "and he has petrified" / Gk(B) omit "their eyes and he hardened"

¹⁸ [12:40] NU, Gk(SV,VI) / M, TR, Gk(AS,VI) "be turned-back" / Gk(W) "might turn-back"

¹⁹ [12:40] NU, Gk(ABSVW) / M, TR, Vul, Gk(S) "might"

²⁰ [12:41] NU, Gk(ASV) / M, TR, Vul, Gk(BS) "when" / Gk(W) "since" // Gk(B) also add "But"

²¹ [12:41] NU, M, TR, Vul, Gk(ASVWS) (lit. "the glory of him") / Gk(B) "the glory of God"

²² [12:44] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) "Therefore, Jesus shouted and was saying"

²³ [12:45] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) omit "And"

²⁴ literally "the"

and might not observe them,²⁵ **I** am not judging him. For I did not come in order that I might judge the world, but instead in order that I might save the world. 48 The *one who is* setting **me** aside and is not taking my words has the *one who is* judging him. The account which I uttered, that will judge him in the last day, 49 because **I** did not utter from out of myself; but instead the Father who sent me has given to me an instruction about what I might speak and what I might utter. 50 And I have come-to-know, that his instruction is a perpetual life. Therefore, the things which **I** am uttering, I am uttering exactly-as the Father has spoken to me."

CHAPTER 13

But before the festival of the Passover, Jesus (having come-to-know, that his hour came,²⁶ in order that he might step out of this world and go to the Father), after he loved the ones which were his own in the world,²⁷ he loved them to²⁸ the end. 2 And while a dinner was coming-to-be²⁹ (the Slanderer having already thrown the thought into the heart of Judah son of Simon of Kerioth,³⁰ in order that he might deliver him up), 3 he³¹ (having come-to-know that the Father gave³² all things into his hands, and that he came-out from a god and was^o going-away to God) 4 was^o arisen from the dinner, and he put^o aside his robes. And after he took a coverlet, he girded it all-the-way-around himself. 5 Next, he threw^o water into the wash-basin, and he began to be washing the feet of the learners and to be wiping them dry with the coverlet with which he was having girded himself all-the-way-around.

6 Therefore he came^o to Simon Petros. And³³ He³⁴ said^o to him, "Lord, are you washing my feet?"

7 Jesus answered and spoke to him, "What **I** am doing, you have not come-to-know at present. But after these things, you will know for yourself."

8 Petros said^o to him, "You might never wash my feet into the age."

Jesus³⁵ answered him, "If-at-any-time I might not wash you, you do not have a part with **me**."

9 Simon³⁶ Petros said^o to him, "Lord, not my feet only,³⁷ instead even the hands and the head."

10 Jesus said^o to him, "The *one* having bathed himself has no need except to wash the feet; instead,³⁸ he is wholly clean. And all of you* are clean; instead, surely-not all." 11 For he had come-to-know the *one who was* delivering him up. It was due to this reason that he spoke, that³⁹ "Surely-not all of you* are clean."

12 Therefore, when he washed their feet and⁴⁰ took his robes and leaned-back at table again, he spoke to them, "Are you* knowing what I have done to you*? 13 You* are voicing me: 'The teacher', and, 'The lord.' And you* are speaking beautifully. For I am. 14 Therefore, if **I**, the lord and the teacher, washed your* feet, how-much more⁴¹ you* also are indebted to be washing the feet of one-another. 15 For I gave an example to you*, in order that exactly-as **I** did to you*, you* might also be doing. 16 Truly, truly, I say to all of you*: A slave is not greater than his lord, nor-even is an emissary greater than the *one who* sent him. 17 If-at-any-time you* have come-to-know these things, you* are happy if you* are doing them.

18 "**I** am not speaking about you* all. **I** have come-to-know those whom I selected for myself. Instead, it is in order that the writing might be fulfilled, 'The *one who is* gnawing my⁴² bread, lifted-up⁴³ his heel against **me**.' (Psalm 41:9)

19 "From now-on, I am saying this to you* before the event which is to come-to-be, in order that whenever it might come-to-be, you* might have-faith that **I** am. 20 Truly, truly, I say to all of you*: The *one who is* taking whomever⁴⁴ I might send, is taking **me**. But the *one who is* taking **me**, is taking the *one who* sent me."

21 After Jesus⁴⁵ spoke these things, he was disturbed in the spirit, and he testified and spoke, "Truly, truly, I say to all of you*, that one of you* will deliver me up."

²⁵ [12:47] NU, Vul, Gk(ABSVW) / M, TR, Gk(S) "not have-faith"

²⁶ [13:1] NU, Vul?, Gk(ASVW) / M, TR, Vul?, Gk(S) "hour has come" / Gk(B) "was being-present"

²⁷ literally "the ones his own, the ones in the world"

²⁸ literally "into"

²⁹ [13:2] NU, Gk(VW,S1) / M, TR, Vul, Gk(ABS,S2) "And after dinner came-to-be"

³⁰ [13:2] NU, M, TR, Gk(ASVWS) / Gk(B) "Simon from Karuoth" / Vul "Judah Skerioth"

³¹ [13:3] NU, Vul, Gk(BSVW) / M, TR, Gk(AS) "Jesus"

³² [13:3] NU, Gk(SVW) / M, TR, Gk(ABS) "has given"

³³ [13:6] NU, Gk(BV) / M, TR, Gk(ASWS) add

³⁴ [13:6] NU, Vul, Gk(V,S1) / M, TR, Gk(AWS,S2) "That man" // Gk(S) also omit "Lord"

³⁵ [13:8] NU, Gk(ABEVS) / M, TR, Gk(SS) "Jesus"

³⁶ [13:9] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit "Simon"

³⁷ [13:9] NU, M, TR, Vul, Gk(ABESVWS) / some omit "only"

³⁸ [13:10] NU, Gk(VW,E1), few Vul, Syr, Cop, Augustinus / M, TR, Gk(AS,E2) "himself has no need than to wash the feet; instead" / Gk(B) "himself has no need to wash the head except for the feet alone; for" / Gk(S), Origenes, Tertullianus, most Vul, two OL "himself has no need to wash; instead"

³⁹ [13:11] NU, Gk(ESW) / M, TR, Vul, Gk(ASS) omit "that" / Gk(B) omit "It was...clean."

⁴⁰ [13:12] NU, TR, Vul, Gk(BVWS,E1,E3) / Gk(AS,E2) omit "and" (therefore reading "he")

⁴¹ [13:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁴² [13:18] NU, Gk(EV) / M, TR, Vul, Gk(ABSWS) "gnawing the bread with **me**"

⁴³ literally "lifted-upon"

⁴⁴ [13:20] NU, Gk(ESVW) (lit. "getting whoever someone") / M, TR, Gk(BS) "getting if-ever someone" / Gk(A) "getting whoever"

⁴⁵ [13:21] NU, M, TR, Gk(ABEWS) / Gk(SV) "Jesus"

22 Therefore,¹ The learners were looking into *the eyes of one-another*, being at-a-loss² for themselves about whom he was speaking. 23 But³ One among⁴ his learners (*the one whom* °Jesus was loving) was reclining himself in the bosom of °Jesus. 24 Therefore, Simon Petros nodded^o to this *man* to enquire: who it would be about whom he was^o speaking *in-this-manner*.⁵

25 Therefore,⁶ After that *man* reclined⁷ in-this-manner⁸ against the chest of °Jesus, he said^o to him, “Lord, who is it?”

26 Therefore,^o Jesus⁹ answered^o him¹⁰ and saying,¹¹ “It is that *man* to whom I will dip the little-morsel and give it.”¹² Therefore, after he dipped the little-morsel, he took^o it and¹³ he gave^o it to Judah son of Simon of-Kerioth.¹⁴ 27 And after the little-morsel, then¹⁵ the Adversary entered into that *man*. Therefore, °Jesus said^o to him, “What you are doing, do quickly.”

28 But¹⁶ none of the *ones who were* reclining themselves knew for what reason he spoke this to him. 29 For some were thinking, that since Judah¹⁷ was having the coffer, °Jesus¹⁸ said^o to him, “Buy the things which we are having need of for¹⁹ the festival,” or in order that he might give something to the destitute persons. 30 Therefore, after that *man* took the little-morsel, he came-out straightaway. But it was night.

31 Therefore, when he came-out, Jesus²⁰ said^o, “Now the son of man²¹ was glorified, and God was glorified in him. 32 If God was glorified in him,²² God will also glorify him in himself, and he will glorify him straightaway.”

33 “Little-children, I am with you* still a little longer. You* will seek me; and, exactly-as I spoke to the Judeans that ‘To-where I am going-away you* are not being-able to come,’ I am also saying it to you* at present.”

34 “I am giving to you* a new instruction, in order that you* might be loving one-another, exactly-as I loved you*, in order that you* might also be loving one-another. 35 In this, all persons will know for themselves, that you* are my learners, if-at-any-time you* might be having love in one-another.”

36 Simon Petros said^o to him,²³ “Lord, to-where are you going-away?”

Jesus²⁴ answered²⁵ him,²⁶ “Wherever I am going-away, you are not being-able to follow me now, but you will follow me²⁷ afterward.”

37 °Petros²⁸ said^o to him, “Lord,²⁹ why is it that I am³⁰ not being-able to follow you at-present? I will lay³¹ down my soul in-behalf-of-you.”

38 Jesus³² answered^o and spoke to him,³³ “Will you lay down your soul in-behalf-of me? Truly, truly, I say to you: A rooster might³⁴ never crow³⁵ till you³⁶ will deny me three-times.”

CHAPTER 14

And he spoke to his learners.³⁷ “Do not be letting your* heart be disturbed. All of you*, be putting-faith into God and be putting-faith into me.³⁸ 2 In the house of my Father, there are many places-to-remain. But if there were not, would I have spoke to you* that³⁹ I am going to make-ready a place for you*? 3 And if-at-

¹ [13:22] NU, Gk(EV) / M, TR, Vul, Gk(ABSWS) add

² [13:22] (lit. “without-a-way-to-go”) NU, M, TR, Vul, Gk(ABEVWS,S2) / Gk(S1) “The Judeans were looking into the eyes of one-another, while the learners were being without-a-way-to-go”

³ [13:23] NU, Gk(V,E1) / M, TR, Gk(ABSWS,E2) add “But” / Vul add “Therefore”

⁴ [13:23] NU, Vul, Gk(ABESVW) (lit. “out of”) / M, TR, Gk(S) “of”

⁵ [13:24] NU, M, TR, Gk(ABS) (B add “in-this-manner”) / Vul, Gk(EVW) “nodding to this man and was saying to him, “Speak, ‘Who it is about whom he is speaking.’” / Gk(S) “nodding to this man to enquire who he it would be about whom he was speaking and was saying to him, “Speak, “Who it is about whom he is speaking.”

⁶ [13:25] Vul, Gk(EV) / NU, Gk(BSW) add “Therefore; / M, TR, Gk(AS) add “But”

⁷ [13:25] NU, Vul, Gk(V,E1,S2) / M, TR, Gk(ABWS,E2,S1) “fell-on”

⁸ [13:25] NU, M, Vul, Gk(EW) / TR, Gk(ABS) omit “in-this-manner”

⁹ [13:26] NU, M, TR, Gk(ABESS) / Gk(VW) “omit”

¹⁰ [13:26] NU, M, TR, Vul, Gk(AWS,E2,S1)/Gk(V,E1,S2) “Therefore, Jesus was answering” / Gk(B) “Jesus was answering him”

¹¹ [13:26] NU, M, TR, Vul, Gk(AEVWS) / Gk(BS) add

¹² [13:26] NU, Vul?, Gk(EV) / M, TR, Gk(ABSWS) “to whom, after I dip the little-morsel, I will give-over”

¹³ [13:26] NU, Gk(SW,V2) / TR, Vul, Gk(ABES,V1,V3) omit “taking it and”

¹⁴ [13:26] NU, M, TR, Gk(A) / Gk(BESVW) “Simon from Karuoth” / Vul “Simon Skerioth”

¹⁵ [13:27] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “after the little-morsel, then”

¹⁶ [13:28] NU, M, TR, Vul, Gk(ABES) / Gk(S) “For” / Gk(VW) omit

¹⁷ [13:29] NU, Gk(ASVWS) / M, TR, Gk(BE) “Judah”

¹⁸ [13:29] NU, M, TR, Gk(ABEWS) / Gk(SV) “Jesus”

¹⁹ literally “into”

²⁰ [13:31] NU, Gk(SV) / M, TR, Gk(ABWS) “Jesus”

²¹ literally “of the human”

²² [13:32] NU, M, TR, Vul, Gk(AS,E2,S2) / Gk(BVW,E1,S1) omit “If...in him” / Gk(W) also omit “and he will glorify him straightaway”

²³ [13:36] NU, M, TR, Gk(ABESVWS) / Vul omit “to him”

²⁴ [13:36] NU, Gk(AV,E1) / M, TR, Gk(BSWS,E2) “Jesus”

²⁵ [13:36] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “says”

²⁶ [13:36] NU, M, TR, Gk(ABSWS,E2) / Vul, Gk(V,E1) omit “him”

²⁷ [13:36] NU, Vul, Gk(ASVW,E1) / M, TR, Gk(BS,E2) add

²⁸ [13:37] NU, TR, Gk(AVW) / M, Gk(ESS) “Petros” / Gk(B) “He”

²⁹ [13:37] NU, M, TR, Gk(ABEVWS,S2) / Vul, Gk(S1) omit “Lord”

³⁰ literally “, due to what am I”

³¹ literally “put” (also in verse 38)

³² [13:38] NU, Gk(ASV,E1) / M, TR, Gk(WS,E2) “Jesus”

³³ [13:38] NU, Gk(ASVW,E1) / Vul “answered” / M, TR, Gk(E2) “answered him” / Gk(B) “answered and spoke to him”

³⁴ [13:38] NU, M, Gk(ASVWS) / TR, Vul, Gk(BE) “will”

³⁵ literally “voice”

³⁶ literally “who”

³⁷ [14:1] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

³⁸ may also be translated “You* are putting-faith into God, and you* are putting-faith into me”

³⁹ [14:2] NU, Gk(BSVW,E1) / M, TR, Vul?, Gk(AS,E2) omit “that” (reading “I would have spoke to you*; I am going...”) (reading “I would have spoke to you*; I am going...”) (reading “I would have spoke to you*; I am going...”)

any-time I might go and might make-ready a place for you*. I am coming again, and I will take you* alongside myself, in order that wherever I am, you* might also be. 4 And you* have come-to-know the way to-where I⁴⁰ am going-away.”⁴¹

5 Toma (*the one being said to be a twin*)⁴² said^o to him, “Lord, we have not come-to-know to-where you are going-away. And⁴³ How are we being-able to have⁴⁴ come-to-know the way?”

6 °Jesus⁴⁵ said^o to him, “I am the way, and the truth, and the life. No-one is coming to the Father except through me. 7 If you* have known⁴⁶ me, you* will also know my Father for yourselves. 47 And from now-on, you* are knowing him and have seen him.”

8 Philippos said^o to him, “Lord, show the Father to us, and that is sufficient for us.”

9 °Jesus said^o to him, “Have I been with all of you* for⁴⁸ so-much time, and you, Philippos, have not known me? The one who has seen me, has seen the Father. And⁴⁹ How are you saying, ‘Show the Father to us’? 10 Are you not having-faith that I am in the Father and the Father is in me? The words which I am saying to you*, I am not uttering from myself; but the Father who is remaining in me, is doing his works. 11 Be having-faith in me, that I am in the Father and the Father is in me. But if not, be having-faith in me⁵⁰ due to the works themselves.”

12 “Truly, truly, I say to all of you*: The one who is putting-faith into me, that man will do the works which I am doing, and, he will do greater things than these, because I am going to the Father.⁵¹ 13 And whichever thing⁵² you* might request for in my name, this I will do, in order that the Father might be glorified in the son. 14 If-at-any-time you* might request of me⁵³ for anything in my name, I will do it.⁵⁴

15 “If-at-any-time you* might be loving me,⁵⁵ you* will keep⁵⁶ the instructions of⁵⁷ mine. 16 And I will ask the Father, and he will give to you* another exhorter, in order that it might be remaining⁵⁸ with you* into the age, 17 that is, the spirit of the truth, which the world is not being-able⁵⁹ to take, because the world is not perceiving it, nor-even knowing it. You* are knowing it, because it is remaining⁶⁰ in your* presence, and it will be⁶¹ in you*.”

18 “I will not leave you* to be orphans; I am coming to you*. 19 Still a little longer, and the world is no-longer perceiving me; but you* are perceiving me, because I am living and you* will live.⁶² 20 In that day, you* will know for yourselves, that I am in my Father, and you* are in me and I in you*. 21 The one having my instructions and keeping them, that is the one who is loving me. But the one who is loving me, will be loved by my Father, and I will love him and will make myself appear to him.”

22 Judah (not the one of-Kerioth)⁶³ said^o to him, “Lord, and what has happened⁶⁴ that you are going to be making yourself appear to us and not-surely to the world?”

23 Jesus⁶⁵ answered and spoke to him, “If-at-any-time someone might be loving me, he will keep my account, and my Father will love him, and we⁶⁶ will come to him and we will make for ourselves⁶⁷ a place-to-remain in his presence. 24 The one who is not loving me, is not keeping⁶⁸ my accounts. And the account⁶⁹

⁴⁰ [14:4] NU, M, TR, Gk(AESVS) / Gk(BW) “I” (non-emphatic)

⁴¹ [14:4] NU, Gk(SVW,E1) / M, TR, Vul, Gk(ABS,E2) “And you* have come-to-know to-where I am going-away, and you* have come-to-know the way”

⁴² [14:5] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁴³ [14:5] NU, M, TR, Vul, Gk(ASVW,E1) / M, TR, Vul, Gk(ABS,E2) add

⁴⁴ [14:5] NU, M, TR, Vul, Gk(ASWS,E2) / Gk(BV,E1) “How have we”

⁴⁵ [14:6] NU, M, TR, Gk(ABVWS,E2) / Gk(S,E1) “Jesus”

⁴⁶ [14:7] NU, Gk(S,B1) / M, TR, Vul, Gk(AEVS,B2,W?) “If you* had known” / other “If you* know”

⁴⁷ [14:7] NU, Vul, Gk(SW,B2) / M, TR, Gk(AS,B1,E2?) “you* would have had known my Father” / OL, Georg “you* have known my Father” / Gk(V,E1) “you* would have had come-to-know”

⁴⁸ literally “to”

⁴⁹ [14:9] NU, Vul, Gk(SVW) / M, TR, Gk(ABS) add

⁵⁰ [14:11] NU, Vul, Gk(BSW) / M, TR, Gk(AVS) add

⁵¹ [14:12] NU, Vul, Gk(ABSVW) / M, TR, Gk(S) “The Father of me”

⁵² literally “which anything ever”

⁵³ [14:14] M, TR, many OL, some Vul, Cop, Eth, Gk(AB), Cyril, Victorinus-Roma, Augustine(x2) / NU, some OL, most Vul, Syr, Gk(SVW,P66,P75) add “of me” / few OL, Augustine(x1) add “of the Father” / some (Dia) omit “If-at-any...I will do it.” (This is a very difficult variant which has good support in both directions. However, since this is one of the few verses that may present a varying doctrinal outcome, I have had no choice by to mark it as uncertain.)

⁵⁴ [14:14] NU, M, TR, Gk(BSW) / Gk(AV) “, I (non-emphatic) will do this”

⁵⁵ [14:15] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) omit “me”

⁵⁶ [14:15] NU, Gk(V) / Gk(S) “you* may keep” / Vul “, be keeping” / M, TR, Gk(ABWS) “, keep” (imperative)

⁵⁷ literally “the”

⁵⁸ [14:16] NU, Gk(SV) / M, TR, Vul, Gk(ABWS) “be remaining”

⁵⁹ may also be translated “not being enabled”

⁶⁰ [14:17] NU, M, TR, Gk(ABSVWS) / others, Vul “it will remain”

⁶¹ [14:17] NU, M, TR, Vul, Gk(ASS) / Gk(BVW) “it is”

⁶² may possibly be translated “because I am living, you will also live”

⁶³ [14:22] NU, M, TR, Gk(ASVWS) / Gk(B) “not the one from Karuoth” / Vul “not that Skerioth” / others “the Kananean”

⁶⁴ [14:22] NU, M, Gk(SWS) (lit. “come-to-be” / TR, Vul, Gk(AV) “Lord, what has come-to-be” / Gk(B) “Lord, why is it”

⁶⁵ [14:23] NU, M, Gk(ABSVWS) / TR “°Jesus”

⁶⁶ [14:23] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “I”

⁶⁷ [14:23] NU, Vul?, Gk(SVW) / M, TR, Vul?, Gk(AS) “we will make” / Gk(B) “I will make for myself”

⁶⁸ [14:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “, will not keep”

⁶⁹ [14:24] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “the account, the mine account”

which you* are hearing is not **mine**, instead *is it of the Father who sent me*.

25 “I have uttered these *things* to you* *while* remaining with you*. **26** But the exhorter, the spirit, the holy *spirit*, which the Father will send in my name, that *one* will teach you* all *things*, and will cause you* to recollect all *things* which **I** spoke¹ to you*. **27** I am leaving² peace to you*. I am giving a peace, **my** *peace*, to you*. **I** am not giving *it* to you* exactly-as the world is giving *it*. Do not be letting your* heart be being-disturbed, do not even let it be being-terrified.

28 “You* heard, that **I** spoke to you*, ‘I am going-away, and I am coming to you*.’ If you* were loving me, you* would be made-to-rejoice, that **I** spoke³ I am going to the Father, because the Father⁴ is greater than me. **29** And now, I have spoken to you* prior to *it* coming-to-be, in order that whenever it might come-to-be, you* might have-faith *in me*.⁵

30 “I will no-longer utter much with you*, for the chief of the⁶ world is coming. And he has nothing *to find*⁷ in **me**. **31** Instead, *this is happening* in order that the world might know that I am loving the Father, and *that*, exactly-as the Father instructed me, I am doing *things* in this-*same*-manner. Be being arisen, let us be going⁸ from-this-place.

CHAPTER 15

“**I** am the vine, the true *vine*; and my Father is the farmer. **2** Every vine-branch in **me** which is not bearing fruit, he is lifting it up. And every *vine* which⁹ is bearing fruit, he is cleaning¹⁰ it, in order that it might be bearing more fruit. **3** You* are already clean¹¹ due to the account which I have uttered to you*.

4 “Remain in **me**, and **I** in you*. Exactly-as the vine-branch is not being-able¹² to be bearing fruit from itself if-at-any-time it might not be remaining¹³ in the vine, in-this-manner, not-even are you* if-at-any-time you* might not be remaining¹⁴ in **me**. **5** For¹⁵ **I** am the vine, you* are the vine-branches. *The one who is remaining in me and I in him—this one is bearing much fruit*, because apart-from **me**, you* are not being-able¹⁶ to be doing anything. **6** If-at-any-time someone might not be remaining in **me**, he will be thrown outside as the vine-branch, and he will be dried *out*; and they are gathering them together¹⁷ and are throwing them into the¹⁸ fire; and it is being burned. **7** But¹⁹ If-at-any-time you* might remain in **me** and my words might remain in you*, request²⁰ for yourselves whatsoever you* might be wanting,²¹ and it will come-to-be to you*. **8** In this, my Father was glorified, in order that you* might be bearing much fruit and might become²² learners of **mine**.

9 “Exactly-as the Father loved me, **I** also loved you*. Remain in the love of²³ **mine**. **10** If-at-any-time you* might keep my instructions,²⁴ you* will remain in my love, exactly-as **I** have kept the instructions of my Father and am remaining in his love. **11** But²⁵ I have uttered these *things* to you*, in order that the joy of²⁶ **mine** might be²⁷ in you*, and *that* you* joy might be filled.

12 “This is the instruction of²⁸ **mine**, in order that you* might be loving one-another, exactly-as I loved you*. **13** No-one has a greater love than this, in order that someone might lay²⁹ down his soul in-behalf-of his friends. **14** For³⁰ All of you* are friends of mine, if-at-any-time you* might be doing the *things* which³¹ **I** am instructing you*. **15** I am no-longer calling³² you* slaves, because the slave has not come-to-know what his lord is doing. But I have called³³ you* friends, because I made-known to you* all *things* which I heard from my Father. **16** You* did not select me for yourselves, instead **I** selected you* for myself; and I

prescribed³⁴ you*, in order that you* might be going-away and might be bearing *much*³⁵ fruit, and your* fruit might be remaining, in order that whichever thing³⁶ you* might request the Father for in my name, he might give to you*. **17** These *things* I am instructing you*, in order that you* might³⁷ be loving one-another.

18 “If the world is hating you*, be knowing³⁸ that it has hated me before you*. **19** If you* were *from* out of the world, the world would have been being-fond-of its own. But because you* are not *from* out of the world, *but* instead *because I* selected you* *from* out of the world, the world is hating you* due to this.

20 “Be remembering⁴⁰ the account which **I** spoke to you*: ‘A slave is not greater than his lord.’ If they pursued **me**, they will also pursue you*. If they kept my account, they will also keep yours*. **21** Instead, they will do all⁴¹ these *things* to you*⁴² due to my name, because they have not come-to-know the *one who sent me*.

22 “If I did not come and utter to them, they were not having a sin. But now, they do not have a pretext about their sin. **23** The *one who is hating me*, is also hating my Father. **24** If I did not do among⁴³ them the works which no-one else⁴⁴ did, they were not having a sin. But now, they even have seen and have hated even **me** and my Father. **25** Instead, *this happened* in order that the account, the *one* having been written in their law, might be fulfilled, that ‘They hated me without-cause.’⁴⁵

26 “But⁴⁶ Whenever the exhorter might come, whom **I** will send to you* from the Father⁴⁷ (*that is*, the spirit of the truth which is going-out from the Father), that *one* will testify about **me**. **27** But⁴⁸ you* are also testifying,⁴⁹ because, from the beginning, you* are with **me**. (Psalm 69:4)

CHAPTER 16

“I have uttered these *things* to you*, in order that you* might not be impeded. **2** They will make you* expelled-from-congregation. Instead, an hour is coming, in order that everyone who⁵⁰ killed you* off, might think *he is doing this* to be offering⁵¹ a service to God.⁵² **3** And they will do⁵³ these *things* to you*⁵⁴ because they did not know the Father nor-even **me**. **4** Instead, I have uttered these *things* to you*, in order that whenever their hour⁵⁵ might come, you* might be remembering them⁵⁶ that **I** spoke to you*.

“But I did not speak these *things* to you* *from out of the beginning*, because I was with you*. **5** But now, I am going-away to the *one who sent me*. And not-one of you* is asking me, ‘To-where are you going-away?’ **6** Instead,⁵⁷ because I have uttered these *things* to you*, the grief has filled your* heart.

7 “Instead, **I** am saying the truth to *all of you**: It is-beneficial to you*, in order that **I** might go-off. For unless I might go-off, the exhorter will not come to you*. But if-at-any-time I might go, I will send it to you*. **8** And after it comes, that-one will convict the world about sin and about righteousness and about judging. **9** Indeed, about sin, because they are not putting-faith into **me**. **10** But about righteousness, because I am going-away to the Father,⁵⁸ and you* are no-longer perceiving me. **11** But about judging, because the chief of this world has been judged.

12 “I still have many *things* to be saying to *all of you**; instead, you* are not being-able⁵⁹ to be sustaining them⁶⁰ at-present. **13** But whenever that *one* might come, *that is*, the spirit of the truth, it will guide you* in⁶¹ all⁶² the truth. For it will not utter from itself; instead, it will utter as-much-as it will hear,⁶³ and it will carry-back-a-message to you* *about* the *things* which are coming. **14** That *one*

¹ [14:26] NU, Gk(V) / M, TR, Vul, Gk(AS) “which I (non-emphatic) spoke” / Vul?, Gk(B) “whichever I might speak”

² literally “dismissing”

³ [14:28] NU, Vul, Gk(ABSV) / M, TR, Gk(S) add

⁴ [14:28] NU, Vul, Gk(AVW,B1,S2) / M, TR, Gk(B2,S1,S3) “the Father of me”

⁵ [14:29] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁶ [14:30] NU, M, Gk(ABSV) / Vul, TR “this”

⁷ [14:30] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁸ literally “, may we be leading”

⁹ literally “the”

¹⁰ likely understood in the context of “pruning”

¹¹ likely understood in the context of “pruned”

¹² may also be translated “not being-enabled”

¹³ [15:4] NU, Gk(SV) / M, TR, Vul, Gk(ABS) “not remain”

¹⁴ [15:4] NU, Gk(ASV) / M, TR, Vul, Gk(BS) “not remain”

¹⁵ [15:5] NU, M, TR, Gk(ASV) / Gk(B) add

¹⁶ may also be translated “not being-enabled”

¹⁷ usually translated “they congregate them”

¹⁸ [15:6] NU, M, Gk(ASV) / TR, Gk(B) “a”

¹⁹ [15:7] NU, M, TR, Vul, Gk(ASV) / Gk(B) add “But” / Gk(V1) add “not” before “remain” (error)

²⁰ [15:7] NU, Gk(ABV) / M, TR, Vul, Gk(SS) “, you* will request”

²¹ [15:7] NU, M, TR, Gk(BSV) / Gk(A) “you* are wanting” / Vul “you* might want”

²² [15:8] NU, Gk(BV) / Vul “and might be becoming” / M, TR, Gk(AS) “and you* will become”

²³ literally “the”

²⁴ [15:10] NU, M, TR, Gk(BV,S2) / Gk(A) “keep the instructions, the **mine** instructions” / Gk(S1) omit “If...my love”(error)

²⁵ [15:11] NU, M, TR, Vul, Gk(A) / Gk(BSV) add

²⁶ literally “the”

²⁷ [15:11] NU, Vul, Gk(ABV) / M, TR, Gk(SS) “might remain”

²⁸ literally “the”

²⁹ literally “put”

³⁰ [15:14] NU, M, TR, Vul, Gk(AV,S2) / Gk(B1,S1) add

³¹ [15:14] NU, Vul, Gk(BS) / Gk(V) “doing the thing which” / M, TR, Gk(AS) “doing as-much-as”

³² literally “saying”

³³ literally “spoken”

³⁴ literally “put”

³⁵ [15:16] NU, M, TR, Vul, Gk(BSV) / Gk(A) add

³⁶ literally “which anything ever”

³⁷ [15:17] NU, M, TR, Vul, Gk(ASV) “in...might” / Gk(B) “may you*”

³⁸ may also be translated “, you* are knowing”

³⁹ [15:18] (literally “firstly of you*”) NU, M, TR, Gk(AV,S2) / Gk(B,S1) “firstly” (omit “of you”)

⁴⁰ may also be translated “You* are remembering”

⁴¹ [15:21] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “all”

⁴² [15:21] NU, Vul, Gk(SV,S1) (lit. “into you* (accusative)”) / M, TR, Gk(AS,B2) “to you* (dative)”

⁴³ literally “in”

⁴⁴ literally “another/other”

⁴⁵ usually translated “as-a-gift” (but this is the meaning in this context)

⁴⁶ [15:26] NU, Gk(SV) / M, TR, Vul, Syr, Gk(ABS) add

⁴⁷ [15:26] NU, M, TR, Vul, Gk(ASV) / Gk(B) “the Father of mine”

⁴⁸ [15:27] NU, M, TR, Gk(ASV) / Vul, Gk(B) omit “But”

⁴⁹ may also be translated “But all of you* be also testifying”

⁵⁰ literally “the”

⁵¹ literally “bring-to”

⁵² [16:2] NU, M, TR, Vul, Gk(BSV) (“to the god”) / Gk(A) “to the Lord”

⁵³ [16:3] NU, M, TR, Vul, Gk(ABV) / Gk(S) “they might do”

⁵⁴ [16:3] NU, M, Vul, Gk(AV) / TR, Gk(BS) add

⁵⁵ [16:4] NU, Vul, Gk(AV,S2) (lit. “the hour of them”) / M, TR, Gk(B,S1) “the hour”

⁵⁶ [16:4] NU, M, TR, Gk(AV,S1,S3) / Vul, Gk(B,S2) omit “them”

⁵⁷ [16:6] NU, M, TR, Vul, Gk(BSV) / Gk(A) omit “Instead”

⁵⁸ [16:10] NU, Vul, Gk(BSV) / M, TR, Gk(AS) “The Father of mine”

⁵⁹ may also be translated “being-enabled”

⁶⁰ [16:12] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) actually add “them” // Gk(S1) also omit “at-present”

⁶¹ [16:13] NU, Gk(BSW) / M, TR, Gk(AV) “into”

⁶² [16:13] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) omit “all”

⁶³ [16:13] NU, Gk(SVW,B1) / M, TR, Gk(S) “as-much-as whatever it might hear” / Gk(A) “as-much-as if-at-any-time it might hear” / Gk(B2) “as-much-as whatever it will hear” / Vul “whatsoever it will hear”

will glorify **me**, because it will take for itself out of what is **mine** and will carry-back-a-message¹ to you*. **15** *All things*, as-much-as the Father has, is **mine**. Due to *this reason*, I spoke to you*,² that it is taking³ out of what is **mine** and will carry-back-a-message to you*.

16 "A little *while*, and you* are no-longer⁴ perceiving me; and again, a little *while*, you* will see me for yourselves, because **I am going-away to the Father**."⁵

17 Therefore, *some* of his learners spoke to one-another, "What is this which he is saying to us, 'A little *while*, and you* are not⁶ perceiving me,' and again, a little *while*, and you* will see me for yourselves', and, 'Because I⁸ am going-away to the Father'?" **18** Therefore, they were saying, "What is this⁹ 'little *while*' which he is saying?"¹⁰ We have not come-to-know what he is uttering."¹¹

19 Therefore,¹² Jesus¹³ knew that they were wanting¹⁴ to be asking him about this.¹⁵ And he spoke to them,¹⁶ "Are you* seeking with one-another about this, that I spoke, 'A little *while*, and you* are not perceiving me; and again, a little *while*, and you* will see me for yourselves'?"

20 "Truly, truly, I say to *all* of you*, that **you*** will weep and will¹⁷ sing-a-dirge, but the world will be made-to-rejoice; but¹⁸ **you*** will be grieved, *but* instead your grief will become *turned* into joy. **21** Whenever the woman might be¹⁹ bringing-forth-a-child, she is having grief, because her hour²⁰ came. But whenever she might birth the little-boy-or-girl, she is no-longer remembering the tribulation²¹ due to the joy that a²² human was birthed into the world. **22** And therefore, **you*** are, indeed, now having grief;²³ but I will see you* again for myself, your* heart will be made-to-rejoice, and no-one is lifting²⁴ your* joy from you*.

23 "And in that day, you* will²⁵ not ask **me** anything. Truly, truly, I say to *all* of you*, that²⁶ anything you* might ever request the Father for²⁷ in my name, he will give *it* to you*. **24** *Up-till* presently, you* did not request for anything in my name. Be requesting,²⁹ and you* will take for yourselves, in order that your* joy might be already filled."³⁰

25 "I have uttered these *things* to you* in proverbs. The hour is coming when³¹ I will no-longer utter to you* in proverbs; instead, I will bring-a-message³² to you* about the Father with³³ outspokenness. **26** In that day, you* will request for yourselves³⁴ in my name; and I am not saying to you*, that **I** will ask the Father³⁵ about you*. **27** For the Father himself is fond-of you*, because **you*** have been fond-of **me**³⁶ and have had-faith that **I** came-out from a god.³⁷ **28** I came-out from the Father,³⁸ and I have come³⁹ into the world. Again, I am leaving⁴⁰ the world, and I am going to the Father."

29 His learners⁴¹ said^o to him,⁴² "See, now you are uttering in⁴³

¹ [16:14] NU, M, TR, Vul, Gk(ABVWS) / Gk(S) "and is carrying-back-a-message"
² [16:15] NU, M, TR, Vul, Gk(ABVWS) / Gk(S2) add (S1 omit verse 15 by scribal error)
³ [16:15] NU, M, Vul, Gk(BSVWS) / TR, Gk(A) "it will take for itself"
⁴ [16:16] NU, Gk(BSVW.X1781?) / M, TR, Vul, Gk(AS) "not"
⁵ [16:16] NU, Gk(BSVW.P66) / M, TR, Vul, Gk(S) add
⁶ [16:17] NU, M, TR, Vul, Gk(AV.S2.X1781?) / Gk(BW) "no-longer" / Gk(S1) omit
⁷ [16:17] NU, M, TR, Gk(AVWS.S2) / Vul, Gk(B.S1) "you* will...see me for yourselves"
⁸ [16:17] NU, Vul, Gk(AV.S2.X1781) / M, TR, Gk(BS) "Because **I**" (emphatic) / Gk(W) "I" (emphatic) Gk(S1) "who"
⁹ [16:18] (literally "this the") NU, M, TR, Gk(ABWS.S1) / Gk(V.S2.P66) "this a"
¹⁰ [16:18] NU, TR, Vul, Gk(VS.B2.S2) / Gk(A) "(this thing which he is saying, the 'little while' / Gk(W.B1.S1.X1781?P66) "(this 'little while'" / Gk(B1) corrupt
¹¹ [16:18] NU, TR, Vul, Gk(ASWS.X1781?) / Gk(B) "know the thing which he is saying" / Gk(V) "know"
¹² [16:19] NU, Gk(BSVW.X1781) / M, TR, Gk(AS) add "Therefore" / some Gk, Vul add "But"
¹³ [16:19] NU, M, TR, Gk(ABSS.X1781) / Gk(VW) "Jesus"
¹⁴ [16:19] NU, M, TR, Vul, Gk(ABVS.X1781) / Gk(SW.P66) "going" / Gk(P66) "going and wanting"
¹⁵ [16:19] NU, M, TR, Vul, Gk(ASVWS.X1781?) / Gk(B) "to inquire-of him about this"
¹⁶ [16:19] NU, M, TR, Vul, Gk(BSVWS.X1781) / Gk(A) omit "to them"
¹⁷ [16:20] NU, M, TR, Vul, Gk(ABVWS.S2.X1781) / Gk(S1) "might weep and might"
¹⁸ [16:20] NU, Gk(BV.S1.X1781) / M, TR, Vul, Gk(AWS.S2) add
¹⁹ [16:21] NU, M, TR, Gk(ABSVWS.X1228) / Vul, few Gk "woman is"
²⁰ [16:21] NU, M, TR, Vul, Gk(ASVWS.X1781) / Gk(B) "day"
²¹ [16:21] NU, M, TR, Vul, Gk(ASVWS.X1781) / Gk(B) "grief"
²² [16:21] NU, M, TR, Gk(ABEVWS.S2.X1228.X1781) / Gk(S1, two others) "the"
²³ [16:22] NU, M, TR, Vul, Gk(ESW.V1.X1781?) / Gk(ABS.V2) "**you*** will indeed now have grief"
²⁴ [16:22] NU, TR, Vul, Gk(AES.B2.X1228) / Gk(V.B1.X1781) "will lift" / Gk(W) corrupt? / one Gk "will state"
²⁵ [16:23] NU, M, TR, Vul, Gk(ABES.X1228) / Gk(S.W?) "might..." / one Gk "will not inquire-of"
²⁶ [16:23] NU, Vul, Gk(EV.B1.X1781?) / M, TR, Gk(SWS.B2) add / Gk(A) instead add "which" (see below) / Gk(X1128) (due to faded text) may or may not include this
²⁷ [16:23] NU, Gk(EV.X1781) / M, TR, Gk(S) "as-much-as you* might ever ask..." / Gk(A) "anything whatever you* might ask..." / Gk(S) "whatever you* might ask for yourselves..." / Gk(W) "whatever you might ask for yourselves..." / Gk(B), Vul "if-at-any-time you*" might ask the Father for anything for yourselves" / Gk(X1128) (due to faded text) might either be "if-at-any-time ever you* (might) request..." or "if-at-any-time you* (might) request..."
²⁸ [16:27] NU, TR, Vul, Gk(B) ("in my name...to you") / others "he will give it to you* in my name"
²⁹ [16:24] NU, M, TR, Vul, Gk(ABEV.S2) / Gk(W.S1) "Request for yourselves"
³⁰ [16:24] NU, M, TR, Vul, Gk(ABSV.X1781) (lit. "be having been filled") / Gk(W) "joy was filled"
³¹ [16:25] NU, M, TR, Vul, Gk(ABEWS.S2.X1781) / Gk(S2) "where" / some "because"
³² [16:25] NU, M, TR, Vul, Gk(ABEVWS.X1228.X1781?) / Gk(S, one more) "I am bringing-a-message" / one Gk "I might utter"
³³ [16:25] NU, M, TR, Vul, Gk(AESVWS.X1781?) / Gk(B) "im"
³⁴ [16:26] NU, M, TR, Vul, Gk(ABEVS) / Gk(SW) "you (sg) might be requesting"
³⁵ [16:27] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "the Father of mine"
³⁶ [16:27] NU, M, TR, Vul, Gk(ABEVS) / Gk(S) "me" (non-emphatic)
³⁷ [16:27] Vul?, Gk(A.S1.S3.X1781) / NU, M, TR, Vul?, Gk(W.E2) "from God" / Gk(BVS.E1) "from the Father" / Gk(S2) "from a father"
³⁸ [16:28] NU, M, TR, Vul, Gk(ASSE.X1228.X1781) / Dia / Gk(V.E1) "I came-out from out of the Father" / Gk(BW) omit
³⁹ [16:28] NU, M, TR, Gk(AESVWS.X1781) / Vul, Gk(B) "And I came"
⁴⁰ literally "dismissing"
⁴¹ [16:29] NU, M, TR, Vul, Gk(ABESVS) (lit. "the learners of his") / Gk(W) "The learners"
⁴² [16:29] NU, Gk(SV.E1) / M, TR, Vul, Gk(ABWS.E2.X1781) add
⁴³ [16:29] NU, Gk(EVW.S1) / M, TR, Gk(ABS.S2) omit "in" (though it is implied)

outspokenness, and are not saying anything in proverbs. **30** Now we have come-to-know, that you have come-to-know *all things*, and you have no need in order that someone might be asking you. By⁴⁴ this, we are having-faith, that you came-out from a god."

31 Jesus⁴⁵ answered them, "Are you* presently having-faith? **32** Behold, an hour is coming, and has now⁴⁶ come, in order that you* might be scattered, each one into his own *home*, and you* might dismiss **me** to be alone.⁴⁷ And I am not alone, because the Father is with **me**. **33** I have uttered these *things* to you*, in order that you* might be having peace in **me**. In the world you* are having⁴⁸ tribulation; instead, be being-encouraged—**I** have been victorious *over* the world."

CHAPTER 17

Jesus⁴⁹ uttered these *things*. And after he lifted-up⁵⁰ his eyes into the heaven, he spoke,⁵¹ "Father, the hour has come. Glorify your son, in order that the son⁵² might also⁵³ glorify you, **2** exactly-as you gave to him an authority *over* every flesh, in order that everything which you have given to him, he might give a perpetual life⁵⁴ to them.⁵⁵ **3** But this is the perpetual life, in order that they might be knowing you, the only true God, and Jesus *the* Anointed-One whom you commissioned into this world.⁵⁶

4 "**I** glorified you on the earth, after I completed⁵⁷ the⁵⁸ work which you have given to me in order that I might do *it*. **5** And now, you, Father, glorify me, in-the-presence of yourself, with the glory which I was having in-the-presence of you before the *act* for the world to be.

6 "I manifested your name to the humans whom you gave⁵⁹ to me *from* out of the world. They were **yours**, and you gave⁶⁰ them to **me**; and they have kept your account. **7** Now they have known, that *all things*, as-many-as you have given⁶¹ to me, are from you— **8** because the words which you gave⁶² to me, I have given⁶³ to them, and they themselves took *them*; and they truly knew,⁶⁴ that I came-out from you; and they had-faith that **you** commissioned me.

9 "**I** am asking about them. I am not asking about the world, *but* instead about *those* whom you have given⁶⁵ to me, because they are **yours**. **10** And all the *things* of **mine**, are **yours**, and the *things* of **yours** are **mine**;⁶⁶ and I have been glorified in them.⁶⁷

11 "And I am no-longer in the world,⁶⁸ and they themselves⁶⁹ are in the world; and **I** am coming to you, being no-longer in the world. And *while* I am in the world,⁷⁰ Holy Father, keep them in your name. And when I was with them in the world, I was keeping them⁷¹ in your name which you have given⁷² to me, in order that they might be one also⁷³ exactly-as us. **12** When I was with them in the world,⁷⁴ I was keeping them in your name which you have given to me, and I guarded *them*;⁷⁵ and not-one *from* among⁷⁶ them was-lost except the son of the *utter* loss, in order that the writing might be fulfilled.

13 "But now, I am coming to you. And I am uttering these *things* in the⁷⁷ world, in order that they might be having the joy of⁷⁸ **mine** already being filled⁷⁹ in themselves.⁸⁰ **14** But I have given² your account to³ them; and the world

⁴⁴ literally "In"
⁴⁵ [16:31] NU, Gk(EVW.X1228) / M, TR, Gk(ABSS) "Jesus"
⁴⁶ [16:32] NU, Gk(ASVW.B1.E1.X1228) / M, TR, Vul, Gk(S.B2.E2) add
⁴⁷ [16:32] M, TR, Vul, Gk(ABWS.E2.X1228) / NU, Gk(SV.E1) "home. And **I**, you* might be dismissing to be alone."
⁴⁸ [16:33] NU, M, TR, Vul, Gk(AESVS) / Gk(W) "are having for yourselves" / Gk(B) "will have"
⁴⁹ [17:1] NU, Gk(SV) / M, TR, Gk(ABEWS) "Jesus"
⁵⁰ literally "lifted-upon"
⁵¹ [17:1] NU, Vul, Gk(BSVW.E1.E2.X4446?) / M, TR, Gk(AS.E3) "And he lifted-up...heaven, and he spoke"
⁵² [17:1] NU, Gk(SVW.E1.E2.X4446?) / M, TR, Vul, Gk(AB.S.E3), some Origenes, Syr, Boh "the son of you"
⁵³ [17:1] NU, Gk(ABSVW.E1) / M, TR, Gk(S.E2.X4446) add
⁵⁴ [17:2] NU, TR, Vul, Gk(E.S2) / M, Gk(VS) "he will give..." / Gk(W.X4446) "you might give..." / Gk(S1) "I will give..." / Gk(B) "that all which you* have given in order that they might be having a perpetual life"
⁵⁵ [17:2] NU, M, TR, Gk(AEVS.S2) / Gk(W.S1.X4446) "to him" / Gk(B) omit (see above)
⁵⁶ [17:3] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add
⁵⁷ [17:4] NU, Gk(AESVW) / M, TR, Vul, Gk(S) "earth, I completed" / Gk(B) "earth, and I completed"
⁵⁸ [17:4] NU, M, TR, Vul, Gk(ABESVS) / Gk(W) "you*"
⁵⁹ [17:6] NU, Gk(ABSVW) / M, TR, Gk(ES) "you have given"
⁶⁰ [17:6] NU, Gk(ABSVW) / M, TR, Gk(ES) "you have given"
⁶¹ [17:7] NU, M, TR, Gk(BESS) / Gk(AV) "you gave"
⁶² [17:8] NU, Gk(ABEV) / M, TR, Gk(SW) "you have given" / Gk(S) omit "because...to me"
⁶³ [17:8] NU, M, TR, Gk(ABESVS) / Gk(W) "you gave"
⁶⁴ [17:8] NU, M, TR, Vul, Gk(EVS.S2) / Gk(ABW.S1) "took them truly"
⁶⁵ [17:9] NU, M, TR, Gk(AESVS) / Gk(BW) "you gave"
⁶⁶ [17:10] NU, M, TR, Vul, Gk(ABEWS) (B) actually add "are" ("And **mine**") / Gk(S) "(10) And you gave them to **me**."
⁶⁷ It is ambiguous if "them" refers to "the things" or to "those whom you have given to me"
⁶⁸ [17:11] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "in this world"
⁶⁹ [17:11] NU, Gk(SV) / M, TR, Vul, Gk(ABEWS) "and these ones"
⁷⁰ [17:11] Gk(B.X4446) / NU, TR, M, Vul, Gk(AESVWS) omit "being no-longer...in the world" (scribal error?)
⁷¹ [17:11] NU, M, TR, Vul, Gk(AESVWS.X4446) / Gk(B1) add (lost due to scribal error?) / Gk(B2) further add "in the world"
⁷² [17:11] NU, M, Gk(AEVS) "which you have given" / Gk(SW.X4446) "which you gave" / Gk(B1) "the one which you have given" / TR, Vul, Gk(B2) "those whom you have given"
⁷³ [17:11] NU, M, TR, Gk(ABESWS.V2) / Vul, Gk(V1.X4446) add
⁷⁴ [17:12] NU, Vul, Gk(BSVW.E1.E2) / M, TR, Gk(AS.E3) add
⁷⁵ [17:12] NU, Gk(VW.E1.S2) / M, TR, Vul, Gk(AB.E3) "name. *Those* whom you have given to me, I guarded." / Gk(E2) "in your name whom you have given to me. And I guarded *them*." / Gk(S1) "name. And they were guarding *it*."
⁷⁶ literally "out of"
⁷⁷ [17:13] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "this"
⁷⁸ literally "the"
⁷⁹ literally "mine having been filled"
⁸⁰ [17:13] NU, Vul, Gk(VW.S2) / M, TR, Gk(AB.S2.E1) "them" / Gk(E1) "their own hearts"

hated⁴ them, because they are not *from* out of the world,⁵ exactly-as **I** am not *from* out of the world.⁶ **15** I am not asking, in order that you might lift them out of the world, *but* instead, in order that you might keep them *from* out of the wicked-one. **16** They are not *from* out of the⁷ world, exactly-as **I** am not *from* out of the world. **17** Make them holy in the⁸ truth;⁹ the account of¹⁰ **yours** is the¹¹ truth. **18** Exactly-as you commissioned **me** into the¹² world, **I** also commissioned them into the world. **19** And **I**¹³ am making myself holy in-behalf-of them, in order that they might also be already made-holy¹⁴ in truth.

20 "But I am not asking about these *men* alone, *but* instead also about the *ones* who are putting-faith¹⁵ into **me** through their account, **21** in order that they all might be one, exactly-as **you**, Father, *are* in **me** and **I** in you, in order that they themselves might also be one¹⁶ in us, in order that the world might be having-faith¹⁷ that **you** commissioned me. **22** And the glory which you have given¹⁸ to me, **I** have given¹⁹ to them, in order that they might be one, exactly-as we *are*²⁰ one; **23** **I** in them, and **you** in **me**,²¹ in order that they might be already made-complete²² into one, and in order that²³ the world might be knowing that **you** commissioned me and that you²⁴ loved them exactly-as you loved **me**.²⁵ **24** Father, concerning the thing which²⁶ you have given²⁷ to me: I am wanting, in order that wherever **I** am, those *men* might also be with **me**, in order that they might be perceiving the glory of²⁸ **mine**, which you have given²⁹ to me, because you loved me before the founding of the world.

25 "Righteous Father, the world also did not know you, but **I** knew you; and these *men* knew that **you** commissioned me. **26** And I made your name known to them, and I will make it known, in order that the love with which you loved me might be in them and **I** in them."

CHAPTER 18

After Jesus³⁰ spoke these things, he came-out along with his learners to the other-side of the wadi³¹ of Kidron,³² to-where there was an orchard, into which he and his learners entered. **2** But Judah (the one who was delivering him up) also had come-to-know the place, because Jesus³³ was many-times congregated there with his learners. **3** Therefore, Judah, after he took the cohort and assistants *from* out of the chief-priests and *from* out of the³⁴ Pharisees, they came^o there with lanterns and torches and weapons.

4 Therefore,³⁵ Jesus, having come-to-know all the things which were coming upon him, came-out *outside*, and he said³⁶ to them, "Who are you* seeking?"

5 They answered him, "Jesus the Nazarean."

He said^o to them, "**I** am Jesus."³⁷

But Judah (the one who was delivering him up) had also stood with him. **6** Therefore,³⁸ as he spoke to them, that³⁹ "**I** am," they went-off into the place behind him, and they fell on-the-ground.

7 Therefore, he again inquired-of them, saying,⁴⁰ "Who are you* seeking?"

¹ [17:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

² [17:14] NU, M, TR, Gk(AESVWS) / Gk(BW) "gave"

³ [17:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "in"

⁴ [17:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "world is hating"

⁵ [17:14] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "this world"

⁶ [17:14] NU, M, TR, Vul, Gk(AESVWS, S2) (S1 "I" non-emphatic) / Gk(B, S1) omit "exactly-as...world"

⁷ [17:16] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "this"

⁸ [17:17] NU, M, TR, Gk(ABESWS) / Gk(V) omit "the"

⁹ [17:17] NU, M, TR, Gk(ABVW, E1, S1, S2) / M, TR, Gk(S, E2, S3) "in the truth of yours"

¹⁰ literally "the"

¹¹ [17:17] NU, M, TR, Gk(ABESS) / Gk(VW) add

¹² [17:18] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "this" (also later in verse)

¹³ [17:19] NU, M, TR, Vul, Gk(BEVS) / Gk(ASW) "I" (non-emphatic)

¹⁴ literally "being having been made-holy"

¹⁵ [17:20] NU, M, Gk(AESVWS, B1) / TR, Vul, Gk(B2) "who will put-faith"

¹⁶ [17:21] NU, Gk(BVW, E1) / M, TR, Vul, Gk(AS, E2) add

¹⁷ [17:21] NU, Vul, Gk(VW, E1, S1) / M, TR, Vul, Gk(AS, E2, S2) "might have-faith"

¹⁸ [17:22] NU, M, TR, Gk(ESV, W1) / Gk(AB, W2) "you gave"

¹⁹ [17:22] NU, M, TR, Gk(BEVWS) / Gk(AS) "I gave"

²⁰ [17:22] NU, Gk(BVW, E1, S2) / M, TR, Vul, Gk(AS, E2, S2) actually add "are"

²¹ [17:23] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "(23) **You** in me and **I** in them"

²² literally "being having been completed"

²³ [17:23] NU, Gk(EV) / Gk(B) "into the one, in order that" / M, TR, Gk(AS) "into one, and in order that" / Vul, Gk(SW, P66) "into one and"

²⁴ [17:23] NU, M, TR, most Vul, Gk(AESVWS) / some Vul, Gk(B) "I"

²⁵ [17:23] NU, M, TR, Gk(AESVWS, 4447) / Gk(B) "as you loved me" / Gk(W) "as you also loved me" / Vul "as you loved me"

²⁶ [17:24] NU, Gk(BSVW, X4447?) / M, TR, Vul, some Syr, Gk(AES) "regarding those whom"

²⁷ [17:24] NU, M, TR, Gk(BESVWS, X4447) / Gk(A) "you gave" / Vul ambiguous

²⁸ [17:24] NU, M, TR, Gk(AESVWS, X4447) (lit "the mine") / Gk(B) omit

²⁹ [17:24] NU, Gk(ABESWS) / M, TR, Gk(V, X4447) "you gave" / Vul ambiguous

³⁰ [18:1] NU, Gk(SV) / M, TR, Gk(ABEWS) "Jesus"

³¹ literally "winter-storm-flow"

³² [18:1] NU, Gk(ABW, S1) "omit" before "Kidron" is singular / M, TR, Gk(EV, S2) it is plural

³³ [18:2] NU, Gk(SV) / M, TR, Gk(ABEWS) "Jesus"

³⁴ [18:3] NU, Gk(B, S1, S3) / TR, Vul, Gk(AEVWS, S2, X4447?) omit "from out of the"

³⁵ [18:4] NU, M, TR, Vul, Gk(AEVWS) / Gk(BSW, X4447) "But"

³⁶ [18:4] NU, Vul, Gk(BV, E1, P60) / Gk(P60) also add "outside" / M, TR, Gk(ASWS, E2, X4447, P66) "after Jesus, having...him, came-out, he spoke"

³⁷ [18:5] NU, Gk(B) / M, TR, Vul?, Gk(AEWS, S?) "Jesus was saying to them, "**I** am." (S omit "the" before "Jesus") / Vul?, Gk(V, S?) "He was saying to them, "**I** am Jesus."

³⁸ [18:6] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) omit "Therefore"

³⁹ [18:6] NU, Vul, Gk(ABSVW) / M, TR, Gk(ES) add // Gk(S1) also omit "to them"

⁴⁰ [18:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

But they spoke again,⁴¹ "Jesus the Nazarean."

8 Jesus⁴² answered them,⁴³ "I spoke to you*, that '**I** am.' Therefore, if you* are seeking **me**, allow⁴⁴ these *men* to be going-away."

9 This was in order that the account might be fulfilled which he spoke, that "I did not cause any *from* among those⁴⁵ whom you have given⁴⁶ to me to be-lost."

10 Therefore, Simon Petros, having a saber, drew it, and he hit the slave of the chief-priest and cut-off his outer-ear,⁴⁷ the right ear. But the slave's name was Melech.⁴⁸

11 Therefore, Jesus spoke to Petros, "Put⁴⁹ the saber⁵⁰ into the sheath. The drinking-cup which the Father has given to me, might I never drink it?"

12 Therefore, the cohort and the tribune and the assistants of the Judeans arrested Jesus and bound him. **13** And they led him⁵¹ to Hanan first. For he was father-in-law of the Kayafa who was a chief-priest of that year. And Hanan sent him bound to Kayafa the chief-priest.⁵² **14** But Kayafa was the one who offered-counsel to the Judeans, that "It is-beneficial for one human to die-off in-behalf-of the people."

15 But Simon Petros was following Jesus, and also another⁵³ learner. But that learner was known to the chief-priest, and he entered-along with Jesus into the court of the chief-priest. **16** But Jesus had stood outside at the door. Therefore, the learner, the other learner, the one⁵⁴ known by⁵⁵ the chief-priest, came-out and spoke to the female-doorkeeper, and he led Petros inside.

17 Therefore, the servant-girl, the female-doorkeeper, said^o to Petros, "**Surely** you are not also one of the learners of this human, *are you*?"

That man said^o, "I am not."

18 But the slaves and the assistants had stood there, having made a charcoal-fire, because it was cold; and they were warming themselves. But Petros was also having-stood with them and warming himself.

19 Therefore, the chief-priest asked Jesus about his learners and about his teaching. **20** Jesus⁵⁶ answered him, "**I** have uttered⁵⁷ with outspokenness to the world. I have always taught in a⁵⁸ congregation and in the temple, wherever all the Judeans are⁵⁹ coming-together. And I uttered nothing in a hidden place. **21** Why are you asking⁶⁰ me? Ask⁶¹ the ones who have heard what I uttered to them. See, these persons have come-to-know things which **I** spoke."

22 But after he himself spoke these things, one of the assistants, having stood-nearby, gave Jesus a slap, after he spoke, "Is-this-how you answer the chief-priest?"

23 Jesus⁶² answered⁶³ him, "If I uttered something evilly, testify about the evil word. But if beautifully, why are you flaying me?"

24 Therefore,⁶⁴ Hanan commissioned him, having been bound, to Kayafa the chief-priest.

25 But Simon Petros was standing⁶⁵ and warming himself. Therefore, they spoke to him, "**Surely** you are not also one of his learners, *are you*?"

That man denied it, and spoke,⁶⁶ "I am not."

26 One from among⁶⁷ the slaves of the chief-priest (who is a kinsman of the one whose outer-ear⁶⁸ Petros cut-off) said^o, "Did **I** not see you in the orchard with him?"

27 Therefore, Petros⁶⁹ again denied it. And straightaway, a rooster crowed.⁷⁰

28 Therefore, they led^o Jesus from Kayafa into the praetorium. But it was early in-the-morning,⁷¹ and they themselves did not enter into the praetorium, in order that they might not be stained *but* instead in order that⁷² they might eat the Passover.

⁴¹ [18:7] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁴² [18:8] NU, M, Gk(AESVWS) / TR, Gk(B) "Jesus"

⁴³ [18:8] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁴⁴ literally "dismiss"

⁴⁵ literally "from out of them"

⁴⁶ [18:9] NU, M, TR, Gk(AESVWS) / Gk(B) "you gave"

⁴⁷ [18:10] NU, Gk(SVW, E1) / M, TR, Gk(AB, E2) literally "little-ear", which refers to the "outer-ear"

⁴⁸ [18:10] Hebrew equivalent / Greek, Vul "Malchos" /

⁴⁹ literally "throw"

⁵⁰ [18:11] NU, Vul, Gk(ABESVW) / M, TR, Gk(S) "the saber of yours"

⁵¹ [18:13] NU, Gk(BVW, S1) / M, TR, Vul, Gk(AS, E2) "led him away" / Gk(E1, S2) "lead him away"

⁵² [18:13] NU, M, TR, Vul, Gk(ABESVWS) / couple add / one add after "to Hanan first"

⁵³ [18:15] NU, Gk(ABVW, S1) / M, TR, Gk(ES, S2) "also the other"

⁵⁴ [18:16] NU, Gk(V, E1) ("the one") / M, TR, Vul, Gk(ABSW, E2) "who was"

⁵⁵ [18:16] NU, Gk(V, E1) (lit. "of") / M, TR, Gk(ASWS, E2) "to"

⁵⁶ [18:20] NU, Gk(BESV) / M, TR, Gk(AWS) "Jesus"

⁵⁷ [18:20] NU, Gk(ASV, E1) ("have uttered") / M, TR, Gk(BWS, E2) "uttered"

⁵⁸ [18:20] NU, M, Gk(ABESVWS) / TR "the"

⁵⁹ [18:20] NU, Vul, Gk(ASVW, E1) / M, TR, Gk(B, E2) "wherever the Judeans are always"

⁶⁰ [18:21] NU, Gk(ASVW, E1) / M, TR, Gk(B, E2) "inquiring-of"

⁶¹ [18:21] NU, Gk(SVW, E1) / M, TR, Gk(AB, E2) "Inquire-of"

⁶² [18:23] NU, Gk(V, E1) / M, TR, Gk(ABSW, E2) "Jesus"

⁶³ [18:23] NU, M, TR, Vul, Gk(ABEVS) / Gk(SW) "Jesus spoke to"

⁶⁴ [18:24] NU, Gk(VW, E1, S2) / Vul "And" / Gk(S) "But" / M, TR, Gk(AB, E2, S1) omit

⁶⁵ literally "having-stood"

⁶⁶ [18:25] NU, M, TR, Vul, Gk(BESVWS) / Gk(A) "says"

⁶⁷ literally "from out of"

⁶⁸ literally "little-ear"

⁶⁹ [18:27] NU, Gk(ABVW, E1) / M, TR, Gk(SS, E2) "Petros"

⁷⁰ literally "voiced"

⁷¹ [18:28] NU, M, Gk(AESVWS) / TR "was morning"

⁷² [18:28] NU, Vul?, Gk(ABSVW, E1) / M, TR, Gk(S, E2) add

29 Therefore, Pilatus came-out outside¹ to them, and he declared², “What accusation are you* bringing against³ this human?”

30 They answered and spoke to him, “If this man was not doing evil,⁴ we would not have delivered him up to you.”

31 Therefore, Pilatus spoke to them, “You* take him, and judge him according to your* law.”

Therefore,⁵ The Judeans spoke to him, “It is not allowable for us to kill-off anyone.” 32 This was in order that the account of Jesus might be fulfilled which he spoke, signifying by what-kind of death he was going to be dying-off.

33 Therefore, Pilatus again entered into the praetorium; and he voiced Jesus and spoke to him, “Are you the king of the Judeans?”

34 And⁶ Jesus⁷ answered him,⁸ “Are you saying this from yourself,⁹ or did others speak to you about me?”

35 Pilatus answered, “Surely I am not a Judean, am I? The nation, your nation, and the chief-priests delivered you up to me. What did you do?”

36 Jesus¹⁰ answered, “The kingdom of¹¹ mine, is not from this world. If the kingdom of mine was from this world, the assistants of mine would be¹² contending in-behalf of me,¹³ in order that I might not be delivered up to the Judeans. But now, the kingdom of mine¹⁴ is not from-this-place.”

37 Therefore, Pilatus spoke to him, “Doubtless you are a king?” Jesus¹⁵ answered, “You are saying that I¹⁶ am a king. For¹⁷ this, I have been birthed; and, for this, I have come into the world, in order that I might testify to¹⁸ the truth. Everyone who¹⁹ being derived out of²⁰ the truth is hearing my voice.”

38 Pilatus said²¹ to him, “What is truth?” And after he spoke this, he again came-out to the Judeans, and he said²² to them, “I am finding not-one cause of incrimination in him. 39 But there is a customary-event held for you*, in order that I might release one man from prison to you* during²³ the Passover. Therefore, are you* wishing in order that²⁴ I might release to you* from prison: the king of the Judeans?”

40 Therefore, they all²⁵ cried-out again, saying, “Not this man. Instead, the Bar-Abba!” But the²⁶ Bar-Abba was a brigand.

CHAPTER 19

Then, therefore, Pilatus took Jesus and²⁷ whipped him. 2 And the soldiers, after they braided a crown out of thorns, put it on his head;²⁸ and they clothed him with a purple robe. 3 And they were coming to him and²⁹ were saying, “Be rejoicing, the³⁰ King of the Judeans!” And they were slapping him.³¹

4 And³² Pilatus again³³ came-out outside, and he said³⁴ to them, “See, I am leading him outside to you*, in order that you* might know that I am finding not-one cause of incrimination in him.”

5 Therefore, Jesus came-out outside, bearing the crown made-of-thorns and the³⁵ purple robe. And he said³⁶ to them, “Behold³⁷ the human!”

6 Therefore, when the chief-priests and the assistants saw him, they cried-out,³⁸ saying, “Crucify! Crucify him!”³⁹

And⁴⁰ Pilatus said⁴¹ to them, “You* take him and crucify him. For I am not finding any cause of incrimination in him.”

¹ [18:29] NU, Vul, Gk(SVW,E1) / M, TR, Gk(ABS,E2) omit “outside”

² [18:29] NU, Gk(ESVW) / M, TR, Vul, Gk(ABS) “and spoke”

³ [18:29] NU, M, TR, Vul, Gk(ABEWS,S2) / Gk(V,S1) omit “against”

⁴ [18:30] NU, Gk(VW,E1,S2) / Gk(S1) “man did not do evil” / M, TR, Vul, Gk(ABS,E2) “was not an evil-doer”

⁵ [18:31] NU, Gk(EV) / TR, Vul, Gk(SWS) add “Therefore” / Gk(AB) add “But”

⁶ [18:34] NU, M, TR, Gk(AESV) / Vul, Gk(BW) add

⁷ [18:34] NU, Gk(V) / M, TR, Gk(ABESWS) “Jesus”

⁸ [18:34] NU, Vul, Gk(ABVW,E1,E2) / M, TR, Gk(SS,E3) add

⁹ [18:34] NU, Gk(SV,E1) / M, TR, Vul?, Gk(ABWS,E2) “himself”

¹⁰ [18:36] NU, M, Gk(ABESVWS) / TR “Jesus”

¹¹ literally “the” (and three more times in this verse)

¹² [18:36] NU, TR, Gk(ABSWS,X3523,V2) “would be” / Gk(V1) “were”

¹³ [18:36] NU, M, TR, Gk(ABSWS,X3523,?) / Vul, couple add

¹⁴ [18:36] NU, M, TR, Gk(ABVWS,X3523) (lit. “the kingdom, the mine kingdom”) / Gk(S) “the mine kingdom”

¹⁵ [18:37] NU, TR, Gk(ABS,V,X3523) / M, Gk(WS) “Jesus”

¹⁶ [18:37] NU, Gk(BSVW,X3523?) / M, TR, Vul, Gk(AS) “I” (emphatic)

¹⁷ literally “into” (also later in verse)

¹⁸ [18:37] NU, M, TR, Vul?, Gk(ABVWS,S2,X3523) / Gk(S1) “about”

¹⁹ literally “the”

²⁰ [18:37] NU, M, TR, Gk(ABVWS,S2,P66) / Gk(S1) “is of” / one “is in”

²¹ [18:39] NU, M, TR, Vul, Gk(ABSWS) (lit. “in”) / Gk(V) omit “in”

²² [18:39] NU, M, TR, Vul, Gk(ABVS) / Gk(SW,X3523) actually add “in order that”

²³ [18:40] NU, Gk(BSVWS,X3523?) / M, TR, Vul, Gk(A) add

²⁴ [18:40] NU, M, TR, Gk(ASVWS,X3523) / Gk(B) omit “the” before both “Bar-Abba”

²⁵ [19:1] NU, M, TR, Vul, Gk(ABVS) / Gk(SW,X3523) “, after Pilatus took Jesus, he”

²⁶ [19:2] NU, M, TR, Vul, Gk(BSVW,X3523,S2) (lit. “the head of his”) / Gk(A) “the head” / Gk(S1) “a head of his”

²⁷ [19:3] NU, M, TR, Gk(SVW,X3523,P66) / M, TR, Gk(ABS) omit “they were coming to him and”

²⁸ [19:3] NU, Vul, Gk(ABVWS,X3523) / Gk(S,P66) omit “the”

²⁹ literally “were giving him slaps”

³⁰ [19:4] Gk(BS,X3523?), Vul / NU, Gk(AV) add “And” / M, TR, Gk(WS) add “Therefore”

³¹ [19:4] NU, M, TR, Vul, Gk(ABSWS,X3523) / Gk(W) omit “again”

³² [19:5] NU, M, TR, Gk(ABVS) / Gk(S) “a”

³³ [19:5] NU, Gk(SVW,X3523) / M, TR, Gk(ABS) “See”

³⁴ [19:6] NU, M, TR, Gk(ABVWS,S2) / Gk(S1,X3523) “shouted” / Gk(S) also omit “saying”

³⁵ [19:6] NU, TR, Vul, Gk(VW) / M, Gk(AS) “Crucify! Crucify him!” / Gk(X3523) “Crucify him!”

³⁶ [19:6] NU, M, TR, Vul, Gk(ABVWS,X3523,P66) / Gk(S) add / Gk(P66) also omit “to them”

³⁷ [19:6] NU, M, TR, Vul, Gk(ABSVS) / Gk(W) “surely-not” / two “not” (emphatic)

7 The Judeans answered him,³⁸ “We have a law; and according to the law,³⁹ he is indebted to die-off, because he made himself a son of a god.”

8 Therefore, when Pilatus heard this account, he was even more filled-with-fear. 9 And he entered into the praetorium again, and he said⁴⁰ to Jesus, “Where are you from?”

But Jesus did not give an answer to him.

10 Therefore,⁴¹ Pilatus said⁴² to him, “Are you not uttering anything to me? Have you not come-to-know, that I have authority to release you from me, and authority to crucify you?”⁴³

11 Jesus⁴⁴ answered him,⁴⁵ “You were not having any authority against me, if it was not having been already given to you from-above. Due to this, the one who delivered⁴⁶ me up to you has a greater sin.”

12 From⁴⁷ this time forward, Pilatus was seeking to release him from him.

But the Judeans cried-out,⁴⁸ saying, “If-at-any-time you might release this man from you, you are not a friend of Caesar. Everyone who⁴⁹ is making himself⁵⁰ a king is speaking-against Caesar.”

13 Therefore, after Pilatus heard these accounts,⁵¹ he led Jesus outside and sat him down on a platform into a place which is being called⁵² ‘Stone-Pavement’ (but in-Hebraic ‘Gabbatha’). 14 But it was a day of preparation of the Passover. Now It was about⁵³ the third⁵⁴ hour.

And he said⁵⁵ to the Judeans, “See, your* king!”

15 Therefore,⁵⁶ those men cried-out,⁵⁷ “Lift him out of here! Lift him out of here! Crucify him!”

Pilatus said⁵⁸ to them, “May I crucify your* king?”

The chief-priests answered, “We do not have a king except Caesar.”

16 Then, therefore, he delivered him up to them, in order that he might be crucified. Therefore,⁵⁹ they took Jesus alongside⁶⁰ and they led him away.⁶¹ 17 And while he was carrying the cross himself,⁶² he came-out into the place which is being called⁶³ ‘Place of a Skull’ (which⁶⁴ is being called in-Hebraic ‘Golgotha’), 18 where they crucified him and, with him, two others, one⁶⁵ on-this-side and one on-that-side;⁶⁶ but Jesus was in the middle.

19 But Pilatus also wrote a notice and put it on the cross. But the following was having been written on it: “Jesus the Nazarene, the King of the Judeans.” 20 Therefore, many of the Judeans read-aloud this notice, because the place where Jesus was crucified was near the city. And it was already having been written in-Hebraic, in-Latin,⁶⁷ and in-Hellenic.⁶⁸

21 Therefore, the chief-priests of the Judeans were saying to Pilatus, “Do not be writing, ‘The King of the Judeans,’ but instead, that ‘that man spoke, “I am a king of the Judeans.””

22 Pilatus answered, “What I have written, I have written.”

23 Therefore, when the soldiers crucified Jesus, they took his robes and divided⁶⁹ them into four parts, a part to each soldier. And they took the tunic. But the tunic was seamless,⁷⁰ woven in one piece from the top down.⁷¹ 24 Therefore, they spoke to one-another, “May we not split it. Instead, may we cast-a-lot for⁷² it, to find out whose it will be.” This was in order that the writing might be fulfilled,

³⁸ [19:7] NU, M, TR, Gk(ABVS) / Vul, Gk(SW), Origenes omit “him”

³⁹ [19:7] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) “the law of ours”

⁴⁰ [19:10] NU, M, TR, Vul, Gk(BVWS,S2) / Gk(AS,S1) omit “Therefore”

⁴¹ [19:10] NU, Gk(ASV) / M, TR, Vul, Gk(BWS) reverse “to release you from me” and “to crucify you”

⁴² [19:11] NU, M, Gk(BVS) / TR, Gk(ASW) “Jesus”

⁴³ [19:11] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) omit “him”

⁴⁴ [19:11] NU, Vul, Gk(SV) / M, TR, Gk(ABWS) “who is delivering”

⁴⁵ literally “Out of”

⁴⁶ [19:12] NU, Gk(BV) / M, TR, Vul?, Gk(S,S2) “were shouting” / Gk(AW) “were crying-out” / Gk(S1) “were saying”

⁴⁷ literally “the”

⁴⁸ [19:12] NU, M, Gk(ABSWS) / Vul?, TR “him”

⁴⁹ [19:13] NU, Vul, Gk(ABSVM) / M, TR, Gk(S) “heard this account”

⁵⁰ literally “being said”

⁵¹ [19:14] NU, Vul, Gk(ASVW) (lit. “as”) / M, TR, Gk(BS) “Now as-if”

⁵² [19:14] Gk(B,S2), Petros of Alexandria, Eusebios, Epiphanius / NU, M, TR, Vul, Gk(AVWS,S1) “sixth” / Petros of Alexandria writes, “Third hour, as the correct books render it, and the copy itself that was written by the hand of the good-messenger [Johanani], which, by divine favor has been preserved in the most-holy assembly of Ephesus, and is there adored by the faithful-ones.” Both Eusebios and Epiphanius also mention this corruption from third into sixth.

⁵³ [19:15] NU, Gk(V,S2) / M, TR, Vul?, Gk(ABWS,S1) “But”

⁵⁴ [19:15] NU, Vul, Gk(V,S2) / M, TR, Gk(ABS) “, the men cried-out” / Gk(W,S1) “But the men were saying”

⁵⁵ [19:16] NU, Gk(BV,S2) / M, TR, Gk(AWS,S1) “But” / Vul “And”

⁵⁶ [19:16] NU, M, TR, Gk(AVS) / Gk(S1) “, after the men took Jesus” / Gk(S2) “, after they took Jesus alongside” / Gk(W) “, after the men took Jesus alongside”

⁵⁷ [19:16] NU, Vul, Gk(V) / TR, Gk(A) add “and led him away” / M, Gk(B) add “and led him” / Gk(S) add “they led him away” / Gk(W) add “they led him away” / Gk(S) add “and led him away into the praetorium”

⁵⁸ [19:17] NU, Vul?, Gk(SW) / Gk(V) “cross him” / M, TR, Gk(S) “cross of him” / Gk(AB) “cross of himself”

⁵⁹ literally “said” (also later in verse)

⁶⁰ [19:17] NU, Gk(ASVW) is neuter / M, TR, Vul, Gk(BS) is masculine

⁶¹ [19:18] NU, M, TR, Vul, Gk(ABSWS) / Gk(X4805) and one other actually add “one”

⁶² literally “from-this-place and from-this-place”

⁶³ literally “Romani”

⁶⁴ [19:20] NU, Gk(SV) / M, TR, Vul, Gk(ABS) “in-Hebraic, in-Hellenic, in-Latin” (Romani) / Gk(W) “in-Hebraic, in-Hellenic, in-Hebraic” (error)

⁶⁵ literally “made”

⁶⁶ literally “unstitched”

⁶⁷ literally “woven out of the from-above through whole”

⁶⁸ literally “about”

the *one* saying:¹

They thoroughly-divided my robes for themselves among² themselves, and they cast³ a lot on my apparel.

(*Psalm 22:18*)

Therefore, indeed, the soldiers did these *things*.

25 Now *there* had stood beside the cross of ^oJesus: his mother; and the sister of his mother, Miriam the *woman* of ^oHilfai; and Miriam the Migdalitess. **26** Therefore,⁴ after Jesus saw his mother and the learner whom he was loving having-stood-beside *him*,⁵ he said^o to his mother,⁶ “Woman, see your son.” **27** Next, he said^o to the learner, “See your mother.” And from that hour,⁷ the learner took her into his own *home*.

28 After this, ^oJesus, having come-to-know⁸ that all *things* have been already finished, in order that the writing might be completed, said^o, “I am thirsting.”

29 Therefore,⁹ A utensil sated of vinegar was being laid *there*. Therefore, after they put a sponge sated of the vinegar¹⁰ around a hyssop *branch with gall*,¹¹ they brought it to his mouth. **30** Therefore, when ^oJesus¹² took the vinegar, he spoke, “It has been finished.” And after he bent his head, he delivered *up* the spirit.

31 Therefore, since it was a preparation *day*, the Judeans, in order that the bodies might not remain on the cross in the sabbath (for the day of that sabbath was a great *day*), they asked ^oPilatus, in order that their legs might be fractured and they might be lifted *off*.

32 Therefore, the soldiers came; and, indeed, they fractured the legs of the first *man*, and of the other, the *other man who* was crucified-along with him; **33** but, after they came to ^oJesus, as they saw that he *was* already having died, they did not fracture his legs. **34** Instead, one of the soldiers poked his side with a lance. And straightaway blood and water came-out. **35** And the *one who* has seen, has testified, and his attestation is truthful; and that *man* has come-to-know that he is saying true *things*, in order that **you*** might also have-faith.¹³ **36** For these *things* came-to-be, in order that the writing might be fulfilled:

Not a bone of¹⁴ his will be crushed.

(*Psalm 34:20*)

37 And again, a different writing says:

They will see for themselves into *one* whom they pierced.

(*Zechariah 12:10*)

38 But¹⁵ after these *things*, Joseph (the *one*¹⁶ from Ha-Ramathaim, being a learner of Jesus, but *this fact* having been hidden due to the fear of the Judeans), asked ^oPilatus, in order that he might lift *up* the body of ^oJesus. And ^oPilatus permitted *it*. Therefore, he came and lifted *up* his body.¹⁷ **39** But Nikodemos (the *one who* came to him at the first by night) also came, bringing a mixture¹⁸ of myrrh and aloe *weighing* about¹⁹ 100 pounds. **40** Therefore, they took the body of ^oJesus,²⁰ and they bound it with linen-strips with the spices, exactly-as it is²¹ a custom of the Judeans to be preparing-for-entombing. **41** Now in the place where he was crucified, was an orchard. And in the orchard *was* a new memorial-site in which no-one was never-yet having been put.²² **42** Therefore, due to the *fact* that *it was* the preparation *day* of the Judeans, because the memorial-site was near, they put ^oJesus there.

CHAPTER 20

But on the first *day after* the sabbath,²³ Miriam the Migdalitess came^o into the memorial-site *early* in-the-morning *while* there was still darkness, and she looked^o at the stone having been lifted out of the memorial-site. **2** Therefore, she ran^o, and she came^o to Simon Petros and to the other learner whom ^oJesus was being-fond-of; and she said^o to them, “They lifted the lord out of the memorial-

¹ [19:24] NU, M, TR, Vul, Gk(AB), Boh / some, Gk(SV) omit “the *one* saying”

² literally “to”

³ literally “threw”

⁴ [19:26] NU, M, TR, Vul, Gk(ABVWS,X4805) / Gk(S2) “But” / Gk(S1) omit “Therefore...the mother”

⁵ [19:26] NU, M, TR, Vul, Gk(ABSVS,X4805) / Gk(W) omit “having-stood-beside *him*”

⁶ [19:26] NU, M, TR, Vul, Gk(SVW) (lit. “to the mother”) / M, TR, Vul, Gk(ABS) “to the mother of his”

⁷ [19:27] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) “day”

⁸ [19:28] NU, TR, Vul, Gk(ABSV,W?) / M, Gk(S) “, after he saw”

⁹ [19:29] NU, Gk(AVW) / M, TR, Vul, Gk(BS) add “Therefore” / Gk(S) add “But”

¹⁰ [19:29] NU, Vul, Gk(SVW) (“Therefore...vinegar”) (S1 omit “the”) / M, TR, Gk(ABS) “But the *men*, after they filled-up a sponge with vinegar, and after they put *it*”

¹¹ [19:29] NU, M, TR, Vul, Gk(ABSWS) / two add “with gall” / one Gk, four Lat add “with a javelin”

¹² [19:30] NU, M, TR, Gk(ABS,S2) / Gk(V,W,S1) “Jesus”

¹³ [19:35] NU, TR, Gk(AS,S2) / Gk(BW) “might also have-faith for yourselves” / Gk(V,S1), Vul “might also be having-faith”

¹⁴ [19:36] NU, TR, Gk(ABVWS) / M, Gk(S) “from” / Vul “out of”

¹⁵ [19:38] NU, TR, Vul, Gk(ABSWS) / M omit “But”

¹⁶ [19:38] NU, M, Gk(SWS) / TR, Gk(A) “, the Joseph” / Gk(BV) “Joseph”

¹⁷ [19:38] NU, Gk(SVW) (lit. “the body of him”) / M, TR, Vul, Gk(ABS) “the body of Jesus”

¹⁸ [19:39] NU, M, TR, Vul, Gk(AB,S1) / Gk(VW,S1) “something-rolled-up” / Gk(S2) “soap”

¹⁹ [19:39] NU, M, Gk(BSV) (lit. “as”) / TR, Vul, Gk(AW) “as-if”

²⁰ [19:40] NU, M, TR, Vul, Gk(BSVWS) / Gk(A) “God”

²¹ [19:40] NU, M, TR, Vul, Gk(ABVWS2) / Gk(W,S1) “was” // Gk(B) also omit “the” before “Judeans”

²² [19:41] NU, Vul?, Gk(SVW) / M, TR, Gk(ABS) “no-one was not-yet put”

²³ literally “On the first *day* of the sabbaths” (a Hebrew idiom meaning the “first day of the week”, since there is no word for “week” in Hebrew)

GOOD-MESSAGE ACCORDING TO JOHANAN

site, and we have not come-to-know where they put him.”

3 Therefore, ^oPetros came-out, and *so did* the other²⁴ learner; and they were coming into the memorial-site. **4** But²⁵ the two were running unitedly. And the other²⁶ learner quickly ran-before ^oPetros and came into the memorial-site first. **5** And after he stooped-down, he looked^o at the linen-strips being laid *there*. However, he did not enter. **6** Therefore, Simon Petros also²⁷ came^o, following him; and he entered into the memorial-site. And he perceived^o the linen-strips being laid *there*, **7** and the handkerchief which was over his head not being laid with the linen-strips *but* instead having been wrapped into one place apart-from *them*.

8 Then, therefore, the other learner also entered (the *learner who* came into the memorial-site first); and he saw and he had-faith. **9** For they had never-yet come-to-know the writing,²⁸ that it is necessary for him to stand-up out of dead *humans*. **10** Therefore, the learners went-off again to them.²⁹

11 But Miriam had stood outside³⁰ beside the memorial-site,³¹ weeping. Therefore, as she was weeping, she stooped-down into the memorial-site. **12** And she perceived^o two³² messengers in white, sitting themselves down,³³ one at the head and one at the feet where the body of ^oJesus used to be laid.

13 And those *men* said^o to her, “Woman, why are you weeping?”

She said^o to them, “Because they lifted my lord *away*, and I have not come-to-know where they *have* put³⁴ him.”

14 And³⁵ after she spoke these *things*, she was turned-toward what *was* behind her. And she perceived^o ^oJesus standing *there*,³⁷ and she had not come-to-know that it was ^oJesus.³⁸ **15** Jesus³⁹ said^o to her, “Woman, why are **you** weeping? Who are you seeking?”

She, thinking that that man was⁴⁰ the gardener, said^o to him, “Lord, if you *are* the *one who*⁴¹ carried⁴² him *away*, tell⁴³ me to-where you *have* put⁴⁴ him, and **I** will lift him *away*.”

16 Jesus⁴⁵ said^o to her, “O Miriam.”

But⁴⁶ after she was turned-toward that *man*, she said^o to him in-Hebraic,⁴⁷ “Rabbouni.” (Which is being said to mean “Lord Teacher”).⁴⁸ And she ran-up to touch him.⁴⁹

17 Jesus⁵⁰ said^o to her, “Do not be touching me. For I have not-yet ascended to the Father.⁵¹ But be going to my brothers, and speak to them, ‘I am ascending to my Father and your* Father, and to my God and your* God.’”

18 Miriam the Migdalitess came^o, giving-a-message⁵² to the learners,⁵³ that “I have⁵⁴ seen the lord,” and that *he* spoke these *things* to her.⁵⁵

19 Therefore, *while* it was⁵⁶ late on that day, the first *day after* a⁵⁷ sabbath,⁵⁸ and the doors *were* having been locked where the learners were *having been congregated*⁵⁹ due to fear of the Judeans, ^oJesus came and stood in⁶⁰ the middle; and he said^o to them,⁶¹ “Peace to *all of you**.”

20 And after he spoke this, he showed to them *even*⁶² his hands and his⁶³ side. Therefore, the learners were made-to-rejoice, after they saw the lord.

²⁴ [20:3] NU, M, TR, Gk(ASVWS) (“the other”) / Gk(B) “another” // Gk(S1) also omit “and...memorial”

²⁵ [20:4] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) “And”

²⁶ [20:4] NU, M, TR, Vul, Gk(BVWS,S2) / Gk(A) “But the other” / Gk(S1) “But he”

²⁷ [20:6] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) omit “also”

²⁸ exact reference uncertain (perhaps something such as Psalm 16:10)

²⁹ [20:10] NU, Gk(V,S1) / M, TR, Vul, Gk(ABVWS,S2) “themselves”

³⁰ [20:11] NU, M, TR, Vul, Gk(BVWS,S2) / Gk(A,S1) omit “outside”

³¹ [20:11] NU, Gk(ASVW) dative / M, TR, Gk(BS) accusative

³² [20:12] NU, M, TR, Vul, Gk(ABVWS,S2,X1781) / Gk(S1) omit “two”

³³ [20:12] NU, M, TR, Vul, Gk(ASVWS,X208) / Gk(B) omit “in white...down” (scribal error)

³⁴ [20:13] NU, M, TR, Gk(ASVS) / Gk(BW) “they have put” / Vul ambiguous

³⁵ [20:14] NU, Vul, Gk(ABSVM,X208?) / M, TR, Gk(S) add “And” / one add “But”

³⁶ [20:14] NU, M, TR, Vul, Gk(ABSVS) / Gk(W) “and after she saw”

³⁷ literally “Jesus having-stood”

³⁸ [20:14] NU, M, Gk(ABSVM) / TR “^oJesus”

³⁹ [20:14] NU, Gk(SVW) / M, TR, Gk(ABS) “^oJesus”

⁴⁰ literally “is”

⁴¹ [20:15] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) add

⁴² [20:15] NU, M, TR, Vul?, Gk(ASVWS) / Gk(B) “lifted”

⁴³ literally “speak to”

⁴⁴ [20:15] NU, M, TR, Gk(ASVWS) / Gk(B) “you have put” / Vul ambiguous

⁴⁵ [20:16] NU, Gk(BV) / M, TR, Gk(ASWS) “^oJesus”

⁴⁶ [20:16] NU, M, TR, Gk(AVWS) / Gk(BS) add

⁴⁷ [20:16] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) omit “in-Hebraic”

⁴⁸ [20:16] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “Lord Teacher” / OL “Teacher Lord” / some “Lord”

⁴⁹ [20:16] NU, M, TR, Vul, Gk(ABVWS,S1,S3,X208) / Gk(S2) add

⁵⁰ [20:17] NU, Gk(BV) / M, TR, Gk(ASWS) “^oJesus”

⁵¹ [20:18] NU, Gk(BSVW) / M, TR, Vul, Gk(AS) “the Father of mine”

⁵² [20:18] NU, Gk(AV,S1) / M, TR, Gk(BWS,S2) “bringing-a-message”

⁵³ [20:18] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “learners of his”

⁵⁴ [20:18] NU, Gk(SVW) / M, TR, Vul, Gk(ABS) “that she has”

⁵⁵ [20:18] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) “and she informed them *about the things* which he spoke to her”

⁵⁶ literally “is”

⁵⁷ [20:19] NU, Gk(AV,S2) / M, TR, Gk(BS) “the first *after* the” / Gk(W,S1) “a first *after* a”

⁵⁸ literally “the first *day* of sabbaths” (a Hebrew idiom meaning the “first day of the week”, since there is no word for “week” in Hebrew)

⁵⁹ [20:19] NU, Vul, Gk(ABVWS,S1) / M, TR, Gk(S,S2) add

⁶⁰ literally “into”

⁶¹ [20:19] NU, M, TR, Vul, Gk(ABVWS,S2,X208?) / Gk(S1) omit “to them”

⁶² [20:20] NU, Vul, M, TR, Gk(BSWS,X208?) / Gk(AV) add

⁶³ literally “the hands and the”

21 Therefore, °Jesus¹ spoke to them again,² “Peace to *all of you**. Exactly-as the Father has commissioned me, **I** also am sending³ you.” 22 And after he spoke this, he blew-in *them* and he said⁴ to them, “Take a holy spirit. 23 *Whenever*⁵ you* might forgive the sins of some *individuals*,⁶ they have been forgiven⁶ to them. **But** *Whenever*⁷ you* might be retaining⁸ *the sins* of some *individuals*,⁹ they have been retained.”

24 But Toma, one of the twelve, the *one* being called¹⁰ Didumos (*which means ‘Twin’*), was not with them when Jesus¹¹ came. 25 Therefore, the other¹² learners were saying to him, that¹³ “We have seen the lord.”

But he spoke to them, “If-at-any-time I might not see the mark of the nails in his hands, and might not throw my finger into the mark of the nails and my hand into his side, I might¹⁴ never have-faith.”

26 And after eight days, his learners were again within, and Toma was with them. °Jesus came¹⁵, *even though* the doors were having been locked; and he stood in¹⁵ the middle, and he spoke, “Peace to *all of you**.”

27 Next, he said¹⁶ to °Toma, “Be bringing your finger here; and see my hands; and be bringing your hand and throw *it* into my side. And do not be being faithless, *but* instead full-of-faith.”

28 And¹⁶ Toma¹⁷ answered and spoke to him, “My Lord and my God.”¹⁸

29 °Jesus said¹⁹ to him, “Because you have seen me, Toma,¹⁹ you have-faith? Happy *are* the *ones* who did not see and had-faith.”

30 Therefore, indeed, °Jesus also made many other signs before-the-face-of his learners,²⁰ which are not having been written in this book. **31** But these *things* have been written, in order that you* might have-faith²¹ that Jesus is the Anointed-One, the son of God, and, in order that you* might, *while* having-faith, be having life in his name.

CHAPTER 21

After these *things*, °Jesus manifested himself again to the learners on the Sea of °Tiberias. But he manifested in-this-manner:

2 Simon Petros, and Toma (the *one* being called²² Didumos, *which means ‘Twin’*), and Nathaniel (the *one* from Kanah of °Galilee), and the *sons* of °Zabdi, and two others of his learners, were together.²³

3 Simon Petros said²⁴ to them, “I am going-away to be fishing.”

They said²⁵ to him, “**We** are also coming along with you.”

They came-out and stepped-in into the boat straightaway.²⁴ And during that night, they seized nothing. **4** But after it already came-to-be morning, Jesus²⁵ stood on²⁶ the shore. However, the learners had not come-to-know that it was °Jesus.

5 Therefore,²⁷ °Jesus²⁸ said²⁸ to them, “Little-boys, *surely* you* do not have any thing-eatable, *do you*?*”

They answered him, “No.”

6 But he spoke to them, “Throw the net on the right sides²⁹ of the boat, and you* will find *some*.”

But the *men* spoke, “We labored through the whole night, and we took nothing. But at your word, we will throw *it*.”³⁰

Therefore, they threw *it*; and they were no-longer being strong³¹ *enough* to draw *it up* due to³² the multitude of the fishes.

7 Therefore, that learner whom °Jesus was loving, said³³ to °Petros, “It is the lord.”

¹ [20:21] NU, M, TR, Gk(AVS) / Vul, Gk(BSW) “he”

² [20:21] NU, M, TR, Vul, Gk(BAV) / Gk(S,Canta), Sahidic omit “again”

³ [20:21] NU, M, TR, Gk(AVWS,B2,S1,S3) / Gk(B1,B3,S2) “commissioning”

⁴ [20:23] NU, M, TR, Vul, Gk(SVWS) / Gk(AB) “If-at-any-time”

⁵ [20:23] NU, M, TR, Gk(ABSWS) / Gk(V) “of some person”

⁶ [20:23] NU, Gk(AB,S2) / M, TR, Vul, Gk(AWS) “they are being forgiven” / Gk(S1) “they will be forgiven”

⁷ [20:23] NU, M, TR, Vul, Gk(VWS,S2) / Gk(AB) “If-at-any-time” / Gk(S1) “But if-at-any-time”

⁸ [20:23] NU, M, TR, Gk(ASVWS) / Vul, Gk(B) “might retain”

⁹ [20:23] NU, M, TR, Gk(ABSWS) / Gk(V) “of some person”

¹⁰ literally “said”

¹¹ [20:24] NU, Gk(BSV,X208) / M, TR, Gk(AWS) “°Jesus”

¹² [20:24–25] NU, M, TR, Vul, Gk(ABVWS,S2) / Gk(S1) “with them. Therefore, when Jesus came, the”

¹³ [20:25] NU, M, TR, Vul, Gk(ASVWS) / Gk(B) add

¹⁴ [20:25] NU, M, TR, Gk(ABSWS) / Vul “will”

¹⁵ literally “into”

¹⁶ [20:28] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(A,S,E2) add

¹⁷ [20:28] NU, M, Gk(ABEVWS) / TR, Gk(S) “°Toma”

¹⁸ [20:28] NU, M, TR, Gk(AESVWS) (lit. “the lord of me and the god of me”) / Gk(B1) “The lord and the god of me” / Gk(B2) “the lord of me and god of me”

¹⁹ [20:29] NU, M, Vul, Gk(ABEVWS,S2) / TR add “Toma” / Gk(S1) add “also”

²⁰ [20:30] NU, TR, Vul, Gk(BESWS) (lit. “the learners of his”) / Gk(AV) “the learners”

²¹ [20:31] NU, M, TR, Gk(ABEWS,S2) / Vul, Gk(V,S1) “might be having-faith”

²² literally “said”

²³ literally “unitedly”

²⁴ [21:3] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(A,S,E2) add

²⁵ [21:4] NU, Gk(ABSWS) / M, TR “°Jesus”

²⁶ literally “into”

²⁷ [21:5] NU, M, TR, Vul, Gk(ABSWS,E1) / Gk(W) “And” / Gk(E2) omit

²⁸ [21:5] NU, M, TR, Vul?, Gk(ABES) / Vul?, Gk(SV) “Jesus” / Gk(W) “he”

²⁹ literally “net into the right parts”

³⁰ [21:6] NU, M, TR, Vul, Gk(ABVWS,S1,S3) / Gk(S2) add

³¹ [21:6] NU, M, Gk(ABSWS) / TR “they were not still strong”

³² literally (“due to”) “from”

Therefore, after Simon Petros heard that “It is the lord,” he girded himself all-the-way-around with his outer-dress³³ (for he was naked), and he threw himself into the sea. **8** But the other learners came in the little-boat, dragging the net of the fishes. For they were not *a long-ways-away* from the earth, *but* instead about 200 cubits from *it*. **9** Therefore, as they stepped out from *the boat* onto³⁴ the earth, they looked³⁵ at a charcoal-fire having been laid *there*, and tidbits-of-cookable-food having been laid-on *it*, and bread.

10 °Jesus said³⁶ to them, “Bring *some* from the tidbits-of-cookable-food which you* now seized.”

11 Therefore,³⁵ Simon Petros ascended and drew the net onto³⁶ the earth sated of 153 great fishes. And *although* there were so-many, the net was not split.

12 °Jesus³⁷ said³⁷ to them, “Come! Have-lunch.”

But³⁸ not-one of the learners was daring to probe him out, “Who are **you***”, *because they had come-to-know*³⁹ that it is the lord.

13 Therefore,⁴⁰ Jesus⁴¹ came⁴⁰; and he took⁴⁰ the bread and gave⁴² *it* to them, and *he did* likewise with the tidbits-of-cookable-food. **14** But⁴³ *this was already the third time that Jesus*⁴⁴ was manifested to the learners⁴⁵ after he was arisen out of dead *humans*.

15 Therefore, when they had-lunch, °Jesus said⁴⁶ to °Simon Petros, “Simon son of Johanan,⁴⁶ are you loving me more than these *men*?”

He said⁴⁷ to him, “Yes, lord; **you** have come-to-know that I am fond-of you.”

He said⁴⁸ to him, “Be tending my little-lambs.”

16 He said⁴⁹ to him again for a second *time*, “Simon son of Johanan,⁴⁷ are you loving me?”

He said⁵⁰ to him, “Yes, lord; **you** have come-to-know that I am fond-of you.”

He said⁵¹ to him, “Be shepherding my sheeps.”

17 He said⁵² to him for the third *time*, “Simon son of Johanan,⁴⁸ are you fond-of me?” °Petros was grieved because he spoke to him for the third *time*, “Are you fond-of me?”

And he said⁵³ to him, “Lord, **you** have come-to-know all *things*. **You** know that I am fond-of you.”

He⁴⁹ said⁵⁴ to him, “Be tending my sheeps. **18** Truly, truly, I say to you: When you were younger, you were girding yourself and were walking-around where you were wanting to *go*. But whenever you might grow-old, you will stretch-out your hands, and another⁵⁰ will gird you and will bring you to-where you are not wanting to *go*.”⁵¹ **19** But he spoke⁵² this, signifying by what-kind of a death he will glorify God. And after he spoke this, he said⁵³ to him, “Be following me.”

20 But⁵³ after °Petros turned-around, he looked⁵⁴ at the learner whom °Jesus was loving, *who was following them*; *this was the one* who also leaned-back on his chest during the dinner and spoke, “Lord, who is the *one who* is delivering you up?” **21** Therefore,⁵⁴ after °Petros saw this man, he said⁵⁵ to °Jesus, “Lord, but what *about* this man?”

22 °Jesus said⁵⁶ to him, “If-at-any-time I might be wanting him to be remaining till I come, what *is that* to you? But⁵⁵ **You** be following me.”

23 Therefore, this account came-out into the brothers, and they thought⁵⁶ that that learner is not dying-off.⁵⁷ But⁵⁸ °Jesus did not speak to him, that⁵⁹ he is not dying-off, *but* instead, “If-at-any-time I might be wanting him to be remaining till I come, what *is that* to you?”⁶⁰

24 *This man* is the learner, the *one who* is also⁶¹ testifying about these *things*, and the *one who*⁶² wrote these *things*; and we have come-to-know that his attestation is truthful. **25** But *there* are also many other *things* which⁶³ °Jesus

³³ literally “over-dress”

³⁴ literally “into”

³⁵ [21:11] NU, Gk(ESVW) / M, TR, Gk(ABS) omit “Therefore”

³⁶ [21:11] M, TR, Gk(BS) / NU, Vul, Gk(AESVW,X4806) “into”

³⁷ [21:12] NU, M, TR, Gk(ABESWS) / Gk(V) “Jesus”

³⁸ [21:12] NU, M, TR, Gk(ABSWS) / Vul “And” / Sah, some Boh, Gk(EV) omit

³⁹ literally “you, having come-to-know”

⁴⁰ [21:13] NU, Gk(BESVW,X4806) / M, TR, some Syr, Boh, Gk(AS) add “Therefore” / Vul add “And”

⁴¹ [21:13] NU, Gk(BEVW,X4806) / M, TR, Gk(AS) “°Jesus”

⁴² [21:13] NU, M, TR, Vul, Gk(AESVWS,X4806) / some Vul, some Syr, Gk(B) “bread. And after he gave-thanks, he gave”

⁴³ [21:14] NU, M, TR, Vul, Gk(ABEWS) / Gk(S) add

⁴⁴ [21:14] NU, Vul?, Gk(BEV) / M, TR, Vul?, Gk(AS) “°Jesus” / Gk(W,X4806) “He”

⁴⁵ [21:14] NU, Vul, Gk(AESVW) / M, TR, Gk(BS) “the learners of his”

⁴⁶ [21:15] NU, Vul, Gk(BVW,E1,S2) / M, TR, Gk(A,S,E2) “son of Jonah” / Gk(S1) omit

⁴⁷ [21:16] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(A,S,E2) “Jonah”

⁴⁸ [21:17] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(AS,E2) “Jonah”

⁴⁹ [21:17] NU, Gk(BSW) / Gk(EV) “Jesus” / NU, M, TR, Gk(AES) “°Jesus”

⁵⁰ [21:18] NU, M, TR, Vul, Gk(AVS,E3) / Gk(BSW,E2,X4448) “others” / Gk(E1) corrupt

⁵¹ [21:18] NU, M, TR, Gk(AEV) / Gk(W,S2,X4447) “will bring you away...” / Vul, Chrusostom “will lead you...” / Gk(B) “will lead you away...” / Gk(S1) “will do to you as-much-as you are not wanting”

⁵² [21:19] NU, M, TR, Vul, Gk(ABESV) / Gk(W) “he was saying”

⁵³ [21:20] NU, Vul, Gk(AEVW,X4448) / M, TR, Gk(BSS) add

⁵⁴ [21:21] NU, Vul, Gk(BESV) / M, TR, Vul, Gk(AWS) omit “Therefore”

⁵⁵ [21:22] NU, M, TR, Vul, Gk(ABSWS) / Gk(E) add

⁵⁶ [21:23] NU, M, TR, Vul, Gk(AESVWS,X4806) / Gk(B) add

⁵⁷ [21:23] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “learner. ‘You are not dying-off.’”

⁵⁸ [21:23] NU, Gk(ESVW,X4806) / M, TR, Vul, some Syr, Gk(ABS) “And”

⁵⁹ [21:23] NU, M, TR, Gk(AESVWS) / Vul, Gk(B) omit “that”

⁶⁰ [21:23] NU, M, TR, Vul, Gk(AEVWS,S2,X4448,X4806) / Gk(S1) omit “what *is that* to you” / Gk(B) omit “what *is that*”

⁶¹ [21:24] NU, M, TR, Vul, Gk(ABESS) / Gk(VW,X4806) add

⁶² [21:24] NU, Gk(BV) “and...who” / Gk(S2) “the one who also” / “M, TR, Gk(AEWS,S1) “and”

⁶³ [21:24] NU, Vul, Gk(SV,E1,X4448) / M, TR, Gk(ABWS,E2) “things, as many as”

did—whichever *things*, if-at-any-time they might be being written *down* one by one,¹ I am supposing *that* not-even the world itself *would be able* to make-room for the books being written. May it be.²

THE WOMAN OVERTAKEN IN ADULTERY

7.53³ And each one went⁴ into his house, **8.1** but Jesus went into the Mountain of the Olives. **2** But *at* dawn, he again came-by⁵ into the temple, and all the people were coming to him; and after he sat-down, he was teaching them.

3 But the scribes and the Pharisees led^o a woman to him⁶ having been overtaken⁷ on-the-basis-of⁸ adultery.⁹ And after they stood her in *the* middle, **4** they said^o to him, trying him out, in order that the might be having *something to be accusing him*.¹⁰ “Teacher, this woman has been overtaken¹¹ on-the-basis-of the-very-act of having adultery-committed to her. **5** But in our¹² law, Moses instructed us to be stoning the *women* such as *this*.¹³ Therefore,¹⁴ what are **you** saying about her?”¹⁵ **6** But they were saying this, trying him, in order that they might be having *something* to be accusing him *of*.¹⁶ (*Deuteronomy 22:22-24*)

But ^oJesus, after he stooped down, was writing-down¹⁷ with his finger into the earth, making-it-appear-as-though he was not hearing.¹⁸ **7** But as they were remaining-on, asking him, he stooped-up and¹⁹ spoke to them, “Let the unsinful one among²⁰ you* *be the first* to throw a²¹ stone against her.”²²

8 And again, after he stooped-down,²³ he was writing-down with the finger²⁴ into the earth the sins of each of them.²⁵ **9** But after the *men* heard *this*, and *while they were being convicted by their conscience*,²⁶ they were coming-out one by one,²⁷ after beginning from the elders till the last-ones;²⁸ and he²⁹ was left alone, and the woman was being³⁰ in *the* middle.

10 But after ^oJesus stooped-up and after he beheld no-one except the woman,³¹ he spoke to her, “**O** Woman,³² where are they?³³ Did no-one condemn you?”

11 But the *woman* spoke to him,³⁴ “No-one, lord.”

But ^oJesus³⁵ spoke to her,³⁶ “But-neither am **I** condemning³⁷ you. Be going, and³⁸ from this *time* now,³⁹ be sinning no-more.”

³ [7:53-8:11] many (including all early Greek(AESVWS,P66,P75,etc.), Diatessaron, some OL, most Syr) omit. / Many manuscripts (including (Gk(B), most OL, Vul, some Syr,) include it here (after John 7:52), one after John 7:36, one Gk and many Armenian at the very end of the good-message according to Johanan, one after Luke 21:38, one after Luke 24:53, or at the end of the good-message according to Loukas). It is mentioned by Pseudo-ApostolicConstitutions, Didymus, Ambrose, John Chrysostom, Jerome, Augustine. Many manuscripts (Gk(V)) include it with markings showing a doubtful authenticity. *NU* (though marked as doubtful), *M*, *TR* have included it. / Eusebius (325AD) states the following, “But he [Papias, a learner of Johanan] also sets down another history about the woman who was slandered of many sins before our Lord, an account contained in the Good-Message according to the Hebrews.” / Agapius mentions more of this account (see Fragments of Papias) / Vardan Arewelts¹ writes “The story of that adulterous woman, which other Christians have written in their good-message, was written about by a certain Papias, a student of Johanan...” / A note in a Syriac manuscript “This story is not found in all manuscripts. But Abba Mar Paule” (615AD?) “found it in one of the Alexandrean manuscripts and translated it into Syriac as written here from the Good-Message According-to Johanan.” [Therefore, it would seem that this account is in fact authentic, but that, for a time, it circulated independently until it was later appended at different points in different accounts of the Good-Message. However, it is likely that the very first verses are additions by an editor who was seeking to bridge the text by lessening the abrupt transition between the two when it was later inserted.]

⁴ [7:53] *NU*, Vul, Gk(B) is plural / *M*, *TR* is singular

⁵ [8:2] *NU*, *M*, *TR* / Gk(B) “comes-by” / Vul “came”

⁶ [8:3] *NU*, Vul, Gk(B) / *M*, *TR* add

⁷ literally “taken*-down”

⁸ [8:3] *NU* / *TR*, Vul “having been overtaken in” / *M* “who was overtaken in” / Gk(B) “having been taken* on-the-basis-of”

⁹ [8:3] *NU*, *M*, *TR*, Vul / Gk(B) “sin”

¹⁰ [8:4] *NU*, *TR*, Vul / *M* add only “trying him” / Gk(B) “(4) the priests were saying to him, trying him out...him”

¹¹ [8:4] *NU*, Vul?, Gk(B) (lit. “taken*-down”) / *M*, *TR*, Vul? “Teacher, this woman was taken*-down”

¹² [8:5] *NU* / *M*, *TR*, Vul, Gk(B) “the”

¹³ [8:5] *NU*, Gk(B) / *M*, *TR*, Vul “us for the *women* such as *this* to be having stones-thrown-at”

¹⁴ [8:5] *NU*, *M*, *TR*, Vul / Gk(B) “But now”

¹⁵ [8:5] *NU*, *M*, *TR*, Vul, Gk(B) / some add

¹⁶ [8:6] *NU*, *M*, *TR*, Vul / Gk(B) omit “But they were...accusing him of”

¹⁷ [8:6] *NU*, Gk(B) / *M*, *TR* “was writing”

¹⁸ [8:6] *NU*, *TR*, Vul, Gk(B) / *M* add

¹⁹ [8:7] *NU*, Vul, Gk(B) / *M*, *TR* “he, after he stooped-up” / others “he looked-up and”

²⁰ literally “of”

²¹ [8:7] *NU*, Gk(B) / *M*, *TR* “the”

²² [8:7] *NU*, *M*, Gk(B) / *TR* “at”

²³ [8:8] *NU*, Gk(B) / *M*, *TR* “he stooped downward”

²⁴ [8:8] *NU*, *M*, *TR*, Vul / Gk(B) add

²⁵ [8:8] *NU*, *M*, *TR*, Vul, Gk(B) / *Arm* 5th century, 7 manuscripts from 9th century to 1445AD add

²⁶ [8:9] *NU*, Vul, Gk(B) / *M*, *TR* add

²⁷ [8:9] *NU*, *M*, *TR*, Vul / Gk(B) “(9) But each of the Judeans were coming-out”

²⁸ [8:9] *NU*, *M*, Vul / *TR* add “till the last-ones” / Gk(B) add “so-as for all to come-out”

²⁹ [8:9] *NU*, Vul, Gk(B) / *M*, *TR* “Jesus”

³⁰ [8:9] *NU*, *M*, Gk(B) / *TR*, Vul “was having stood”

³¹ [8:10] *NU*, Vul, Gk(B) / *M*, *TR* add

³² [8:10] *NU*, Vul / *M*, *TR* “to her, “O woman” / Gk(B) “spoke to the women, “”

³³ [8:10] *NU*, *M*, Vul, Gk(B) / *TR* “where are those, the accusers of you?”

³⁴ [8:11] *NU*, *M*, *TR*, Vul / Gk(B) “And-that woman spoke to him”

³⁵ [8:11] *NU*, *M*, *TR*, Vul / Gk(B) “But the man”

³⁶ [8:11] *NU*, *M*, Vul, Gk(B) / *TR* add

³⁷ [8:11] *NU*, *TR*, Vul, Gk(B) / *M* “judging”

³⁸ [8:11] *NU*, *M*, *TR*, Vul / some “Be going” (omitting “and”) / Gk(B) “Be going-away”

³⁹ [8:11] *NU*, Gk(B) (lit. “from the now”) / *M*, *TR*, Vul omit “from the now”

¹ literally “written according to one”

² [21:25] *NU*, Gk(ABVW,E1,E3,S2,X4448) / *M*, *TR*, Vul, Gk(\$,E2) add / Gk(S1) omit all verse 25

ACTS OF THE EMISSARIES

CHAPTER 1

Indeed, O Theophilos, the first account I made for myself *was* about all *things* which °Jesus began both to be doing and to be teaching, **2** up-to *the day* on which he was taken-up, after he, through a holy spirit, instructed the emissaries whom he selected for himself. And he directed them to be preaching the good-message. **3** To them,² he also caused himself to stand-beside living, after the *event* in which he himself suffered, in many convincing-proofs, *while* being made-to-be-seen to them throughout forty days, and saying the *things* about the kingdom of God.

4 And *while* he was salting-a-meal-together with them,³ he transmitted-a-message-to them, not to be being separated from Jerusalem, *but* instead to be remaining-around *there* for what-was-professed⁴ of the Father, “which you* heard of me through my mouth.” **5** Because indeed, Johanan immersed with water, but **you*** will be immersed in a holy spirit and which you* are going to be getting, after not these many days till the Fiftieth-Day.⁶

6 Therefore, indeed, after they came-together,⁷ they were asking⁸ him, saying, “Lord, are⁹ you are restoring the kingdom to °Israel in this time?”

7 But he¹⁰ spoke to them, “It is not for you* to know times or seasons which the Father established by¹¹ his own authority. **8** Instead, you* will take a power for yourselves after the holy spirit *has* come on you*; and you* will be testifiers of¹² me both in Jerusalem and in¹³ all °Judah and Samaria, and till *some* last region of the earth.”

9 And he, after he spoke these *things*, *while* they were looking,¹⁴ was lifted-up,¹⁵ and a cloud took him up-from-below from *before* their eyes. **10** And as they *were* staring into the heaven *while* he was going... And behold, two men had stood-beside them in white clothes,¹⁶ **11** and who spoke, “O Men, Galileans, why have you* stood *here* looking-toward¹⁷ into the heaven? This °Jesus, the *one* who was taken-up from you* into the heaven,¹⁸ will come in the *same* manner¹⁹ which you* beheld him going into the heaven.”

12 Then they turned-back into Jerusalem from a mountain, the *one* being called Olive-Grove, which is near Jerusalem, a sabbath’s journey away.²⁰ **13** And when they entered, they ascended into the upper-room which was *where* they *were* remaining: both °Petros and Johanan and²¹ Jacob and Andreas, Philippos and Toma, Bar-Tolmai and Matthai,²² Jacob the²³ son of Halfai, and²⁴ Simon the zealot, and Judah son of Jacob. **14** All these *men* were persevering with-one-accord toward the prayer-to God and the beseeching,²⁵ along with the²⁶ women and children,²⁷ and Miriam the mother of °Jesus, and along with²⁸ his brothers.

15 And²⁹ in these days, after Petros stood-up in the midst of the brothers,³⁰ he spoke (there was also³¹ in³² the same *place* a crowd of persons³³ of about³⁴ 120), **16** “O men, brothers, it was³⁵ necessary to fulfill the³⁶ writing which the spirit, the holy *spirit*, spoke-beforehand through the mouth of David about Judah, the *one* who became a guide to the *ones* who arrested³⁷ Jesus,³⁸ **17** because he was having

been numbered-down among³⁹ us and he attained-by-lot the lot of this ministry.”

18 Therefore, indeed, this *man* obtained a site from out of a⁴⁰ wage of the⁴¹ unrighteousness; and, after he became headlong,⁴² he burst-asunder in *the* middle⁴³ and all his bowels were poured-out. **19** And it became known to all the *ones* who were residing⁴⁴ in Jerusalem, so-that that site was to be called in their own dialect, ‘Hakeldam’⁴⁵ (that⁴⁶ is, ‘a site of blood’).

20 “For it has been written in a book of psalms:

Let his courting-place⁴⁷ be made-to-be desolate,
and do not let the *man* be residing⁴⁸ in it.

(Psalm 69:25)

“And:

Let a different *man* take⁴⁹ his oversight.

(Psalm 109:8)

21 “Therefore, it is necessary, of the men who came-together with us during⁵⁰ every time in which the Lord Jesus the Anointed-One⁵¹ came-in and came-out to us, **22** after he began from the immersion of Johanan till⁵² the day of which he was taken-up from us, for one of these *men* to become, along with us, a testifier of his standing-up.”

23 And they⁵³ stood up two *men*: Joseph, the *one* being called Bar-Sabba,⁵⁴ who was additionally-called⁵⁵ Justus; and Matthijah.⁵⁶ **24** And after they prayed-to God, they spoke, “You, Lord, Knower-of-the-hearts of all *persons*, indicate⁵⁷ which one⁵⁸ out of these two *men* you have selected for yourself **25** to take⁵⁹ the place⁶⁰ of this ministry and mission from⁶¹ which Judah transgressed to go into his own place.”⁶²

26 And they gave lots to⁶³ them, and the⁶⁴ lot fell on Matthijah;⁶⁵ and he was counted-down-together⁶⁶ with the eleven⁶⁷ emissaries.

CHAPTER 2

And it came-to-be in those days⁶⁸ in the *process* for the day of the Fiftieth to be being completely-fulfilled, they were all⁶⁹ unitedly⁷⁰ on the same *spot*. **2** And behold⁷¹ there abruptly came-to-be, out of the heaven, a resound-as-though a forcible breath was being brought, and it filled the whole⁷² house where they were sitting themselves.⁷³ **3** And tongues, as-if of a fire, thoroughly-dividing themselves,⁷⁴ were made-seen to them; and⁷⁵ it sat-down on each one of them. **4** And they were all⁷⁶ filled-full of a holy spirit, and they began to be uttering with different tongues, exactly-as the spirit was giving to them to be vocalizing-forth.

5 But⁷⁷ there were Judeans⁷⁸ who were residing⁷⁹ into⁸⁰ Jerusalem, reverent men from every nation of the *nations* under the heaven. **6** But after this voice, the multitude came-together, and they were confused, because⁸¹ each *one* was hearing

¹ [1:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

² literally “whom(plural)”

³ [1:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) actually add “with them”

⁴ literally “for the professed-thing”

⁵ [1:4] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “which you heard declaring through my mouth”

⁶ [1:5] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1), Hilarius, Augustinus add “and which...getting” & “till the Fiftieth-Day”

⁷ [1:6] NU, M, TR, Vul, Gk(AESV,S2) / Gk(S1) “came”

⁸ [1:6] NU, Gk(ASV,E1) / M, TR, Gk(B,E2) “were inquiring-of”

⁹ literally “if?”

¹⁰ [1:7] NU, M, TR, Vul, Gk(AS) / Gk(B) “And he” / Gk(E) “But the man” / Gk(V1) “He” / Gk(V2) “Therefore he”

¹¹ literally “Father put in”

¹² [1:8] NU, Gk(ABESV) / M, TR, Vul “to”

¹³ [1:8] NU, M, TR, Vul, Gk(SV,E2) / Gk(AB,E1) omit “in”

¹⁴ [1:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) “(9) And after he himself spoke, he himself”

¹⁵ literally “lifted-upon”

¹⁶ [1:10] NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) “clothing”

¹⁷ [1:11] NU, M, TR, Gk(ABE,S2) / Gk(V,S1) “looking”

¹⁸ [1:11] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “into the heaven”

¹⁹ literally “in-this-manner which manner”

²⁰ literally “Jerusalem, having a way of a sabbath”

²¹ [1:13] NU, Gk(AESV) / Gk(B), Vul omit “and” / M, TR reverses “Johanan” and “Jacob” /

²² [1:13] NU, Gk(BS,V1) / M, TR, Vul, Gk(AE,V2) “Matthai”

²³ [1:13] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

²⁴ [1:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “and”

²⁵ [1:14] NU, Gk(ABV,E1,S2), Vul / M, TR, Gk(E2) add / Gk(S1) add a second “with-one-accord”

²⁶ [1:14] NU, M, TR, Gk(AESV,B2) / Gk(B1) add

²⁷ [1:14] NU, M, TR, Gk(AESV) / Gk(B) add

²⁸ [1:14] NU, Gk(ABS,E1), Vul / M, TR, Gk(V,E2) add

²⁹ [1:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) “But”

³⁰ [1:15] NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) “learners”

³¹ [1:15] NU, M, TR, Gk(ASV) / Gk(B1) “for” / Vul, Gk(E,B2) “but”

³² literally “on”

³³ literally “names”

³⁴ [1:15] NU, Gk(AES) (lit. “as-if”) / M, TR, Gk(BV) “as”

³⁵ [1:16] NU, M, TR, Gk(AESV,B2) / Vul, Gk(B1) “is”

³⁶ [1:16] NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) “this”

³⁷ literally “took-hold-along-with”

³⁸ [1:16] NU, Gk(ASV,E1) / M, TR, Gk(B,E2) “°Jesus”

³⁹ [1:17] NU, Vul, Gk(AESV,B2) (lit. “in”) / M, TR “along with us and” / Gk(B1) “in us who” / Gk(S1) omit “was”

⁴⁰ [1:18] NU, M, Gk(ABESV) / TR “the”

⁴¹ [1:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) “his”

⁴² [1:18] NU, M, TR, Gk(ABESV) / others “after he swelled-up” / Vul “and having been hung”

⁴³ usually translated “midst”

⁴⁴ literally “dwelling-down”

⁴⁵ Aramaic original / NU, Gk(V) “Hakeldamach” / M, TR, Gk(E) “Hakeldama” / Gk(AS) “Hacheldamach” /

Gk(B) “Hakeldaimach” / Vul “Hacheldemach”

⁴⁶ literally “this”

⁴⁷ [1:20] literally “on-courting” NU, M, TR, Gk(AESV,B2) / Gk(B1) “a courting-place of his”

⁴⁸ literally “dwelling-down”

⁴⁹ [1:20] NU, Gk(ABESV) / M, TR “I wish that a different man would take” / Vul “may a different man be taking”

⁵⁰ literally “in”

⁵¹ [1:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁵² [1:22] NU, M, TR, Gk(BEV) / Gk(AS) “up-to”

⁵³ [1:23] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “he”

⁵⁴ [1:23] NU, Vul, Gk(ASV) / M, TR, Gk(E) “Bar-Saba” / Gk(B) “Bar-Naba”

⁵⁵ literally “was called-on”

⁵⁶ [1:23] NU, Gk(B,V1) / M, TR, Vul, Gk(ES,A2,V2) “Matthijah” / Gk(A1) “Matthah”

⁵⁷ literally “show-up”

⁵⁸ [1:24] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit “one”

⁵⁹ [1:25] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “take-up”

⁶⁰ [1:25] NU, Vul, Gk(ABV,E1,E3) / M, TR, Gk(S,E2) “lot”

⁶¹ [1:25] NU, Gk(ABESV) / M, TR “out of”

⁶² [1:25] literally “into the place, his own place” NU, M, TR, Gk(BSV) / Gk(A) “into the place, the righteous place” / Gk(E) “into his own place”

⁶³ [1:26] NU, Vul, Gk(AESV,B2) / M, TR, Gk(B1) “of”

⁶⁴ [1:26] NU, M, TR, Gk(AESV,B2) / Gk(B1) “a”

⁶⁵ [1:26] NU, Gk(B,V1) / M, TR, Vul, Gk(AES,V2) “Matthijah”

⁶⁶ [1:26] NU, M, TR, Gk(AEV,S2) / Gk(B) “counted-together” / Gk(S1) “counted-down”

⁶⁷ [1:26] NU, M, TR, Vul, Gk(AESV) / Gk(B), Eusebios “twelve”

⁶⁸ [2:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁶⁹ [2:1] NU, Gk(ABEV,S2) (B omit “were”) / M, TR “all” (strengthened form) / Gk(S1) omit

⁷⁰ [2:1] NU, Vul, Gk(ASV,E1,E2) (“unitedly”) / M, TR, Gk(E2) “with-one-accord” / Gk(B) “themselves in-this-manner”

⁷¹ [2:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁷² [2:2] NU, M, TR, Gk(AESV) / Gk(B) “filled all the”

⁷³ [2:2] NU, M, TR, Gk(ASV) / Gk(BE) “sitting themselves down”

⁷⁴ may also be translated “fire being thoroughly-divided”

⁷⁵ [2:3] NU, Gk(SV,B2) / M, TR, Gk(AE,B1) “also” // Gk(S1) omit “as-if”

⁷⁶ [2:4] NU, Gk(ABSV) / M, TR, Gk(E) “all” (strengthened form)

⁷⁷ [2:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “But”

⁷⁸ [2:5] NU, M, TR, Vul, Gk(ABVE) / Gk(S) omit “Judeans”

⁷⁹ literally “dwelling-down”

⁸⁰ [2:5] NU, Gk(A,S1) / M, TR, Gk(BEV,S2) “in”

⁸¹ [2:6] NU, M, TR, Vul, Gk(AESV) / Gk(B) “and”

them uttering in his own dialect.¹

7 But they all² were being-amazed and were marveling, saying to one-another.³ “Behold, are not⁴ all⁵ these *men*, the *ones who are* uttering, Galileans? 8 And how are **we** hearing each *man* in our own dialect in which we were birthed? 9 Parthians, and Medes, and Elamites,⁶ and the *ones* residing⁷ in °Mesopotamia, both Judah and Kappadokia, Pontos and °Asia, 10 both⁸ Phrygia and Pamphylia, Egypt and the parts of °Libyé (the *Libyé* according-to Kyréné), and the *ones temporarily*-populating-among Romans, 11 both Judeans and proselytes,⁹ Krétans and Arabians – we are hearing them uttering, with **our** own tongues, the great-things of God.”

12 But they were all being-amazed and were being-totally-at-a-loss,¹⁰ saying one to another, “What is this wanting¹¹ to be?”

13 But different *persons who were* thoroughly-jeering were saying,¹² that “They are having been sated with sweet-wine.”

14 But °Petros, after he was then¹³ stood up along-with the eleven emissaries,¹⁴ first¹⁵ lifted-up¹⁶ his voice and vocalized-forth to them,¹⁷ “O men, Judeans, and all¹⁸ the *ones* residing¹⁹ in Jerusalem, let this be known to you*,²⁰ and²¹ let my words *enter-into-your*-ear*. 15 For these *men* are not getting-intoxicated as **you*** are supposing,²² for it is *the* third hour of the day. 16 Instead, this is the *word* which has been spoken through the prophet Joel:²³

- 17 “And²⁴ it will be in the last days, says God,
I will pour-out a *portion* from my spirit on every flesh,
and your* sons and your* daughters²⁵ will prophesy,
and your* young-men²⁶ will see visions²⁷ for themselves,
and your* elders²⁸ will be made-to-dream by-means-of dreams.²⁹
- 18 And yet on my slave-men and on my slave-women,
in those days, I will pour-out a *portion* from my spirit,
and they will prophesy.³⁰
- 19 And I will give portents upward³¹ in the heaven and signs downward
on the earth:
blood, and a fire, and a vapor of smoke.³²
- 20 The sun will be converted³³ into darkness,
and the moon into blood,
prior to the act for³⁴ a³⁵ day of *the* Lord to come,
the great and shining³⁶ day.
- 21 And it will be: Every *one*,
whoever³⁷ might call-on the name of *the*³⁸ Lord for himself, will
be saved.

(*Joel 2:28-31(3:1-5)*)

22 “O men, Israelites, hear these accounts: Jesus the Nazarean, a man having been shown-off from God to³⁹ you*⁴⁰ with powers and portents and signs, which

God did through him in your* midst⁴¹ (exactly-as you* yourselves have also⁴² come-to-know) — 23 *this man, who was given-up*⁴³ by-means-of the deliberation (which has been ordained) and by-means-of foreknowledge of God, you*, after you* pitched *him to a cross after you* took him*⁴⁴ through *the* hand of lawless-men, did-away-with, 24 whom God stood-up, after he released the labor-pangs of the death,⁴⁵ in-view-of-the-fact-that it was not possible for him to be being grasped by it.

25 “For David says in-regard-to him:

- I was foreseeing for myself the Lord⁴⁶ before me throughout every
event,
because he is at my right *sides*,⁴⁷ in order that I might not be shaken.
- 26 Due to this *fact*, my heart was gladdened and my tongue leaped-for-
joy;
but still even my flesh will set-*my*-tent-down upon hope.
- 27 Because you will not leave my soul behind into *the* Netherworld,
nor-even will you give to your sacred-one *an opportunity* to see
an utter-destruction.
- 28 You made-known to me ways of life;
you will fill me *full* of gladness with your face.

(*Psalms 16:8-11*)

29 “O men,⁴⁸ brothers, *it* is-allowable for *me* to speak to you* with outspokenness about the fatherland-chief David, that he even came-to-*his*-end and was entombed, and his memorial⁴⁹ is among⁵⁰ you* up-to this day. 30 Therefore, being a prophet and having come-to-know that God swore with an oath to sit-down *one from* out of fruit of his loin on his throne,⁵¹ 31 he, after he foresaw, uttered about the standing-up⁵² of the Anointed-One, that he⁵³ was neither⁵⁴ left-behind⁵⁵ into *the* Netherworld, neither⁵⁶ did his flesh see utter-destruction. 32 God stood-up this⁵⁷ Jesus, *an event* of which we all are testifiers. 33 Therefore, after he was raised-high to the right *hand* of God, after he also⁵⁸ took what-was-professed⁵⁹ of the spirit, the holy *spirit*,⁶⁰ from the Father, he poured this gift⁶¹ out, which now⁶² **you*** even⁶³ are seeing and are hearing.

34 “For David did not ascend into the heavens. But he himself says:⁶⁴

- “The⁶⁵ Lord spoke to my Lord,
‘Be sitting yourself at my right *sides*,⁶⁶
- 35 till *whenever*⁶⁷ I might put your enemies for a footstool of your feet.’
(*Psalms 110:1*)

36 “Therefore, let every house of Israel be securely knowing, that God made him even a lord and anointed-one, *this* °Jesus whom **you*** crucified.”

37 But after they also⁶⁸ heard *this*, their heart was poked-down.⁶⁹ They also⁷⁰ spoke to °Petros and to the remaining⁷¹ emissaries, “Therefore, What might we do, men,⁷² brothers? Indicate to us.⁷³

38 But Petros declared⁷⁴ to them, “Change-your*-mind and be immersed, each *one of you** on-the-basis-of the name of the Lord⁷⁵ Jesus *the* Anointed-One

¹ [2:6] lit. “into his own dialect” NU, M, TR, Vul, Gk(AESV) (S omit “into” / Gk(B) “into their tongues”
² [2:7] NU, Gk(BV) / M, TR, Vul, Gk(AE,S2) add / Gk(S1) add “all” (emphatic)
³ [2:7] NU, Vul, Gk(ASV,E1) / M, TR, Gk(B,E2) add
⁴ [2:7] NU, M, TR, Gk(ABES) / Gk(V) “not-surely”
⁵ [2:7] NU, Gk(ABES,V2) / M, TR, Gk(V1) “all” (milder form)
⁶ [2:9] NU, M, TR, Gk(AV,B2,S2) / Gk(B1) omit “and” after “Elamites” & “both” / Gk(S1) omit “and Elamites”
⁷ literally “dwelling-down”
⁸ [2:10] NU, M, TR, Gk(AESV) / Gk(B) put “both” before “Egypt”
⁹ literally “comes-to”
¹⁰ [2:12] NU, M, TR, Vul, Gk(AESV) (lit. “thoroughly-without-a-way-to-go”) / Gk(B) “all being-amazed to another on-the-basis-of the *thing* having come-to-be, and they were”
¹¹ [2:12] NU, Gk(ABESV) / M, TR “What would this want”
¹² [2:13] NU, Gk(AESV,B2) / M, TR “were jeering, were saying” / Gk(B1) “were thoroughly-jeering, saying”
¹³ [2:14] NU, M, TR, Vul, Gk(ASV,E1,B2) / Gk(B1) add “then” / Gk(E2) add “in those days”
¹⁴ [2:14] NU, M, TR, Vul, Gk(AESV) / Gk(B2) “eleven emissaries” / Gk(B1) “ten emissaries”
¹⁵ [2:14] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
¹⁶ literally “lifted-upon”
¹⁷ [2:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) “and spoke”
¹⁸ [2:14] NU, Gk(ABESV) / M, TR “all” (strengthened form)
¹⁹ literally “dwelling-down”
²⁰ [2:14] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “us”
²¹ [2:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “and”
²² literally “are taking-up-from-below” (as in “taking-up an idea”)
²³ [2:16] NU, M, TR, Vul, Gk(AESV) / some omit “the prophet” / Gk(B) omit “Joel”
²⁴ [2:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “And”
²⁵ [2:17] NU, M, TR, Vul, Gk(ASV) (lit. “and the sons of you* and the daughters of you*”) / Gk(E) “the sons of you* sons and the daughters” / Gk(B), Tertullianus “and the sons of theirs and daughters of theirs”
²⁶ [2:17] NU, M, TR, Vul, Gk(AESV) (lit. “the young-men of you*”) / Gk(B) “the young-men”
²⁷ literally “seeings”
²⁸ [2:17] NU, M, TR, Vul, Gk(ASV,E2) (lit. “the elders of you*”) / Gk(B,E1) “the elders”
²⁹ [2:17] NU, Gk(AESV,B2) / M, TR, Vul “to-dream dreams” / Gk(B1) “to-dream”
³⁰ [2:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “in those days” & “and they will prophesy”
³¹ [2:19] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit “upward”
³² [2:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “blood...smoke”
³³ literally “turned-into-something-else”
³⁴ [2:20] NU, Gk(ABESV) / M, TR add
³⁵ [2:20] NU, Gk(BV,S1) / M, TR, Gk(AE,S2) “the”
³⁶ [2:20] NU, M, TR, Vul, Gk(AEV) (lit. “and shining-upon”) / Gk(BS) omit
³⁷ [2:21] NU, M, TR, Gk(ABES) / Gk(V) “who, if-at-any-time”
³⁸ [2:21] NU, M, TR, Gk(AESV,B2) / Gk(B1) actually add “the”
³⁹ literally “into”
⁴⁰ [2:22] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “us”

⁴¹ literally “in a middle of you*”
⁴² [2:22] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) add
⁴³ literally “given-out”
⁴⁴ [2:23] NU, Gk(AV,E1,S1) / TR, Vul, Gk(B,E2,S2) add
⁴⁵ [2:24] NU, M, TR, Gk(AESV) / Vul, Gk(B) “Netherworld” (compare Polykarpos 1:6)
⁴⁶ [2:25] NU, M, TR, Vul, Gk(AEV) / Gk(BS) “my Lord” (lit. “the Lord of me”)
⁴⁷ literally “he is out of right sides of mine”
⁴⁸ [2:29] NU, M, TR, Vul, Gk(ABESV) / some omit “men”
⁴⁹ [2:29] NU, M, TR, Gk(AESV) / Gk(B) “memorial-site”
⁵⁰ literally “in”
⁵¹ [2:30] NU, Vul, Gk(AESV) / M, TR “an oath: the *act* according-to flesh to stand-up in the future the Anointed-One *from* out of fruit of his loin, to sit *him* down on his throne” / Gk(B1), some Syr, Origen “an oath to stand-up the Anointed-One *one from* out of fruit of his heart according-to flesh and to sit *him* down on his throne” / Gk(B2) “an oath to sit-down *one from* out of fruit of his loin and to sit *him* down on this throne”
⁵² [2:31] NU, TR, Vul, Gk(AESV,B2) / Gk(B1) “throne of a standing-up” (scribal error?)
⁵³ [2:31] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) “that his soul”
⁵⁴ [2:31] NU, Gk(ABESV) / M, TR “not”
⁵⁵ [2:31] NU, Gk(ABESV) (lit. “left-behind-in”) / M, TR “left-behind”
⁵⁶ [2:31] NU, Gk(ABES) / M, TR, Gk(V) “nor-even”
⁵⁷ [2:32] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “Therefore, God stood-up” (omit the untrans. “the” before “Jesus”)
⁵⁸ [2:33] NU, M, TR, Vul?, Gk(AESV) / Gk(B), Vul? “God, and after he”
⁵⁹ literally “took the professed-thing”
⁶⁰ [2:33] NU, Gk(AESV) / M, TR, Gk(B) “of the holy spirit”
⁶¹ [2:33] NU, M, TR, Vul, Gk(AESV) / Sah, some Syr, Eirenaeos, Ambrose “this gift” / Gk(B) omit
⁶² [2:33] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) add // Gk(B2) omit “which”
⁶³ [2:33] M, TR, Vul, Gk(AES) / NU, Gk(BV) add
⁶⁴ [2:34] NU, M, TR, Vul, Gk(AESV) / Gk(B) “For he himself has spoken, saying”
⁶⁵ [2:34] NU, M, TR, Gk(AE,S2,V2) / Gk(B,S1,V1) omit “The”
⁶⁶ literally “yourself out of right sides of mine”
⁶⁷ [2:35] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit “whenever”
⁶⁸ [2:37] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Then after the *ones who* came-together with them also”
⁶⁹ [2:37] NU, Gk(AESV) / M, TR, Gk(B), Vul(?) “they were poked-down to the heart”
⁷⁰ [2:37] NU, M, TR, Vul / Gk(AESV) / Gk(B) “() and after some of them”
⁷¹ [2:37] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “remaining”
⁷² [2:37] NU, M, TR, Vul, Gk(ABESV) / some omit “men”
⁷³ [2:37] NU, M, TR, Vul, Gk(AESV) / Gk(B) add “Therefore” & “Indicate to us”
⁷⁴ [2:38] NU, Vul, Gk(ABES) / M, TR “Petros was declaring” / Gk(V) omit “declaring” altogether
⁷⁵ [2:38] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

into a forgiveness of your* sins,¹ and you* will take for yourselves the gift of the holy spirit. **39** For what-has-been-professed² is to you*, and to your*³ children, to all the *ones* into the distance,⁴ as-many-as *whomever the Lord* our God might call to himself.”

40 He also⁵ thoroughly-testified with many different accounts; and he was exhorting them,⁶ saying, “Be saved from the generation, this crooked generation.”⁷

41 Therefore, indeed, the *ones who jovially*⁸ welcomed⁹ his account were immersed, and in¹⁰ that day about 3,000 souls were added-to *them*. **42** But¹¹ they were persevering-toward the teaching of the emissaries in Jerusalem¹² and to the communion, and¹³ to the breaking of the bread and to the prayers-to *God*. **43** But a fear was happening¹⁴ to every soul;¹⁵ also,¹⁶ many portents and signs were coming-to-be through the emissaries. **44** But all the *ones who were* having-faith were on also the same *spot* and¹⁷ were having **all**¹⁸ *things* in common. **45** And they were selling their properties and their possessions, and they¹⁹ were thoroughly-dividing²⁰ them *day by day*²¹ with *all persons* in-view-of-the-fact-that someone would be having a need. **46** Also, *day by day*, they,²² persevering-toward *these things* with-one-accord²³ in the temple, also breaking bread house by house, were partaking of nourishment in a leaping-for-joy and an unruddiness of heart, **47** praising God and having favor before the whole people.²⁴ But day by day, the Lord was adding the *ones who were* being saved to them at the same *time*.

CHAPTER 3

But²⁵ Petros and Johanan were ascending into the temple in the time toward-evening²⁶ at the hour of the prayer-to *God*, the ninth hour.²⁷ **2** And behold²⁸ a certain man, being lame *since he came out of the tummy*²⁹ of his mother, was being carried, whom they were putting day by day before the door of the temple, the door which is being called³⁰ “Hourly”, for³¹ the act to be requesting an act-of-mercy³² from the *ones who were* going-in into the temple. **3** After he³³ stared with his eyes and after he³⁴ saw Petros and Johanan going on their way to be entering³⁵ into the temple, he was asking to take an act-of-mercy from them.³⁶

4 But Petros, after he stared at him,³⁷ along with °Johanan, spoke, “Look at us.”³⁸

5 But he was holding-on to them,³⁹ anticipating to take something from them.

6 But Petros spoke, “A silver-piece and a gold-piece I do not possess. But what I have, this I give to you. In the name of Jesus the Anointed-One the Nazarean: Be arising and be⁴⁰ walking-around.”

7 And after he seized him by the right hand, he arose him.⁴¹ But immediately he was made-to-stand and⁴² his feet⁴³ and his ankles⁴⁴ were made-firm. **8** And he, leaping-out, stood, and he was walking-around, rejoicing.⁴⁵ And he entered along

¹ [2:38] NU, Vul, Gk(AESV) (lit. “of sins of you”) / M, TR, Gk(B) “of sins”
² literally “For the professed-thing”
³ [2:39] NU, M, TR, Vul, Gk(AESV) / Gk(B) “to us and to our”
⁴ literally “into a long-ways-away”
⁵ [2:40] NU, M, TR, Gk(AESV) / Gk(B) “But he” / Vul “For he”
⁶ [2:40] NU, Vul, Gk(ABESV) / M, TR omit “them”
⁷ [2:40] NU, M, TR, Gk(AESV) / Gk(B) “from this generation, the crooked generation”
⁸ [2:41] NU, Vul, Gk(ABESV) / M, TR add
⁹ [2:41] NU, M, TR, Vul, Gk(AESV) / Gk(B) “had-faith in”
¹⁰ [2:41] NU, Vul, Gk(ABESV) / M, TR omit “in”
¹¹ [2:42] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And”
¹² [2:42] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
¹³ [2:42] NU, Vul, Gk(AEV,B1,S1) / M, TR, Gk(B2,S2) add
¹⁴ literally “coming-to-be”
¹⁵ [2:43] NU, M, TR, Vul, Gk(ABESV) / some omit “But a fear...every soul.”
¹⁶ [2:43] NU, M, TR, Vul, Gk(AE,B2) / Gk(SV) “but” / Gk(B1) omit
¹⁷ [2:44] NU, M, TR, Vul, Gk(ABESV) / Gk(A) add “also” / some omit “were on the same place and” / Gk(V) omit “and”
¹⁸ [2:44] NU, M, TR, Gk(AESV) / Gk(B) “all” (non-emphatic)
¹⁹ [2:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And as-many-as were having properties or possessions”
²⁰ [2:45] NU, M, TR, Gk(BESV) / Vul, Gk(A) “were dividing”
²¹ [2:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
²² [2:46] NU, M, TR, Vul, Gk(AESV) / Gk(B1) “Also all were” / Gk(B2) “Also, day by day, all were”
²³ [2:46] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “with-one-accord”
²⁴ [2:47] NU, M, TR, Vul, Gk(AESV) / Gk(B) “world”
²⁵ [2:47-3:1] NU, Vul, Gk(EV) / M, TR, Gk(A) “saved to the assembly. But at the same time.” / Gk(S)
²⁶ “saved. But at the same time” / Gk(B) “saved at the same time in the assembly. But in that day”
²⁷ [3:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
²⁸ [3:1] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “at the ninth hour of the prayer-to God”
²⁹ [3:2] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
³⁰ literally “hollownance”
³¹ literally “being said”
³² literally “of”
³³ may be in the sense of “alms”
³⁴ [3:3] NU, M, TR, Vul, Gk(AESV) (lit. “who”) / Gk(B) “in-this-manner”
³⁵ [3:3] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
³⁶ literally “to be being-into”
³⁷ [3:3] NU, TR, Gk(AESV) (E “asked”) / M “asking for an act-of-mercy” / Gk(B) “asking for an act-of-mercy from them”
³⁸ [3:4] NU, M, TR, Vul, Gk(AESV) (lit. “stared into him”) / Gk(B) “looked-toward (lit. “-into”) into him”
³⁹ [3:4] NU, M, TR, Vul, Gk(AESV) (lit. “Look into us”) / Gk(B) “Stare into us”
⁴⁰ [3:5] NU, M, TR, Gk(AESV) / Gk(B) “he stared at them”
⁴¹ [3:6] Gk(BSV) / NU, TR, Vul, Gk(AE) add
⁴² [3:7] NU, Vul, Gk(AESV) / M, TR, Gk(B) omit “him”
⁴³ [3:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
⁴⁴ literally “steppers”
⁴⁵ [3:7] NU, Gk(A,S1,V1) / M, TR, Gk(B,E2,S2,V2) spells this word different / Gk(E1) even different
⁴⁶ [3:8] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

with them into the temple, walking-around and leaping and⁴⁶ praising God. **9** And all the people saw him walking-around and praising God. **10** But⁴⁷ they were recognizing him, that he himself was the *one who was sitting*⁴⁸ himself at the Hourly Gate of the temple to beg for the act-of-mercy;⁴⁹ and they were filled-full of astounded and ecstasy over the *thing* having happened⁵⁰ to him.

11 But⁵¹ while he himself⁵² was grasping °Petros and °Johanan,⁵³ all the people ran-together to them⁵⁴ on the portico (the *one* being called ‘of Solomon’) utterly-astounded. **12** But after °Petros⁵⁵ saw *this*, he made-an-answer⁵⁶ to the people for himself. “O men, Israelites, why are you* marveling over this, or why are you* staring at us, as if a power or piety of our own has made the *condition* for this *man* to be walking-around? **13** The god of Abraham, and the god of Isaac, and the god⁵⁷ of Jacob, the god of our fathers, glorified his boy Jesus, whom indeed you*⁵⁸ delivered up and denied him face-to-face with Pilatus,⁵⁹ after that *man* judged it proper to be releasing him from him. **14** But you* denied⁶⁰ the holy and righteous *one*, and you* requested for yourselves⁶¹ for a man, a murderer, to be granted-as-a-favor to you*. **15** But you* killed-off the chief-leader of the life, whom God arose from out of dead humans; of which we are testifiers. **16** And on-the-basis-of the faith of his name, this *man*, whom you* are perceiving and have come-to-know, his name made him firm; and the faith, the faith which comes through it, gave to him this total-soundness before⁶² you* all.

17 “And now, men, brothers, I have come-to-know that indeed⁶³ you* acted *this*⁶⁴ out according-to ignorance, even-as your* chiefs also *did*. **18** But the things which God sent-out-via-a-message-beforehand through the mouth of all the prophets,⁶⁵ that his anointed-one⁶⁶ was to suffer, he fulfilled in-this-manner.

19 “Therefore, change-your*-mind and turn-around with⁶⁷ the result for your* sins to be wiped-out, **20** so-that seasons of recovery-of-soul might ever come from the face of the Lord, and he might commission the Anointed-One Jesus⁶⁸ whom he has pre-handpicked for you*,⁶⁹ **21** whom it is necessary, indeed, for a heaven to receive up-to-times of a restitution⁷⁰ of all things, things of which God uttered through the mouth of his holy prophets who are from an earlier age.⁷¹

22 “For⁷² Indeed, Moses spoke to the fathers,⁷³ that ‘The Lord, your*⁷⁴ God, will stand-up a prophet to you* from out of your* brothers like⁷⁵ me. You* will hear him for yourselves in-accordance-with all things, as-much-as whatever he might utter to you*. **23** But every soul, whichever *one* might, at-any-time,⁷⁶ not hear that prophet, will be exterminated from out of the people.’ (Deut. 18:15-19)

24 “But even all the prophets from Samuel and the *ones* sequentially after him, as-many-as⁷⁷ uttered, also sent-messages-abroad-beforehand⁷⁸ about these days.

25 “You* are the⁷⁹ sons of the prophets and of the covenant which God covenanted to you* fathers, saying to Abraham, ‘And in your seed, all the patrilineages of the earth will be blest.’⁸⁰ (Genesis 22:18)

26 “God, after he stood-up his boy Jesus⁸¹ from dead humans, commissioned him⁸² to you* first, for him to be blessing you* in the process to be turning each one away from⁸³ your* wickednesses.”

⁴⁶ [3:8] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “walking-around and leaping and”
⁴⁷ [3:10] NU, Vul, Gk(AESV) / M, TR “Also” / Gk(B) “And?”
⁴⁸ [3:10] NU, M, TR, Gk(AESV) / Gk(B) “sitting-down”
⁴⁹ may also be translated “the alms”
⁵⁰ [3:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) “come-to-be”
⁵¹ [3:11] NU, M, TR, Vul, Gk(BESV) / Gk(A) “also”
⁵² [3:11] NU, Gk(AESV) “he himself” / Vul, Gk(B) “he” / M, TR “the lame man who was healed”
⁵³ [3:11] NU, Gk(AESV) / M, TR, Gk(BE) “Johanan”
⁵⁴ [3:11] (in general) NU, M, TR, Vul, Gk(AESV) / Gk(B) “But while Petros and Johanan were going-out, he was going-out-together with them, grasping them. But the ones stood being-astounded”
⁵⁵ [3:12] NU, Gk(ABESV) / M, TR “Petros”
⁵⁶ [3:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) “But Petros answered and spoke”
⁵⁷ [3:13] TR, Gk(V) / NU, Vul(?), Gk(ES) add “the god of” (x2) / Vul(?), Gk(AB) add only “god of” (x2)
⁵⁸ [3:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) “we” & omit “indeed”
⁵⁹ [3:13] NU, Vul, Gk(AESV) (lit. “denied according-to the face of Pilatus”) / M, TR, Gk(B) add “him”
⁶⁰ [3:14] NU, M, TR, Vul, Gk(AESV) / Gk(B), Eirenaeos “weighed-down” (lit. “made-heavy”)
⁶¹ [3:14] NU, M, TR, Gk(AESV) / Gk(B) “you* asked”
⁶² literally “this whole-allotment opposite”
⁶³ [3:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) “now, men, brothers, we understand that indeed”
⁶⁴ [3:17] NU, M, TR, Gk(AESV) / Gk(B), Eirenaeos (B1 “a wicked thing” / B2 “the wicked thing”)
⁶⁵ [3:18] NU, Vul, Gk(BESV) / M, TR, Gk(A) “the prophets of his”
⁶⁶ [3:18] NU, Vul, Gk(BESV) (lit. “the anointed-one of him”) / M, TR “the anointed-one” / Gk(A) omit “that...suffer”
⁶⁷ literally “into”
⁶⁸ [3:20] NU, M, Gk(BSV) / TR, Vul, Gk(AE) “commission Jesus the Anointed-One”
⁶⁹ [3:20] NU, M, Gk(ABESV), Eirenaeos/TR “who has been preached-beforehand to you” / Vul “who has been predicted to you”
⁷⁰ should possibly translated “a re-appointing”; extremely literally “a standing-down-from”
⁷¹ [3:21] NU, Vul(?), Gk(AESV) (lit. “the holy from an age of his prophets”) / M, TR “mouth of all (M + “the”) holy prophets of his from an age” / Gk(B) “the holy ones of his, the prophets”
⁷² [3:22] NU, Vul, Gk(ABESV) / M, TR add
⁷³ [3:22] NU, Vul, Gk(AESV) / M, TR add / Gk(B), Eirenaeos add “to our fathers”
⁷⁴ [3:22] NU, TR, Vul, Gk(ABESV) / M “our”
⁷⁵ literally “as”
⁷⁶ [3:23] NU, M, Gk(AES) (lit. “whichever one if-at-any-time might”) / TR, Gk(BV) “whichever one ever might”
⁷⁷ [3:24] NU, M, TR, Gk(AV,E1,E3) / Gk(BS,E2) “, the ones who”
⁷⁸ [3:24] NU, M, Vul, Gk(ABSV,E1?) / TR, Gk(E2) “messenger-abroad-beforehand”
⁷⁹ [3:25] NU, Gk(AESV) / M, TR, Gk(B) omit “the”
⁸⁰ [3:25] NU / lit. (“blest-in”), M, TR, Gk(ABS) / Gk(E) “blest-upon” / Gk(V) “blest”
⁸¹ [3:26] NU, Vul, Gk(ABESV) / M, TR add
⁸² [3:26] NU, Gk(AESV) / M, TR, Gk(B) omit “him” // Gk(B) “commissioned-forth”
⁸³ [3:26] NU, M, TR, Gk(AESV) / Gk(B) “away out of”

CHAPTER 4

But *while* they themselves *were* uttering these words¹ to the people, the chief-priests² and the general of the temple³ and the Zadokim stood-over them, **2** being-thoroughly-exerted due to the *fact* that they *were* teaching the people and *were* sending-messages-abroad, in [°]Jesus, *about* the⁴ standing-up (the *standing-up* out of dead *humans*). **3** And they threw *their* hands on them and put them for themselves into a keeping into the next-day. For it was already evening. **4** But many of the *ones who* heard the account had-faith, and also *the*⁵ number of the men was made-to-be about⁶ 5,000.

5 But it came-to-be on the next-day, that the chiefs and the elders and the scribes were congregated in⁷ Jerusalem; **6** and *with them were*: Hanan the chief-priest, and Kayafa, and Johanan,⁸ and Alexandros, and as-many-as were from out of chief-priestly race.

7 And after they stood them in the middle,⁹ they were enquiring, “In what power or in what name did **you*** do this?”

8 Then Petros, after he was filled-full of a holy spirit, spoke to them, “Chiefs of the people, and elders of Israel,¹⁰ **9** if **we** are being examined today from you*,¹¹ on-the-basis-of¹² a good-work of a weak human, in what *power* this *man* has been saved, **10** *then* let it be known to all you* and to all the people of Israel, that in the name of Jesus the Anointed-One the Nazarean (whom **you*** crucified, whom God arose *from* out of dead *humans*), in this name, this *man* has stood-by before your* face healthy and by no-one else.¹³ **11** This *man* is the stone, the *stone which* was condemned by you*, the builders;¹⁴ the *stone which* became *made* into a head of a corner. **12** And the salvation¹⁵ is not in anyone else, for there is not-even¹⁶ a different name under the heaven which¹⁷ has been given among¹⁸ humans in which it is necessary for us to be saved.” (Psalm 118:22)

13 But *while* they *were* perceiving the outspokenness of °Petros and Johanan, and *were* apprehending¹⁹ that they were ° humans *who were* unable-to-read-or-write and plebeians,²⁰ they were marveling at *them*; they also were recognizing them, that they were along-with °Jesus. **14** Also,²¹ *while* they *were* seeing the human (the *one* having been healed) having stood along with them, they were having nothing to do or²² to speak-against *it*.

15 But after they directed them to go-off²³ outside the congress, they were engaging²⁴ with one-another, **16** saying, “What might we do to these humans? For indeed, *the fact* that a known sign has come-to-be through them *is*²⁵ manifest to all the *ones who* are residing in²⁶ Jerusalem, and we are not being-able²⁷ to be denying²⁸ *it*. **17** Instead, in order that it might not be propagated any further among²⁹ the people, may we threaten them³⁰ for ourselves with a threat³¹ to be uttering no-more to any human on-the-basis-of this name.”

18 And after they called them,³² they transmitted-a-message to them³³ for the *act*³⁴ and to be universally vocalizing nor-even to be teaching on-the-basis-of the name of °Jesus.³⁵

19 But °Petros and Johanan answered and spoke to them, “If it is righteous before-the-face of God to be hearing you* rather than God, you* judge. **20** For **we** are not being-able³⁶ to not be uttering *things* which we saw and heard.”

21 But the *men*, after they threatened *them* further, released them from *them*, (finding nothing for the *act* of how they might chastise them) due to the people,

¹ [4:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

² [4:1] NU, M, TR, Gk(ABS), Vul / Gk(EV) “chief-priests”

³ [4:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “and the general of the temple”

⁴ [4:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) “abroad, about Jesus in the”

⁵ [4:4] Gk(SV,B2) / Gk(B1) “also *the*” NU, M, TR, Gk(A) actually add “the”

⁶ [4:4] Vul, Gk(AS) / NU, Gk(V) “about” (lit. “as”) / M, TR “as-if”

⁷ [4:5] NU, Vul, Gk(ABV) / M, TR, Gk(S) “into”

⁸ [4:6] almost all, NU, M, TR, Vul Gk(ASV) (“Johanan/Johannes”) / Gk(B) “Jonathan”

⁹ usually translated “midst”

¹⁰ [4:8] NU, Vul, Gk(ASV) / M, TR, Gk(B) add

¹¹ [4:9] NU, M, TR, Vul, Gk(ASV) / Gk(B), Eirenaios, Cyprianus add

¹² [4:9] NU, M, TR, Gk(ASV) / Gk(B) “from”

¹³ [4:10] NU, M, TR, Vul, Gk(ABSV) / two add

¹⁴ [4:11] NU, Gk(ABSV) / M, TR, Vul? “the *ones who* are building”

¹⁵ [4:12] NU, M, TR, Vul, Gk(AESV) / Gk(B), one OL, one Vul “And there”

¹⁶ [4:12] NU, M, TR, Gk(ASV) / Gk(B) “not”

¹⁷ literally “heaven, the *name* which”

¹⁸ literally “in”

¹⁹ literally “taking *it* down for themselves”

²⁰ [4:13] NU, M, TR, Vul, Gk(ASV) (lit. “idiots”) / Gk(B) omit “and plebeians”

²¹ [4:14] NU, Vul, Gk(ASV,B2) / M, TR “But” / Gk(B1) omit

²² [4:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

²³ [4:15] NU, M, TR, Gk(ASV) / Gk(B) “to be led-away”

²⁴ [4:15] NU, M, Vul, Gk(ASV) / TR, Gk(B) “they engaged”

²⁵ [4:16] NU, M, TR, Vul, Gk(ASV) / Gk(B) actually add “is”

²⁶ literally “dwelling-down”

²⁷ may also be translated “not being enabled”

²⁸ [4:16] NU, Vul, Gk(ABSV) / M, TR “to deny”

²⁹ literally “be pastured-through on more into”

³⁰ [4:17] NU, M, TR, Vul, Gk(ASV) / Gk(B) “*it*”, in order that it might not be pastured-through on more into the people. Therefore, may we threaten these *men*”

³¹ [4:17] NU, Vul, Gk(ABSV) / M, TR add

³² [4:18] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But after they agreed with their resolve, they, after they voiced them”

³³ [4:18] NU, Vul, Gk(ABSV) / M, TR add

³⁴ [4:18] NU, M, TR, Gk(AB,S2) / Gk(V,S1) omit “for the *act*”

³⁵ [4:18] NU, M, TR, Gk(ABS,V2) / Gk(V1) “Jesus”

³⁶ may also be translated “not being enabled”

because all *of them* were glorifying God over the *thing* having come-to-be. **22** For the human on whom this sign of the healing had come-to-be was more *than* forty years *old*.

23 But after they were released-from *them*, they came to *their* own *people* and brought-a-message *about* as-much-as the chief-priests and the elders spoke to them.

24 But after the *persons* heard *this* and after they recognized the operation of God,³⁷ they, with-one-accord, lifted *their* voice to God and spoke, “Master, you *are* the god,³⁸ the *one* who made the heaven and the earth and the sea and all the *things* in them, **25** the *one* who, through a holy spirit of *the* mouth of our father David³⁹ (a⁴⁰ boy of yours), spoke:

“For-what-reason did nations snort-and-neigh,
and peoples give-careful-attention to empty *things*?”

26 The kings of the earth stood-by
and the chiefs were congregated on the same *spot*
against the Lord and against his anointed-one.⁴¹

(Psalm 2:1~2)

27 “For, in⁴¹ truth, they were congregated in this city of yours⁴² against your holy boy, Jesus, whom you anointed: both Héródés and Pontius Pilatus along with nations and peoples⁴³ of Israel, **28** to do as-much-as your hand and your⁴⁴ deliberation ordained-beforehand to come-to-be. **29** And at the present, Lord, gaze upon their threats, and grant your slaves to be filled with every outspokenness to be uttering your account **30** in the *process* for you to be stretching-out your⁴⁵ hand for⁴⁶ healing and signs and portents to be coming-to-be through the name of your holy boy Jesus.”

31 And after they themselves beseeched, the place in which they were having been congregated was shaken; and they were **all** filled-full of the⁴⁷ holy spirit and they were uttering the account of God with outspokenness to all the ones who were wanting to be having-faith.⁴⁸

32 But *the*⁴⁹ heart and *the*⁵⁰ soul of the multitude of the *ones who* had-faith was one, and there was no discriminating among⁵¹ them in anything,⁵² and not-even one was⁵³ saying that anything of the *things* which they were possessing was⁵⁴ his-own; instead, **all**⁵⁵ *things* were communal to them. **33** And by-means-of a great power, the emissaries were giving-back the testimony of the standing-up of the Lord Jesus the Anointed-One;⁵⁶ also a great favor was on them **all**. **34** For there was⁵⁷ not-even any indigent *person* among⁵⁸ them. For as-many owners as were possessing sites or houses, *while* offering *them* for-sale, were bringing the prices of the *things* which were being sold. **35** And they were putting *them* alongside the feet of the emissaries, but it would be given-over to each *person*⁵⁹ in-view-of-the-fact-that someone would be having a need.

36 But Joseph,⁶⁰ the *one* who was additionally-called Bar-Naba⁶¹ from the emissaries (which is, being translated, ‘son of exhortation’), a Levite, a Kyprian by his⁶² race, **37** *who* was possessing a field⁶³ for himself, after he offered *it* for-sale, brought the money and put *it* at the feet of the emissaries.

CHAPTER 5

But a certain man, Hananiah by name, along with his woman Sapphira,⁶⁴ offered a property for-sale. **2** And he appropriated for himself *some* money from⁶⁵ the price (the woman⁶⁶ also having been-conscientious of the *fact*). And after he brought a

³⁷ [4:24] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

³⁸ [4:24] NU, Vul, Gk(ASV) / M, TR, Gk(B), Eirenaios add

³⁹ [4:25] NU, Vul, Gk(ASV) / M, TR “the *one* who through *the* mouth of David” / Gk(B) “who through a holy spirit, uttered through the mouth of David” (omitting “spoke”)

⁴⁰ [4:25] NU, M, Gk(ABSV) / TR “the”

⁴¹ literally “on”

⁴² [4:27] NU, Vul, Gk(BSV), Eirenaios, Tertullianus / Gk(A) “in this city of yours” / M, TR omit

⁴³ [4:27] NU, M, TR, Vul, Gk(ABSV) / Hilarius, Augustinus “congregation”

⁴⁴ [4:28] NU, M, TR, Gk(ABS) (lit. “and the counsel of you”) / Vul, Gk(V) omit “of you”

⁴⁵ [4:30] NU, M, TR, Vul, Gk(ABS) (A acc. instead of gen.) / Gk(V) omit “your”

⁴⁶ literally “into”

⁴⁷ [4:31] NU, Gk(ABSV) / M, TR “a”

⁴⁸ [4:31] NU, M, TR, Vul, Gk(ASV) / Gk(B), Eirenaios, Augustinus add

⁴⁹ [4:32] NU, Gk(ASV,B1) / M, TR, Gk(B2) actually add “the”

⁵⁰ [4:32] NU, Gk(ABSV) / M, TR add

⁵¹ literally “in”

⁵² [4:32] Gk(B), Cyprianus, Ambrose, Zeno / NU, M, TR, Vul, Gk(ASV) omit “and there...anything” (error?)

⁵³ [4:32] NU, M, TR, Vul, Gk(ASV) / Gk(B), Cyprianus, Ambrose, Zeno “and no-one was”

⁵⁴ literally “that” -> “for”, and “was” -> “to be”

⁵⁵ [4:32] NU, M, TR, Gk(AS) / Gk(BV) “all” (non-emphatic)

⁵⁶ [4:33] NU, M, TR, Vul, Gk(V) / Gk(ABS) add (AS omit 1st “the” / B omit 2nd “the”) / few omit “the Lord”

⁵⁷ [4:34] NU, Gk(ASV) / M, TR, Gk(B) “was existing”

⁵⁸ literally “in”

⁵⁹ [4:35] NU, M, TR, Vul, Gk(ASV) / Gk(B) “one”

⁶⁰ [4:36] NU, Vul, Gk(ABSV) / M, TR “Joses” (an alternate Greek spelling of Joseph”)

⁶¹ literally “the *one* Bar-Naba was called-on”

⁶² literally “the”

⁶³ [4:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) “site”

⁶⁴ [5:1] NU (Hebrew original) / M, TR, Gk(AV) “Sapheira” / Gk(B1) “Saphphura” / Gk(B2) “Saphphira” / Gk(S1) “Pamphira” / Gk(S2) “Samphira”

⁶⁵ [5:2] NU, M, TR, Gk(ASV) / Gk(B) “out of” // Gk(S1) also omit “And”

⁶⁶ [5:2] NU, Gk(ABSV) / M, TR, Vul “the woman of his”

certain part of it, he put¹ it alongside the feet of the emissaries.

3 But °Petros² spoke, “Hananiah, due to what reason did the Adversary fill³ your heart for you to lie to the spirit, the holy spirit,⁴ and to appropriate for yourself from the price of the site? 4 While it was remaining, was it not-surely remaining yours? And after it was sold was it not existing under⁵ your authority? Why it is that you put this matter in your heart to do⁶? You did not lie to humans, but instead to God.”

5 But while °Hananiah was hearing these accounts, he, after he immediately⁷ fell down, released-his-soul. And a great fear came-to-be over all the ones who were hearing about it. 6 But after the younger men stood-up, they wrapped him tight;⁸ and after they brought him out, they entombed him.

7 But an interval⁹ of about¹⁰ three hours came-to-be, and his woman, not having come-to-know the calamity having come-to-be, entered. 8 But Petros¹¹ answered to her,¹² “Speak to me, whether as-a-result¹³ the two of you* gave-away the site for¹⁴ so-much.”

But the woman spoke, “Yes, for so-much.”

9 But °Petros spoke¹⁵ to her, “Why it is that you were symphonized with yourselves to try the spirit of the Lord? Behold, the feet of the ones who entombed your man are at the door, and they will bring you out.”

10 But immediately she fell near his feet, and she released-her-soul. But after the young-men came-in, they found her dead; and they, after they wrapped her tight, brought her out, and¹⁶ entombed her near her man. 11 And a great fear came-to-be over the whole assembly and over¹⁷ all the ones who were hearing these things.

12 But many signs and portents were coming-to-be among¹⁸ the people through the hands of the emissaries. And they all¹⁹ were with-one accord in the temple²⁰ in the portico of Solomon. 13 But none of the rest were daring to be being-glued to them; instead, the people was making them great. 14 But more who were having-faith in the Lord were being added-to them,²¹ multitudes of both men and women, 15 so-that many were motivated to even be bringing-out the²² weak humans into the²³ broadways and to be putting them on small-beds²⁴ and mattresses, in order that, even-if-at-any-time Petros was coming, his²⁵ shadow might overshadow some one of them. For they were being released from every weakness as each of them was having.²⁶ 16 But the multitude of the cities round-about into²⁷ Jerusalem was also coming-together, bringing humans who were weak and were being crowded by unclean spirits—whoever were like this were all being treated.²⁸

17 But after the chief-priest stood-up,²⁹ and all the ones who were along with him (that is the sect of the Zadokim), they were filled-full of jealousy.³⁰ 18 And they threw their hands³¹ on the emissaries and put them in a public place of keeping for themselves and each one went into his own home. 19 But³² during³³ one³⁴ night, a messenger of the Lord, after he opened-up³⁵ the doors of the guardhouse, after he also led them out, spoke, 20 “Be going and, after you* have been stood, be uttering in the temple to the people all the words of this life.”

21 But after they heard this, they entered into the temple under the dawn and they were teaching. But after the chief-priest and the ones who were along with him who were arisen in the morning also³⁶ came-by, they called-together the congress and all the body-of-seniors of the sons of Israel; and they commissioned

someone into the prison for them to be led in. 22 But after the assistants came-by and after they opened-up the guardhouse,³⁷ they did not find them in the guardhouse. But after they returned, they brought-a-message, 23 saying, that, “Indeed,³⁸ We found the prison having been locked in all security and the guards having stood outside³⁹ the doors. But after we opened them, we found no-one inside.”

24 But as they heard this account, both the priest and⁴⁰ the general of the temple and the chief-priests were being-totally-at-a-loss⁴¹ about them as to what this would become.

25 But after a certain man came-by, he brought-a-message to them, saying,⁴² that “Behold, the men whom you* put in the guardhouse are having stood in the temple and teaching the people.”

26 Then after the general, along with the assistants, went-off, he was leading them⁴³ back to them with no⁴⁴ force. For they were filling themselves with-fear-of the people, lest they might be stoned.⁴⁵

27 But after they had led them in, they stood them in the congress. And the chief-priest⁴⁶ inquired-of them, 28 saying, “Did we not transmit⁴⁷ a transmitted-message to you* not to be teaching on-the-basis-of this name? And behold, you* have filled °Jerusalem full of your* teaching, and you* are wishing to lead the blood of this man upon us.”

29 But Petros answered, and the emissaries spoke,⁴⁸ “It is necessary to be giving-our-compliance-to-the-chief to a god rather than to a human. 30 But⁴⁹ The god of our fathers arose Jesus, on whom you* lay your* violent-hands, after you* hung him on a piece of wood. 31 God heightened this man, a chief-leader and savior, to his right hand,⁵⁰ for⁵¹ the act to give a change-of-mind to °Israel and a forgiveness of sins in him.⁵² 32 And we are testifiers of his of⁵³ these words, and so is⁵⁴ the spirit, the holy spirit, which God gave to⁵⁵ the ones who are giving-their-compliance-to-the-chief to him.”

33 But the ones who heard this were being sawed-through and were wishing⁵⁶ to do-away-with them. 34 But a certain Pharisee, Gamaliel by name (a teacher-of-law who was honorable among all the people), after he stood-up, directed them to make the humans⁵⁷ go outside for a short time. 35 He also spoke to them,⁵⁸

“O men, Israelites, be paying-attention to yourselves at what you* are going to be acting out to these humans. 36 For before these days, Theudas stood-up, claiming⁵⁹ to be someone great⁶⁰ for himself, to whom a number of about⁶¹ four-hundred men were personally-inclined,⁶² who was done-away-with by himself,⁶³ and all, as-many-as were being persuaded by him, were dissipated and became made into nothing. 37 After this man, Judah the Galilean stood-up in the days of the registration and drew-away⁶⁴ an adequate sized⁶⁵ people behind him. That man was-lost to death, and all, as-many-as⁶⁶ were being persuaded by him, were thoroughly-scattered. 38 And for the present, brothers,⁶⁷ I am saying to you*⁶⁸ Be distancing yourselves from these humans and dismiss⁶⁹ them, not staining your* hands.⁷⁰ Because if-at-any-time this deliberation or this work might be derived out of humans, it will be dissolved.⁷¹ 39 But if it is derived out of a god, you* will not be able⁷² to dissolve them,⁷³ neither you*, nor kings, nor tyrants. Therefore,

³⁷ [5:22] NU, M, TR, Gk(ASV) / Vul, Gk(B) add

³⁸ [5:23] NU, Gk(ABSV) / M, TR, Vul add

³⁹ [5:23] NU, Gk(ABSV) / M, TR “stood outside near” / Vul “stood near”

⁴⁰ [5:24] NU, Vul, Gk(ABSV) / M, TR add

⁴¹ literally “being-thoroughly-without-a-way-to-go”

⁴² [5:25] NU, M, Vul, Gk(ABSV) / TR add

⁴³ [5:26] NU, Gk(SV,B2) / M, TR, Vul, Gk(A) “he led them” / Gk(B1) “they led them”

⁴⁴ [5:26] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) omit “no”

⁴⁵ [5:26] NU, Vul, Gk(BSV) / M, TR, Gk(A) “, in order that they might not be stoned”

⁴⁶ [5:27] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “the priest”

⁴⁷ [5:28] NU, TR, Vul, Gk(B,S2) / Gk(AV,S1) “We transmitted”

⁴⁸ [5:29] NU, M, Vul, Gk(ASV) / TR, Gk(B) “Petros” / Gk(B) “But Petros spoke to them”

⁴⁹ [5:30] NU, M, TR, Gk(BV) / Gk(AS) add

⁵⁰ [5:31] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “to his glory”

⁵¹ literally “of”

⁵² [5:31] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) add

⁵³ [5:32] NU, Vul, Gk(AS) / M, TR, Gk(B2) “testifiers of his of” / Gk(B1) “testifiers of all” / Gk(V) “testifiers in him of”

⁵⁴ [5:32] NU, Vul, Gk(ASV,B1) / M, TR, Gk(B2) “, but also is”

⁵⁵ [5:32] NU, M, TR, Gk(ABSV) / few “and God gave the spirit, the holy spirit to”

⁵⁶ [5:33] NU, Gk(AV) / M, TR, Vul?, Gk(BS) “were taking-council with themselves”

⁵⁷ [5:34] NU, Vul, Gk(ASV) / M, TR, Gk(B) “emissaries”

⁵⁸ [5:35] NU, M, TR, Vul, Gk(ASV) / Gk(B) “to the chiefs and the congressmen”

⁵⁹ literally “saying”

⁶⁰ [5:36] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁶¹ [5:36] NU, Gk(ABEV,S2) (literally “as”) / M, TR, Gk(S1) “as-if”

⁶² [5:36] NU, Gk(ASV,E2) (singular) / M, Gk(B1) “were called” (singular) / Gk(E,B2) “were called” (plural) / TR “were glued” (singular) / Vul “consented” (singular)

⁶³ [5:36] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (B1 “was dissipated” instead of “done-away-with”)

⁶⁴ literally “stood-away/stood-off”

⁶⁵ [5:37] NU, Vul, Gk(ASV) / M, TR add / Gk(BE) instead add “a vast”

⁶⁶ [5:37] NU, M, TR, Vul, Gk(ASV,E2) (“all as-many-as”) / Gk(B) “as-many-as” / Gk(E1,E3) “all the ones who”

⁶⁷ [5:38] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁶⁸ [5:38] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) omit “to you*”

⁶⁹ [5:38] NU, Gk(AESV) / M, TR, Vul, Gk(B) “allow”

⁷⁰ [5:38] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (lit. “...the hands.”)

⁷¹ literally “released-down”

⁷² [5:39] NU, Vul, Gk(BESV) / M, TR, Gk(A) may be translated “you* are not being-able” or “you are being enabled”

⁷³ [5:39] NU, Vul, Gk(ABSV,E2) / M, TR “it”

¹ [5:2] NU, M, TR, Gk(ASV) / Gk(B) “put it for himself”

² [5:3] NU, Gk(ASV) / M, TR, Gk(B) “Petros”

³ [5:3] NU, M, TR, Gk(BV,S2) / Gk(S1) “petrify” / Vul “try”

⁴ [5:3] NU, M, TR, Gk(ASV) / Gk(B) “to the holy spirit”

⁵ literally “in”

⁶ [5:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) “this wicked thing in your heart to do”

⁷ [5:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁸ usually translated “they compacted him”

⁹ literally “through-stand-ment”

¹⁰ literally “as”

¹¹ [5:8] NU, Gk(ASV) / M, TR, Gk(B) “Petros”

¹² [5:8] NU, Vul?, Gk(ASV) / M, TR, Vul? “answered her” / Gk(B) “spoke to her”

¹³ [5:8] NU, M, TR, Vul, Gk(ASV) (“whether” lit. “if”) / Gk(B) “, I will inquire-of you, if as-a-result”

¹⁴ literally “of” (also in next instance in verse)

¹⁵ [5:9] NU, Vul, Gk(BSV) / M, TR, Gk(A) actually add “spoke”

¹⁶ [5:10] NU, M, TR, Vul, Gk(ASV) / Gk(B) add “wrapped her tight” (usually trans. “compacted her”) & “and”

¹⁷ [5:11] NU, M, TR, Vul, Gk(BSV) / Gk(A) omit “over”

¹⁸ literally “in”

¹⁹ [5:12] NU, M, TR, Gk(BS) / Gk(AV) “all” (non-emphatic)

²⁰ [5:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

²¹ [5:14] NU, M, TR, Gk(BSV) / Gk(A) “But the ones having-faith in the Lord were being more added-to them”

²² [5:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) “their” (lit. “the weak humans of them”)

²³ [5:15] NU, Vul?, Gk(ASV,B2) / M, TR, Gk(B1) “to be bringing-out the weak humans throughout”

²⁴ [5:15] NU, Vul? Gk(BSV) / M, TR “on beds” / Gk(A) “the small-beds”

²⁵ literally “the”

²⁶ [5:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

²⁷ [5:16] NU, Vul, Gk(ASV) / M, TR, Gk(B) add

²⁸ [5:17] NU, M, TR, Gk(A) / Gk(B) “all (non-emphatic) of them were healing”

²⁹ [5:17] NU, M, TR, Vul, Gk(ABSV) / few unimportant “the priest Hanan”

³⁰ may also be translated “zeal”

³¹ [5:18] NU, Vul, Gk(ABSV) (lit. “the hands”) / M, TR “the hands of theirs”

³² [5:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) “and each one...home. Then”

³³ literally “through”

³⁴ [5:19] NU, Gk(ABV,S1) (lit. “a”) / M, TR, Gk(S2) “the”

³⁵ [5:19] NU, Vul?, Gk(AS) / M, TR, Gk(V,B2) “Lord opened-up” / Gk(B1) “Lord opened-up (plural)”

³⁶ [5:21] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

be distancing yourselves from these humans,¹ lest-perhaps you* might even be found fighting-god.”

40 But they were persuaded by him. And after they called the emissaries to themselves, they, after they flayed them, transmitted-a-message not to be uttering on-the-basis-of the name of ^oJesus, and they released *them*² from *them*.

41 Therefore, indeed the *men*³ were going from the face of the congress, rejoicing that they were considered-worthy to be dishonored in-behalf of the name.⁴ 42 Also, every day in the temple and house by *house*, they were not ceasing themselves *from* teaching and proclaiming-a-good-message *about* the Lord Anointed-One Jesus.⁵

CHAPTER 6

But in those days, *while* the learners *were* multiplying, a murmur of the Hellenists came-to-be against⁶ the Hebrews, because their widows *in* the *ministry of the Hebrews*⁷ were being passed-over⁸ in the ministry, the *day-by-day*⁹ *ministry*.

2 But after the twelve called the multitude of the learners to themselves, they spoke, “It is not pleasing for¹⁰ us, after leaving-behind¹¹ the account of God, to be ministering to tables. 3 But¹² brothers,¹³ look-after seven men *from* out of your* *number who are* being testified to, full of a *holy* spirit and wisdom,¹⁴ whom we will appoint¹⁵ over this need. 4 But *we* will persevere-toward the prayer-to God and¹⁶ the ministry of the account.”

5 And the account became-pleasing before-the-face of all the multitude of the learners.¹⁷ And they selected for themselves: Stephanos (a man full of faith and of a holy spirit), and Philippos, and Prochoros, and Nikanōr,¹⁸ and Timōn, and Parmenas, and Nikolaos (a proselyte,¹⁹ an Antiocheian), 6 *all of* whom they stood before-the-face of the emissaries. And²⁰ after they prayed-to God, they laid their hands on them.

7 And the account of God²¹ was growing, and the number of the learners in Jerusalem was being multiplied exceedingly; also, a vast crowd of the priests were obeying the faith.

8 But Stephanos, full of favor²² and of power, was making great portents and signs among²³ the people. 9 But certain *men of the ones* out of the congregation (the *congregation* being called²⁴ of the Libertini and Kyréneans and Alexandreians, and of the *ones* from Kilikia and Asia) stood-up, discussing-together with ^oStephanos. 10 And they²⁵ were not being-strong *enough* to stand-against the wisdom, *the wisdom being in him*, and the spirit, *the holy spirit*, with which he was uttering due to *the fact* that they were being convicted by him with all outspokenness, *while they were not being able to look-into-the-eyes-of the truth*.²⁶

11 Then they threw-forward *some men, who were* saying, that “We have heard him uttering reviling words *in-regard* to Moses and God.” 12 They also moved-together the people, and the elders, and the scribes; and after they stood-over him,²⁷ they violently-seized him and they led him²⁸ into the congress.

13 They also stood forward lying testifiers, *who were* saying, “This human is not ceasing himself *from* uttering *reviling*²⁹ words against the place, the holy place.³⁰ and the law. 14 For we have heard him saying, that ‘this Jesus the Nazarean will dissolve this place and will change the customs which Moses delivered to us.’”

15 And after all³¹ the *ones who were* sitting themselves down in the congress stared at³² him, they saw his face as-if *it were* a face of a messenger *having stood*

¹ [5:39] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

² [5:40] NU, Gk(AESV) / M, TR, Vul, Gk(B) actually add “them”

³ [5:41] NU, M, TR, Vul, Gk(AESV) / Gk(B) “the emissaries”

⁴ [5:41] NU, Gk(ABS) / TR “the name of his” / M, Vul “the name of Jesus”

⁵ [5:42] NU, Vul, Gk(AESV) / M, TR “about Jesus the Anointed-One” / Gk(B) “the Lord Jesus the Anointed-One”

⁶ literally “toward-to”

⁷ [6:1] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

⁸ literally “perceived-pass”

⁹ literally “the according-to day”

¹⁰ [6:2] NU, M, TR, Vul, Gk(ASV) / Gk(BE) “to”

¹¹ literally “after we left-behind”

¹² [6:3] NU, Gk(SV) / M, TR, Vul, Gk(E) “Therefore” / Gk(B) “Therefore, what is” / Gk(A) “Surely” / one “But therefore”

¹³ [6:3] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit “brothers”

¹⁴ [6:3] NU, Vul, Gk(BV,E2,S2) / M, TR, Gk(A,E1,E3) “a holy spirit and wisdom” / Gk(S1) “a spirit of wisdom”

¹⁵ literally “stand-down”

¹⁶ [6:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) “will be with the prayer-to God and we will persevere-toward”

¹⁷ [6:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

¹⁸ [6:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Nikor”

¹⁹ literally “come-to”

²⁰ [6:6] NU, M, TR, Vul, Gk(AESV) / Gk(B) “emissaries, whichever ones”

²¹ [6:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) “of the Lord”

²² [6:8] NU, Vul, Gk(ABS) / M, TR “faith”

²³ literally “in”

²⁴ [6:9] literally “being said” NU, M, TR, Gk(BEV) / Gk(AS) “of the congregation of the ones being said to be”

²⁵ [6:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Stephanos, whichever ones”

²⁶ [6:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

²⁷ [6:12] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) omit “after they stood-over him”

²⁸ [6:12] NU, M, TR, Gk(BESV) / Gk(A) actually add “him”

²⁹ [6:13] NU, Vul, Gk(ABESV) / M, TR add

³⁰ [6:13] M, Vul, Gk(ABESV) / NU, TR “, this holy place” (lit. “the holy place this”)

³¹ [6:15] NU, Gk(AESV,B1) / M, TR, Gk(B2) “all” (strengthened form)

³² literally “into”

in the middle of them.³³

CHAPTER 7

But the chief-priest spoke to ^oStephanos,³⁴ “Are these *things* so?”³⁵

2 But he declared, “O men, brothers and fathers, hear! The God of the glory was made-seen to our father Abraham, who was³⁶ in ^oMesopotamia, prior to the *time* for him to reside³⁷ in Haran; 3 and he said to him, ‘Come-forth out of³⁸ your earth and out³⁹ of your kindred, and come-here into the earth, whichever *one* I might show to you.’”

(Genesis 12:1)⁴⁰

4 “Then, after he⁴¹ came-forth out of the earth of the Chaldeans, he *also* resided⁴² in Haran. And-from-there,⁴³ after the *time* for his father to die-off, he *also*⁴⁴ housed him elsewhere into this earth into which *you** are now residing⁴⁵ and your* fathers, the *ones before you**.⁴⁶ 5 And he did not give to him an inheritance in it, not-even a platform of a foot; and⁴⁷ he made-a-profession to give it to him for⁴⁸ a retaining, and to his seed after him, *while* he himself was not *having* a child.

(Genesis 11:31-12:5)

6 “But God uttered in-this-manner *to him*,⁴⁹ that his seed will be a sojourner in a foreign *plot* of earth, and they will enslave it and do-evil for 400 years. 7 ‘And I will judge the nation whomsoever they will be-enslaved to,’ God spoke. ‘And after these *things*, they will come-out and they will serve me in this place.’”

(Genesis 15:13-16)

8 “And he gave to him a covenant of circumcision. And, in-this-manner, he birthed ^oIsaac, and he circumcised him *on* the day, the eighth day. And Isaac birthed Jacob, and Jacob the twelve fatherland-chiefs.

(Genesis 17:9-14; 21:4-5; 25:26)

9 “And the fatherland-chiefs, after they were-jealous-of⁵⁰ Joseph, gave him away into Egypt. And God was with him; 10 and he picked him out for himself out of all his tribulations, and he gave to him⁵¹ favor and wisdom in-the-view of Pharaoh, king of Egypt, and he appointed⁵² him to be-leading over Egypt and over⁵³ his whole house.

(Genesis 37:11-36; 39:1-41:46)

11 “But a famine came over the whole *the earth* of⁵⁴ Egypt and Chana’an, and a great tribulation *came with it*; and our fathers were not finding sustenances. 12 But⁵⁵ after Jacob heard that ‘There are foods-made-from-grain *being brought* into⁵⁶ Egypt,’ he, firstly, commissioned-forth our fathers. 13 And in the second *time*, Joseph was made-to-be-recognized⁵⁷ to his brothers, and the race of⁵⁸ Joseph⁵⁸ became manifest to ^oPharaoh.

(Genesis 41:53-42:4; 45:1-8)

14 “But after Joseph commissioned *them*, he called-after his father Jacob and all the kindred⁵⁹ to *come* to him in seventy-five souls. 15 And⁶⁰ Jacob ascended into Egypt;⁶¹ and he came-to-an-end, *both*⁶² *he* himself and our fathers. 16 And they were transferred into Shechem and were put in the memorial which⁶³ Abraham paid-for with⁶⁴ a price of silver from the sons of Hamor in⁶⁵ Shechem.

(Genesis 45:9-47:12; 50:13)

17 “But exactly-as⁶⁶ the time⁶⁷ of the professed-thing which God confessed⁶⁸ to ^oAbraham was drawing-near, the people grew and were multiplied in Egypt, 18 up-to the *time* of which a different king stood-up over Egypt⁶⁹ who had not come-

³³ [6:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

³⁴ [7:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

³⁵ [7:1] NU, Vul, Gk(AESV) (lit. “If these *things* are having in-this-manner?”) / M, TR, Gk(B) “If as-a-result these *things* are having in-this-manner”

³⁶ literally “is”

³⁷ literally “dwell-down”

³⁸ [7:3] NU, M, TR, Gk(AESV,B2) / Gk(B1) “Come-out from”

³⁹ [7:3] NU, M, TR, Vul, Gk(AES) / Gk(BV) omit “out”

⁴⁰ Note: Stephanos’ personal recollection of the account in Genesis is not in perfect chronological order.

⁴¹ [7:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Abraham”

⁴² literally “dwelled-down”

⁴³ [7:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And-there which”

⁴⁴ [7:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) add “also” (x2)

⁴⁵ literally “dwelling-down”

⁴⁶ [7:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁴⁷ [7:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) “instead”

⁴⁸ literally “into”

⁴⁹ [7:6] NU, M, TR, Vul, Gk(AESV) / Gk(B), Eirenaios add

⁵⁰ may also be translated “zealous”

⁵¹ [7:10] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit “him”

⁵² literally “stood-down”

⁵³ [7:10] NU, Vul, Gk(AES) / M, TR, Gk(BV) omit “over”

⁵⁴ [7:11] NU, Vul, Gk(AESV,B1) (lit. “of the Egypt”) / M, TR, Gk(B2) “of the earth of Egypt”

⁵⁵ [7:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Therefore”

⁵⁶ [7:12] NU, Gk(AESV) / M, TR, Gk(B) “grain in”

⁵⁷ [7:13] NU, M, TR, Gk(BSV) / Gk(AV) “was made-known”

⁵⁸ [7:13] NU, M, TR, Gk(B) / Gk(EV) “race of Joseph” / Vul, Gk(AS) “race of his”

⁵⁹ [7:14] NU, M, Vul, Gk(AESV) / TR, Gk(B) “all the kindred of his”

⁶⁰ [7:15] NU, Vul, Gk(AS) / M, TR, Gk(V) “But” / Gk(BE) omit

⁶¹ [7:15] NU, M, TR, Vul, Gk(ABES) / Gk(V) omit “into Egypt”

⁶² [7:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁶³ [7:16] NU, Gk(ABESV) is dative / Vul, M, TR is accusative

⁶⁴ literally “of”

⁶⁵ [7:16] NU, Gk(AEV,S1) (“in”) / M, TR, Gk(B) “of” / Gk(S2) “of the one in” / Vul “son of”

⁶⁶ [7:17] NU, M, TR, Gk(BESV) / Gk(A) “But as”

⁶⁷ [7:17] NU, M, TR, Vul, Gk(BESV) / Gk(A) “season”

⁶⁸ [7:17] NU, Vul, Gk(AESV) / M, TR “swore” / Gk(B) “professed”

⁶⁹ [7:18] NU, Vul, Gk(AESV) / M, TR, Gk(B) omit “over Egypt”

to-know °Joseph. **19** This *man*, after he outwitted¹ our race, did-evil to the fathers² of the *act* to be making their babies exposed³ with⁴ the result to not be keeping them alive.
(Exodus 1:8~10; 1:22)

20 "In this⁵ season, Moses was birthed (and he was urban to God), who was nurtured for three months in the house of his father.⁶ **21** But after he himself was exposed⁷ alongside the river,⁸ the daughter of Pharaoh took him up for herself, and she nurtured him for a son of her own.⁹ **22** And Moses was disciplined with¹⁰ every wisdom of the Egyptians, but¹¹ he was powerful in accounts and in¹² works of his.¹³
(Exodus 2:1~10; Jubilees 47:3~10; Early Life of Moses (Josephus))

23 "As he was completing forty-years of his life,¹⁴ it ascended upon his heart to look-over his brothers, the sons of Israel.
(Jubilees 47:1; 48:1)

24 "And after he saw a certain *one of them*¹⁵ being treated-unrighteously,¹⁶ he repelled him from him, and did avenging for the *one who* was being exerted-down, after he struck the Egyptian. And he hid him in the sand.¹⁷ **25** But he was concluding that the brothers¹⁸ were¹⁹ gaining-insight, that God is giving a salvation to them through a hand of his. But the *persons* did not²⁰ gain-insight.

26 "Also, the following²¹ day, he was made-seen to them *while they were* fighting, and he saw them *while they were doing-what-is-unrighteous*,²² and he was bringing²³ them together into peace, after he spoke, 'O men, you* are brothers. For-what-reason are you*²⁴ doing-what-is-unrighteous to one-another?'

27 "But the *one who* was doing-what-is-unrighteous to his²⁵ neighbor, pushed him away, after he spoke, 'Who appointed²⁶ you a chief and a dealer-of-justice over²⁷ us? **28** Are *you* not wanting to do-away-with me in the same manner which you did-away-with the Egyptian yesterday?'

29 "But Moses fled at²⁸ this account, and he became a sojourner in the earth of Midian, where he birthed two sons. (Exo. 2:11~22; 18:3~4; Jub. 47:10~12)

30 "And after this²⁹ after forty years were fulfilled, a messenger of the Lord³⁰ in a flame of a fire³¹ of a bramble was made-seen to him in the desert of the mountain Sinai. **31** But after °Moses saw it, he was marveling-at the vision.³² But *while* he himself was coming-to it for himself to contemplate it, a voice of the Lord came-to-be to him.³³ **32** 'I am the god of your fathers, the god of Abraham and the god of Isaac and the god³⁴ of Jacob.'
(Exodus 3:1~6; Jubilees 48:1)

"But after Moses became trembling, he was not daring to contemplate it.

33 "But the Lord spoke to him,³⁵ 'Release the shoe of your feet. For the place on which³⁶ you have stood is a *piece* of holy earth. **34** For even³⁷ After I saw, I saw the evil-treating of my people, the *one* in Egypt, and I heard³⁸ their groaning; and I descended to pick them out for myself. And now come-here, so that I might commission you into Egypt.'
(Exodus 3:7~10)

35 "This °Moses, whom they denied after they spoke, 'Who appointed³⁹ you a chief and a dealer-of-justice over us,⁴⁰ this *man* God has commissioned even⁴¹ for a chief and redeemer along with⁴² a hand of a messenger, the messenger who was made-seen to him in the bramble. **36** This *man* led them out, after he made

portents and signs in the earth of Egypt and in the Sea of Reeds⁴³ and in the desert for forty years. **37** This is the Moses, the *one who* spoke to the sons of Israel, 'The Lord your*⁴⁴ God will stand-up a prophet to you* from out of your*⁴⁵ brothers like⁴⁶ me. You* will hear him for yourselves.'⁴⁷
(Exodus 2:14; 14:19+; Numbers 32:13; Deuteronomy 18:15,18)

38 "This *man* is the *one who* came-to-be in the assembly in the desert with the messenger, the messenger⁴⁸ who was uttering to him in the mountain Sinai and who was with our⁴⁹ fathers; who received living sayings to give to us; **39** to whom our fathers did not want to become heading. Instead, they pushed him away, and, in their hearts,⁵⁰ were turned-toward⁵¹ going back into Egypt, **40** after they spoke to °Aaron, 'Make us gods who will go-before us. For this Moses who led us out of the earth of Egypt, we have not come-to-know what became⁵² of⁵³ him.'
(Jubilees 1:29; Exodus 19:16~21?; 32:1,23)

41 "And in those days, they made-a-calf, and they led-up a sacrifice to the idol and were gladdened in the works of their hands. **42** But God turned-toward them and delivered them up to be serving the army of the heaven, exactly-as it has been written in a book of the⁵⁴ prophets:
(Exodus 32:2~8)

"You* did not bring to me slaughter-victims and sacrifices in the desert for forty years did you*, O house of Israel?

43 And you* took-up the tent of °Moloch and the constellation of your* god⁵⁵ Raiphan,⁵⁶ the types which you* made to be bowing-down-to them; and I will house you* elsewhere on-the-far-side of Babel.
(Amos 5:25~27)

44 "The tent of the testimony was with our fathers in the desert, exactly-as the *one who* was uttering to °Moses ordered, for him to make it according-to the type which he had seen, **45** which our fathers, after they received it in-turn, led-in with Jeshua⁵⁷ in the possessing⁵⁸ of the nations which God drove-out from before the face of our⁵⁹ fathers till the days of David, **46** who found favor before-the-face of God, and requested for himself to find a tentsite in the house⁶⁰ of Jacob. **47** But Solomon built a house to him.
(Exodus 25:8+; 25:40/Joshua 3:14~17/2Samuel 7:1+; 1 Kings 8:17+)

48 "Instead,⁶¹ the Highest-One is not residing⁶² in things⁶³ made-with-hands, exactly-as⁶⁴ the prophet says:

49 "The heaven is⁶⁵ a throne of mine, but the earth is a footstool of my feet. What-kind-of house will you* build to me? says the Lord, or what⁶⁶ is a place of my resting?

50 Did not-surely my hand make all these things?
(Isaiah 66:1~2)

51 "O men who are stiff-necked⁶⁷ and uncircumcised in hearts⁶⁸ and the ears! You* are always falling-against the spirit, the holy spirit; you* are also exactly as⁶⁹ your* fathers. **52** Which of the prophets did you* fathers⁷⁰ not harmfully pursue? And they killed-off⁷¹ the ones who sent-out-a-message-beforehand about the coming of the righteous-one, of whose betrayers and murderers you* became.⁷² **53** whoever of you* took the law in-regards-to ordinances of messengers and did not keep it."

54 But they, hearing these things, were sawed-through to their hearts, and they were gnashing their teeth against him. **55** But he, being full of a holy spirit, after

¹ literally "wised-down" (as in, to bring someone down as a result of using superior wisdom)

² [7:19] NU, Gk(BSV) "to the fathers" / NU, M, TR, Gk(AE) "to the fathers of ours"

³ literally "put-out"

⁴ literally "into"

⁵ literally "which"

⁶ [7:20] NU, M, Gk(AES,S2) (lit. "the") / TR, Vul, Gk(B) "of the father of his" / Gk(S1) "of the father of mine"

⁷ literally "put-out"

⁸ [7:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁹ literally "nurtured him to herself into a son"

¹⁰ [7:22] M, TR, Vul, Gk(BV) / NU, Gk(AES) "in"

¹¹ [7:22] NU, M, TR, Gk(AESV) / Gk(B) "also" / Vul "and"

¹² [7:22] NU, M, Gk(ABESV) / TR, Vul add

¹³ [7:22] NU, Vul, Gk(ABSV) / M, TR omit "of his"

¹⁴ literally "But as forty-years were being filled to him"

¹⁵ [7:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) "certain one from out of the race"

¹⁶ more literally "them having what is unrighteous done to him"

¹⁷ [7:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

¹⁸ [7:25] Vul, Gk(ESV) "the brothers" / NU, M, TR, Gk(AB) "the brothers of his"

¹⁹ literally "are"

²⁰ [7:25] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit "not"

²¹ literally "the coming-on"

²² [7:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

²³ literally "changing"

²⁴ [7:26] NU, Vul, Gk(ABESV) / M, TR "you*" (emphasized) / Gk(B) "spoke, "What are you doing, men, brothers, in order that you*"

²⁵ literally "the"

²⁶ literally "stood-down"

²⁷ [7:27] NU, Gk(AESV) / M, TR, Gk(B) "against"

²⁸ literally "in"

²⁹ [7:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

³⁰ [7:30] NU, Vul, Gk(AESV) / M, TR, Gk(B) add

³¹ [7:30] NU, M, TR, Gk(BSV) / Vul, Gk(AE) "in a fire of a flame"

³² [7:31] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit "the vision"

³³ [7:31] NU, Vul, Gk(ASV) / M, TR, Gk(E) add / Gk(B) "it, the Lord spoke to him, saying"

³⁴ [7:32] NU, Gk(AESV) / TR, Vul, Gk(B) add "the god" (x2)

³⁵ [7:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And a voice came-to-be to him"

³⁶ [7:33] NU, Gk(AESV,B2) / M, TR, Vul "in which" / Gk(B1) "not"

³⁷ [7:34] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

³⁸ [7:34] NU, M, TR, Gk(AESV) / Gk(B) "I have heard" / Vul ambiguous

³⁹ literally "stood-down"

⁴⁰ [7:35] NU, M, TR, Gk(AV) / Gk(BES) add

⁴¹ [7:35] NU, Gk(BV,S2) / TR, Vul, Gk(AE,S1) omit

⁴² [7:35] NU, Vul, Gk(ABES) / M, TR, Gk(S) "redeemer in"

⁴³ [7:36] Hebrew equivalent / Greek "in a Red Sea"

⁴⁴ [7:37] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add

⁴⁵ [7:37] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) "the"

⁴⁶ [7:37] literally "as" NU, M, TR, Gk(AESV,B2) / Gk(B1) "as-if"

⁴⁷ [7:37] NU, M, Vul, Gk(ASV) / TR, Gk(BE) add

⁴⁸ [7:38] NU, M, TR, Gk(AESV,B2) / Gk(B1) omit "the messenger"

⁴⁹ [7:38] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) "your*"

⁵⁰ [7:39] NU, Gk(AEV,S2) / TR, Vul, Gk(B) "in their hearts" / M "in their heart" / Gk(S1) "also in their hearts"

⁵¹ [7:39] NU, M, TR, Gk(AESV) / Gk(B) "were turned-away"

⁵² [7:40] NU, Gk(AESV) / M, TR, Gk(B) "what has become"

⁵³ literally "to"

⁵⁴ [7:42] NU, M, TR, Gk(AESV) / Gk(B) omit "the"

⁵⁵ [7:43] NU, M, TR, Vul, Gk(AES) (lit. "of the god of you*") / Gk(BV) "of the god"

⁵⁶ [7:43] NU, Gk(A,S2) / M, TR "Remphan" / Vul, Gk(B) "Remphan" / Gk(E) "Rephan" / Gk(S1) "Romphan" / Gk(B) "Rompha" / others "Repha" or "Rempha" or "Rephphan" (all are variations of the Egyptian false-god "Repa")

⁵⁷ [7:45] following Greek and LXX / MT "Joshua" / OVH is ambiguous

⁵⁸ usually translated "retaining" or "restraining" based on context – literally "holding-down"

⁵⁹ [7:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) "your*"

⁶⁰ [7:46] NU, Gk(BV,S1) / M, TR, Vul, Gk(AE,S2) "God"

⁶¹ [7:48] NU, M, TR, Gk(AESV) / Vul, Gk(B) "But"

⁶² literally "dwelling-down"

⁶³ [7:48] NU, Vul, Gk(ABESV) / M, TR "inner-sanctuums"

⁶⁴ [7:48] NU, M, TR, Vul, Gk(AESV) / Gk(B) "as"

⁶⁵ [7:49] NU, M, TR, Gk(AESV) / Vul, Gk(B) actually add "is"

⁶⁶ [7:49] NU, M, TR, Vul, Gk(AESV) / Gk(B) "or what-kind of a place is a"

⁶⁷ literally "hard-necked"

⁶⁸ [7:51] NU, Gk(ABE), Vul? / M, TR, Vul? "in the heart" / Gk(S) "in the hearts" / Gk(V) "of heart"

⁶⁹ [7:51] NU, M, TR, Gk(AESV) / Vul, Gk(B) "also exactly-as" (B2 omit "also")

⁷⁰ [7:52] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "did those men"

⁷¹ [7:52] NU, M, TR, Vul, Gk(AESV) / Gk(B) "killed them off"

⁷² [7:52] NU, Vul, Gk(ABESV) / M, TR "you* have been made-to-be"

he stared into the heaven, saw a glory of a god and saw Jesus the Lord¹ having stood at ² *the right hand* of the god. **56** And he spoke, “Behold, I am perceiving the heavens having been completely-opened-up,³ and the son of man⁴ having stood at⁵ *the right hand* of God.”

57 But after they shouted with a great voice, they held their ears together and they rushed on him with-one accord. **58** And after they threw *him*⁶ out outside the city, they were throwing-stones-at *him*.⁷ And the testifiers put-off their⁸ robes from themselves and set them alongside the feet of a youngster *who was* being called Saul.

59 And they were throwing-stones-at °Stephanos, while he was calling-on the Lord for himself and saying, “Lord Jesus, receive my spirit.” **60** But after he put his⁹ knees on the ground, he shouted with a great voice,¹⁰ “Lord, may you not stand this sin against them!” And after he spoke this, he fell-asleep.

CHAPTER 8

But Saul was being-well-pleased-together with them with the doing-away-with him. But in that day, a great harmful pursuit and tribulations¹¹ came-to-be against the assembly, the assembly in Jerusalem. But¹² all of them were dispersed¹³ throughout the countries of °Judah and of Samaria, except the emissaries who remained in Jerusalem.¹⁴ **2** But¹⁵ reverent men together-conveyed °Stephanos for burial and made for themselves¹⁶ a great striking-of-the-breast-in-lamentation over him. **3** But Saul¹⁷ was injuring the assembly: Going-in throughout the houses, also dragging men and women, he was delivering them into a guardhouse.

4 Therefore, indeed the ones who were dispersed¹⁸ came-through various places, proclaiming the account via-a-good-message. **5** But Philippos, after he came-down into the¹⁹ city of °Samaria,²⁰ was preaching the Anointed-One to them. **6** But with-one accord, the crowds²¹ were paying-attention to the things which were being said by °Philippos in the process of their hearing and seeing the signs which he was making. **7** For from²² many of the ones who were having unclean spirits – these spirits, crying with a great voice, were coming-out²³ of them; but many persons having been paralyzed and who were lame were treated.²⁴ **8** But²⁵ much²⁶ joy came-to-be in that city.

9 But a certain man, Simon by name, was previously-existing in the city, practicing-magic and amazing the nation of °Samaria, claiming²⁷ for himself to be someone great. **10** All of them,²⁸ from small till great, were paying-attention to him, saying, “This man is the power of God, the power which is being called great.”²⁹

11 But they were paying-attention to him, due to the fact that he was having amazed them by-means-of the magic-arts for an³⁰ adequate length of time. **12** But when they had-faith in Philippos while he was proclaiming-a-good-message about the things³¹ about the kingdom of God and the name of Jesus³² the Anointed-One, both³³ men and women were being immersed. **13** But even °Simon himself had-faith; and, after he was immersed, he was also³⁴ persevering-toward °Philippos. He, also perceiving signs and great powers³⁵ which were coming-to-be, was being amazed.

14 But after the emissaries in Jerusalem heard, that “°Samaria has received the account of God,” they commissioned Petros³⁶ and Johanan to them, **15** who,³⁷

¹ [7:55] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

² literally “out of”

³ [7:56] NU, Gk(AESV) / M, TR, Gk(B) “been opened-up”

⁴ literally “of the human”

⁵ literally “out of”

⁶ [7:58] NU, M, TR, Gk(BESV) / Vul, Gk(A) actually add “him”

⁷ [7:58] NU, M, TR, Vul, Gk(AESV) / Gk(B) actually add “him”

⁸ [7:58] NU, TR, Vul, Gk(ABESV) / M “the” / Gk(V) “their-own”

⁹ literally “the”

¹⁰ [7:60] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) omit “with a great voice”

¹¹ [8:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

¹² [8:1] NU, M, Gk(BEV) / TR, Gk(A) “Also” / Vul, Gk(S2) “And” / Gk(S1) omit

¹³ literally “thoroughly-sowed(seeded)”

¹⁴ [8:1] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

¹⁵ [8:2] NU, M, TR, Vul, Gk(AESV) / Gk(B2) “also” / Gk(B1) corrupt

¹⁶ [8:2] NU, Gk(AESV) / M, TR “made for themselves”

¹⁷ [8:3] NU, M, TR, Gk(AESV) / Gk(B) “Saul”

¹⁸ literally “thoroughly-sowed(seeded)”

¹⁹ [8:5] NU, Gk(ASV) / M, TR, Gk(BE) “a”

²⁰ [8:5] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) “Caesarea”

²¹ [8:5] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “But as all the crowds heard, they”

²² [8:7] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

²³ [8:7] NU, Gk(ABESV) / M, TR “were coming-out” or “were made-to-come-out”

²⁴ [8:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) “were being treated”

²⁵ [8:8] NU, Gk(AESV) / M, TR “And” / Vul “Therefore” / Gk(B) “also”

²⁶ [8:8] NU, M, TR, Gk(AESV) / Vul, Gk(B) “great”

²⁷ literally “saying”

²⁸ literally “who”

²⁹ [8:10] NU, Vul, Gk(ABESV) / M, TR “God, the great power”

³⁰ literally “the”

³¹ [8:12] NU, Gk(ABESV) / M, TR add

³² [8:12] NU, M, Gk(ABESV) / TR “Jesus”

³³ [8:12] NU, M, TR, Gk(BESV) / Vul, Gk(A) omit “both”

³⁴ [8:13] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

³⁵ [8:13] NU, TR, Vul, Gk(ABESV) / M “perceiving powers and signs”

³⁶ [8:14] NU, Gk(ABESV) / M, TR “Petros”

³⁷ literally “whoever”

after they descended, prayed-to God about them, so-that they might take a holy spirit. **16** For it was never-yet³⁸ having fallen on anyone of them, but they were existing only having been immersed into the name of the Lord Jesus the Anointed-One.³⁹ **17** Then they were laying their hands on them, and they were taking a holy spirit.

18 But after °Simon saw,⁴⁰ that the spirit the holy spirit⁴¹ was° being given through the laying-on of the hands of the emissaries, he offered⁴² monies to them, **19** exhorting and⁴³ saying, “All of you*, also give this authority to me, in order that whomsoever⁴⁴ even I⁴⁵ might lay the hands on might be taking a holy spirit.”

20 But Petros spoke to him, “I wish that your⁴⁶ silver-piece would be consigned into utter loss along with you, because you⁴⁷ concluded that it was possible to be obtaining the gift of God through monies. **21** There is not a part for⁴⁸ you, not-even a lot in this account. For⁴⁹ your heart is not straight before⁵⁰ God. **22** Therefore, change-your-mind from this evil of yours, and beseech the Lord,⁵¹ if whether the intention of your heart will be forgiven to you. **23** For I am seeing that you are coming into gall of bitterness and⁵² a ligament of unrighteousness.”

24 But °Simon answered and spoke to them,⁵³ “All of you*, while you* are exhorting,⁵⁴ beseech in-behalf of⁵⁵ me to the Lord so-that nothing might come-upon me of the things⁵⁶ which you* have spoken to me.” He did not stop weeping much.⁵⁷

25 Therefore, indeed, after the men thoroughly-testified and uttered the account of the Lord, they were turning-back⁵⁸ into Jerusalem; they were also⁵⁹ proclaiming-a-good-message to many villages of the Samaritans.

26 But a messenger of the Lord uttered to Philippos, saying, “Stand-up, and, during midday, be going⁶⁰ on the way, the one descending from Jerusalem into Gaza.” (This is a deserted way.)

27 And after he stood-up, he went. And behold, there was a man, an Ethiopian, a eunuch, a certain⁶¹ potentate of Kandaké (queen of the Ethiopians), who was over all her treasury,⁶² who⁶³ had come into Jerusalem to⁶⁴ bow-down to God. **28** He was also turning-back and⁶⁵ sitting himself on his⁶⁶ chariot, and⁶⁷ he was reading-aloud the prophet Isaiah.

29 But the spirit spoke to °Philippos, “Come-to and be glued-to his chariot.”

30 But °Philippos, after he ran-up-to him, heard him reading-aloud Isaiah the prophet, and he spoke, “Are you yet, as-a-result, knowing the things which you are reading-aloud?”

31 But the man spoke, “For how would I be being-able⁶⁸ to, if-at-any-time someone will⁶⁹ not guide me?” He also exhorted °Philippos, after he ascended, to sit-down along with him.

32 But the content of the writing which he was reading-aloud was this:

“As a sheep, he was led to a slaughter,
and as a lamb which is voiceless in-the-view of the one who sheared⁷⁰ it,⁷¹

in-this-same-manner he is not opening-up his mouth.

33 In the⁷² humiliation, his judging was lifted away.

But⁷³ Who will narrate his generation?

Because his life is being lifted away from the earth.”

³⁸ [8:16] NU, Gk(ABESV) / M, TR “not-yet”

³⁹ [8:16] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁴⁰ [8:18] NU, Gk(ABESV) / M, TR “beheld”

⁴¹ [8:18] NU, Gk(SV) / M, TR, Vul, Gk(ABE) add

⁴² [8:18] literally “he brought-forward” NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “they brought-forward”

⁴³ [8:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁴⁴ [8:19] NU, M, Gk(AESV) / TR, Gk(B) “whomever”

⁴⁵ [8:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) “even-I”

⁴⁶ [8:20] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “a”

⁴⁷ [8:20] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “they”

⁴⁸ literally “to”

⁴⁹ [8:21] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit “For”

⁵⁰ literally “opposite”

⁵¹ [8:22] NU, Gk(ABESV) / M, TR, Vul “God”

⁵² [8:23] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “that they are with gall of bitterness and with”

⁵³ [8:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁵⁴ [8:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁵⁵ [8:24] NU, M, TR, Gk(AESV,B2) / Gk(B1) “beseech about”

⁵⁶ [8:24] NU, TR, Vul / Gk(B) “come-upon me (non-emphatic) of these evil things”

⁵⁷ [8:25] NU, M, TR, Vul, Gk(AESV) / Gk(B1,B2) add “(he) lit. “who”) / Gk(B3) add only “to me”

⁵⁸ [8:25] NU, Vul, Gk(ABSV) / M, TR, Gk(E) “they turned-back”

⁵⁹ [8:25] NU, M, TR, Vul, Gk(AESV) / Gk(B) “; but they were”

⁶⁰ [8:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) “After you stand-up, go during midday”

⁶¹ [8:27] NU, M, TR, Vul, Gk(AESV,B3) / Gk(B1,B2) add

⁶² [8:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “over all the earth”

⁶³ [8:27] NU, M, TR, Gk(AEV,B3,S2) / Vul, Gk(B1,B2,S1) omit “who”

⁶⁴ literally “will” (one of the rare instances when a participle future is used)

⁶⁵ [8:28] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit “and”

⁶⁶ [8:28] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “the”

⁶⁷ [8:28] NU, M, TR / Gk(AEV,S2) “also” / Vul, Gk(B,S1) omit

⁶⁸ [8:31] NU, M, TR, Gk(ESV) / Gk(A) “how might I wish to be being-able”

⁶⁹ [8:31] NU, Gk(ES,V1) / M, TR, Vul?, Gk(A,V2) “might”

⁷⁰ [8:32] NU, Gk(AS,614) / M, TR, Gk(EV) “the one shearing”

⁷¹ [8:32] NU, M, TR, Gk(AESV), Eirenaios(x1) / some Syr, Eirenaios(x1), Tertullian, Origen omit “it”

⁷² [8:33] Vul, Gk(ASV) “in the humiliation” / NU, M, TR, Gk(E) “in the humiliation of his”

⁷³ [8:33] NU, Vul, Gk(AESV) / M, TR add

(Isaiah 53:7-8)

34 But the eunuch answered °Philippos *and* spoke, “I am beseeching you, about whom is the prophet saying this?¹ About himself, or about someone different?”

35 But after °Philippos opened-up his mouth and after he began from this writing, he also² proclaimed-a-good-message to him *about* °Jesus.

36 But as they were going down the way, they came to some water. And the eunuch declared³, “Behold, water! What is preventing me to be immersed?”

37 But °Philippos spoke, “If you are having-faith out of the whole heart, you are allowed.”

But he answered *and* spoke, “I am having-faith that Jesus *the* Anointed-One is the son of God.”⁴

38 And he directed the chariot to stand *still*, and they both descended into the water (both °Philippos and the eunuch), and he immersed him. 39 But when they ascended out of the water, a holyl⁵ spirit fell on the eunuch, and a messenger⁵ of the Lord snatched °Philippos, and the eunuch did not see him any-longer. For he was going *along* his way, rejoicing. 40 But Philippos was found *going* into Ashdod. And *while* he was coming-through, he was proclaiming-a-good-message to all the cities⁶ till the *time* for him to come into Caesarea.

CHAPTER 9

But *while* °Saul was still⁷ breathing-in⁸ threat and murder into the learners of the Lord, he, after he came-to the chief-priest, 2 requested letters for himself from him to *be sent* into Damasek to the congregations, so-that if-at-any-time he might find some *persons who* are of the way (both men and women), he might led *them*, having been bound, into Jerusalem.

3 But in the *process* to be going, it came-to-be for him to be drawing-near to °Damasek; also,⁹ suddenly, a light out of¹⁰ the heaven flashed-around him. 4 And after he fell on the earth with a great ecstasy,¹¹ he heard a voice out of the heaven¹² saying to him, “Saul, Saul, why are you *harmfully* pursuing me? It is hard for¹³ you to be kicking stingers.”¹⁴

5 But he spoke, “Who are you, lord?”

But the *being* spoke,¹⁵ “I am Jesus the Nazarene,¹⁶ whom **you** are pursuing. It is hard for¹⁷ you to be kicking stingers.”

6 He, also trembling and being-astounded, spoke, “Lord, what are you wanting me to do?”

And the Lord spoke to him, “Instead,”¹⁸ stand-up and enter into the city; and what¹⁹ certain *thing* it is necessary for you to be doing will be uttered to you.”

7 But the men, the *ones who were* making-their-way-together with him, had stood dumbfounded; indeed, they *were* hearing the voice, but they *were* perceiving no-one. 8 But Saul was arisen from the earth. But *although* his eyes *were* having been opened-up, he was looking *at* nothing.²⁰ But they, leading him by-the-hand, led him into Damasek. 9 And he was not looking *at anything* for three days; and he did not eat nor-even drink.

10 But a certain learner was in Damasek, Hananiah by name. And the Lord spoke to him in a vision, “Hananiah.”

But the *man* spoke, “Behold, **I am here**, lord.”

11 But the Lord spoke to him, “After you stand-up, go to the alley, the *one* being called ‘Straight’; and, in a house of Judah, seek for Saul by name, a Tarshian. For behold, he is praying-to God. 12 And in a vision,²¹ he saw a man, Hananiah by name, who entered and laid his hands²² on him, so-that he might see-again.”²³

13 But Hananiah²⁴ answered, “Lord, I heard from many *persons* about this man, how-many evil *things* he did to your holy *ones* in Jerusalem. 14 And here he

is having an authority from the chief-priests to bind all the *ones who are* calling-on your name for themselves.”

15 But the Lord spoke to him, “Be going, because this *man* is a utensil of election to me of the *task* to carry my name before-the-face of both²⁵ nations and kings, as-well-as sons of Israel. 16 For **I** will indicate to him how-much it is necessary for him to suffer in-behalf of my name.”

17 But²⁶ Hananiah went-off and entered into the house. And after he laid his²⁷ hands on him in the name of Jesus *the* Anointed-One,²⁸ he spoke, “Saul, brother, the Lord has commissioned me, Jesus,²⁹ the *one who* was seen by you in the way by which you were coming, so-that you might see-again³⁰ and might be filled-full of a holy spirit.”

18 And straightaway, *something* like³¹ scales fell-off from his eyes. He both immediately³² saw-again,³³ and, after he stood-up, was immersed. 19 And after he took nourishment, he imparted-strength-to *himself*.³⁴

But he³⁵ came-to-be with the learners in Damasek for some days. 20 And straightaway, he was preaching °Jesus³⁶ in the congregations of the Judeans with all outspokenness,³⁷ that “This is the son of God.”

21 But all the *ones who were* hearing *him* were amazed, and they were saying, “Is this not the *one who*, going into³⁸ Jerusalem, devastated all³⁹ the *ones who are* calling-on this name for themselves, and *who* had⁴⁰ come here for⁴¹ this *task*, in order that, having bound them, he might lead them to the chief-priests?”

22 But Saul was being empowered *even* more in the account,⁴² and he was confusing the⁴³ Judeans, the *ones* residing⁴⁴ in Damasek, holding-together⁴⁵ and saying⁴⁶ that he is the Anointed-One in whom God became-well-pleased.⁴⁷

23 But as an adequate *number of* days were being completed,⁴⁸ the Judeans took-counsel-together to do-away-with him. 24 But their-plot-against *him* was known to °Saul. But they were also⁴⁹ closely-observing the gates for themselves⁵⁰ both day and night, so-that they might do-away-with him. 25 But after his learners took *him*⁵¹ by night, they let him⁵² down through the perimeter-wall, after they lowered *him* in a hamper.

26 Now after he⁵³ came-by into Jerusalem, he was trying⁵⁴ to be being glued to the learners. And all were filling themselves with-fear-of him, not having-faith that he was° a learner. 27 But Bar-Naba, after he took-hold of him for himself, led *him* to the emissaries. And he narrated to them how, on⁵⁵ the way, he saw the Lord, and that he uttered to him, and how, in Damasek, he became-outspoken in the name of °Jesus.⁵⁶ 28 And he was with them, going-in and going-out into⁵⁷ Jerusalem, *while* he,⁵⁸ being-outspoken in the name of the Lord Jesus,⁵⁹ 29 was both uttering and discussing-together with the Hellenists.⁶⁰ But the *Hellenists* were undertaking⁶¹ to do-away-with him. 30 But after the brothers recognized *this*, they led him down into Caesarea through one night,⁶² and they commissioned him forth into Tarshish.

31 Therefore, indeed the assembly⁶³ throughout the whole Judah and Galilee and Samaria was having peace, it⁶⁴ being built up and going *in* the fear of the

²⁵ [9:15] NU, Gk(AESV) / M, TR, Vul omit “both”

²⁶ [9:17] NU, M, TR, Gk(ESV) / Gk(A) “Also” / Vul “And” / OL, Gk(614) “Then after he was arisen”

²⁷ literally “the”

²⁸ [9:17] NU, M, TR, Vul, Gk(AESV) / OL add

²⁹ [9:17] NU, TR, Vul, Gk(AESV) / M omit “Jesus”

³⁰ literally “look-again”

³¹ [9:18] NU, Gk(AV,S1) (literally “as”) / M, TR, Gk(EL,S2,614) “as-if”

³² [9:18] NU, M, Vul, Gk(ASV,E1) / TR, Gk(E2,614) add

³³ literally “looked-again”

³⁴ or possibly “it imparted-strength-to him”

³⁵ [9:19] NU, Vul, Gk(AESV) / M, TR “Saul”

³⁶ [9:20] NU, Vul, Gk(AESV) / M, TR “preaching the Anointed-One”

³⁷ [9:20] NU, M, TR, Vul, Gk(AESV) / some OL, some Syr add “of the Judeans” / some OL, Eirenaïos (likely Gk(B)) add “with...outspokenness”

³⁸ [9:21] NU, Gk(AS) / M, TR, Gk(EV) “devastated in”

³⁹ [9:21] NU, M, TR, Gk(AESV) / some OL add

⁴⁰ [9:21] NU, TR, Gk(AESV) / M, OL, Vul, Gk(L,614) “have”

⁴¹ literally “into”

⁴² [9:22] NU, M, TR, Vul, Gk(ASV) / some OL, Gk(E) add

⁴³ [9:22] NU, M, TR, Gk(AE,S2) / Gk(V,S1) omit “the”

⁴⁴ literally “dwelling-down”

⁴⁵ literally “causing-to-step-together”

⁴⁶ [9:22] NU, M, TR, Vul, Gk(AESV) / some OL add

⁴⁷ [9:22] NU, M, TR, Vul, Gk(AESV) / some OL add

⁴⁸ literally “filled”

⁴⁹ [9:24] NU, Gk(AESV) / TR, Vul “They were also”

⁵⁰ [9:24] NU, Gk(AESV) / M, TR omit “for themselves”

⁵¹ [9:25] NU, Vul, Gk(AESV) / M, TR “after the learners took him”

⁵² [9:25] NU, Vul, Gk(AESV) / M, TR omit “him”

⁵³ [9:26] NU, Vul, Gk(AESV) / M, TR, some Syr, Gk(614) “°Saul” / some Vul, Gk(L) “Paulus”

⁵⁴ [9:26] NU, Gk(AESV) / M, TR, Gk(L,614) is either “he was trying” or “he was being tried”

⁵⁵ literally “in”

⁵⁶ [9:27] NU, M, TR, Vul?, Gk(S) / Vul?, Gk(EV) “of Jesus” / Gk(A) “of the Lord”

⁵⁷ [9:28] NU, M, Gk(AESV) / TR “in” / M omit “and going-out”

⁵⁸ [9:28] NU, Gk(AESV) / M, TR, Vul, some OL, Gk(614) “Jerusalem and”

⁵⁹ [9:28] NU, Vul, Gk(AV,S1) / M, TR, some Vul, some OL, Gk(S2,614) “of the Lord Jesus” / Gk(E) “of Jesus”

⁶⁰ [9:29] NU, M, TR, Gk(ESV) / Vul, Gk(A) “Hellenes”

⁶¹ literally “handing-on” (i.e. setting their hands on)

⁶² [9:30] NU, M, TR, Vul, Gk(AESV), Jerome / Gk(614), some OL, some Vul, Syr add (614 omit “through”)

⁶³ [9:31] NU, Vul, some Syr, Gk(AESV) / M, TR, some OL, some Vul, some Syr, Gk(L,614) “assemblies”

⁶⁴ [9:31] NU, Vul, Gk(AESV) / M, TR “they”

¹ [8:34] NU, M, TR, Vul, Gk(AES,V2) / Gk(V1) omit “this”

² [8:35] NU, M, TR, Vul, Gk(AEV,S2) / Gk(S1) add

³ [8:37] NU, M, Vul, some OL, Gk(AESV,614), Jerome, Augustine(x1) / TR, some Vul, some OL, Syr, many late, Eirenaïos(Lat), Cyprianus, Tertullianus, Ambst, Augustine(x1) add

⁴ [8:39] NU, M, TR, Gk(ESV,A1) / Vul, Gk(A2) add

⁵ [8:39] NU, M, TR, Vul, Gk(ESV,A1), Augustine(x1), Jerome(x2) / some OL, some Vul, some Syr, Gk(A2), Augustine(x3), Jerome(x2) add (some have “messengers” instead)

⁶ [8:40] NU, M, TR, Vul, Gk(ESV) / Gk(A) “coming-through all the cities, he was proclaiming-a-good-message”

⁷ [9:1] NU, M, TR, Vul, Gk(AE,S2,V2) / Gk(S1) omit “still” / Gk(V1) “But Saul, because he was”

⁸ literally “spiriting-in”

⁹ [9:3] NU, Gk(AESV) / M, TR, Vul, Gk(L,614) “and” / some OL omit “suddenly”

¹⁰ [9:3] NU, Gk(AESV) / M, TR, Gk(L,614) “light from”

¹¹ [9:4] NU, M, TR, Vul, Gk(AESV) / OL, Ambrose add

¹² [9:4] NU, M, TR, Vul, Gk(AESV) / OL, Ambrose add

¹³ literally “to/with”

¹⁴ [9:4] NU, M, TR, Vul, Gk(AESV), Origen / Syr, Augustine, Jerome add

¹⁵ [9:5] NU, Vul, Gk(AEV) / M, TR, some OL, Syr “But the lord spoke” / some OL, Gk(S,614) “But the being spoke”

¹⁶ [9:5] NU, M, TR, Vul, Gk(AESV), Eirenaïos / OL, Syr, some Vul, Augustine add

¹⁷ literally “to/with”

¹⁸ [9:6] NU, M, Vul, some OL, Gk(ESV) / TR, some OL, some Vul, some Syr omit “Instead” and add all of the underlined portion before it

¹⁹ [9:6] NU, Gk(AESV) / M, TR, Gk(L,614) “a”

²⁰ [9:8] NU, Vul, Gk(SV,A1) / M, TR, Gk(EL,A2,614) “no-one”

²¹ [9:12] Vul, OL, Gk(AESV) / NU, M, TR, some Vul, Syr, Gk(L,614) add

²² [9:12] NU, Gk(V,S2) (lit. “laid the hands”) / Gk(AE,S1) “laid hands” / M, TR, OL, Syr, Gk(614) “laid a hand”

²³ literally “might look-again”

²⁴ [9:13] NU, M, Gk(AESV) / TR “°Hananiah”

Lord; and, by-means-of the exhortation of the holy spirit, it¹ was being multiplied.

32 But it came-to-be, while Petros was coming through all *regions*, that he also came-down to the holy ones, the ones who are residing² in Lod. **33** But there he found a certain human, Aineas by name, who was being laid-down on a mattress for³ eight years, who was having been paralyzed.

34 And⁴ Petros spoke to him, "Aineas, the Lord Jesus the⁵ Anointed-One is healing you. Stand-up and spread out your bedcovers for⁶ yourself." And straightaway, he stood-up. **35** And after all the ones who were residing⁷ in Lod and in °Sharōn⁸ saw him, whoever did so turned-around to the Lord.

36 But in Japho, there was a certain female-learner, Tabitha by name (which, being thoroughly-interpreted, is being said 'Dorkas' in Hellenic, and 'Gazelle' in English). This woman was full of good works and acts-of-mercy⁹ which she was doing. **37** But it came-to-be in those days, that she, after she herself became-weak, died-off. But after they bathed her, they put her¹⁰ in an upper-room.

38 But since Lod is being near °Japho, the learners who heard that "Petros is in there," commissioned two men¹¹ to him, exhorting, "May you not¹² hesitate to come-through till you reach us."¹³

39 But after Petros stood-up, he came-together with them. After he¹⁴ came-by, they led him up into the upper-room. And all the widows stood-by, weeping and exhibiting for themselves tunics and robes, as-many-as °Dorkas used to make while she was¹⁵ with them. **40** But °Petros, after he threw them all outside and¹⁶ after he put his¹⁷ knees on the ground, prayed-to God. And after he turned-around to the body, he spoke, "Tabitha, stand-up in the name of our Lord Jesus the Anointed-One."¹⁸

But the woman immediately¹⁹ opened-up her eyes; and, after she saw °Petros, she sat-up. **41** But²⁰ after he gave a hand to her, he stood her up. But after he voiced the holy ones and the widows, he stood her beside them, living. **42** But it became known throughout the²¹ whole Japho, and many put-faith on the Lord. **43** But it came-to-be, for him²² to remain an adequate number of days in Japho in-the-presence-of a certain Simon, a tanner.²³

CHAPTER 10

But a certain man was²⁴ in Caesarea, Cornélius by name, a centurion out of a cohort (the cohort being called Italian), **2** a man who was pious and filling himself with-fear-of God along with all his house, who was also²⁵ doing many acts-of-mercy²⁶ to²⁷ the people and was beseeching God through every circumstance. **3** Around²⁸ about²⁹ the ninth hour of the day, he saw, manifestly in a vision, a messenger of God come-in to him and speak to him, "Cornélius."

4 But the man, after he stared at him and after he became fearful, spoke, "What is it, lord?"

But he spoke to him, "Your prayers-to God and your acts-of-mercy³⁰ ascended for³¹ a remembrance in-front³² of God. **5** And now, send men into Japho, and send-after a certain³³ Simon, who is being additionally-called³⁴ Petros. **6** This man is being entertained-as-a-stranger in-the-presence of a certain Simon, a tanner,³⁵ a house of whom is alongside a sea. This man will utter to you what it is necessary for you to be doing."³⁶

7 But as the messenger, the one who was uttering to him,³⁷ went-off, he, after

¹ [9:31] NU, Vul, Gk(AESV) / M, TR "they were"

² literally "dwelling-down"

³ literally "out of"

⁴ [9:34] NU, M, TR, Gk(AESV) / some OL "(34) But after he stared into him"

⁵ [9:34] NU, Vul?, Gk(ES,V1) / M, TR, Vul?, Gk(A,V2) actually add "the" Gk(A) also add "the Lord"

⁶ literally "to"

⁷ literally "dwelling-down"

⁸ [9:35] NU, M, Vul, Gk(AESV) / M "Assharon"

⁹ may be understood as "alms"

¹⁰ [9:37] NU, Vul, Gk(A,S1) / M, TR, Gk(E,S2) "bathed her, they put her" / Gk(V) "bathed her, they put her"

¹¹ [9:38] NU, TR, Vul, Gk(AESV) / M omit "two men"

¹² [9:38] NU, Vul, Gk(ASV,E1) / M, TR, Syr, Gk(L,614,E2) "exhorting to not"

¹³ [9:38] NU, Vul, Gk(ASV,E1) / M, TR, Syr, Gk(L,614,E2) "them"

¹⁴ literally "whom"

¹⁵ literally "is"

¹⁶ [9:40] NU, Gk(AESV) / M, TR, OL, Vul, some Syr, Gk(614) omit "and"

¹⁷ literally "the"

¹⁸ [9:40] NU, M, TR, Vul, Gk(AESV) / some OL, some Vul, some Syr, Cyprianus, Ambrose add

¹⁹ [9:40] NU, M, TR, Vul, Gk(AESV) / some OL, Gk(L) add

²⁰ [9:41] NU, M, TR, Vul, Gk(ESV) / Gk(A) "Also"

²¹ [9:42] NU, M, TR, Gk(AS,E2) / Gk(V,E1) omit "the"

²² [9:43] NU, Vul, Gk(V,S1) / M, TR, Gk(AE,S2,614) actually add "for him"

²³ literally "a hide-acter"

²⁴ [10:1] NU, Gk(AESV) / M, TR, Vul, Syr, Gk(614), Jerome actually add "was"

²⁵ [10:2] NU, Vul, Gk(AESV) / M, TR, Gk(614) add / some Syr, Eirenaios "but who was also"

²⁶ may be understood as "alms"

²⁷ [10:2] NU, M, TR, Vul, Gk(AESV) / some OL, Syr, Eirenaios, Cyprianus "in"

²⁸ [10:3] literally "As-if" NU, M, TR, Gk(AEV,S2) / Gk(S1) "as"

²⁹ [10:3] NU, Syr, Gk(AESV,614), Eirenaios, Cyprianus / M, TR, some OL, Vul omit "about"

³⁰ may be understood as "alms"

³¹ literally "into"

³² [10:4] NU, Gk(ASV) / M, TR, Gk(E,614) "before-the-face"

³³ [10:5] NU, Vul, Gk(AEV) / M, TR, Gk(S) omit "certain"

³⁴ [10:5] NU, TR, Gk(AESV) (lit. "being called-on") / M "Simon, the one being called-on"

³⁵ literally "a hide-acter"

³⁶ [10:6] NU, M, Vul, Gk(AESV) / TR add

³⁷ [10:7] NU, Vul, Gk(AESV) / M, TR, some Syr, Gk(614) "Cornélius"

he voiced two of the domestics³⁸ and a pious soldier of the ones who are persevering-toward him, **8** and after he told all things in-detail to them, commissioned them into °Japho.

9 But on the next-day, while those³⁹ men were going-on-their-way and were drawing-near to the city, Petros ascended on the housetop to pray-to God at about the sixth⁴⁰ hour. **10** But he became very-hungry and was wanting to taste something. But while they themselves⁴¹ were preparing, an ecstasy came-to-be⁴² on him. **11** And he perceived^o the heaven having been opened-up, and a certain utensil like⁴³ a great linen-sheet descending on him⁴⁴ being let-down by four tips⁴⁵ on the earth. **12** In it⁴⁶ were existing all the quadrupeds and the beasts and the creepers of the earth and the⁴⁷ flying-creatures of the heaven.

13 And a voice came-to-be speaking to him, "After you stand-up, Petros, sacrifice and eat."

14 But °Petros spoke, "By-no-means, lord. Because not-even-at-any-time did I eat any⁴⁸ common and⁴⁹ unclean thing."

15 And a voice spoke⁵⁰ to him again for⁵¹ a second time, "Things which God cleansed, you are not to be commonizing."

16 But this came-to-be three-times,⁵² and straightaway⁵³ the utensil was taken-up into the heaven.

17 But as °Petros was being-totally-at-a-loss⁵⁴ in himself⁵⁵ as to what the vision which he saw would mean,⁵⁶ and⁵⁷ behold, the men, the ones having been commissioned by⁵⁸ °Cornélius, after they thoroughly-asked for the house of °Simon, stood-over the gateway. **18** And after they voiced him, they were enquiring, "If Simon, the one being additionally-called⁵⁹ Petros, is being entertained-as-a-stranger-at-this-place?"

19 But while °Petros was thoroughly-pondering⁶⁰ about the vision, the spirit spoke to him,⁶¹ "Behold, three⁶² men are seeking you. **20** Instead, after you stand-up, descend and go along with them, doubting nothing, because⁶³ I have commissioned them."

21 But⁶⁴ after Petros descended to the men, the ones having been commissioned from °Cornélius to him,⁶⁵ he spoke, "Behold, I am he whom you* are seeking. What are you* wanting, or⁶⁶ What is the⁶⁷ cause for which you* are-present?"

22 But the men spoke to him,⁶⁸ "Cornélius,⁶⁹ a centurion, a man who is righteous and is filling himself with-fear-of God, who is also being testified to by the whole nation of the Judeans, was given-an-oracle by a holy messenger to send-after you for you to come into his house and for him to hear words from you."

23 Therefore, after he called them in, he entertained-them-as-strangers.⁷⁰

But on the next-day, he,⁷¹ after he stood-up, came-out along with them; and some of the brothers, the ones from Japho, came-along with him.

24 But⁷² on the next-day, he⁷³ entered into °Caesarea.⁷⁴ But °Cornélius was anticipating⁷⁵ them, after he called-together his kinsmen and the important⁷⁶

³⁸ [10:7] NU, Gk(AESV) / TR, Vul "the domestics of his"

³⁹ [10:9] NU, M, TR, Gk(EV) / Gk(ASL,614) "they"

⁴⁰ [10:9] NU, M, TR, Vul, Gk(AEV,S1) / Gk(S2) "ninth"

⁴¹ [10:10] NU, Vul, Gk(AESV) / M, TR, Gk(614) "while those men"

⁴² [10:10] NU, Gk(AESV) / M, TR, Vul "fell-on"

⁴³ literally "as"

⁴⁴ [10:11] NU, Gk(AESV), ClemAlex / M, TR add "on him" / some OL, Vul, some Syr, Origen(x1),

Augustine add "out of a heaven" / Origen(x1) add "from-heaven"

⁴⁵ [10:11] NU, Vul, Gk(AESV) (but Vul add "from heaven" after "let-down") / TR, Gk(614), Origen "", having been bound by four tips and being let-down" // ("tips" is literally "beginnings")

⁴⁶ literally "which"

⁴⁷ [10:12] NU, Vul, Gk(AESV) / M, TR "quadrupeds of the earth and the beasts and the creepers and the"

⁴⁸ literally "every/all" / Gk(614) "quadrupeds of the earth and the creepers and the beasts and the"

⁴⁹ [10:14] NU, Vul, Gk(ASV), ClemAlex, Augustine / M, TR, Gk(BE,614), Origen "or"

⁵⁰ [10:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) "(15) But after he voiced"

⁵¹ literally "out of"

⁵² literally "on three-times"

⁵³ [10:16] NU, Vul, Gk(AESV) / M, TR, Gk(B) "again"

⁵⁴ literally "being-thoroughly-without-a-way-to-go"

⁵⁵ [10:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) "But as it came-to-be in himself, Petros was being-totally-without-a-way-to-go"

⁵⁶ literally "be"

⁵⁷ [10:17] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add

⁵⁸ [10:17] NU, Gk(SV) / M, TR, Vul, Gk(ABE) "from"

⁵⁹ literally "being called-on"

⁶⁰ [10:19] NU, M, Gk(ABESV) / TR "was pondering"

⁶¹ [10:19] NU, M, TR, Gk(ABES) / Vul, Gk(V) omit "to him"

⁶² [10:19] NU, TR, Vul, Gk(ES) / Gk(V) "two" / M, Gk(B) omit

⁶³ [10:20] NU, Gk(ABESV) / M, TR "due-to-the-fact-that"

⁶⁴ [10:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Then" (B also "Petros")

⁶⁵ [10:21] NU, M, Vul, Gk(ABESV) / TR add

⁶⁶ [10:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁶⁷ [10:21] NU, M, TR, Gk(ABES) / Gk(V) "a"

⁶⁸ [10:22] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁶⁹ [10:22] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Who is Cornélius"

⁷⁰ [10:23] NU, M, TR, Vul, Gk(A) / Gk(B) "(23) Then after Petros lead them in, he entertained them as-strangers"

⁷¹ [10:23] NU, Vul, Gk(ABESV) / M, TR "Petros"

⁷² [10:24] NU, Gk(ABESV), Vul / M, TR "And"

⁷³ [10:24] NU, Vul, Gk(BV) / M, TR, Gk(ASE) "they"

⁷⁴ [10:24] NU, M, TR, Gk(AESV) / Gk(B) "Caesarea"

⁷⁵ [10:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Cornélius was welcoming them"

⁷⁶ literally "obligatory"

friends.¹ **25** But as the *moment* for °Petros to enter came-to-be,² °Cornélius, after he met-together with him *and* after he fell at his³ feet,⁴ bowed-down-to *him*.

26 But °Petros arose him, saying, “Stand-up.⁵ **I** myself am also a human even as you are.⁶”

27 And *while* he was conversing-together with him, he entered, and he found⁷ many *persons who were* having come-together. **28** He also declared to them, “*All of you* are better understanding*⁸ how⁹ it is illicit for¹⁰ a Judean man to be being glued-to or to be coming-to *men* of-another-tribe.¹¹ And God showed to **me**, that *I am* to be saying that not-one human is *merely* common or unclean. **29** For-this-reason, I also came without-saying-any-word-against *your* summons*, after I was sent-after by *you**.¹² Therefore, I am enquiring: for what reason¹³ did you* send-after me?”

30 And °Cornélius declared, “From four¹⁴ days ago until this hour,¹⁵ I was in the ninth hour fasting and praying-to God¹⁶ in my house, and behold, a man in bright clothing stood before my face. **31** And he declares, ‘Cornélius, your prayer-to God was listened-to, and your acts-of-mercy¹⁷ were caused-to-be-remembered before-the-face of God. **32** Therefore, send to Japho and call-after Simon to come to you, who is being additionally-called¹⁸ Petros. This *man* is being entertained-as-a-stranger in a house of Simon, a tanner,¹⁹ alongside a sea, who, after he has come-by, will utter to you.²⁰ **33** Therefore, I instantly sent for you, exhorting you to come to us.²¹ You also²² did beautifully, after you came-by in quickness.²³ Therefore,²⁴ now **we** all are being-present²⁵ before-the-face of God,²⁶ to hear from you²⁷ all the *things* which have been ordered to you by the Lord.”²⁸

34 But after Petros opened-up his²⁹ mouth, he spoke, “On-the-basis-of truth, I am apprehending³⁰ that God is not someone-who-shows-respect-of-persons. **35** Instead, in every nation, the *one who is* filling himself with-fear-of him and is working righteousness is³¹ acceptable to him. **36** For³² The account which³³ he commissioned to the sons of Israel, proclaiming-a-good-message of peace through Jesus the Anointed-One (this *man* is a lord of all things)³⁴ **37** – **you*** have come-to-know the word³⁵ which came-to-be throughout the whole °Judah, after³⁶ it began from °Galilee after the immersion which Johanan preached **38** about Jesus, the *one* from Nazareth: how God anointed him³⁷ with a holy spirit and power, who³⁸ came-through, doing-good-work and healing all the *ones* being powered-down by the Slanderer, because God was with him.

39 “And we *are*³⁹ testifiers of all things⁴⁰ which he did in both the country of Judah and in⁴¹ Jerusalem. Whom they also⁴² did-away-with, after they hung him on a piece of wood. **40** God arose this *man* in⁴³ the third day, and gave him over⁴⁴ to become appearing-in-view, **41** not to all the people, *but* instead to testifiers, to the *ones* having been voted-by-raise-of-hands-beforehand by God, to whichever

¹ [10:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) “them; and after he...friends, he remained-around-for them”

² [10:25] NU, M, Gk(AESV) / TR “But as it came-to-be for Petros to enter”

³ literally “fell on the”

⁴ [10:25] NU, M, TR, Vul, Gk(AESV) / Gk(B) “But while Petros was coming-near into Caesarea, one of the slaves, after he ran-ahead, elucidated, that ‘he has come-by’. But after Cornélius hopped-out and after he meet-together with him, he, after he fell near the feet.”

⁵ [10:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) “...‘What are you doing?’”

⁶ [10:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁷ [10:27] NU, M, TR, Vul, Gk(AESV, B2) / Gk(B1) “And he both entered and found”

⁸ [10:28] NU, M, TR, Vul, Gk(AESV) / Gk(B1) “better standing-over” / Gk(B2) “better understanding”

⁹ literally “as”

¹⁰ literally “to”

¹¹ [10:28] NU, M, TR, Vul, Gk(AESV) / Gk(B) “to men of-another-tribe”

¹² [10:29] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

¹³ usually translated “account”

¹⁴ [10:30] NU, M, TR, Vul, Gk(AESV, B2) (lit. “From fourth”) / Gk(B1) “From the third”

¹⁵ [10:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) “until the present hour”

¹⁶ [10:30] NU, Vul, Gk(ESV) / M, TR, Gk(AB), Jerome “this hour, I was fasting, and I was praying-to God in the ninth hour”

¹⁷ may be understood in the sense of “alms”

¹⁸ literally “being called-on”

¹⁹ literally “a hide-acter”

²⁰ [10:32] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add

²¹ [10:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (B1 omit “you”)

²² [10:33] NU, M, TR, Gk(AESV) / Gk(B) “But you” / Vul “And you”

²³ [10:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

²⁴ [10:33] NU, M, TR, Vul, Gk(AESV, B3) / Gk(B1) “But which” / Gk(B2) “Behold”

²⁵ [10:33] NU, M, TR, Vul, Gk(AESV, B2) / Gk(B1) “all wishing”

²⁶ [10:33] NU, M, TR, Gk(AESV, B2) / some “of the Lord” / Vul, Gk(B) “of you”

²⁷ [10:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

²⁸ [10:33] NU, Gk(V, S1) / M, TR “by God” / Vul, Gk(AE, S2) “from the Lord” / Gk(B) “from God”

²⁹ [10:34] literally “the” NU, M, TR, Vul, Gk(BV, S1) / Gk(AE, S2) “the mouth of his”

³⁰ literally “taking-down for myself”

³¹ [10:35] NU, M, TR, Vul, Gk(BESV) / Gk(A) “will be”

³² [10:36] NU, M, TR, Vul, Gk(ASV) / Gk(BE) add

³³ [10:36] NU, M, TR, Gk(B, S1) / Vul, Gk(AEV, S2) omit “which”

³⁴ may also be translated “all persons”

³⁵ [10:37] NU, M, TR, Vul, Gk(AESV) / Gk(B) “thing” (B1 also omit an untranslatable “the” before “Judah”)

³⁶ [10:37] NU, M, TR, Gk(ESV) / Vul, Gk(AB) “Judah. For after”

³⁷ [10:38] literally “how” is “as” NU, M, TR, Vul, Gk(AESV) / Gk(B1) “: whom God anointed” / Gk(B2) “: whom God anointed him”

³⁸ [10:38] NU, M, TR, Vul, Gk(AEV, S2) / Gk(S1) “as” / Gk(B) omit

³⁹ [10:39] NU, Gk(AESV) / M, TR, Vul actually add “are”

⁴⁰ [10:39] NU, M, TR, Vul, Gk(AESV) / Gk(B) “of him of things”

⁴¹ [10:39] NU, M, TR, Gk(AES) / Vul, Gk(BV) omit “in”

⁴² [10:39] NU, M, Vul, Gk(ABESV) / TR omit “also”

⁴³ [10:40] NU, Gk(E, S1) / Gk(B1) “after” / M, TR, Vul, Gk(AV, B1, S2) omit “in” (but it is implied)

⁴⁴ [10:40] NU, M, TR, Vul, Gk(AESV, B2) / Gk(B1) “gave to him the power”

of us ate-together with him⁴⁵ and drank-together with him and made-a-concourse⁴⁶ after the event for him to stand-up from out of dead humans for forty days.⁴⁷ **42** And he transmitted-a-message⁴⁸ to us to preach to the people and to thoroughly-testify that this *man* is the *one who* has been ordained by God to be a judge of living humans and of dead humans. **43** All the prophets are testifying to this *man*, for all the *ones who are* putting-faith into him to take a forgiveness of sins through his name.”

44 While °Petros was still uttering these words, the spirit, the holy spirit, fell on all the *ones who were* hearing the account. **45** And *this* amazed the faithful *ones* from out of circumcision, as-many-as came-together with °Petros, because the gift of the holy spirit⁴⁹ has also been poured-out on the nations. **46** For they were hearing them uttering with tongues and declaring God great.

Then Petros⁵⁰ answered, **47** “Surely *there* is not anyone being-able to prevent the water of the *act* for these *persons* to not be immersed (whichever of them took the spirit, the holy spirit, exactly-as⁵¹ **we** also did) *is there?*”

48 But he ordered them to be immersed in the name of Jesus the Anointed-One.⁵² Then they asked⁵³ him to remain-on with them⁵⁴ for some days.

CHAPTER 11

But⁵⁵ the emissaries and the brothers (the *ones who* are throughout⁵⁶ °Judah) heard that the nations also received the account of God. **2** But⁵⁷ when Petros ascended into Jerusalem,⁵⁸ and after he voiced the brothers to come him and after he supported them (making a vast account throughout the country while teaching them), he also reached them and brought-a-message to them about the favor of God. But⁵⁹ the *ones* from out of circumcision were disputing with him, **3** saying, that “You entered with⁶⁰ men who have a foreskin, and you ate-together along⁶¹ with them.”

4 But after Petros⁶² began, he was putting-out an account⁶³ to them sequentially, saying, **5** “I was in a city of Japho, praying-to God. And I saw in⁶⁴ a vision, a certain utensil descending like⁶⁵ a great linen-sheet being let-down by-means-of four tips⁶⁶ out of the heaven, and it came up-to⁶⁷ **me**. **6** After I stared at it,⁶⁸ I was contemplating, and I saw the quadrupeds of the earth and the beasts and the *ones* creepers and the flying-creatures of the heaven.

7 “But I also⁷⁰ heard a voice saying to me, ‘After you stand-up, Petros, sacrifice and eat.’

8 “But I spoke, ‘By-no-means, lord, because not-even-at-any-time did something⁷¹ merely common or unclean enter into my mouth.’

9 “But a voice answered⁷² me⁷³ for⁷⁴ a second time out of the heaven, ‘Things which God cleansed, **you** are not to be commonizing.’

10 “But this came-to-be three-times,⁷⁵ and **all** things were pulled-up again into the heaven. **11** And behold, instantly three men stood-over⁷⁶ the house in which we were,⁷⁷ having been commissioned from Cornélius to me. **12** But the spirit spoke to me to come-along with them after I discerned⁷⁸ nothing. But these six brothers also came along with **me**, and we entered into the house of the man.

13 “But he⁷⁹ brought-a-message to us, how he saw the⁸⁰ messenger who was

⁴⁵ [10:41] NU, M, TR, Vul, Gk(ABSV) / Gk(E) add

⁴⁶ [10:41] NU, M, TR, Vul, Gk(AESV) / Gk(B1) add / Gk(B2) add “and associated with him”

⁴⁷ [10:41] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁴⁸ [10:42] NU, M, TR, Gk(AESV) / Vul, Gk(B) “he instructed”

⁴⁹ [10:45] NU, M, TR, Gk(AS, B1) / Gk(V, B2) “of the spirit, the holy spirit”

⁵⁰ [10:46] NU, Gk(ASV) / M, TR, Gk(B) “°Petros”

⁵¹ [10:47] NU, Gk(ASV) / M, TR, Vul “exactly-as” / Gk(B) “even-as”

⁵² [10:48] NU, Vul, Gk(ASV) / M, TR “of the Lord” / Gk(B) of the Lord Jesus the Anointed-One”

⁵³ [10:48] NU, M, TR, Vul, Gk(AESV) / Gk(B) “exhorted”

⁵⁴ [10:48] NU, M, TR, Gk(A) / Gk(B1) (lit. “remain-on toward them”) / Gk(B2) “continue (lit. remain-through) toward them”

⁵⁵ [11:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But after it became audible to”

⁵⁶ [11:1] NU, M, TR, Gk(ASV) / Vul, Gk(B) “the ones in”

⁵⁷ [11:2] NU, Vul, Gk(ASV) / M, TR “And” / Gk(B) “Therefore”

⁵⁸ [11:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Therefore, indeed, °Petros for (lit. “through”) and adequate amount of time, was wanting to go into Jerusalem”

⁵⁹ [11:2] OL, some Vul, some Syr, Gk(B) / NU, M, TR, Vul, Gk(ASV) omit “and after he voiced...God. But”: (by scribal error”

⁶⁰ literally “to/toward”

⁶¹ [11:3] NU, M, TR, Gk(ASV, B2) / Vul?, Gk(B1) add

⁶² [11:4] NU, Gk(ABSV) / M, TR “°Petros”

⁶³ [11:4] NU, M, TR, Gk(ASV) / Gk(B) “out the things”

⁶⁴ [11:5] NU, M, TR, Vul, Gk(AV, B2, S2) / Gk(B1) omit “in” (but it may be implied) / Gk(S1) omit “praying-to God”

⁶⁵ literally “as”

⁶⁶ literally “beginnings”

⁶⁷ [11:5] NU, M, TR, Gk(ASV) / Gk(B) “till”

⁶⁸ literally “into which”

⁶⁹ [11:6] NU, M, TR, Gk(ASV, B2) / Gk(B1) omit “the” before “quadrupeds” & “creepers” & “flying-creatures” / Gk(B2) omit “the” before “flying-creatures”

⁷⁰ [11:7] NU, Vul, Gk(ASV) / M, TR “But I” / Gk(B) “And I”

⁷¹ [11:8] NU, Vul, Gk(ABSV) / M, TR “everything”

⁷² [11:9] NU, M, TR, Vul, Gk(ASV) / Gk(B2) “But a voice came-to-be” / Gk(B1) “A voice came-to-be”

⁷³ [11:9] NU, Vul, Gk(ASV) / M, TR add “me” / Gk(B) add “to me”

⁷⁴ [11:9] literally “out of a second time” NU, M, TR, Gk(ASV) / Gk(B) omit

⁷⁵ literally “on three-times”

⁷⁶ literally “stood-on”

⁷⁷ [11:11] NU, Gk(ABSV) / M, TR, Vul “which I was”

⁷⁸ [11:12] NU, Gk(AV, S2) / M, TR, Vul? “after I doubted nothing” / Gk(S1) “while I was discerning nothing” / others “who were discerning nothing” / Gk(B) omit

⁷⁹ [11:13] NU, Vul, Gk(ABSV) / M, TR “He also”

⁸⁰ [11:13] NU, M, TR, Gk(ASV) / Gk(B) “a”

stood in his house, and *who* spoke, ‘Commission *men*¹ into Japho, and send-after Simon, the *one* being additionally-called² Petros, **14** who will utter words to you in which you will be saved, as-well-as³ all your house.’

15 “But in the *process* for me to begin to be uttering to them,⁴ the spirit, the holy spirit, fell⁵ on them even-as⁶ it also did on us in the beginning. **16** But I was caused-to-have-remembrance of the word of the⁷ Lord, as he was saying, ‘Indeed, Johanan immersed with water, but **you*** will be immersed in a holy spirit.’

17 “Therefore, if God⁸ gave to them the equal gift as he also gave to us after we put-faith on the Lord Jesus the Anointed-One, but⁹ who was **I** that I was able¹⁰ to prevent God of the *act* not to give to them a holy spirit after they had-faith on him?”¹¹

18 But after they heard these *things*, they became-tranquil, and they glorified¹² God, saying, “As-a-result yet,¹³ God gave the¹⁴ change-of-mind into life to the nations also.”

19 Therefore, indeed, the *ones* who were dispersed¹⁵ from the tribulation (the tribulation which came-to-be on-the-basis-of¹⁶ Stephanos) came-through till they reached Phoiniké and Kypros and Antiocheia, uttering the account to no-one except to Judeans only. **20** But there were some of¹⁷ them, men who were Kyprians and Kyréneans, who, after they came¹⁸ into Antiocheia, were uttering to the Hellenists¹⁹ also, proclaiming-a-good-message about the Lord Jesus the Anointed-One.²⁰ **21** And a hand of the Lord was with them. A vast number also was the group²¹ which, after it had-faith, turned-around onto the Lord.

22 But the account about them was heard into the ears of the assembly, the assembly which is²² in Jerusalem. And they commissioned-forth Bar-Naba to come-through²³ till he reached Antiocheia. **23** After he²⁴ came-by and saw the favor, the favor²⁵ of God, he was made-to-rejoice and was exhorting all of them to be remaining-with the Lord with the preposition of the heart,²⁶ **24** because he was a good man, and full of a holy spirit and of faith. And an adequate sized crowd was added to the Lord.²⁷

25 But he²⁸ came-out into Tarshish to seek-for Saul.²⁹ **26** And after he found him, he led him³⁰ into Antiocheia. But it came-to-be to them, for a whole year-long-period, to be congregated³¹ in the assembly and to teach³² an adequate sized crowd, also,³³ for-the-first-time, to orate the learners³⁴ “Christians” in³⁵ Antiocheia.

27 But in these days, certain prophets came-down from Jerusalem into Antiocheia. But there was much leaping-for-joy.³⁶ **28** But after one of³⁷ them, Hagab by name, stood-up, he signified³⁸ through the spirit that there was going to be a great famine upon the whole inhabited earth (whichever³⁹ one came-to-be during-the-time of Claudius Caesar).⁴⁰ **29** But in-proportion-to-how⁴¹ any of the learners⁴² was making-good-income for himself, they ordained each of them to send something into a ministry to the brothers who were residing⁴³ in °Judah – **30**

¹ [11:13] NU, Vul, Gk(ABSV) / M, TR actually add “men”

² literally “being called-on”

³ literally “and/also”

⁴ [11:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁵ [11:15] lit. “fell-on” NU, M, TR, Gk(ASV) / Gk(B) “fell”

⁶ [11:15] NU, M, TR, Gk(ASV) / Gk(B) “as”

⁷ [11:16] NU, Gk(ABSV) / M, TR omit “the” (though it might be implied)

⁸ [11:17] NU, M, TR, Vul, Gk(ASV) / Gk(B) “he”

⁹ [11:17] NU, Vul, Gk(ABSV) / M, TR add

¹⁰ may also be translated “powerful”

¹¹ [11:17] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

¹² [11:18] NU, Gk(SV) / M, TR, Gk(A,B2) “they were glorifying” / Gk(B1) “they thought” (error for NU)

¹³ [11:18] NU, Gk(ABSV) / M, TR “As-a-result yet”

¹⁴ [11:18] NU, M, TR, Gk(ASV) / Gk(B) “a”

¹⁵ literally “thoroughly-sowed(seeded)”

¹⁶ [11:19] NU, M, TR, Gk(ASV) / Gk(B1) “pass from the” / Gk(B2) “pass from” / Vul “pass under”

¹⁷ literally “out-of”

¹⁸ [11:20] NU, Gk(ABSV) / M, TR “entered” (lit. came-into)

¹⁹ [11:20] NU, M, TR, Gk(V,B2) / Vul, Gk(A,B1,S2,P74) “Hellenes” / Gk(S1) “good-messengers”

²⁰ [11:20] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

²¹ [11:21] NU, Gk(ASV) / M, TR, Gk(B) omit “was the group”

²² [11:22] NU, Vul, Gk(SV) / M, TR, Gk(AB) omit “which is”

²³ [11:22] NU, M, TR, Gk(B) / Vul, Gk(ASV) omit “to come-through”

²⁴ literally “who”

²⁵ [11:23] NU, Gk(ASV) / M, TR, Gk(B) omit “the favor”

²⁶ [11:23] NU, M, TR, Gk(ABSV) / Vul “them that with (the) proposition of (the) heart that they might be remaining in the Lord”

²⁷ [11:24] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) omit “the Lord”

²⁸ [11:25] NU, Vul, Gk(ABSV) / M, TR “Bar-Naba”

²⁹ [11:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But after he heard that “Saul is going into Tarshish”, he came-out to seek-for him.”

³⁰ [11:26] NU, Vul, Gk(ASV) / M, TR actually add “him” after “found” and after “led”

³¹ [11:26] NU, M, TR, Vul, Gk(ASV) / Gk(B) “And as [B2 omit “as”] after he obtained-contact-with him, he exhorted him [B1 omit “him”] to come into Antiocheia, whichever *ones*, after they came-by for a whole year, were confused.”

³² [11:26] NU, M, TR, Vul, Gk(ASV) / Gk(B2) omit “in” / Gk(B1) omit “in...teach”

³³ [11:26] NU, M, TR, Gk(ASV) / Gk(B1) “then” / Vul, Gk(B2) omit

³⁴ [11:26] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “, the learners orated them”

³⁵ [11:26] NU, M, TR, Gk(BSV) / Gk(A) “into”

³⁶ [11:27] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

³⁷ literally “out-of”

³⁸ [11:28] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But after we were concoursed, one of them, Hagab by name, declared, signifying”

³⁹ [11:28] NU, Gk(ASV) is feminine (with “famine” being fem.) / M, TR is masculine (with “famine” being masc.)

⁴⁰ [11:28] NU, Vul, Gk(ABSV) / M, TR add

⁴¹ literally “exactly-as”

⁴² [11:29] NU, M, TR, Gk(ASV) / Vul?, Gk(B) “But the learners, exactly-as someone”

⁴³ literally “dwelling-down”

a task which they also did, after they commissioned *men* to the elders through a hand of Bar-Naba and of Saul.

CHAPTER 12

But during⁴⁴ that season, Héródés the king threw his⁴⁵ hands on some of the persons from the assembly in °Judah⁴⁶ to do-evil to them. **2** But⁴⁷ he did-away with Jacob, the brother of Johanan, with a saber. **3** But⁴⁸ after he saw, that it⁴⁹ was⁵⁰ pleasing to the Judeans, he added-to himself to also arrest Petros. Now it was the⁵¹ days of the Unleavened. **4** After he also seized him,⁵² he put him for himself into a guardhouse, after he delivered⁵³ him to four squads-of-four soldiers⁵⁴ to be guarding him,⁵⁵ wishing to lead him up to the people after the Passover.

5 Therefore, indeed °Petros was being kept in the guardhouse. But a prayer to God about⁵⁶ him was earnestly⁵⁷ coming-to-be made by⁵⁸ the assembly.

6 But when °Héródés was going to lead⁵⁹ him forward, that night, while °Petros, having been bound with two chains, was sleeping between two soldiers, guards before⁶⁰ the door were also⁶¹ keeping watch over the guardhouse. **7** And behold, a messenger of the Lord stood-over him⁶² and a light shined in⁶³ the room. But after he struck⁶⁴ the side of °Petros, he arose him, saying, “Stand-up quickly.”⁶⁵

And his⁶⁶ chains fell-away from off his hands.⁶⁷

8 But⁶⁸ the messenger spoke to him, “Gird yourself around⁶⁹ and bind your small-sandals under your feet.”

But he did so,⁷⁰

And he said⁷¹ to him, “Throw your robe around you,⁷¹ and follow me.”

9 And after he came-out, he was following him.⁷² And he had not come-to-know that the event which was coming-to-be through the messenger was⁷³ real,⁷³ but he was thinking himself to be looking at a vision. **10** But after they came-through a first guard, and a second, they came to the gate, the iron gate, the one leading⁷⁴ into the city, whichever one was opened-up spontaneously to them. And after they came-out, they descended the seven steps and⁷⁵ came-before one alley, and, straightaway, the messenger departed from him.

11 And after °Petros came to himself,⁷⁶ he spoke, “Now I have truly come-to-know, that the⁷⁷ Lord commissioned-forth his messenger and picked me for himself out of the hand of Héródés and out of all the anticipation of the people⁷⁸ of the Judeans.”

12 After he also⁷⁹ fully-saw this, he came to the house of °Miriam, the mother of Johanan, of the Johanan being additionally-called⁸⁰ Marcus, where an adequate number were having been gathered-together and were praying-to God. **13** But after he⁸¹ knocked at the door of the gateway, a servant-girl, Rhodé by name, came-to the door to heed⁸² the knocking. **14** And after she recognized the voice of °Petros, she, from the joy, did not open-up the gateway. But after she also⁸³ ran-into the house, she brought-a-message, that °Petros had stood⁸⁴ before the

⁴⁴ usually translated “throughout”

⁴⁵ literally “the”

⁴⁶ [12:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁴⁷ [12:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) “And”

⁴⁸ [12:3] NU, Vul, Gk(ASV) / M, TR, Gk(B) “And”

⁴⁹ [12:3] NU, M, TR, Vul, Gk(ASV) / Gk(B) “that his undertaking against the faithful-ones”

⁵⁰ [12:3] literally “is” NU, M, TR, Gk(ABV,S2) / Vul?, Gk(S1) omit

⁵¹ [12:3] NU, M, Gk(AB) / TR, Gk(SV) omit “the”

⁵² [12:4] literally “whom” NU, M, TR, Vul, Gk(ASV) / Gk(B) “seized this man”

⁵³ [12:4] NU, M, TR, Gk(BSV) / Vul, Gk(A) “guardhouse, delivering”

⁵⁴ literally “squads-of-four of soldiers”

⁵⁵ [12:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “him”

⁵⁶ [12:5] NU, Gk(ASV,B2) / M, TR “in-behal” / Vul “before” / Gk(B1) “about him, about him” (twice)

⁵⁷ [12:5] NU, Gk(SV) (“a prayer...was earnestly”) / Gk(B) “much prayer...was in earnestness” / Vul “prayer without intermission...was” / M, TR, Gk(A) “But an earnest prayer...was”

⁵⁸ [12:5] NU, M, TR, Gk(ASV) / Vul, Gk(B) “from”

⁵⁹ [12:6] NU, Gk(AV) / M, TR, Gk(BS) “to be leading” / Vul “will lead”

⁶⁰ [12:6] NU, M, TR, Vul, Gk(BSV) / Gk(A) “toward”

⁶¹ [12:6] NU, M, TR, Gk(ASV) / Gk(B) “soldiers, but guards...were”

⁶² [12:7] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Petros”

⁶³ [12:7] NU, M, TR, Gk(ASV) / Gk(B) “shined-upon”

⁶⁴ [12:7] NU, M, TR, Vul?, Gk(ASV) / Gk(B) “poked”

⁶⁵ literally “in quickness”

⁶⁶ [12:7] NU, M, TR, Vul, Gk(ASV) / Gk(B) “the”

⁶⁷ literally “fell-away out of the hands”

⁶⁸ [12:8] NU, Vul, Gk(BV) / M, TR, Gk(AS) “Also”

⁶⁹ [12:8] NU, Gk(ABSV) / M, TR “Gird yourself around”

⁷⁰ literally “did in-this-manner”

⁷¹ this word is literally “throw-around”, but it is usually translated elsewhere to “clothe”

⁷² [12:9] NU, Vul, Gk(ABV,S1) / M, TR, Gk(S2) actually add “him”

⁷³ literally “truthful”

⁷⁴ literally “bearing/bringing”

⁷⁵ [12:10] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁷⁶ literally “became in himself”

⁷⁷ [12:11] NU, Gk(V) / M, TR, Gk(ABS) omit “the” (though it is usually implied)

⁷⁸ [12:11] NU, M, TR, Vul, Gk(BSV) / Gk(A) omit “of the people”

⁷⁹ [12:12] NU, M, TR, Gk(SV) / Gk(A) “But after he” / Gk(B) “And after he” / Vul “After he”

⁸⁰ literally “being called-on”

⁸¹ [12:13] NU, Vul, Gk(ABSV) / M, TR “Petros”

⁸² usually translated “obey”

⁸³ [12:14] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) add (B1 also omit an untranslatable “the” before “Petros”)

⁸⁴ literally “message for Petros to have stood”

gateway.

15 But the *persons* spoke¹ to her, “You are being maddened.”

But the *woman* was thoroughly-strongly-persisting *it* to be having *happened* in-this-manner.

But the *persons* were saying *to her*, “Perhaps² It is his messenger.”³

16 But °Petros⁴ was remaining-on, knocking. But after they opened-up,⁵ they⁶ saw him, and they became-amazed.

17 But after he waved his hand *up-and-down* to them *for them*⁷ to be being-silent,⁸ *he entered and*⁹ he narrated to them¹⁰ how the Lord led him out of the guardhouse. He also¹¹ spoke, “Bring-a-message *about* these *things* to Jacob and the brothers.”²⁰ And after he came-out, he went into a different place.

18 But after day came-to-be, there was not a little¹² disturbance among¹³ the soldiers *over* what resultantly became of °Petros. **19** But¹⁴ after Hērōdēs sought-for him and after he did not find *him*, he, after he examined the guards, directed *for them* to be led-away *to death*.¹⁵ And after he came-down from °Judah into Caesarea,¹⁶ he spent *time there*.

20 But he¹⁷ was fighting-furiously with the Zorites and Zidonians. But they, with-one-accord *from out of both groups* of the cities,¹⁸ were being-present, *turning* to him.¹⁹ And after they persuaded Blastos (the *one* over the bedchamber of the king),²⁰ they were asking for peace for themselves due to the *fact* that their country was being nourished from²¹ the royal *palace*. **21** But *on* an orderly day, °Hērōdēs, after he dressed himself with royal clothing and²² after he sat-down on the platform, was delivering-a-public-address²³ to them. But he reconciled them to the Zorites.²⁴

22 But the populace was voicing-over, “A voice²⁵ of a god and not of a human.”

23 But immediately, a messenger of the Lord struck him in-requital of *these things* which²⁶ he did not give the²⁷ glory to God; and after *he descended from the platform*, he became worm-feedable *while he was still living and*.²⁸ he released-his-soul.

24 But the account of God was growing²⁹ and was being multiplied. **25** But Bar-Naba and Saul turned-back into³⁰ Jerusalem after they fulfilled the ministry, after they also³¹ took-along-with them Johanan, the *one who* was additionally-called³² Marcus.

CHAPTER 13

But in Antiocheia, throughout the assembly *which is there*, there were *certain*³³ prophets and teachers: both³⁴ °Bar-Naba, and Simeon (the *one* being called³⁵ Niger), and Lucius the Kyrēnean, both Menahem (*who was nursed-together with*³⁶ Hērōdēs the tetrarch), and Saul. **2** But *while they were performing-their-duty* to the Lord and fasting, the spirit, the holy *spirit*, spoke, “All of you*, surely set-apart to me *both*³⁷ °Bar-Naba and Saul into the work for which I have called them to myself.” **3** Then, after they³⁸ fasted and prayed-to God and laid their hands on them, they released *them from them*.³⁹

¹ [12:15] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “But the *person* was saying”

² [12:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) add “to her” & “Perhaps”

³ [12:15] lit. “the messenger of his” NU, M, TR, Gk(ABV,S2) / Gk(S1) “a messenger of his”

⁴ [12:16] NU, M, TR, Vul, Gk(ASV) / Gk(B) “he”

⁵ [12:16] NU, M, TR, Vul, Gk(ASV) / Gk(B) “laid-open” or “exposed” (lit. opened-up-out)

⁶ [12:16] NU, M, TR, Vul, Gk(ASV) / Gk(B) “, and after they”

⁷ literally “after he quaked-down to them with the hand”

⁸ [12:17] NU, M, TR, Gk(ASV,B2) / Vul, Gk(B1) “to them, in order that they might be becoming-silent”

⁹ [12:17] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

¹⁰ [12:17] NU, M, TR, Gk(BV) / Vul, Gk(AS) omit “to them”

¹¹ [12:17] NU, Gk(ASV) / M, TR, Gk(B) “But he” / Vul “He”

¹² [12:18] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “not” & “little”

¹³ literally “in”

¹⁴ [12:19] NU, M, TR, Vul, Gk(BSV) / Gk(A) “Also”

¹⁵ [12:19] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “to be killed-off”

¹⁶ [12:19] NU, Gk(ABSV) / M, TR “Caesarea”

¹⁷ [12:20] NU, Vul, Gk(ASV) / M, TR “But Hērōdēs” / Gk(B) “For he”

¹⁸ [12:20] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But the *ones* with-one-accord *from out of both groups* of the cities”

¹⁹ [12:20] NU, M, TR, Vul, Gk(ASV) / Gk(B) “to the king”

²⁰ [12:20] NU, M, TR, Vul, Gk(ASV) / Gk(B) “of his”

²¹ [12:20] NU, M, TR, Gk(ASV) / Gk(B) “nourished out of”

²² [12:21] NU, M, TR, Gk(AB) / Vul, Gk(SV) omit “and”

²³ literally “was leading-to-the-populace”

²⁴ [12:21] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

²⁵ [12:22] NU, M, TR, Gk(ASV,B2) / Vul, Gk(B1) “Voices”

²⁶ literally “him in-place of which *things*”

²⁷ [12:23] NU, TR, Gk(ASV) / M, Gk(B) omit “the”

²⁸ [12:23] NU, M, TR, Vul, Gk(ASV) / Gk(B), supported by Ephrem add “he...platform” & “*while...and*”

²⁹ [12:24] NU, M, TR, Gk(BSV) / Gk(A) “was being grown”

³⁰ [12:25] NU, M, Gk(SV) / TR, Gk(A) “turned-back out of” / Gk(B1) “turned-away from” / Gk(B1) “turned-back from” / some “turned-back from Jerusalem to Antiocheia”

³¹ [12:25] NU, Vul, Gk(ASV,B1) / M, TR, Gk(B2) add / Gk(B1) “Johanan”

³² [12:25] literally “was called-on” NU, M, TR, Vul, Gk(BV) / Gk(AS) “*who was being called-on*”

³³ [13:1] NU, Vul, Gk(ABSV) / M, TR add

³⁴ [13:1] NU, M, TR, Gk(ASV) (lit. “both the”) / Vul, Gk(B1) “in which *were*” / Gk(B2) “in which *were even*”

³⁵ [13:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) “being called-on”

³⁶ literally “(a nursed-together *one* of”

³⁷ [13:2] NU, M, Vul, Gk(ABSV) / TR add

³⁸ [13:3] NU, M, TR, Vul, Gk(AESV) / Gk(B) “all”

³⁹ [13:3] NU, M, TR, Vul, Gk(AESV) / some Lat, Syr, Ambr, Jerome actually add “them” / “Gk(B) omit “they released...them”

4 Therefore, indeed they themselves,⁴⁰ after they were sent-out by the holy spirit,⁴¹ came-down into Seleukeia. They also sailed-from there into Kypros.⁴² **5** And⁴³ after they came-to-be in⁴⁴ Salamis, they were sending-messages-abroad *about* the account of God⁴⁵ in the congregations of the Judeans. But they were also having Johanan for an assistant.⁴⁶

6 But after they came-through⁴⁷ the whole⁴⁸ island up-to Paphos, they found a certain man,⁴⁹ a magician, a Judean false-prophet whose name was⁵⁰ Bar-Jeshua, **7** who was together with the proconsul Sergius Paulus, an intelligent man. This *man*, after he called Bar-Naba and Saul to himself,⁵¹ sought-for *an opportunity* to⁵² hear the account of God. **8** But Elumas⁵³ the magician (for this is how his name is being translated) was standing-against them, seeking to pervert the proconsul from the faith *since he was hearing him most-sweetly*.⁵⁴

9 But after Saul (the *one* also known as Paulus) was filled-full of a holy spirit, he, after⁵⁵ he stared at⁵⁶ him, **10** spoke, “O *you who are* full of every deceit and every⁵⁷ fallacy,⁵⁸ O son of a slanderer, O enemy of every righteousness – will you not cease yourself from perverting the ways of the⁵⁹ Lord, the straight ways?⁶⁰ **11** And now, behold, a⁶¹ hand of the⁶² Lord is against you; and you will be blind, not looking at the sun, up-to⁶³ a certain season.”

Also⁶⁴ immediately,⁶⁵ a fog and a darkness fell on⁶⁶ him, and he, wandering-around,⁶⁷ was seeking for one-to-lead-him-by-the-hand. **12** Then after the proconsul saw the *thing* having come-to-be, *he marveled and* he had-faith *in God*,⁶⁸ being made-astonished on-the-basis-of the teaching of the Lord.

13 But after Paulus⁶⁹ party⁷⁰ put-out to sea from °Paphos, they came into Pergé of °Pamphylia. But Johanan, after he withdrew-away from them, turned-back into Jerusalem. **14** But they themselves, after they came-through from °Pergé, came-by into the Pisidian Antiocheia.⁷¹ And after they entered⁷² into the congregation on the day of the sabbaths,⁷³ they sat-down.

15 But after the reading-aloud of the law and of the prophets, the chief-congregators commissioned *men* to them, saying, “O men, brothers, if there is some account of *wisdom*⁷⁴ of exhortation among⁷⁵ you* to be spoken to the people, be saying *it*.”

16 But after Paulus⁷⁶ stood-up and after he waved his hand *up-and-down*,⁷⁷ he spoke, “O men, Israelites and the *ones who are* filling yourselves with-fear-of God, hear. **17** The god of this people Israel⁷⁸ selected our fathers for himself, and⁷⁹ he heightened the people in the sojourn in the earth of Egypt, and he led them out of it with a high arm. **18** And for about a time of⁸⁰ forty-years, he bore⁸¹ them in turn in the desert. **19** And after he pulled-down⁸² seven nations in the earth of Chana’an, he *set-down* their earth⁸³ for-an-inheritance *to them*⁸⁴ for about⁸⁵ four-hundred and fifty years. (Exodus 5~14; Deuteronomy 2:7, 7:1)

⁴⁰ [13:4] NU, Vul, Gk(AESV) / M, TR “indeed, these *men*” / Gk(B1) “indeed, the *men*”

⁴¹ [13:4] NU, Gk(ABESV) / M, TR “by the spirit, the holy *spirit*”

⁴² [13:4] NU, Gk(ABESV) / M, TR “Kypros”

⁴³ [13:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) “But”

⁴⁴ [13:5] NU, M, TR, Gk(ABEV,S2) / Gk(S1) “in” // Gk(B) also “°Salamis”

⁴⁵ [13:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) “of the Lord”

⁴⁶ [13:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Johanan, *who was being-an-assistant* to them”

⁴⁷ [13:6] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “But after they also came-around”

⁴⁸ [13:6] NU, Vul, Syr, Gk(AESV) / Gk(B) “their whole” / M, TR “the” (omit “whole”)

⁴⁹ [13:6] NU, Vul, Gk(ABESV) / M, TR omit “man”

⁵⁰ [13:6] NU, M, TR, Vul, Gk(AESV) / Gk(B) “prophet, being called by name”

⁵¹ [13:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) “he called-together Bar-Naba and Saul for himself”

⁵² [13:7] NU, M, TR, Gk(AESV) / Gk(B2) “he sought to” / Gk(B1) “he also sought to”

⁵³ original form of his name is uncertain; perhaps “Elima”

⁵⁴ [13:8] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

⁵⁵ [13:9] NU, Vul, Gk(AESV) / M, TR, Gk(B) “spirit and after he”

⁵⁶ literally “into”

⁵⁷ [13:10] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit “every”

⁵⁸ literally “easy-work”

⁵⁹ [13:10] M, TR, Gk(ABE,S2) omit “the” / NU, Gk(V,S1) actually add “the”

⁶⁰ [13:10] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “the ways being straight”

⁶¹ [13:11] NU, M, TR, Gk(AESV,B2) / Gk(B1) “the”

⁶² [13:11] NU, M, Gk(ABESV) / TR actually add “the”

⁶³ [13:11] NU, M, TR, Gk(AESV) / Gk(B) “till”

⁶⁴ [13:11] NU, Gk(ES) / M, TR, Gk(AV) “But” / Vul, Gk(B) “And”

⁶⁵ [13:11] NU, M, TR, Gk(AESV) / Gk(B) “straightaway”

⁶⁶ [13:11] NU, Gk(BS,A2) / M, TR, Gk(E) “fell-on on” / Gk(V,A1) “fell”

⁶⁷ literally “leading-around”

⁶⁸ [13:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) add “he marveled and” & “*in God*”

⁶⁹ [13:13] NU, Gk(ABESV) / M, TR “Paulus”

⁷⁰ literally “after the *ones* around Paulus”

⁷¹ [13:14] NU, Gk(AESV) / M, TR, Vul?, Gk(B) “into Antiocheia of Pisidia”

⁷² [13:14] NU, M, TR, Vul, Gk(AB,S2) (lit. came-into) / Gk(EV,S1) “came”

⁷³ [13:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) “sabbath”

⁷⁴ [13:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁷⁵ literally “in”

⁷⁶ [13:16] NU, M, TR, Gk(AESV) / Gk(B) “°Paulus”

⁷⁷ literally “after he quaked-down with the hand”

⁷⁸ [13:17] NU, TR, Vul, Gk(ABESV) / M omit “Israel”

⁷⁹ [13:17] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “, due to” (error)

⁸⁰ [13:18] literally “And as for a forty-years’ time” NU, M, TR, Gk(AESV) / Vul, Gk(B) “And for forty years”

⁸¹ [13:18] NU, M, TR, Gk(BSV,E2) / Gk(A,E1) “he provided-nourishment” / Lat “sustained”

⁸² literally “picked-down”

⁸³ [13:19] NU, M, TR, Vul, Gk(AESV) (lit. “the earth of them”) / Gk(B1) “the earth of the *ones* of-another-tribe” / Gk(B2) “the earth of them of another-tribe”

⁸⁴ [13:19] NU, Vul, Gk(SV,B2) / M, TR, Gk(AE,B1) add

⁸⁵ literally “as”

20 “And after these things,¹ he gave judges to them till Samuel the² prophet. 21 And-from-there, they asked for a king for themselves; and God gave to them °Saul, son of Kish, a man out of a tribe of Benjamin for forty years.

(1Samuel 8:1-13:1)

22 “And after he discharged him, he arose °David³ to them into a king, to whom he also spoke, after he testified, ‘I found David, the son of °Jesse, a man according-to my heart, who will do all my wishes.’ (1 Sam. 13:14? & Psa. 89:20)

23 “From the seed of this man,⁴ God, in-accordance-with what-was-professed,⁵ led⁶ a savior to °Israel: Jesus.⁷ 24 Before the face of his entrance, Johanan preached-beforehand an immersion of a change-of-mind to all the people of Israel.⁸ 25 But as this⁹ Johanan was fulfilling the course,¹⁰ he was saying, ‘What¹¹ are you* preconceiving me to be? I am not he. Instead, behold, one is coming after me, the shoes of the feet of whom I am not worthy to release.’

26 “O men, brothers, sons of a race of Abraham, and the ones among¹² you* who are filling yourselves with-fear-of God: The account of this salvation was commissioned-forth to us.¹³ 27 For the ones residing¹⁴ in Jerusalem and their chiefs, after they were becoming-ignorant-of this man and the voices¹⁵ of the prophets (the voices being read-aloud throughout every sabbath) they, after they judged him, also¹⁶ fulfilled these. 28 And after they found not-one cause of incrimination of death in him, they asked Pilatus for themselves for him to be done-away-with.¹⁷

29 “But as they finished all¹⁸ the things having been written about him, they were requesting °Pilatus for themselves, indeed, for this man to crucified him. And they, after they attained this again, and¹⁹ after they picked him down from the piece of wood, put him into a memorial-site. 30 But God arose him from out of dead humans,²⁰ 31 who was seen for more days by the ones who ascended-together²¹ with him from °Galilee into Jerusalem, whichever ones are now²² testifiers of him to the people.

32 “And we are proclaiming-a-good-message to you* about what-he-professed²³ which came-to-be made to the²⁴ fathers, 33 that God has filled this out to their children, to us,²⁵ after he stood-up the Lord Jesus the Anointed-One,²⁶ as it has also²⁷ been written in the psalm, the second psalm:²⁸

“You are a son of mine;
today I have birthed you.

Request it for yourself in my presence, and I will give nations to
you for your inheritance,
and the limits of the earth for your retaining.²⁹

(Psalm 2:7)

34 “But that he stood him up from out of dead humans, no-more to be going to be turning-back into utter-destruction, he has spoken in-this-manner, that:

“I will give to you* the sacred things of David, the faithful things.

(Isaiah 55:3)

35 “Due-to-the-fact-that³⁰ he is also saying in a different one:

“You will not give your sacred-one an opportunity to see an utter-destruction.

(Psalm 16:10)

36 “For indeed David, after his-own generation³¹ assisted the deliberation of

God, fell-asleep, and he was added to his fathers and he saw an utter-destruction. 37 But the man whom God arose did not see an utter-destruction. 38 Therefore, let it be known to you*, brothers, that through this man a forgiveness of sins is being messaged-abroad to you*; 39 and³² in this man, everyone who³³ is having-faith is being pronounced-righteous from all things which you* were not enabled to be pronounced-righteous in a³⁴ law of Moses.³⁵ 40 Therefore, be looking out that the word which has been spoken in the prophets might not come-upon you*:³⁶

41 “See! all of you*, the despisers;
and marvel and be made-to-disappear,
because I am working a work in your* days,
a work which³⁷ you* might never have-faith in,
if-at-any-time someone might be describing it in-detail³⁸ to you*.”

(Habakkuk 1:5)

42 And they became-silent.³⁹ But while they were-going-out out of the congregation of the Judeans,⁴⁰ they⁴¹ were exhorting⁴² them for⁴³ these words⁴⁴ to be uttered to them on the subsequent⁴⁵ sabbath. 43 But after the congregation was released, many of the Judeans and of the revering proselytes⁴⁶ followed °Paulus and °Bar-Naba,⁴⁷ who,⁴⁸ while uttering-to them,⁴⁹ were persuading them to be remaining-near⁵⁰ the favor of God.

44 But it came-to-be for the account of God to come-through down the whole city.⁵¹ But on the coming sabbath, almost all the city⁵² was congregated to hear the account of the Lord.⁵³ 45 But⁵⁴ after the Judeans saw the crowds,⁵⁵ they were filled-full of jealousy⁵⁶ and they, speaking-against and⁵⁷ reviling, were speaking-against the things being uttered⁵⁸ by Paulus.

46 After both⁵⁹ °Paulus and °Bar-Naba⁶⁰ became-outsoken, they spoke to them,⁶¹ “It was obligatory for the account of God to be uttered to you* first. But⁶² Since you* are surely pushing it away from yourselves and are not judging yourselves to be worthy of the perpetual life, behold we are being turned-toward into the nations. 47 For the Lord has given-instructions to us⁶³ in-this-manner:

“I have put you forth for⁶⁴ a light of nations,
of the act for you to be for salvation till the last region of the earth.”

(Isaiah 49:6)

48 But⁶⁵ while the nations were hearing this, they were rejoicing and were glorifying⁶⁶ the account of the Lord,⁶⁷ and as-many-as were having been assigned into a perpetual life had-faith. 49 But⁶⁸ the account of the Lord was being brought-through throughout⁶⁹ the whole country. 50 But the Judeans stirred-up⁷⁰ the revering women, and⁷¹ the decent women, and the first men of the city; and they arose a great tribulation and harmful pursuit⁷² upon °Paulus and Bar-Naba,¹

¹ literally “after a generation of his-own”

² [13:38] NU, M, TR, Gk(B,E2) / Vul, Gk(ABS,E1) omit “and”

³ literally “the”

⁴ [13:38] NU, Gk(ABESV) / M, TR “the”

⁵ [13:39] NU, M, TR, Vul, Gk(AESV) / Gk(B) “to you*, and a change-of-mind from all things which you* were not enabled in a law of Moses. Therefore, in this man everyone who is having-faith is being-pronounced righteous in-the-presence of a god.”

⁶ [13:40] NU, Vul, Gk(BSV) / M, TR, Gk(AE) “come-upon upon you*”

⁷ [13:41] NU, Vul, Gk(AESV) (“a work which”) / TR “by means-of a work which” / M “which”

⁸ literally “leading-through-out”

⁹ [13:41] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

¹⁰ [13:42] NU, Vul, Gk(ABESV) / M, TR add

¹¹ [13:42] NU, Vul, Gk(ABESV) / M, TR “, the nations”

¹² [13:42] NU, M, TR, Gk(ABES) / Gk(V) “begging” / Vul “asking”

¹³ literally “into”

¹⁴ [13:42] lit. “the words these” NU, TR, Vul?, Gk(AESV,B2) / M “the words” / Gk(B1) “words these”

¹⁵ lit. “after-that” (usually translated to “meanwhile”) NU, M, TR, Gk(AESV) / Vul, Gk(B) “subsequent”

¹⁶ literally “comers-to”

¹⁷ [13:43] NU, M, TR, Gk(AESV) / Gk(B) “Bar-Naba” (making “Paulus and Bar-Naba a single noun)

¹⁸ literally “whoever”

¹⁹ [13:43] NU, M, Gk(ABESV) / Vul, M omit “to them”

²⁰ [13:43] NU, Gk(ABESV) / M, TR “remaining-on”

²¹ [13:44] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

²² [13:44] NU, M, TR, Gk(AESV) / Gk(B) “almost the whole city”

²³ [13:44] NU, Vul, Gk(ASV2) / M, TR, Gk(EV1) “of God” / Gk(B) “to also hear Paulus, who made a vast account about the Lord”

²⁴ [13:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And”

²⁵ [13:45] NU, M, TR, Vul, Gk(AESV) / Gk(B) “multitude”

²⁶ may also be translated “zeal”

²⁷ [13:45] NU, Vul, Gk(AESV) / M, TR, Gk(B) add

²⁸ [13:45] NU, Gk(AESV) / M, TR, Gk(E) “the things being said” / Gk(B1) “the accounts being said” / Gk(B1) “the accounts, the accounts being said”

²⁹ [13:46] NU, Gk(ABESV) / M, TR “But after” / Vul “Then after”

³⁰ [13:46] NU, M, TR, Gk(AESV) / Gk(B) “Bar-Naba” (making “Paulus and Bar-Naba” one noun)

³¹ [13:46] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

³² [13:46] NU, Gk(V,B1,S1) / M, TR, Vul, Gk(AE,B2,S2) add

³³ [13:47] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit “to us”

³⁴ literally “into” (also later in verse)

³⁵ [13:48] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And”

³⁶ [13:48] NU, M, TR, Vul, Gk(AESV) / Gk(B), one other “and accepted”

³⁷ [13:48] NU, M, TR, Vul, Gk(ES,A2) / Gk(BV) “the account of God” two “God”

³⁸ [13:49] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And”

³⁹ [13:49] NU, M, TR, Gk(BES) / Gk(AS) “down”

⁴⁰ literally “stirred-beside”

⁴¹ [13:50] NU, Gk(AEVE,S2) / M, TR, Vul, Gk(S1) add

⁴² literally “pursuit” NU, M, TR, Vul, Gk(AESV) / Gk(B) add

¹ [13:20] NU, Vul, Eth, Gk(AESV) / M, TR, Gk(B) “their earth. And after these things, for about four-hundred and fifty years”

² [13:20] NU, M, TR, Gk(BE) / Gk(ASV) “a”

³ [13:22] NU, M, TR, Gk(AESV) / Gk(B) “David”

⁴ [13:23] NU, M, TR, Vul, Gk(AEVS2) / Gk(B) “(23) Therefore from his seed” / Gk(S1) “(23) Of this man”

⁵ literally “in-accordance-with a professed-thing”

⁶ [13:23] NU, M, Vul, Gk(ASV) / TR, Gk(BE) “arose”

⁷ [13:23] NU, TR, Vul, Gk(ABESV) (“a... Jesus”) / M “salvation to Israel” (B “°Jesus”)

⁸ [13:24] NU, TR, Vul, Gk(BEV,S2) / M “to the Israel” / Gk(A,S1) “to all the Israel”

⁹ [13:25] NU, Gk(ABESV) / M, TR (lit. “the”) add

¹⁰ literally “racecourse” or a “place-for-running”

¹¹ [13:25] NU, Gk(ASV) / M, TR, Vul, Gk(BE)

¹² literally “in”

¹³ [13:26] NU, Gk(ABSV) / M, TR, Vul, Gk(E) “you*”

¹⁴ literally “dwelling-down”

¹⁵ [13:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “writings”

¹⁶ [13:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

¹⁷ [13:28] NU, M, TR, Gk(A) / Gk(B1,B3) “in him, they, after they judged him, delivered him to Pilatus in order that he might be into a doing-away-with” / Gk(B2) “in him, they asked Pilatus for themselves for him to be done-away-with. After they judged him, they delivered him to Pilatus in order that he might be into a doing-away-with”

¹⁸ [13:29] NU, M, Gk(ABESV) / TR “all” (strengthened form)

¹⁹ [13:29] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

²⁰ [13:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “out of dead humans”

²¹ literally “stepped-up-together”

²² [13:31] NU, Vul, Gk(AESV) (“now”) / Gk(B) “up-till now” / M, TR, Gk(V) omit

²³ literally “about the professed-thing”

²⁴ [13:32] NU, M, TR, Gk(AESV) / Vul, Gk(B) “our”

²⁵ [13:33] NU, M, TR (lit. “to the children of theirs, to us”) / Vul, Gk(ABSV,E1) “to the children of ours” / some “to the children of theirs” / Gk(E2) “to the children for us” / two “to the children of yours”

²⁶ [13:33] NU, M, TR, Vul, Gk(ESV) (“Jesus”) / Gk(A2) “him” / Gk(B) “the Lord Jesus the Anointed-One”

²⁷ [13:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) “, for this-is-what has”

²⁸ [13:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) “in the first psalm” / some “in the psalm”

²⁹ [13:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

³⁰ [13:35] NU, Gk(ASV) / M, TR, Gk(E) “For-this-reason” / Gk(B) omit // Gk(B) also omit “in”

and they threw them out from their borders. **51** But after the *two men* shook-out the cloud-of-dust of their feet² against them, they came³ into Ikonion. **52** The learners were also⁴ being filled with a joy and with a holy spirit.

CHAPTER 14

But it came-to-be in Ikonion, for them, at⁵ the same *time*, to enter into the congregation of the Judeans⁶ and to utter in-this-manner to them,⁷ so-that a vast multitude both of Judeans and of Hellenes had-faith. **2** But the chief-priests of the Judeans and the chiefs of the congregation who refused-to-be-persuaded,⁸ arose-on⁹ and did-evil-to the souls of the nations against the brothers. But the Lord quickly gave peace.¹⁰ **3** Therefore, indeed they spent an adequate time *there*, being-outspoken¹¹ on-the-basis-of the Lord (the *one who is testifying on-the-basis-of*¹² the account of his favor), giving signs and portents to be coming-to-be through their hands.

4 But the multitude of the city was split; and indeed, the *ones* were together with the Judeans, but the *others*¹³ were being-glued together with the emissaries due to the account of God.¹⁴ **5** But as a rush both¹⁵ of the nations and of Judeans together with their chiefs came-to-be to outrage and to throw-stones-at them, **6** they, after they¹⁶ fully-saw it, fled-for-refuge into the cities of °Lukaonia:¹⁷ into¹⁸ Lustra¹⁹ and Derbé,²⁰ and the whole²¹ surrounding-country. **7** And-*there*, they were proclaiming-a-good-message. And the whole multitude was moved on-the-basis-of the teaching. But °Paulus and Barnabas were spending time in Lustra.²²

8 And in Lustra, a certain man was sitting himself, *who was powerless in the feet, existing as lame*²³ from out of the tummy²⁴ of his mother,²⁵ who did not walk-around²⁶ even-at-any-time. **9** This man heard²⁷ °Paulus uttering, who, after-²⁸ he stared at him²⁹ and after he saw that he was³⁰ having faith of the *act* to be saved, **10** spoke with a great voice,³⁰ “I am saying to you, in the name of our Lord Jesus the Anointed-One,³¹ Stand-up on your feet upright and walk-around.”

And straightaway he immediately³² leaped-up³³ and was walking-around.

11 After the crowds also³⁴ saw what Paulus³⁵ did, they lifted-up³⁶ their voice³⁷ in-the-Lukaonian language, saying, “After the gods were made-like the³⁸ humans, they descended to us.” **12** They were also³⁹ calling indeed⁴⁰ °Bar-Naba ‘Zeus’, but °Paulus ‘Hermés,’ since he himself was surely the *one*⁴¹ leading the account. **13** The priest of °Zeus also⁴² (the *Zeus*⁴³ who is before the city),⁴⁴ after he⁴⁵ brought bulls to them⁴⁶ and wreaths to the gateways, was wanting to be sacrificing⁴⁷ along with the crowd.

¹ [13:50] NU, Gk(AESV) / M, TR “°Paulus and °Bar-Naba” (making P & B separate nouns, whereas in the NU they are a single noun) / Gk(B) “Paulus and Bar-Naba”
² [13:51] NU, Vul, Gk(AESV) (“the feet”) / M, TR, Gk(B) “the feet of them”
³ [13:51] NU, M, TR, Vul, Gk(AESV) / Gk(B) “reached”
⁴ [13:52] NU, Vul, Gk(AV) / M, TR, Gk(BES) “But the learners were”
⁵ [14:1] literally “according-to” NU, M, TR, Gk(BESV) / Gk(A) omit “the”
⁶ [14:1] NU, M, TR, Vul, Gk(ABEV,S2) / Gk(S1) omit “of the Judeans”
⁷ [14:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
⁸ [14:2] NU, Gk(AESV) / M, TR “Judeans who were refusing-to-be-persuaded” / Vul “the incredulous Judeans” / Gk(B) “the chief-priests...congregation”
⁹ [14:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) “”, led on them a pursuit against the righteous-ones”
¹⁰ [14:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
¹¹ [14:3] NU, M, TR, Vul, Gk(AESV) / Gk(B) “indeed, after they...there, they were being-outspoken”
¹² [14:3] NU, Gk(A,S1) / M, TR, Gk(BEV,S2) omit “on-the-basis-of” and would then read “testifying to”
¹³ [14:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) actually add “others”
¹⁴ [14:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) add “being-glued” & “duc...God”
¹⁵ [14:5] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit “both”
¹⁶ [14:6] NU, M, TR, Vul, Gk(AESV,B2,E1) / Gk(B1) “after they also” / Gk(E2) “after the emissaries”
¹⁷ [14:6] NU, M, TR, Vul, Gk(ABESV) / few “(5) And again, they arose a pursuit over them for (lit. ‘out of’) a second time. And after they threw-stones at them, they threw them out of the cities. (6) And after they fled, they came into Lukaonia, into a certain city being called”
¹⁸ [14:6] NU, M, TR, Vul, Gk(ASV,B2,E2) / Gk(B1,E1) add
¹⁹ original name may be “Lehesthera”
²⁰ original name may be “Delbia” or “Dulb” or “Dulbe” or “Delub”
²¹ [14:6] NU, M, TR, Vul, Gk(AESV) / Gk(BL) add
²² [14:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (and omit “in Lustra” of verse 8)
²³ [14:8] NU, Vul, Gk(AESV) / M, TR “existing as lame” / Gk(B) omit
²⁴ literally “hollownace”
²⁵ [14:8] lit. “of a mother of his” NU, M, TR, Gk(AESV,B2) / Gk(B1) “of the mother of his”
²⁶ [14:8] NU, Gk(AESV) / M, TR, Vul, Gk(B) “who had not walked-around”
²⁷ [14:9] NU, M, TR, Vul, Gk(ABEV) / Gk(S) “man did not hear”
²⁸ [14:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) “uttering, who was existing in fear. But after”
²⁹ [14:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Paulus”
³⁰ [14:10] NU, Gk(ESV,B1) / M, TR, Gk(A,B2) “with the voice which is great”
³¹ [14:10] NU, M, TR, Vul, Gk(ASV) / Gk(BE), Syr add
³² [14:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) add “and walking-around” & “straightaway” & “immediately”
³³ [14:10] NU, Vul, Gk(AESV) / M, TR “was leaping” / Gk(B1) “leaped-up” / Gk(B2) “was leaping-up”
³⁴ [14:11] NU, Gk(ASV) / M, TR, Vul, Gk(BE) “But after the crowds”
³⁵ [14:11] NU, Gk(ABESV) / M, TR “°Paulus”
³⁶ literally “lifted-upon”
³⁷ [14:11] lit. “the voice of theirs” NU, M, TR, Vul?, Gk(AEV,S2) / Gk(B) “a voice of theirs” / Gk(S1) “the voice”
³⁸ [14:11] NU, M, TR, Gk(AESV) / Gk(B) add
³⁹ [14:12] NU, M, TR, Gk(AESV) / Gk(B) “But they were” / Vul “And they were”
⁴⁰ [14:12] NU, Vul, Gk(ABSV,E1) / M, TR, Gk(E2) add
⁴¹ [14:12] NU, M, TR, Gk(ASV,E2) / Gk(B,E1) omit “the one”
⁴² [14:13] NU, Vul, Gk(ASV,E2) / M, TR, Gk(B) “But the priest of Zeus” / Gk(E1) “Then a priest of Zeus”
⁴³ [14:13] NU, M, TR, Gk(AESV) / Gk(B) omit “the Zeus”
⁴⁴ [14:13] NU, Vul, Gk(ASV,B2) / M, TR, Gk(E2) “before the city of theirs” / Gk(B1) “before a city” / Gk(E1) “toward the city”
⁴⁵ [14:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) “they” “(wanting) later in verse is also plural)
⁴⁶ [14:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
⁴⁷ [14:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) “sacrificing-upon”

14 But after the emissaries, Bar-Naba and Paulus, heard⁴⁸ about this, they, after they ripped-through their robes,⁴⁹ also⁵⁰ hopped-out into the crowd, shouting, **15** and saying⁵¹ “Men, why are you* doing these things? And⁵² we are humans with-like-passions as you*, proclaiming-a-good-message of God to you* to be turning-around⁵³ from these vain things to a living god,⁵⁴ who⁵⁵ made the heaven and the earth and the sea and all the things in them – **16** who, in the generations which have gone-past, allowed all⁵⁶ the nations to be going in their own ways, **17** even-though he yet⁵⁷ did not leave him⁵⁸ without-testimony, working-good:⁵⁹ giving heavy-rains to you*⁶⁰ from-heaven and fruit-bearing seasons, filling-up your*⁶¹ hearts full of nourishment and gladness.” **18** And he, saying these things, scarcely put the crowds to-rest of the *act* to not be sacrificing to them. Instead he told each of them to be going into his own homes.⁶²

19 But while they were spending time there and were teaching,⁶³ certain⁶⁴ Judeans came-on there from Antiocheia and Ikonion.⁶⁵ And while they were dialoguing with them with outspokenness,⁶⁶ they, after they persuaded⁶⁷ the crowds to stand-away from them, saying, that “Nothing they are saying is true, but instead they are lying about all...⁶⁸ and after they stoned⁶⁹ °Paulus, were dragging him outside the city, concluding that he had died.⁷⁰ **20** But after the learners encircled him and after the crowd went-off, after evening came-to-be,⁷¹ he, after he stood-up, entered into the city Lustra.⁷² And on-the-next-day, he came-out along with °Bar-Naba into Derbé.

21 After they also⁷³ proclaimed-a-good-message-to that city and made an adequate number of learners,⁷⁴ they turned-back into °Lustra and into Ikonion and into⁷⁵ Antiocheia, **22** supporting the souls of the learners, exhorting them to be remaining-in the faith and saying that “It is necessary for us, through many tribulations, to enter into⁷⁶ the kingdom of God.”

23 But after they voted-by-raised-of-hands elders to themselves according-to each assembly, they, after they prayed-to God with fasts, committed⁷⁷ them to the Lord into whom they had put-faith.

24 And⁷⁸ after they came-through °Pisidia, they came into °Pamphylia.⁷⁹ **25** And after they uttered the account of the Lord⁸⁰ in Pergé, they descended into Attaleia, proclaiming-a-good-message to them.⁸¹ **26** And they sailed-away from-there into Antiocheia, from-where they were having been delivered up to the favor of God into the work which they fulfilled. **27** But after they came-by and after they congregated the assembly, they were carrying-back-a-message about as-much-as God did with them,⁸² and that he opened-up a door of faith to the nations. **28** But they were spending not a little time there⁸³ along with the learners.

CHAPTER 15

And some individuals, after they came-down from °Judah, were teaching the brothers, that “If-at-any-time⁸⁴ you* might not be circumcised⁸⁵ and be walking-around⁸⁶ to the custom of °Moses, you* are not being-able⁸⁷ to be saved.”

2 But⁸⁸ after not a little sedition and discussion¹ with Paulus and Bar-Naba²

⁴⁸ [14:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) “But after Bar-Naba and Paulus heard (singular)”
⁴⁹ [14:14] NU, M, TR, Vul, Gk(BE,S1) / Gk(AV,S2) “their-own robes”
⁵⁰ [14:14] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
⁵¹ [14:15] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “voicing”
⁵² [14:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “And”
⁵³ [14:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) “of God to you*, so-that you* might turn-around”
⁵⁴ [14:15] NU, Gk(AEV,S2,B2) / M, TR “to God, the living God” / Gk(B1) “to the living God” / Gk(S1) “to a god, the living God”
⁵⁵ [14:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) “”, the one who”
⁵⁶ [14:16] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “allowed according-to”
⁵⁷ [14:17] NU, Vul, Gk(AV,E1,S2) / M, TR, Gk(E2,S1) “even-though he yet” / Gk(B) “and he yet”
⁵⁸ [14:17] NU, Gk(AV,S1) / M, TR, Vul, Gk(BE,S2) “himself”
⁵⁹ [14:17] NU, Gk(AESV) / M, TR, Gk(B) “doing-good”
⁶⁰ [14:17] NU, M, TR, Gk(BEV,S1) / Gk(A,S2) omit “to you*”
⁶¹ [14:17] NU, Vul, Gk(EV,B2,S1) (lit. the hearts of yours*) / M, TR, Gk(A,S2) “the hearts of us” / Gk(B1) “hearts of yours*”
⁶² [14:18] NU, M, TR, Vul, Gk(ABSV) / some OL, Gk(E) add
⁶³ [14:19] NU, M, TR, Vul, Gk(ASV) / Gk(BE) add
⁶⁴ [14:19] NU, M, TR, Gk(AESV) / Vul, Gk(B) actually add “certain”
⁶⁵ [14:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) switches “Antiocheia” and “Ikonion”
⁶⁶ [14:19] NU, M, TR, Vul, Gk(ABSV) / Gk(E) add
⁶⁷ [14:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) “shook-up” / Gk(E) corrupt form of “persuaded”
⁶⁸ [14:19] NU, M, TR, Vul, Gk(ABSV) / Gk(E) add
⁶⁹ [14:19] NU, M, TR, Vul, Gk(BESV) / Gk(A) “they threw-stones-at”
⁷⁰ literally “concluding him to have died”
⁷¹ [14:20] NU, M, TR, Vul, Gk(ABESV) / some OL add
⁷² [14:20] NU, M, TR, Vul, Gk(AEV,S3) / Gk(B) add // Gk(S1) omit “And on-the-next...Derbé.”
⁷³ [14:21] NU, M, TR, Gk(AEV,S3) / Gk(B) “But after they” // Gk(S1,S2) omit “And on-the-next...that city” (error)
⁷⁴ [14:21] NU, M, TR, Vul, Gk(AESV) / Vul?, Gk(B) “made many learners”
⁷⁵ [14:21] NU, Gk(AESV) / Vul, M, TR, Gk(B) omit “into” before “Ikonion” and before “Antiocheia”
⁷⁶ [14:22] lit. “come-into into” NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “come into”
⁷⁷ [14:23] NU, M, TR, Gk(AESV) / Vul, Gk(B) “assembly. But (Vul “And”) after they prayed-to God with fasts, they committed”
⁷⁸ [14:24] NU, M, TR, Gk(AESV) / Gk(B) “But” / Vul omit
⁷⁹ [14:24] NU, Gk(ESV) / M, TR, Gk(AB) “Pamphylia”
⁸⁰ [14:25] NU, M, TR, Gk(BV) / Vul, Gk(AES) add
⁸¹ [14:25] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
⁸² [14:27] NU, M, TR, Vul, Gk(AESV) / Gk(B2) “did to them with their souls” / Gk(B1) “did with their souls”
⁸³ [14:28] NU, Vul, Gk(ABESV) / M, TR actually add “there”
⁸⁴ [15:1] NU, M, TR, Gk(BESV,A2) / Gk(A1) “that “Whenever”
⁸⁵ [15:1] NU, Gk(ABESV) / M, TR, Vul “not be being circumcised”
⁸⁶ [15:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
⁸⁷ [15:1] NU, M, TR, Vul, Gk(ABSV) / Gk(E) “you* will not be able”
⁸⁸ [15:2] NU, Gk(BESV) / M, TR, Vul, Gk(A) “Therefore”

toward³ them, (for ^oPaulus, thoroughly-strongly-persisting, was saying for them to be remaining in-the-same-manner according-to their condition as when they had-faith). But they assigned⁴ ^oPaulus and ^oBar-Naba, and some others from-among⁵ them to ascend into Jerusalem to the emissaries and elders so-that they might be judged-on-the-basis-of them⁶ about this matter-of-discussion.⁷ 3 Therefore, indeed the men, after they were sent-on-ahead by the assembly, were coming-through both⁸ ^oPhoiniké and Samaria, describing-in-detail⁹ the conversion¹⁰ of the nations; and they were causing¹¹ a great joy to all the brothers.

4 But after they came-by into Jerusalem, they were greatly accepted¹² from¹³ the assembly and the emissaries and the elders. They also¹⁴ brought-back-a-message about as-much-as God did with them and that he opened-up a door of faith to the nations. But the ones transmitted-a-message to them to be ascending to the elders.¹⁵

5 But¹⁶ some men¹⁷ of the ones having had-faith from the sect of the Pharisees, rose-up-out of them, saying, that "It is necessary to be circumcising them; to also be¹⁸ transmitting-a-message to them to be keeping the law of Moses."

6 Both¹⁹ the emissaries and the elders along with the people²⁰ were congregated to see about this account. 7 But after a vast discussion²¹ came-to-be, Petros, after he stood-up in a spirit,²² spoke to them, "Men, brothers, all of you* are understanding, that, from ancient days, God made-a-selection for himself among you*²³ for the nations to hear the account of the good-message through my mouth²⁴ and to have-faith. 8 And²⁵ the god who is a knower-of-hearts testified to them, after he gave to them²⁶ the spirit, the holy spirit, exactly-as he also did to us. 9 And he discerned nothing different between both²⁷ us and them, after he cleansed their hearts by-means-of the faith.

10 "Now therefore, due to what reason are you* trying God with the act to put a yoke on the neck of the learners which neither our fathers nor we became-strong enough to carry? 11 Instead, we are having-faith to be saved through the favor of the Lord Jesus the Anointed-One²⁸ according-to the same manner which even-those individuals are."

12 But the elders laid-up the things having been spoken by ^oPetros.²⁹ But all the multitude became-silent, and they were hearing Bar-Naba and Paulus telling-in-detail³⁰ as-many signs and portents as God did in the nations through them.

13 But after the event for them to become-silent, Jacob answered, saying,³¹ "Men, brothers, hear me. 14 Simeon told-in-detail³² exactly-as at-first God oversaw to take a people to³³ his name from out of nations. 15 And the accounts of the prophets are symphonizing with this,³⁴ exactly-as it has been written:

16 "But³⁵ After these things, I will return-to³⁶ and I will rebuild the tent of David, the tent which has fallen; and I will rebuild its things which have been demolished³⁷ and I will make it upright-again,

17 so-that the ones left-behind of the humans might ever seek-out the Lord,³⁸

¹ [15:2] NU, M, Gk(AESV) (lit. "little standing and seeking") / TR "little standing and seeking-together" / Gk(B) "little extending and seeking"

² [15:2] NU, M, TR, Gk(AESV) / Gk(B) omit an untranslatable "the" before "Bar-Naba" (making P&B a single noun)

³ [15:2] NU, M, TR, Gk(AESV) ("toward") / Gk(B) "along with"

⁴ [15:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "for...faith" then "But the ones having come from Jerusalem were transmitted-a-message to them, to"

⁵ [15:2] lit. "others out of them" NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "out of them"

⁶ [15:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁷ literally "matter-of-seeking"

⁸ [15:3] NU, Gk(BESV) / M, TR, Vul, Gk(A) omit "both"

⁹ literally "leading-through-out"

¹⁰ literally "turn-back"

¹¹ literally "making/doing"

¹² [15:4] NU, Gk(ASV) / M, TR, Gk(E) "were welcomed" / Gk(B1) "were greatly delivered" / Gk(B2) "were greatly accepted"

¹³ [15:4] NU, M, Vul, Gk(AES) / TR, Gk(BS) "by"

¹⁴ [15:4] NU, M, TR, Gk(AEV,S2) / Vul, Gk(B) "elders, after they" / Gk(S1) "elders. They"

¹⁵ [15:5] NU, M, TR, Vul, Gk(ASV,E1) / Gk(B) add "But the...elders." / Gk(E2) add "and that...nations."

¹⁶ [15:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit "But"

¹⁷ [15:5] NU, M, TR, Vul, Gk(BESV) / Gk(A) add

¹⁸ [15:5] NU, M, TR, Gk(AESV,B2) / Gk(B1) "; but to be" / Vul "to be"

¹⁹ [15:6] NU, Gk(EV) / M, TR, Gk(ABS) "But" / Vul omit

²⁰ [15:6] NU, M, TR, Vul, Gk(ABESV) / Syr add

²¹ [15:7] lit. "seeking" NU, Gk(ASV) / M, TR, Gk(BE) "seeking-together"

²² [15:7] NU, M, TR, Vul, Gk(AESV) / Gk(B1) "Petros stood-up in a spirit and" / Gk(B2) "Petros, after he stood-up in a spirit"

²³ lit. "in you*" NU, Gk(AESV) / M, TR, Vul, Gk(B) "in us"

²⁴ [15:7] NU, M, TR, Gk(AESV,B2) (lit. "the mouth of mine") / Gk(B1) "a mouth of mine"

²⁵ [15:8] NU, M, TR, Vul, Gk(AESV) / Gk(B) "But"

²⁶ [15:8] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add (B add Greek "ep")

²⁷ [15:9] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit "both"

²⁸ [15:11] NU, M, Vul, Gk(ASV) / TR, Gk(BE) add

²⁹ [15:11] NU, M, TR, Vul, Gk(AESV) / Gk(B) "laid-up" lit. "put-down-together" & omit "But" before "all"

³⁰ literally "leading-out"

³¹ [15:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) "Jacob, after he stood-up, spoke"

³² literally "lead-out"

³³ [15:14] NU, Vul, Gk(ABESV) / M, TR "on-the-basis-of"

³⁴ [15:15] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "symphonizing in-this-manner"

³⁵ [15:17] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

³⁶ [15:16] NU, M, TR, Gk(AESV) / Gk(B) "will turn-back"

³⁷ literally "dug-down"

³⁸ [15:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) "God"

and all the nations upon whom my name has been called on them, says the Lord the one³⁹ who is making all⁴⁰ these things **18** known from an earlier age.⁴¹

(Amos 9:11-12)

19 "For-this-reason, I am judging: To not be causing-annoyance-for the ones from the nations who are turning-around to God; 20 but instead, to send to them by-letter of the act to be keeping themselves distant of⁴² the pollution of the idols, and of the sexual-immorality, and of the choked animal,⁴³ and of the blood; and as-much-as you* are not wanting to be coming-to-be to yourselves, do not be doing to a different person.⁴⁴ 21 For Moses, from⁴⁵ ancient generations, is, city by city, having the ones preaching him, being read-aloud in the congregations during every sabbath."

22 Then it was thought good to⁴⁶ the emissaries and the elders, along with the whole assembly, after they selected for themselves men from-among⁴⁷ them, to send into Antiocheia along with ^oPaulus and Bar-Naba: Judah (the one being called Bar-Sabba)⁴⁸ and Silas,⁴⁹ leading men among⁵⁰ the brothers, 23 after they wrote such-and-such through their hand:⁵¹

The emissaries and the elders who are brothers,⁵²

To the brothers throughout ^oAntiocheia and Syria and Kilikia, to the brothers from out of nations: Be rejoicing.⁵³

24 Since I surely heard that some individuals from out of us, after they came-out,⁵⁴ disturbed⁵⁵ you* with accounts (upsetting⁵⁶ your* souls) saying for you* to be being circumcised and to be keeping the law⁵⁷ which we did not enjoin, 25 it was thought good to us, after we became with-one accord, to select for ourselves men to send to you* along with our beloved ones, Bar-Naba and Paulus, 26 humans who have delivered up their souls in-behalf of the name of our Lord Jesus the Anointed-One into every testing.⁵⁸ 27 Therefore, we have commissioned Judah and Silas, who themselves are bringing-a-message-of the same things⁵⁹ through an account.

28 For it was thought good to the spirit, the holy spirit,⁶⁰ and to us, to be putting-on you* not-one more weight except these things⁶¹ on-obligation: 29 To be keeping yourselves distant of things sacrificed-to-an-idol, and of blood, and of choked animals,⁶² and of sexual-immorality; and as-much-as you* are not wanting to be coming-to-be to yourselves, do not be doing to a different person⁶³—of which by keeping yourselves free-of you* will act well being carried in the holy spirit.⁶⁴ Farewell, all of you*.⁶⁵

30 Therefore, the men indeed, after they were released-from them in a few days,⁶⁶ came-down⁶⁷ into Antiocheia. And after they congregated⁶⁸ the multitude, they gave-over the letter. 31 But after they read it aloud, they were made-to-rejoice over the exhortation. 32 Both⁶⁹ Judah and Silas, also being prophets themselves full of a holy spirit,⁷⁰ exhorted the brothers and supported them⁷¹

³⁹ [15:17] NU, Gk(S,B1,S1) / M, TR, Gk(AE,B2,S2) add

⁴⁰ [15:17] NU, Vul, Gk(ABESV) / M, TR add

⁴¹ [15:18] NU, Gk(ESV) / M, TR "things. All his works are known to God from an earlier age." / Vul, Gk(AB) "things. His work is (Vul,B actually add "is") known to the Lord from an earlier age."

⁴² [15:20] NU, Gk(BSV) / TR, Vul, Gk(AE) "from"

⁴³ [15:20] NU, M, TR, Vul?, Gk(ES), ClemAlex, Tertullianus, Origenes / Vul?, Gk(AV) "and of a choked animal" / Gk(B), one Lat, Eirenaios(Lat) omit / one instead omit "and of the sexual-immorality" / Jerome states that in his time some Latin copies had this and others did not.

⁴⁴ [15:20] NU, M, TR, Vul, Gk(AESV), Tertullianus / Sah, Eth, Gk(B), Eirenaios, Cyprianus add

⁴⁵ literally "out of"

⁴⁶ [15:22] NU, M, TR, Gk(AESV,B2) / Gk(B1) "Then I am thinking it good to"

⁴⁷ [15:22] lit. "out of them" NU, M, TR, Vul, Gk(BESV) / Gk(A) omit

⁴⁸ [15:22] NU, M, Vul, Gk(AESV) / TR "Bar-Saba" / Gk(B) "Bar-Abba"

⁴⁹ another a Greek nickname of "Silvanus", or of Hebrew origin "Seila/Sheila"

⁵⁰ literally "in"

⁵¹ [15:23] lit. "a hand of theirs" NU, Vul, Gk(AV,S1) / M, TR, Gk(S2) add "such-and-such" / Gk(BE) "after they wrote a letter through a hand of theirs, including such-and-such" / Gk(614) "after they wrote a letter through a hand of theirs and after they sent such-and-such"

⁵² [15:23] NU, Gk(ABEV,S1) / M, TR, Gk(S2) "elders and the brothers"

⁵³ literally "; to be rejoicing"

⁵⁴ [15:24] NU, M, TR, Vul, Gk(ABE,S2) / Gk(V,S1) omit "after they came-out"

⁵⁵ [15:24] NU, M, TR, Gk(AESV) / Gk(B) "disturbed-out"

⁵⁶ literally "to implement-up"

⁵⁷ [15:25] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add

⁵⁸ [15:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁵⁹ [15:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) "of these things"

⁶⁰ [15:28] NU, M, TR, Gk(EV,S1) / M, TR, Vul?, Gk(A1?,A2,S2) "and of a choked animal" / one, Vul? "and of the choked animal" / Gk(B), Eirenaios(Lat) omit / one omit "and sexual-immorality"

⁶¹ [15:29] NU, M, TR, Vul, Gk(AESV), Tertullianus / Gk(B), Eirenaios, Cyprianus add

⁶² [15:29] NU, M, TR, Vul, Gk(AESV) / Gk(B), Eirenaios, Tertullianus, Cassiodorus, Ephrem add

⁶³ literally "All of you", be having been invigorated"

⁶⁴ [15:30] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

⁶⁵ [15:30] NU, Vul, Gk(ABESV) / M, TR "came"

⁶⁶ [15:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And while they were congregating"

⁶⁷ [15:32] NU, M, TR, Gk(AESV) / Vul, Gk(B) "But"

⁶⁸ [15:32] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁶⁹ [15:32] NU, M, TR, Vul, Gk(AEV,B2,S2) / Gk(B1) "and were being full" / Vul "and confirmed" / Gk(S1) omit

through a vast account. **33** But after they did time *there*, they were released-away from the brothers with peace to the *ones who* commissioned them.¹ **34** But it seemed good to °Silas to remain-on here; and only Judah went into Jerusalem.² **35** But Paulus³ and Bar-Naba were spending time in Antiocheia, teaching and proclaiming-via-a-good-message (along with many different persons also) the account of the Lord.

36 But after some days, Paulus⁴ spoke to Bar-Naba, “After we turn-around, may we surely look-after the brothers⁵ throughout every city in which we messaged-abroad the account of the Lord and see how they are holding out.”

37 But Bar-Naba was wishing⁶ to also⁷ take-along-with them: °Johanān,⁸ the one being called⁹ Marcus. **38** But Paulus was deeming-it-worthy to not be taking-along-with them this man, the¹⁰ one who departed from them from Pamphylia and did not come-along with them into the work.¹¹ **39** But there came-to-be a stimulation¹² so-as to separate them from one-another. °Bar-Naba also¹³ took °Marcus¹⁴ alongside to sail-out into Kypros. **40** But after Paulus selected Silas, he came-out, after he was delivered up to the favor of the Lord¹⁵ by the brothers. **41** But he was coming-through Syria and °Kilikia,¹⁶ supporting the assemblies¹⁷ delivering the instructions to the elders.

CHAPTER 16

But after he came-through these nations¹⁸ he also¹⁹ reached into Derbé and into²⁰ Lustra. And behold, a certain learner was there, Timotheos by name (a son of a certain²¹ faithful Judean woman, but of a father who was a Hellene), **2** who was being testified to by the brothers in Lustra and Ikonion. **3** °Paulus wanted this man to come-out along with him. And after he took him, he circumcised him due to the Judeans, the ones who are in those places. For they all had come-to-know, that his father was²² being²³ a Hellene.

4 But as they were going-through the cities, they were preaching and were delivering a message to them about the Lord Jesus the Anointed-One, with all outspokenness, also to be observing the decrees, the decrees which have been judged by the²⁴ emissaries and the²⁵ elders who are²⁶ in Jerusalem. **5** Therefore, indeed the assemblies were being made-firm in the faith²⁷ and were exceeding in their number day by day.

6 But they came-through²⁸ °Phrygia and the²⁹ Galatian country, after they were prevented by the holy spirit to utter the account of God to anyone³⁰ in °Asia. **7** But³¹ after they came throughout °Musia, they were trying³² to go into³³ °Bithynia, and the spirit of Jesus³⁴ did not allow them. **8** But after they passed³⁵ °Musia, they descended into Trōas.

9 And a vision was made-seen³⁶ to °Paulus through the³⁷ night: As-if³⁸ A man, a certain Makedonian,³⁹ was having stood before his face⁴⁰ and was exhorting him

and saying, “After you step-through into Makedonia, Paulus,⁴¹ help us.”

10 But as he saw the vision, we straightaway sought to come-out into Makedonia,⁴² holding-together,⁴³ that “God⁴⁴ has called us to proclaim-a-good-message to them.”⁴⁵

11 But⁴⁶ after we put-out⁴⁷ from Trōas,⁴⁸ we ran-straight into Samothraké, but⁴⁹ on the following day⁵⁰ into Neapolis, **12** and from-there into Philippi (whichever one is a first city of a portion of °Makedonia,⁵¹ a colony). But we were in this city, spending some days there. **13** Also⁵² on the day of the sabbaths, we came-out outside the gate⁵³ alongside a river, where we were concluding that there was a prayer-to God.⁵⁴ And after we sat-down, we were uttering to the women who came-together.

14 And a certain woman, Lydia by name (a seller-of-purple clothing of a⁵⁵ city of Thuateira, who was revering God),⁵⁶ was hearing them, the heart of whom the Lord completely-opened-up to be paying-attention to the things being uttered by °Paulus.⁵⁷ **15** But as she was immersed, and her house as well, she exhorted, saying, “If you* have judged me to be faithful to the Lord⁵⁸— after you* enter into my house, be remaining⁵⁹ there.” And she forced herself upon us.

16 But it came-to-be, while we ourselves were going into the⁶⁰ prayer-to God, that a certain servant-girl having a spirit, Python,⁶¹ went-to-meet us,⁶² whichever woman was affording much workance to her lords while she was soothingly. **17** While⁶³ this woman was following-after °Paulus and us, she was also⁶⁴ shouting, saying, “These humans are slaves of God, the Highest God, whichever ones are sending-messages-abroad⁶⁵ to all of you*⁶⁶ about a way of salvation.” **18** But she was doing this for many days.

But Paulus,⁶⁷ after he became-thoroughly-exerted and after he turned-around,⁶⁸ spoke to the spirit, “I am transmitting-a-message to you in the⁶⁹ name of Jesus the Anointed-One, to come-out⁷⁰ from her.” And it came-out that very hour.⁷¹

19 But after⁷² her lords⁷³ saw that the hope of their workance came-out,⁷⁴ they, after they took-hold-of °Paulus and °Silas⁷⁵ for themselves, drew them into the marketplace to the chiefs. **20** And after they led them to the generals, they spoke, “These humans, being⁷⁶ Judeans, are disturbing-out our city; **21** and they are sending-messages-abroad about the⁷⁷ customs which are not allowable for⁷⁸ us to be accepting nor-even to be doing, since we are being⁷⁹ Romans.”

22 And the⁸⁰ crowd all-together-stood-over⁸¹ against them, shouting.⁸² And⁸³ the generals, after they ripped-apart their robes from-around them, were directing for them to be being beaten-with-a-stick. **23** After they also put many strokes upon them, they threw them into a guardhouse, after they transmitted-a-message to the prison-guard to be keeping them⁸⁴ securely. **24** But He,¹ after he took²

¹ [15:33] NU, Vul, Gk(ABESV) / M, TR “to the emissaries”
² [15:34] NU, M, Vul, Gk(ASV) / TR, Gk(E) add “But...remain-on here” (two add even further “into Jerusalem”) / Gk(B) instead add “But it...to remain-on, but only Judah went to them.”
³ [15:35] NU, M, TR, Gk(AESV) / Gk(B) “°Paulus”
⁴ [15:36] NU, M, TR, Gk(AESV) / Gk(B) “°Paulus”
⁵ [15:36] NU, Vul, Gk(AESV) / M, TR “the brothers of ours” / Gk(B) “the brothers, the ones”
⁶ [15:37] NU / TR “Bar-Naba took-council with himself”
⁷ [15:37] NU, Vul, Gk(ASV) / M, TR, Gk(BE) omit “also”
⁸ [16:37] NU, M, TR, Gk(BES) / Gk(AV) “Johanān”
⁹ [15:37] NU, M, TR, Gk(AV,S1,S3) / Gk(BE,S2) “called-on”
¹⁰ [15:38] NU, Vul, Gk(AESV) (lit. “not taking-aside-together”) / M, TR “But Paulus was deeming-it-worthy to not take-aside-together this man, the” / Gk(B) “But Paulus was not wishing, saying, “The”
¹¹ [15:38] NU, M, TR, Vul, Gk(AESV) / Gk(B) “come-along into the work into which they were sent, for this man not to be along with them.”
¹² literally “sharpening-beside”
¹³ [15:39] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Then Bar-Naba”
¹⁴ [15:39] NU, M, TR, Gk(BESV) / Gk(A) “Marcus”
¹⁵ [15:40] NU, Vul, Gk(ASV,B2) / M, TR, Gk(E) “of God” / Gk(B1) “of the Lord”
¹⁶ [15:41] NU, Gk(BV) / M, TR, Gk(AES) “Kilikia” (therefore making “Syria and Kilikia” into a single noun, whereas in NU “Syria” and “Kilikia” are treated as independent nouns)
¹⁷ [15:41] NU, M, TR, Vul, Gk(ABESV) / some “brothers” / Gk(B) also add “delivering...elders”
¹⁸ [16:1] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
¹⁹ [16:1] NU, Gk(AV) / M, TR, Vul, Gk(BES) omit “also”
²⁰ [16:1] NU, Gk(ASV) / M, TR, Vul, Gk(BE) omit “into”
²¹ [16:1] NU, Vul, Gk(ABESV) / M, TR add
²² [16:3] NU, Vul, Gk(AESV) / M, TR, Gk(B) “come-to-know his father, that he was”
²³ literally “existing”
²⁴ [16:4] NU, M, TR, Vul, Gk(AESV) / Gk(B) “them about the Lord Jesus the Anointed-One with all outspokenness, while also simultaneously delivering the instructions of (B2 + “the”)
²⁵ [16:4] NU, Gk(ABESV) / M, TR add
²⁶ literally “elders, the ones”
²⁷ [16:5] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “in the faith”
²⁸ [16:6] NU, Gk(ABESV) / M, TR “But after they came-through” / Vul “But while they were came-through”
²⁹ [16:6] NU, Gk(ABESV) / M, TR add (in NU “Phrygia and Galatian country” form a single noun / in TR “Phrygia” and “Galatian country” are two independent nouns.)
³⁰ [16:6] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
³¹ [16:7] NU, Vul, Gk(ABESV) / M, TR omit “But”
³² [16:7] NU, M, TR, Vul, Gk(AESV) / Gk(B) “wanting”
³³ [16:7] NU, Gk(ABESV) / M, TR “throughout”
³⁴ [16:7] NU, Vul, Gk(ABSV,E2) / Gk(E1) “of the Lord” / M, TR omit
³⁵ [16:8] NU, M, TR, Gk(AESV) (lit. “came-beside”) / Vul, Gk(B) “came-through”
³⁶ [16:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And in a vision there was made-seen”
³⁷ [16:9] NU, M, TR, Gk(ES) / Gk(BV,A2) “a”
³⁸ [16:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
³⁹ [16:9] NU, Vul, Gk(ABESV) / M, TR “a certain man, a Makedonian”
⁴⁰ [16:9] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (lit. “according-to a face of his”)

⁴¹ [16:9] NU, M, TR, Vul, Gk(ABESV) / Eirenaios add
⁴² [16:10] NU, Gk(AESV) / M, TR “Makedonia” / Gk(B), starting at beginning of this verse “Therefore, after he was arisen, he described the vision to us, and we comprehended”
⁴³ literally “causing-to-step-together”
⁴⁴ [16:10] NU, Vul, Gk(AESV) / M, TR, Gk(B) “The Lord”
⁴⁵ [16:10] NU, M, TR, Vul, Gk(AESV) / Gk(B) “to the ones in Makedonia”
⁴⁶ [16:11] NU, Vul, Gk(S) / M, TR, Gk(EV) “Therefore” / Gk(B) “But on the next-day”
⁴⁷ [16:11] NU, M, TR, Gk(AESV,B2) (lit. “led-up”) / Gk(B1) “led”
⁴⁸ [16:11] NU, Gk(ABESV) / M, TR “Trōas”
⁴⁹ [16:11] NU, Gk(AESV) / M, TR “also” / Vul, Gk(B) “and”
⁵⁰ [16:11] lit. “coming-on day” NU, M, TR, Gk(AESV) / Gk(B) “coming-on day” / Vul “sequential day”
⁵¹ [16:12] NU, Vul, Gk(V) / NU, few Vul, some OL, Slav “a city of a first portion of Makedonia” / M, TR, Gk(AES) “a first city of the portion of Makedonia” / Gk(B), one OL, one Syr “a head of Makedonia, a city” / Gk(AES) also omit “°” before “Makedonia.”
⁵² [16:13] NU, M, TR, Gk(AESV) / Vul, Gk(B) “But”
⁵³ [16:13] NU, Vul, Gk(ABESV) / M, TR “city”
⁵⁴ [16:13] NU, Gk(EV,A2) / M, TR, Gk(S,A1) “where a prayer-to God was concluded (may also be translated “lawful” to be” / Gk(B) “where a prayer-to God was thought to be” / Vul “where a prayer was being seen to be”
⁵⁵ [16:14] NU, M, TR, Gk(AESV) / Gk(B) “the”
⁵⁶ [16:14] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “the Lord”
⁵⁷ [16:14] NU, M, TR, Gk(AES) / Gk(BV) “Paulus”
⁵⁸ [16:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) “to God”
⁵⁹ [16:15] NU, Vul, Gk(ABSV) / M, TR, Gk(E) “, remain”
⁶⁰ [16:16] NU, Gk(AESV) / M, TR, Gk(B) “a”
⁶¹ [16:16] NU, Vul, Gk(ASV,B1,E1) / M, TR, Gk(B2,E2) “a spirit of Python”
⁶² [16:16] NU, Gk(ESV) / M, TR, Gk(AB) “met us” (lit. “met-away/from us”)
⁶³ [16:17] NU, Gk(BSV) / M, TR, Vul, Gk(AE) “After”
⁶⁴ [16:17] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add
⁶⁵ [16:17] NU, M, TR, Gk(AESV) / Gk(B) “are proclaiming-a-good-message”
⁶⁶ [16:17] NU, Vul, Gk(BSV) / M, TR, Gk(A,E2) “us”
⁶⁷ [16:18] NU, Gk(ASV) / M, TR, Gk(BE) add “°Paulus”
⁶⁸ [16:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) reverse “became-thoroughly-exerted” & “turned-around”
⁶⁹ [16:18] NU, Gk(AESV) (literally “a”) / M, TR, Gk(B) “the”
⁷⁰ [16:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) “, in order that you might come-out”
⁷¹ [16:18] NU, M, TR, Vul, Gk(AESV) (lit. the very hour) / Gk(B) “straightaway”
⁷² [16:19] NU, M, TR, Vul, Gk(ES,A2) / Gk(A1) “After” / Gk(B) “But as” / Gk(B) “And after”
⁷³ [16:19] NU, M, TR, Vul, Gk(AESV) (lit. “the lords of her”) / Gk(B) “the lords of the servant-girl”
⁷⁴ [16:19] NU, M, TR, Vul, Gk(AESV) / Gk(B) “that they were defrauded of her working which they had through her”
⁷⁵ [16:19] NU, M, TR, Gk(ASV) / Gk(BE) “Silas” (making “Paulus and Silas” one noun)
⁷⁶ literally “existing”
⁷⁷ [16:21] NU, M, TR, Gk(AESV,B2) / Gk(B1) add
⁷⁸ [16:21] Gk(B) / M, TR, Vul, Gk(AESV) “to”
⁷⁹ [16:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) “existing”
⁸⁰ [16:22] NU, M, TR, Vul? Gk(AESV) / Gk(B) “And a vast”
⁸¹ [16:22] NU, M, TR, Vul, Gk(AESV) singular / Gk(B) plural
⁸² [16:22] NU, M, TR, Vul, Gk(AESV) / Gk(B) add
⁸³ [16:22] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “Then”
⁸⁴ [16:23] NU, M, TR, Vul, Gk(AESV) / Gk(B) “guard for them to be being kept”

such a transmitted-message, threw them into the more-inner guardhouse and made their feet secure into³ the *piece* of wood.

25 But during the midnight,⁴ while Paulus⁵ and Silas were praying to God, they were hymning to God; but the prisoners⁶ were overhearing them. 26 But abruptly a great quaking came-to-be, so-as to *cause* the foundations of the prison to be shaken. But all the doors were⁷ opened-up⁸ immediately, and the bonds of all the prisoners were unfastened.⁹ 27 But¹⁰ after the prison-guard became roused out-of-slumber and after he saw the doors of the guardhouse having been opened-up, he, after he pulled out the¹¹ saber for himself, was¹² going to be doing-away-with himself, concluding that the prisoners had¹³ fled-out-of the prison.

28 But Paulus¹⁴ voiced him with a great voice, saying, “May you act out nothing¹⁵ evil to yourself. For **all** of us are at-this-place.”

29 But after he requested lights, he hopped-into it; and, after he came-to-be¹⁶ trembling, he fell-before the feet of¹⁷ Paulus and Silas.¹⁸ 30 And after he led them forward outside, he after he secured the rest of them¹⁹ declared to them,²⁰ “Lords, what it is necessary for me to be doing in order that I might be saved?”

31 But the men spoke, “Put-faith on the Lord Jesus the Anointed-One,²¹ and you will be saved, **you** and your house.” 32 And they uttered the account of the Lord²² to him along with²³ all the ones in his house.

33 And after he took them alongside in that hour of the night, he bathed them from the strokes. And he was immediately immersed, he and all his house. 34 And After he also²⁴ led them up into the house,²⁵ he also²⁶ set a table before them and leaped-for-joy with-all-the-house,²⁷ he having had-faith in²⁸ God.

35 But after day came-to-be, the generals came-together into the market-place at the same spot. And after they were reminded-of the earthquake (the one having-come-to-be), they were filled-with-fear. And they commissioned the lictors,²⁹ saying, “Release those humans from the prison whom you took-aside yesterday.”³⁰

36 But the prison-guard³¹ brought-a-message-of these accounts³² to Paulus, that “The generals have commissioned men, in order that you* might be released-from the prison. Now therefore, after you* come-out, be going in peace.”³³

37 But Paulus declared to them, “After they flayed us guiltless men³⁴ publicly while we were yet uncondemned, we existing as Roman humans, they threw us into a guardhouse. And now they are throwing us out stealthily? For **no!** Instead, after they themselves come, let them lead us out.”

38 But the lictor³⁵ brought-a-message-of these words to the generals³⁶ after they spoke to the generals.³⁷ But³⁸ they were filled-with-fear after they heard that “They are Romans.” 39 And after they came-by with many friends into the guardhouse, they, after they came, exhorted them to come-out, after they spoke, “We are ignorant of the condition against you, that you are righteous men.” And after they led them out, they after they exhorted them were asking³⁹ them to come-away from the city⁴⁰ “lest-perhaps they might again together be turned against us, shouting-out against you.”

¹ [16:24] literally “whom” NU, M, TR, Vul, Gk(AESV) / Gk(B) “But the man”

² [16:24] NU, Gk(ABESV) / M, TR “, having taken”

³ [16:24] NU, M, TR, Gk(AESV) / Gk(B) “in”

⁴ [16:25] NU, M, TR, Gk(AESV,B2) / Gk(B1) “during the middle of the night”

⁵ [16:25] NU, M, TR, Gk(AESV) / Gk(B) “Paulus”

⁶ literally “bound-ones”

⁷ [16:26] NU, Gk(ABSV) / Vul “And all the doors were” / M, TR, Gk(E) “All the doors were also”

⁸ [16:26] NU, M, TR, Vul, Gk(AEV,B2,S2) / Gk(B1,S1) “dissolved”

⁹ literally “let-up”

¹⁰ [16:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And”

¹¹ [16:27] NU, Gk(BEV) / M, TR, Gk(AS) “a”

¹² [16:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “up and after he drew...saber, he was”

¹³ literally “concluding the bound-ones to have”

¹⁴ [16:28] NU, M, TR, Gk(AB,E2) / Gk(SV,E1) “Paulus”

¹⁵ [16:28] NU, M, TR, Gk(AESV) / Gk(B) “nothing something”

¹⁶ [16:29] NU, M, TR, Gk(ASV,E2) / Gk(B,E1) “and, while existing”

¹⁷ [16:29] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

¹⁸ [16:29] NU, M, TR, Gk(AS,E2) / Gk(BV,E1) “Silas” (therefore making “Paulus and Silas” a single noun, whereas NU & TR make “Paulus” and “Silas” independent nouns)

¹⁹ [16:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

²⁰ [16:31] NU, M, TR, Gk(A) / Gk(B2) “spoke to them” / Gk(B1) “also spoke to them”

²¹ [16:31] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add

²² [16:32] NU, M, TR, Vul, Gk(ABE,S2) / Gk(V,S1) “of God” / one omit

²³ [16:32] NU, Vul, Gk(ABESV) / M, TR “him and to”

²⁴ [16:34] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “And after he also” / Gk(E) “But he”

²⁵ [16:34] NU, Gk(EV) / M, TR, Vul, Gk(ABS) “the house of his”

²⁶ [16:34] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

²⁷ [16:34] NU, M, TR, Gk(AESV) / Gk(B) “joy along with his house”

²⁸ [16:34] NU, M, TR, Gk(AESV) / Gk(B) “on”

²⁹ literally “stick-holders”

³⁰ [16:35] NU, M, TR, Vul, Gk(AESV) / Gk(B) add all underlined text in this verse

³¹ [16:36] NU, M, TR, Vul, Gk(AESV) / Gk(B) “And after the prison-guard entered, he”

³² [16:36] NU, M, TR, Gk(AS) / Vul, Gk(BEV) “of the accounts”

³³ [16:36] NU, M, TR, Gk(AEV) / Gk(S) “into peace” / Gk(B) omit

³⁴ [16:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

³⁵ literally “stick-holder”

³⁶ [16:38] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “But the generals, the lictor, brought-a-message...to them”

³⁷ [16:38] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

³⁸ [16:38] NU, Gk(ABSV) / M, TR “And” / Vul omit

³⁹ [16:39] NU, M, TR, Vul, Gk(ABSV) / Gk(B) “saying” & add all underlined text in this verse

⁴⁰ [16:39] NU, Vul, Gk(ASV) / M, TR, Gk(B) “to come-out of the city”

40 But after they came-out from⁴¹ the guardhouse, they entered in to⁴² the house of Lydia. And after they saw them, they exhorted the brothers,⁴³ and then they came-out.

CHAPTER 17

But after they made-their-way-through the city and⁴⁴ Amphipolis and Apollonia,⁴⁵ they came⁴⁶ into Thessaloniké, where there was a⁴⁷ congregation of the Judeans. 2 But⁴⁸ according-to the habit which Paulus was having been being-accustomed to do, he entered in to them, and⁴⁹ on three sabbaths he thoroughly-spoke⁵⁰ to them from⁵¹ the writings, 3 completely-opening-up and setting-before them, that it was necessary for the⁵² Anointed-One to suffer and to stand-up from out of dead humans, and that “This man is the⁵³ Anointed-One, the⁵⁴ Jesus of whom I am sending-messages-abroad to you*.”

4 And some from-among⁵⁵ them were persuaded and were allotted-to Paulus and Silas in the teaching:⁵⁶ both a vast multitude of the revering and⁵⁷ Hellenes, as-well-as not⁵⁸ a few women, the first women.⁵⁹ 5 But after the Judeans who were being-non-compliant became-zealous, and after they took-aside for themselves⁶⁰ some wicked men of the idlers-in-the-marketplace, and after they made-a-crowd, they were causing the city to-be-in-turmoil. And after they⁶¹ stood-over the house of Jason, they were seeking to lead them forward⁶² into the populace.

6 But after they did not find them, they were dragging Jason⁶³ and some brothers to the city-chiefs, crying out and saying⁶⁴ that, “These persons, the ones who caused the inhabited-earth to stand-up in defiance, are also⁶⁵ being-present at-this-place, 7 whom Jason has received-under his roof. And all these persons are acting out things opposite the decrees of Caesar, saying there to be a different king: Jesus.”

8 But they⁶⁶ disturbed the crowd and the city-chiefs⁶⁷ who were hearing⁶⁸ these things. 9 And after they took the adequate amount from Jason and the rest, they released them from them.

10 But the brothers straightaway, through one⁶⁹ night, sent-out both⁷⁰ Paulus and Silas into Beroia, who,⁷¹ after they came-by, were being-away into the congregation of the Judeans. 11 But these Judeans were higher-born than the⁷² ones in Thessaloniké, whichever ones received the account with every eagerness day by day,⁷³ examining the writings, whether these things would be so.⁷⁴ 12 Therefore, indeed, many from-among⁷⁵ them had-faith, but certain ones refused-to-have-faith,⁷⁶ and so did not a few of the Hellenes women (the decent ones) and men.⁷⁷

13 But as the Judeans from Thessaloniké⁷⁸ knew, that the account of God⁷⁹ was messaged-abroad by Paulus⁸⁰ also in Beroia,⁸¹ they also had-faith and⁸² they came into it⁸³ there-also, shaking¹ up and disturbing² the crowds.

⁴¹ [16:40] NU, Gk(SV) / M, TR, Gk(AB) “out of”

⁴² [16:40] NU, M, Vul, Gk(ASV) (lit. “came-into to”) / TR “came-into into” / Gk(B) “came to”

⁴³ [16:40] NU, Gk(ASV) / M, TR, Vul, Gk(B) “After they saw the brothers, they described as-much-as the Lord did to them after they exhorted them”

⁴⁴ [17:1] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) add

⁴⁵ [17:1] NU, Gk(ASV) / M, TR, Gk(B) “Apollonia” (making “Amphipolis and Apollonia” into one noun)

⁴⁶ [17:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Amphipolis, they also came-down into Apollonia, and-from-there”

⁴⁷ [17:1] NU, Gk(ABSV) / M, TR “the”

⁴⁸ [17:2] NU, M, TR, Vul, Gk(ASV) / Gk(B1) “And” / Gk(B2) omit

⁴⁹ [17:2] NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “and”

⁵⁰ [17:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) “he was made-to-thoroughly-speak”

⁵¹ [17:2] NU, M, TR, Gk(ASV) / Gk(B) “out of”

⁵² [17:3] NU, M, TR, Gk(ASV,B2) / Gk(B1) “an”

⁵³ [17:3] NU, M, TR, Gk(V) / Gk(ABS) “an”

⁵⁴ [17:3] NU, Gk(V) / M, TR, Gk(ABS) omit “the” // Gk(S) reverse “Anointed-One” and “Jesus”

⁵⁵ literally “some out-of”

⁵⁶ [17:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁵⁷ [17:4] NU, M, TR, Vul, Gk(SV) / Gk(AB) add

⁵⁸ [17:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) “: Many of the revering ones, and a vast multitude of Hellenes, and”

⁵⁹ [17:4] NU, M, TR, Vul(?), Gk(ASV) / Gk(B) “women of the first men”

⁶⁰ [17:5] NU, Vul, Gk(ASV) / M “But after the Judeans who were being-non-compliant became-zealous took-aside for themselves” / TR “But after the Judeans, the ones who were being-non-compliant, became-zealous, and after they took-aside for themselves” / Gk(B) “But after the Judeans who were being-non-compliant turned-together”

⁶¹ [17:5] NU, Vul, Gk(ABSV) / M, TR “After they also”

⁶² [17:5] NU, Vul, Gk(ASV) / M, TR “to led them” / Gk(B) “to lead them out”

⁶³ [17:6] NU, Gk(ABSV) / M, TR “Jason”

⁶⁴ [17:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁶⁵ [17:6] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “These persons are the ones who caused...defiance and are”

⁶⁶ [17:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) “And he”

⁶⁷ [17:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) reverse “crowd” and “city-chiefs”

⁶⁸ [17:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) “who heard”

⁶⁹ [17:10] NU, Vul?, Gk(BSV) / M, TR, Vul? “the” / Gk(A) omit “straightaway...night”

⁷⁰ [17:10] NU, M, TR, Gk(ASV) / Gk(B) omit “both”

⁷¹ literally “whoever”

⁷² [17:11] NU, M, TR, Vul, Gk(ASV) / Gk(B) “were highborn of the”

⁷³ [17:11] NU, Gk(ABS) / M, TR, Gk(V) add “the” before “day by day” (which is difficult to translate to English)

⁷⁴ [17:11] NU, M, TR, Vul, Gk(ASV,B2) lit. “writings, if these things would be having-in-this-manner” / Gk(B1) “...are having...”

⁷⁵ [17:12] lit. “many out of” NU, M, TR, Vul?, Gk(ASV) / Gk(B) “certain ones of”

⁷⁶ [17:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁷⁷ [17:12] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “and an adequate number of Hellenes and of the decent men and women”

⁷⁸ [17:13] NU, M, TR, Gk(ASV) / Gk(B) “Thessaloniké”

⁷⁹ [17:13] NU, M, TR, Gk(ASV,B2) / Gk(B1) “that an account of a god”

⁸⁰ [17:13] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “by Paulus”

⁸¹ [17:13] NU, M, TR, Gk(ASV) (“in Beroia”) / Gk(B) “Beroia”

⁸² [17:13] NU, M, TR, Vul, Gk(ASV) / Gk(B1) add “they also had-faith and” / Gk(B2) add “they had-faith and”

⁸³ [17:13] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) add

14 But then straightaway³ the brothers commissioned-forth °Paulus to be going till *he came*⁴ to the sea. Both °Silas and °Timotheos also⁵ endured there. 15 But the ones who were appointing °Paulus led *him*⁶ till Athénai. But he passed-by °Thessalia. For he was prevented to preach the account into them. And⁷ after they took an instruction from Paulus⁸ to relate to °Silas and °Timotheos in order that⁹ they might come to him as quickly as possible,¹⁰ they were allowed to leave.

16 But while °Paulus¹¹ was expecting them in °Athénai, his spirit was sharpened in him, perceiving¹² the city to be full-of-idols. 17 Therefore, indeed, he was thoroughly-speaking in the congregation to the Judeans and to the revering individuals, and to the ones¹³ in the marketplace throughout every day to the ones who were happening-to-be-there.¹⁴

18 But even¹⁵ some of the Epikoureans and the¹⁶ Stoic philosophers¹⁷ were engaging¹⁸ him. And some were saying, “What would this seed-picker be wanting¹⁹ to be saying?” but the others,²⁰ “He is thought to be a messenger-sending-messages-abroad of strange demons,” because he was proclaiming-a-good-message to them²¹ about °Jesus and the standing-up from out of dead humans. 19 But after some days, After they also²² took-hold-of him for themselves, they led *him*²³ onto the²⁴ Areios Crag, enquiring and²⁵ saying, “Are we being-able to know what is this new teaching, the one which is being uttered²⁶ by you? 20 For you are bringing-in some strange things²⁷ into our ears. Therefore, we are wishing to know what these things mean.”²⁸

21 But all the Athénians and the strangers temporarily-populating-among them²⁹ were having-an-opportune-season for³⁰ doing nothing different than to be saying something or³¹ to be hearing something³² new.

22 But after °Paulus³³ was stood in the middle of the Areios Crag, he declared,³⁴ “O men, Athénians, I am perceiving you* as being terrified-of-demons³⁵ in-accordance-with all things. 23 For while I was coming-through and attentively-perceiving³⁶ your* objects-of-adoration, I even found an altar on which had been written, ‘To an unknown god.’ Therefore, what³⁷ you*, being-ignorant-of, are showing-piety toward, this is what I am sending-messages-abroad to you* about. 24 The god, the one who made the world and all the things in it – this god, existing as lord of heaven and earth, is not residing³⁸ in inner-sanctuums made-with-hands, 25 not-even is he being treated by human hands, as if standing-in-need-of something, since he himself is giving³⁹ a life and a breath and all the⁴⁰ things to all humans.

26 “He also⁴¹ made, out of one blood,⁴² every nation of humans to be residing⁴³ upon every face⁴⁴ of the earth, after he ordained seasons which have been ordered and the⁴⁵ set-borders of their dwelling-places 27 especially⁴⁶ for

them to be seeking God,⁴⁷ if whether they would yet grope for him and⁴⁸ would find him; and yet⁴⁹ he is not existing⁵⁰ a long-ways-away from each one of us.⁵¹ 28 For ‘in him, we are living and are being moved and are being day by day’⁵² even as some⁵³ of the makers among you⁵⁴ have spoken, ‘For we are also a race of the one.’⁵⁵ (Epimenides: About Oracles (non-extant) & Aratus: Phenomena 5)

29 “Therefore, we, existing as a race of God, are not being-indebted to be concluding for the divine power to be like neither⁵⁶ gold or silver or stone, a brand of art and⁵⁷ a reflection of a human. 30 Therefore, indeed, after God overlooked the times of the⁵⁸ ignorance, for the present he is transmitting-a-message⁵⁹ to humans for all of them⁶⁰ everywhere to be changing-their-mind, 31 in-view-of-the-fact-that⁶¹ he stood forth a day in which he is going to be judging⁶² the inhabited-earth in righteousness, in a man, Jesus,⁶³ whom he ordained, after he afforded faith to all humans after he stood him up from out of dead humans.”

32 But after they heard about a standing-up of dead humans: Indeed, the ones were jeering-at him, but the ones spoke, “We will hear you for ourselves about this again too.”⁶⁴

33 And⁶⁵ This-was-how °Paulus came-forth out of the middle of them. 34 But after some men were glued-to him, they⁶⁶ had-faith – among⁶⁷ whom were also Dionysios the⁶⁸ Areopagite; and a woman, Damaris by name;⁶⁹ and different ones along with them.

CHAPTER 18

But⁷⁰ After these things, he,⁷¹ after he was separated out of °Athénai,⁷² came into Korinthos. 2 And after he found a certain Judean, Aquila by name (a Pontian by race,⁷³ recently having⁷⁴ come from °Italia (also along with Priscilla, a woman of his) due to the fact that Claudius has ordered⁷⁵ for all the⁷⁶ Judeans to be being separated from⁷⁷ Roma (the ones who would reside into °Achaia),⁷⁸ he came-to them.⁷⁹ 3 And, due to the fact that he was being-of-the-one-and-the-same-art, he was remaining in his presence,⁸⁰ and they were working. For they were tent-makers by⁸¹ art. 4 But he was thoroughly-speaking in the congregation throughout every sabbath while he was also implanting the name of the Lord Jesus. But He⁸² was persuading both Judeans and Hellenes.⁸³

5 But as both °Silas and °Timotheos came-down⁸⁴ from °Makedonia, °Paulus was being pressed⁸⁵ by-means-of the account,⁸⁶ thoroughly-testifying Lord⁸⁷ Jesus to be⁸⁸ the Anointed-One to the Judeans. 6 But while many accounts were coming-to-be and writings were being deciphered, but⁸⁹ while they were arraying themselves against him and were reviling him, he,⁹⁰ after he shook-out the⁹¹ robes,

¹ [17:13] NU, M, TR, Vul, Gk(ASV) / Gk(B) “also. They did not utterly-desist (lit. ‘utterly-leave-off’)”

² [17:13] NU, Vul, Gk(ABSV) / M, TR omit “and disturbing”

³ [17:14] NU, M, TR, Gk(A) / Gk(B) “Therefore, indeed” / Vul “Then straightaway”

⁴ [17:14] NU, Vul, Gk(ASV) / M, TR “to be going as” / Gk(B) omit

⁵ [17:14] NU, Gk(ASV) / M, TR, Vul “But both °Silas and °Timotheos” / Gk(B) “But °Silas and °Timotheos”

⁶ [17:15] NU, Vul, Gk(ABSV) / M, TR add

⁷ [17:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But” (and add underlined portion before)

⁸ [17:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁹ [17:15] NU, M, TR, Gk(ASV) (“in order that”) / Gk(B) “so-that”

¹⁰ [17:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) “to him in quickness”

¹¹ [17:16] NU, M, TR, Vul, Gk(ABV.S2) / Gk(S1) “he”

¹² [17:16] NU, Gk(ASV) is dative (referring to “him”) / M, TR, Gk(B) is genitive (referring to “Paulus”)

¹³ [17:17] NU, M, TR, Gk(ASV) / Gk(B) add

¹⁴ [17:17] NU, M, TR, Vul, Gk(ASV.B2) / Gk(B1) “who happened-to-be-there”

¹⁵ [17:18] NU, M, Gk(ABSV) / Vul, TR omit “even”

¹⁶ [17:18] NU, Gk(ASV) / M, TR, Gk(B) add

¹⁷ literally “those-who-are-fond-of-wisdom”

¹⁸ [17:18] NU, M, TR, Gk(ASV.B2) / Gk(B1) “together-took-hold-of”

¹⁹ [17:18] NU, M, TR, Gk(ASV.B2) (“What” is literally “Whatever”) / Gk(B1) “Whatever might this seed-picker be wanting” / Vul “What is this seed-picker wanting”

²⁰ [17:18] NU, M, TR, Vul, Gk(ASV.B2) / Gk(B1) “saying? He has come to know.”

²¹ [17:18] NU, M, Gk(V.S1) / TR, Vul, Gk(A.S2) add / Gk(B) omit “because...humans.”

²² [17:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But after some days, after they”

²³ [17:19] NU, M, TR, Vul, Gk(SV) / Gk(B) “they led him” / Gk(A) “they were leading him”

²⁴ [17:19] NU, M, TR, Gk(ASV) / Gk(B) “the”

²⁵ [17:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

²⁶ [17:19] NU, M, TR, Vul, Gk(ASV) / Gk(B) “being messaged-abroad”

²⁷ [17:20] NU, M, TR, Vul, Gk(ASV) / Gk(B) “bringing some strange words”

²⁸ [17:20] NU, Gk(ASV) (lit. “these things are wanting to be”) / M, TR, Gk(B) “what these things would want to be”

²⁹ [17:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) “among into them”

³⁰ literally “into”

³¹ [17:21] NU, Vul, Gk(ABSV) / M, TR “and”

³² [17:21] NU, Gk(ASV) / M, TR, Gk(B) omit the second “something” / Vul omit the first “something”

³³ [17:22] NU, M, TR, Gk(B) / Gk(ASV) “Paulus”

³⁴ may also be translated “he was declaring”

³⁵ As in the sense, to be terrified to not displease a demon in any way (for example here, they are so terrified to not displease a single demon, that they have set up statues to every single one)

³⁶ [17:23] NU, M, TR, Vul, Gk(ASV.B2) / Gk(B1) “and setting-at-a-distance”

³⁷ [17:23] NU, Vul, Gk(BV.A1.S1) / M, TR, Gk(A2.S2) “who”

³⁸ literally “dwelling-down”

³⁹ [17:25] NU, M, TR, Gk(ASV) / Gk(B1) “need-of something, because this one is the one who gave” / Gk(B2) “need-of something himself, this one who is giving”

⁴⁰ [17:25] NU, Gk(ABV.S2) / M, TR, Gk(S1) omit “the”

⁴¹ [17:26] NU, M, TR, Gk(ASV) / Vul, Gk(B) omit “also”

⁴² [17:26] NU, Vul, Gk(ASV) / M, TR, Gk(B) add / one instead add “mouth”

⁴³ literally “dwelling-down”

⁴⁴ [17:26] NU, Gk(ABSV) / M, TR “over all the face”

⁴⁵ [17:26] NU, M, TR, Vul, Gk(ASV.B2) / Gk(B1) “ordered according-to”

⁴⁶ [17:27] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁴⁷ [17:27] NU, Vul, Gk(?ASV?) / M, TR “seeking the Lord” / Gk(?ASV?) “seeking the Divine” / Gk(B)

⁴⁸ “seeking the thing which is divine”

⁴⁹ [17:27] NU, M, TR, Gk(SV) / Gk(A.B2) “him or” / Gk(B1) “it or”

⁵⁰ [17:27] NU, M, Gk(BV) / TR, Gk(S) “; although-yet” / Gk(A) “however”

⁵¹ [17:27] NU, M, TR, Gk(A) / Gk(B1) “(yet) who is not” / Gk(B1) “(yet) things of which are not existing”

⁵² [17:27] NU, M, TR, Vul, Gk(ABSV) / others “you”

⁵³ [17:28] NU, M, TR, Gk(A) / Gk(B) add (lit. “being the according-to day”

⁵⁴ [17:27] NU, M, TR, Vul, Gk(ASV) / Gk(B) “even as-though some”

⁵⁵ [17:28] NU, M, TR, Vul, Gk(AS) / Gk(A) “...us” / Gk(B) “of the ones among you” / (“among” lit. “according-to”)

⁵⁶ [17:28] NU, M, TR, Gk(ASV.B2) / Gk(B1) “of this thing” / Vul “of him”

⁵⁷ [17:29] NU, M, TR, Gk(ASV.B2) / Gk(B1) add

⁵⁸ [17:29] NU, M, TR, Vul, Gk(ASV) / Gk(B) “or”

⁵⁹ [17:30] NU, M, TR, Gk(ASV.B2) / Gk(B1) “God looked-to-the-side of the times of this”

⁶⁰ [17:30] NU, M, TR, Gk(AB.S2) / Gk(V.S1) “is bringing-a-message”

⁶¹ [17:30] NU, Vul, Gk(ASV.B2) / M, TR “to all humans” / Gk(B1) “to humans, in order for all of them”

⁶² [17:31] NU, Gk(ABSV) / M, TR “due-to-the-fact-that”

⁶³ [17:31] NU, M, TR, Gk(A) / Gk(B) “day where he is wishing to judge”

⁶⁴ [17:31] NU, M, TR, Vul, Gk(ASV) / Gk(B), Eirenaeos add

⁶⁵ [17:32] NU, Gk(AVS) (lit. “also”) / M, TR, Vul, Gk(B) omit “also”

⁶⁶ [17:33] NU, Vul, Gk(ABSV) / M, TR add

⁶⁷ [17:34] NU, M, TR, Gk(ASV.B2) / Gk(B1) “But some men were glued-to him. They”

⁶⁸ literally “in”

⁶⁹ [17:34] NU, M, TR, Gk(AS) / Gk(B) “also a certain Dionysios, an” / Gk(V) “also Dionysios, an”

⁷⁰ [17:34] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “and a woman Damaris by name”

⁷¹ [18:1] NU, Vul, Gk(ASV) / M, TR, Gk(B) add

⁷² [18:1] NU, Vul, Gk(BSV) / M, TR, Gk(A) “Paulus”

⁷³ [18:1] NU, M, TR, Gk(A) / Gk(B) “But after he retired from Athénai, he”

⁷⁴ literally “by the race”

⁷⁵ [18:2] NU, M, TR, Gk(ASV.B2) / Gk(B1) “recently I have” (error?) / Vul “who recently had”

⁷⁶ [18:2] NU, M, TR, Vul, Gk(AV.S2) / M, Gk(B.S1) “assigned”

⁷⁷ [18:2] NU, M, TR, Gk(ASV) / Gk(B) omit “the”

⁷⁸ [18:2] NU, Gk(ABSV) / M, TR “out of”

⁷⁹ [18:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁸⁰ [18:2] NU, M, TR, Vul, Gk(ASV) / Gk(B1) “, Paulus came to him” / Gk(B2) “, Paulus came to them”

⁸¹ [18:3] NU, M, TR, Gk(ASV) / Gk(B) “due to the one-and-the-same-art, he was remaining near them.”

⁸² [18:3] NU, Vul? Gk(ASV) / M, TR, Vul? “for” / Gk(B) omit “For they...art.”

⁸³ [18:4] NU, M, TR, Gk(ASV) / Gk(B) “But while he was going into the congregation throughout every sabbath, he was thoroughly-speaking, while he was also implanting the name of the Lord Jesus. But he” / Vul omit all of verse 4 (“But he was thoroughly...and Hellenes”)

⁸⁴ [18:4] NU, M, TR, Gk(ASV) / Gk(B) “persuading, not only Judeans, but instead even Hellenes”

⁸⁵ [18:4] NU, M, TR, Gk(A) / Gk(B1) “But then Silas and Timotheos came-by” (omitting untranslatable “the” before “Silas” and before “Timotheos”) / Gk(B2) “But both Silas and Timotheos came-by” (omitting “the” before “Timotheos” only)

⁸⁶ literally “held-together”

⁸⁷ [18:5] NU, Vul, Gk(ABSV) / M, TR “spirit”

⁸⁸ [18:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁸⁹ [18:5] NU, Vul, Gk(ABSV) / M, TR, omit “to be”

⁹⁰ [18:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁹¹ [18:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Paulus”

⁹² [18:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) “his”

spoke to them, “Your* blood is on your* head. **I** am clean. From the¹ present, I will go into the nations.”

7 And² after he stepped-away from-there,³ he entered⁴ into a house of a certain man, Titius Justus⁵ by name,⁶ who is revering God, whose house was sharing-one-and-the-same-border with the congregation. **8** But Crispus, the chief-congregator, had-faith in⁷ the Lord along with his whole house. And many of the Corinthians, hearing him, were having-faith and were being immersed having-faith in God through the name of our Lord Jesus the Anointed-One.⁸

9 But during⁹ a night, the Lord spoke through¹⁰ a vision to °Paulus, “Do not be filling yourself with-fear. Instead, be uttering and may you not be-quiet, **10** instead¹¹ due-to-the-fact-that **I** am with you, and no-one will put themselves on you¹² for the act to do-evil to you, due-to-the-fact-that there is a vast people for me in this city.”

11 But he settled-down¹³ there¹⁴ for a year-long-period and six months, teaching the account of God among¹⁵ them.

12 But¹⁶ while Gallio was being proconsul of °Achaia, the Judeans, with-one-accord, stood-over-against °Paulus, after they uttered-together with themselves against °Paulus; and after they laid their hands on him.¹⁷ they led him upon the platform, **13** crying-out-against him and¹⁸ saying, “This man is inducing the humans to be revering God contrary-to the law.”

14 But while °Paulus was going to be opening-up his¹⁹ mouth, °Gallio spoke to the Judeans, “Therefore²⁰ Indeed, if it were some unrighteous-deed or a wicked fallacy,²¹ O men,²² Judeans, I would have tolerated you* in-accordance-with reason.²³ **15** But if it is²⁴ matters-of-discussion²⁵ about accounts and names and a law (the law according-to you*), you* yourselves will see to this situation for yourselves. **I** am not wishing²⁶ to be a judge of these things.” **16** And he drove them away from the platform.

17 But after they all²⁷ took-hold-of²⁸ Sōsthenés, the chief-congregator, for themselves, they were beating him in-front-of the platform. And none of these things were of-interest to °Gallio.

18 But after °Paulus still remained-with them for an adequate number of days, he, after he said-farewell to the brothers, was sailing-out²⁹ into °Syria (and along with him were Priscilla and Aquila) after he sheared his³⁰ head in Kenchreai; for he was having a vow.³¹ **19** But they reached into Ephesos. And with the sabbath coming-on³² He left those persons behind right-here. But after he himself entered into the congregation, he thoroughly-spoke³³ to the Judeans.

20 But³⁴ while they were asking him to remain for³⁵ more time in their presence,³⁶ he did not nod-in-consent. **21** Instead, after he said-farewell to them and after he spoke, “But it is necessary for me by-all-means to do the festival, the one which is coming into Jerusalem. But³⁷ I will bend-back to you* again, if God is wanting,”³⁸ he³⁹ put-out from °Ephesos.

22 And after he³⁹ came-down into Caesarea, he, after he ascended and after he greeted the assembly,⁴⁰ descended into Antiocheia. **23** And after he made some

time there, he came-out, coming sequentially through the Galatian country and Phrygia, and supporting⁴¹ all the learners.

24 But a certain Judean, Apollōs by name (an Alexandreian by race,⁴² an eloquent man), reached into Ephesos, who was being powerful in the writings. **25** This⁴³ man was having, in the fatherland,⁴⁴ been orally-instructed in the way⁴⁵ of the Lord and, boiling in the spirit, was uttering⁴⁶ and was teaching the things about °Jesus⁴⁷ precisely, understanding only the immersion of Johanan. **26** This man also⁴⁸ began to be being-outspoken in the⁴⁹ congregation. But after Priscilla and Aquila⁵⁰ heard him, they took him aside for themselves, and they put-forth the way of God⁵¹ to him precisely. **27** But while he was wishing to himself to come-through into °Achaia, the brothers, after they propelled him, wrote to the learners to welcome him. After he⁵² came-by, he contributed himself to many of the ones having had-faith through the favor.⁵³ **28** For he was vehemently⁵⁴ publicly completely-demolishing the Judeans for himself through-conviction, thoroughly-speaking and⁵⁵ exhibiting Jesus to be the Anointed-One through the writings.

CHAPTER 19

But it came-to-be during⁵⁶ the time for °Apollōs to be in Korinthos, for Paulus,⁵⁷ after he came-through the parts further-up, to come-down⁵⁸ into Ephesos and to find some learners. **2** He also⁵⁹ spoke to them, if they took a holy spirit after they had-faith.

But the men spoke⁶⁰ to him, “Instead, we did not-even hear if there is⁶¹ a holy spirit.”

3 He also spoke to them,⁶² “Therefore, into what were you* immersed?”

But the men spoke, “Into the immersion of Johanan.”

4 But Paulus spoke, “Indeed,⁶³ Johanan immersed an immersion of a change-of-mind, saying to the people to be immersed into the one coming after him, in order that they might have-faith, that⁶⁴ is, into the Anointed-One Jesus.”⁶⁵

5 But after they heard this, they were immersed into the name of the Lord Jesus the Anointed-One into a forgiveness of sins.⁶⁶ **6** And after °Paulus put his hands⁶⁷ on them, straightaway⁶⁸ the spirit, the holy spirit, came on⁶⁹ them. They were both uttering by-means-of tongues and⁷⁰ were prophesying. **7** But all the men were about⁷¹ twelve in number.

8 But after he⁷² entered into the congregation in a great power,⁷³ he was being-outspoken for⁷⁴ three months, thoroughly-speaking and persuading them of the things⁷⁵ about the kingdom of God. **9** But as some of them⁷⁶ were being hardened and were refusing-to-be-persuaded, speaking-evilly of the way before-the-face of the multitude of the nations, then he,⁷⁷ after he departed from them, set-apart the learners, thoroughly-speaking day by day in the school of a certain⁷⁸ Tyrannus from the fifth hour to the tenth.⁷⁹ **10** But this came-to-be for⁸⁰ two years, so-that

⁴¹ [18:22] NU, M, TR / Gk(B) “and supporting” / Gk(ASV) “establishing” / Vul “confirming”

⁴² [18:24] literally “by the race” NU, M, TR, Gk(ASV) / Gk(B) “by race”

⁴³ [18:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) “who”

⁴⁴ [18:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁴⁵ [18:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) “account”

⁴⁶ [18:25] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “freely-uttered-forth”

⁴⁷ [18:25] NU, Gk(ABSV) (“Jesus”) / M, TR “the Lord” / others “the Anointed-One” / others “the Anointed-One Jesus”

⁴⁸ [18:26] NU, M, TR, Gk(ASV) / Vul “Therefore” / Gk(B) omit

⁴⁹ [18:26] NU, M, TR, Gk(ASV,B2) / Gk(B1) “a”

⁵⁰ [18:26] NU, Vul, Gk(ASV) / M, TR, Gk(B2) “But after Aquila and Priscilla” / Gk(B1) “And after Aquila and Priscilla”

⁵¹ [18:26] NU, TR, Vul, Gk(ASV) / some “the way of the Lord” / two “the word of the Lord” / Gk(B) “the way”

⁵² literally “who”

⁵³ [18:27] NU, M, TR, Vul, Gk(ASV) / Gk(B) (entire verse) “But certain Corinthians were temporarily-residing-among them in Ephesos. And after they heard him, they were exhorting him to come-through together with them into their fatherland. But after he nodded-his-head-down-in-agreement-with them, the Ephesians wrote to the learners in Korinthos, so-that they might accept the man from them. After he temporarily-resided-among them into Achaia, he contributed himself much in the assemblies.”

⁵⁴ literally “at-full-stretch”

⁵⁵ [18:28] NU, M, TR, Gk(ASV) / Gk(B) add

⁵⁶ literally “in”

⁵⁷ [19:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But while Paulus was, according-to his own wish, wanting to be going into Jerusalem, the spirit spoke to him, to be returning into Asia. But”

⁵⁸ [19:1] NU, Gk(AS) / M, TR, Vul “to come” / Gk(BV) “, he is coming”

⁵⁹ [19:2] NU, Gk(ASV) / M, TR, Vul, Gk(B) omit “also”

⁶⁰ [19:2] NU, Vul, Gk(ABSV) / M, TR actually add “spoke”

⁶¹ [19:2] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “even hear about any individuals who took”

⁶² [19:3] NU, Vul, Gk(V) / M, TR “He also spoke to them” / Gk(AS) “But the man spoke” / Gk(B) “But he spoke”

⁶³ [19:4] NU, Vul, Gk(ABSV) / M, TR add

⁶⁴ literally “this”

⁶⁵ [19:4] NU, Vul, Gk(ASV) (lit. “into the Jesus”) / M, TR “into the Anointed-One Jesus” / Gk(B) “into the Anointed-One”

⁶⁶ [19:5] NU, M, TR, Vul, Gk(ASV) / Gk(B), Syr add

⁶⁷ [19:6] NU, M, TR (lit. “the hands”) / Gk(ASV) “hands” / Vul, Gk(B) “a hand”

⁶⁸ [19:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁶⁹ [19:6] NU, M, TR, Vul, Gk(ASV) / Gk(B) “fell-on on”

⁷⁰ [19:6] NU, M, TR, Vul, Gk(ASV) / Gk(B1) “them, but uttering with tongues and they” / Gk(B2) “them. But they were uttering with tongues and”

⁷¹ literally “as-if”

⁷² [19:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Paulus”

⁷³ [19:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁷⁴ literally “on”

⁷⁵ [19:8] NU, M, TR, Gk(AS) / Gk(BV) omit “of the things”

⁷⁶ [19:9] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Therefore, indeed, some of them”

⁷⁷ [19:9] NU, M, TR, Vul, Gk(ASV) / Gk(B) “multitude of the nations, then Paulus”

⁷⁸ [19:9] NU, Vul, Gk(ASV) / M, TR, Gk(B) add

⁷⁹ [19:9] NU, M, TR, Vul, Gk(ASV) / Gk(B) add “from...tenth”

⁸⁰ literally “on”

¹ [18:6] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “you*” (error?)

² [18:7] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) omit “And”

³ [18:7] NU, M, TR, Vul, Gk(ASV,B3) / Gk(B1,B2) “from Aquila”

⁴ [18:7] NU, Vul, Gk(ABS) / M, TR, Gk(V) “came”

⁵ [18:7] NU, Vul, Gk(B3,V1) (“Titius Justus”) / M, TR, Gk(A,B1,B2,V2) “Justus” / Gk(S) “Titus Justus” / some “Titus”

⁶ [18:7] NU, M, TR, Vul, Gk(BSV) / Gk(A) omit “by name”

⁷ [18:8] NU, M, TR, Vul, Gk(ASV) / Gk(B) “into”

⁸ [18:8] NU, M, TR, Vul, Gk(ASV) / Gk(B), OL, Syr add

⁹ literally “in”

¹⁰ [18:9] NU, M, TR, Vul, Gk(BSV) / Gk(A) “in”

¹¹ [18:10] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) add

¹² [18:10] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “on you”

¹³ [18:11] NU, Vul, Gk(ASV) (lit. “sat-down”) / M, TR “He also sat-down” / Gk(B) “And he sat-down”

¹⁴ [18:11] NU, M, TR, Vul, Gk(ASV) “there” / Gk(B) “in Korinthos”

¹⁵ literally “in”

¹⁶ [18:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Also”

¹⁷ [18:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) “stood-over-against him, after they...hands on him”

¹⁸ [18:13] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

¹⁹ literally “the”

²⁰ [18:14] NU, Vul, Gk(ABSV) / M, TR add

²¹ literally “easy-work”

²² [18:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

²³ usually translated “rationalization” / could possibly be translated “in-accordance-with you* account”?

²⁴ [18:15] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “it is”

²⁵ [18:15] NU, Vul, Gk(ASV,B2) (literally “matters-of-seeking”) / M, TR, Gk(B1) “matter-of-seeking”

²⁶ [18:15] NU, M, TR, Gk(ASV) / Gk(B) “wanting”

²⁷ [18:17] NU, Vul, Gk(ASV) / M, TR, Gk(B) “after all the Hellenes” /

²⁸ [18:17] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “Hellenes with Sōsthenés took-from”

²⁹ [18:18] NU, M, TR, Vul, Gk(AS) / Vul, Gk(B) “, sailed”

³⁰ literally “the”

³¹ [18:18] literally “prayer” NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “prayer-to God”

³² [18:19] NU, TR, Gk(ASV) / Vul, M add “And” / Gk(B) add “And with the sabbath coming-on”

³³ [18:19] NU, Vul, Gk(ASV) / M, TR “he was thoroughly-spoken-to by / Gk(B) “he was thoroughly-speaking to”

³⁴ [18:20] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “Also”

³⁵ [18:20] literally “remain on” NU, M, TR, Gk(ABV,S1) / Gk(S1) “to remain-on on”

³⁶ [18:20] NU, Vul, Gk(ASV) / M, TR, Gk(B) add

³⁷ [18:21] NU, Vul, Gk(ASV) / M, TR, Gk(B) add (B1 omit “for me”)

³⁸ [18:21] NU, Vul, Gk(ABSV) / M, TR “Instead, he said-farewell to them after he spoke... and he”

³⁹ [18:21] NU, M, TR, Vul, Gk(ABSV) (“put-out...he”) / two unimportant “left Aquila and Priscilla at Ephesos, and he traveled by sea and he”

⁴⁰ [18:22] NU, M, TR, Vul, Gk(SVA) / Gk(B) “Caesarea, and after he ascended and after he greeted the assembly, he”

all¹ the *ones* residing² in °Asia were given an opportunity to hear the account of the Lord Jesus,³ both⁴ Judeans and Hellenes.

11 God also⁵ was making powers, which were not the *ones* usually obtained, through the hands of Paulus, 12 so-as to have even handkerchiefs or even⁶ half-girdles being carried-away from the husk of his body onto the *ones* who were being-weak and for the sicknesses to be being released from them, also for the⁷ spirits, the wicked *spirits*, to be going-out from them.⁸

13 But even some of⁹ the Judean adjurers who were coming-around undertook¹⁰ to be naming the name of the Lord Jesus over the *ones* having the spirits, the wicked *spirits*, saying, “I am¹¹ adjuring you* by the Jesus whom Paulus¹² is preaching.” 14 But there were seven sons of a certain man,¹³ Skeuas,¹⁴ a Judean chief-priest,¹⁵ who were the *ones*¹⁶ doing this¹⁷ having a custom to be adjuring spirits out of the persons such as these. And after they entered toward the man being demonized, they began to be calling-on the name for themselves, saying, “We are transmitting-a-message to you in Jesus, whom Paulus is preaching, to come-out.”¹⁸

15 But the spirit, the wicked *spirit*, answered and spoke to them,¹⁹ “Indeed,²⁰ I am knowing °Jesus, and I am understanding Paulus, but who are all of you*?” 16 And after the human (in whom was the spirit, the wicked *spirit*) leaped-on them,²¹ he, after he dominated all of them,²² became-strong²³ against them, so-as to make them flee-out²⁴ out of that house naked and having been wounded.

17 But this became known to all, both²⁵ Judeans and Hellenes, the *ones* who are residing²⁶ in °Ephesos;²⁷ and a fear fell upon them all, and the name of the Lord Jesus the Anointed-One²⁸ was being made-great. 18 Many also of the *ones* having-faith were coming, confessing-forth and bringing-back-a-message-of their acts. 19 But adequate numbers of the *ones* who acted out the curious arts,²⁹ after they brought-together the books, were burning them up³⁰ before-the-face of all humans. And they counted-up³¹ their values, and they found it to be 50,000 silver-pieces. 20 This-was-how, according-to might, they were imparting-strength and the account³² of the Lord was growing and was becoming-strong.

21 But as these things were fulfilled,³³ °Paulus prescribed³⁴ for himself in the spirit, after he came-through °Makedonia and Achaia, to be going into Jerusalem, after he spoke, that “After the event for me to come-to-be there, it is necessary for me to see Roma also.” 22 But³⁵ after he commissioned two of the *ones* who were ministering to him, Timotheos and Erastos, into °Makedonia, he held-on for a little time into³⁶ °Asia.

23 But during that season, there came-to-be no little disturbance about the way. 24 For a certain man, Démétrios by name, was a silversmith who was making silver inner-sanctuaries³⁷ of Artemis, who³⁸ was affording to the artisans no little workance for himself.³⁹ 25 After he gathered-together these⁴⁰ artisans and⁴¹

the workers⁴² around the things such as these, he spoke to them,⁴³ “O men, fellow-artisans,⁴⁴ you* understand that our good-income is derived out of this workance. 26 And you* are perceiving and hearing,⁴⁵ that not only in Ephesos,⁴⁶ but instead in almost all °Asia,⁴⁷ this certain °Paulus then,⁴⁸ after he persuaded an adequate sized crowd, turned⁴⁹ them away, saying that ‘The⁵⁰ *ones* coming-to-be made through hands, these⁵¹ are not gods.’ 27 But not only is this part of ours becoming-endangered to come into refutation,⁵² instead even the temple of the Great Goddess Artemis is becoming-endangered to be accounted⁵³ into nothing, also⁵⁴ even for her to be going to be being pulled-down⁵⁵ from her impressive-magnificence,⁵⁶ whom the whole Asia and the inhabited-earth are revering.”

28 But after they heard this⁵⁷ and after they became full of fury, they after they ran into the avenue⁵⁸ were shouting, saying, “Great is °Artemis⁵⁹ of the Ephesians!” 29 And the city was filled-full of the confusion.⁶⁰ They also⁶¹ rushed with-one accord into the theater, after they even⁶² violently-seized Gaius and Aristarchos, who were Makedonians, fellow-travelers-abroad⁶³ of Paulus.⁶⁴

30 But while Paulus⁶⁵ was wishing to enter into the populace, the learners were not allowing him.⁶⁶ 31 But even some of the Asia-chiefs, being⁶⁷ friends of his, after they sent to him, were exhorting him not to give himself to going into the theater. 32 Therefore, indeed others were shouting something else.⁶⁸ For the assembly was having been confused, and the majority had not come-to-know for-the-sake-of what reason they had come-together.

33 But some out of the crowd caused Alexandros to step-together with them,⁶⁹ after the Judeans threw⁷⁰ him forward. But after °Alexandros waved his hand up-and-down,⁷¹ he was wanting to be verbally-defending himself to the populace. 34 But after they recognized that he was ° a Judean, one voice came-to-be coming out⁷² of all of them, while they were shouting for about⁷³ two hours, “Great is °Artemis⁷⁴ of the Ephesians!”

35 But after the scribe repressed⁷⁵ the crowd, he declared°, “O men, Ephesians: For who is there of the⁷⁶ humans who does not know that the city of the Ephesians⁷⁷ is⁷⁸ an inner-sanctum-custodian of the Great Goddess⁷⁹ Artemis and of the object which-fell-from-Zeus? 36 Therefore, while these things are being unable-to-be-contradicted, it is being necessary for you* to have been repressed⁸⁰ and to be acting out nothing reckless. 37 For these men whom you* led here⁸¹ are neither temple-robbers nor reviling our⁸² goddess.

38 “Therefore, indeed if this⁸³ Démétrios and the artisans along with him are having a certain account with him,⁸⁴ marketplace days are being led and proconsuls are there. Let them call-in one-another there. 39 But if you* are seeking-for something further-beyond this,⁸⁵ it will be deciphered in the assembly within-the-law.⁸⁶ 40 For even we are becoming-endangered to be being called-in

¹ [19:10] NU, M, TR, Gk(ASV,B1) / Gk(B2) “all” (emphatic)

² literally “dwelling-down”

³ [19:10] NU, Vul, Gk(ABSV) / M, TR add

⁴ [19:10] NU, M, TR, Gk(ASV,B2) / Vul?, Gk(B1) omit “both”

⁵ [19:11] NU, M, TR, Gk(ASV,B2) / Gk(B1) “But God” / Vul “God”

⁶ [19:12] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁷ [19:12] NU, M, TR, Gk(ASV) / Gk(B) “, also the”

⁸ [19:12] NU, Vul, Gk(ABSV) / M, TR “to be coming-out from them”

⁹ [19:13] NU, Vul, Gk(ASV) / M, TR “But some from” / Gk(B) “But some out of”

¹⁰ literally “handled-on” (i.e. set their hands on)

¹¹ [19:13] NU, Vul, Gk(ABSV) / M, TR “We are”

¹² [19:13] NU, Gk(ABSV) / M, TR “Paulus”

¹³ [19:14] NU, Gk(V) / M, TR, Vul, Gk(AS) “Now there were certain men, seven sons of” / Gk(B) “Among (lit. “In”) whom also were sons of a certain”

¹⁴ Etymology and original name uncertain. Some think it is a Latin name “Scaeva” or “Sceva”.

¹⁵ [19:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) “a priest”

¹⁶ [19:14] NU, Gk(ABSV) / M, TR add

¹⁷ [19:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) “who wanted to do the same thing”

¹⁸ [19:14] NU, M, TR, Vul, Gk(ASV) / Gk(B) add (possibly dropped by scribal error?)

¹⁹ [19:15] NU, Vul, Gk(ASV) / M, TR omit “to them” // Gk(B) “, answered and spoke to them”

²⁰ [19:15] NU, Gk(V,S2) / M, TR, Vul, Gk(ABS1) omit “Indeed”

²¹ [19:16] NU, Gk(AV,S1) (“after...leaped-on them”) / M, TR, Vul, Gk(S2) “while...was leaping-on them” / Gk(B) “after...leaped-in into them”

²² [19:16] NU, Vul, Gk(ABS) (“all of them” – lit. “both”) / M, TR “them”

²³ [19:16] NU, Gk(AV,S2) / TR, M Vul “them, and after he dominated...he became-strong” / Gk(S1) “leaped-on them and after he dominated...he imparted-strength” / Gk(B) “them, he, after became-lord-over...became-strong”

²⁴ [19:16] NU, M, TR, Vul, Gk(BSV) / Gk(A) “so-as for them to flee-out”

²⁵ [19:16] NU, M, TR, Gk(ASV) / Vul?, Gk(B) omit “both”

²⁶ literally “dwelling-down”

²⁷ [19:17] NU, M, TR, Gk(BSV,A2) / Gk(A1) “Ephesos”

²⁸ [19:17] NU, M, TR, Vul, Gk(ABSV) / Syr add

²⁹ [19:19] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “the works”

³⁰ literally “down”

³¹ literally “counted-together”

³² [19:20] NU, M, TR, Vul, Gk(ASV) / some “the accounts of God...strong” / Gk(B) “they were imparting-strength and the faith of God was growing and was multiplying”

³³ [19:21] NU, M, TR, Vul, Gk(ASV) (“But...filled”) / Gk(B) “Then” (also omit untranslatable “the” before “Paulus”)

³⁴ literally “put”

³⁵ [19:22] NU, M, TR, Vul, Gk(ASV) / Gk(B) “And”

³⁶ [19:22] NU, M, TR, Vul, Gk(ASV) / Gk(B) “a little time in”

³⁷ [19:24] NU, M, TR, Vul, Gk(ABV,S2) / Gk(S1) “a silver inner-sanctum”

³⁸ [19:24] NU, M, TR, Gk(ASV) / Gk(B) add “was” & “who”

³⁹ [19:24] NU, M, TR, Gk(SV,A2) / Gk(B,A1) omit “for himself”

⁴⁰ literally “whom”

⁴¹ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “and”

⁴² [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) “artisans”

⁴³ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) “he declared to them”

⁴⁴ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁴⁵ [19:25] NU, M, TR, Vul, Gk(ASV) / Gk(B) reverse “perceiving” & “hearing”

⁴⁶ [19:26] NU, M, TR, Vul, Gk(ASV) (that...Ephesos) / Gk(B) “not only till Ephesos”

⁴⁷ [19:26] NU, M, TR, Gk(ASV,B2) / Gk(B1) “Asia”

⁴⁸ [19:26] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) add “certain” & “then”

⁴⁹ literally “stood”

⁵⁰ [19:26] NU, M, TR, Gk(ABV,S2) / Gk(S1) omit “The”

⁵¹ [19:26] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁵² literally “utter-conviction”

⁵³ [19:27] NU, M, TR, Gk(SV) / Vul, Gk(AB) “Artemis will be accounted”

⁵⁴ [19:27] NU, Gk(ASV) / M, TR, Vul “but” / Gk(B) “instead”

⁵⁵ literally “picked-down”

⁵⁶ [19:27] NU, Gk(SV,A2) / Gk(A1) “even she is going to be being taken-down from her impressive-magnificence” / M, TR “even for her impressive-magnificence to be going to be being taken-down” / Gk(B) “instead even she is going to be being taken-down”

⁵⁷ [19:28] NU, M, TR, Gk(ASV) / Vul, Gk(B) “heard these things”

⁵⁸ [19:28] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁵⁹ [19:28] NU, M, TR, Gk(ASV,B2) / Gk(B1) “Artemis”

⁶⁰ [19:29] NU, Vul, Gk(AV,S2) / Gk(S1) “And the city was filled-full of confusion” / TR “And the whole city was filled-full of confusion” / M, Gk(B2) “And the whole city was filled-full of the confusion” / Gk(B1) “And the whole city of shame was confused”

⁶¹ [19:29] NU, M, TR, Gk(ASV) / Gk(B) “But they” / Vul “And they”

⁶² [19:29] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁶³ literally “together-out-of-populacers”

⁶⁴ [19:29] NU, M, Gk(ABSV) / TR add an untranslatable “the” before “Paulus”

⁶⁵ [19:30] NU, Gk(AV,S1) / M, TR, Gk(B,S2) “Paulus”

⁶⁶ [19:30] NU, M, TR, Vul, Gk(ASV) / Gk(B) “were preventing him”

⁶⁷ [19:31] NU, M, TR, Vul?, Gk(ASV) / Gk(B) “existing”

⁶⁸ [19:32] NU, M, TR, Vul?, Gk(ASV) / Gk(B) “shouting another thing”

⁶⁹ [19:33] NU, Gk(ASV) / M, TR, Gk(B2) “to step-forward” / Vul????, Gk(B1) “to step-down”

⁷⁰ [19:33] NU, M, TR, Gk(ASV) / Vul, Gk(B) “, while the Judeans were throwing”

⁷¹ literally “Alexandros quaked-down with the hand”

⁷² [19:34] NU, M, TR, Vul, Gk(ASV) / Vul, Gk(B) omit “coming out”

⁷³ literally “shouting as on”

⁷⁴ [19:34] NU, M, TR, Gk(ASV,B2) / Gk(B1) “Artemis”

⁷⁵ literally “placed-down”

⁷⁶ [19:35] NU, M, TR, Gk(ASV,B2) / Gk(B1) add

⁷⁷ [19:35] NU, M, TR, Vul, Gk(ASV) / Gk(B) “that our city”

⁷⁸ [19:35] NU, M, TR, Gk(ASV) (“is”) / Vul, Gk(B) “to be”

⁷⁹ [19:35] NU, Vul, Gk(ABSV) / M, TR add

⁸⁰ literally “to be existing having been placed-down”

⁸¹ [19:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) “led to-this-place”

⁸² [19:37] NU, Gk(ABSV) / M, TR, Vul “your”

⁸³ [19:38] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

⁸⁴ [19:38] NU, M, TR, Gk(ASV) / Gk(B) “with them”

⁸⁵ [19:39] NU, Gk(S) / M, TR, Vul, Gk(ABEV) “something about different matters”

⁸⁶ [19:39] NU, M, TR, Vul, Gk(ASV) / Gk(B1) “in the law with an assembly” / Gk(B2) “within-the-law of an assembly”

to the courts to be charged on account of sedition¹ about the situation today,² since there exists³ nothing causative about it.⁴ We will not⁵ be able to give-back an account about this concourse.”⁶ **41** And after he spoke these things, he released the assembly from him.

CHAPTER 20

But after the event for the turmoil to cease itself, after Paulus⁷ sent-after⁸ the learners and after he exhorted them much,⁹ he, after he greeted them,¹⁰ also¹¹ came-out to be going into Macedonia. **2** But after he came-through all¹² those parts and after he exhorted them with¹³ a vast account, he came into Hellas. **3** After he also made a place there¹⁴ for three months, and after a plot came-to-be made against him by the Judeans while he was going to be putting-out¹⁵ into Syria, a resolve of the act to be turning-back through Macedonia came-to¹⁶ him.¹⁷

4 But some men were following-together with him up-to Asia:¹⁸ a Beroian named Sôpatros son of Purros;¹⁹ but of the Thessalonians: Aristarchos, and Secundus, Gaius a Derbian,²⁰ and Timotheos; but Asians:²¹ Tuchikos²² and Trophimos. **5** But²³ after these men came there before us,²⁴ they were remaining for us²⁵ in Trôas. **6** But after the days of the Unleavened, we sailed-out from Philippi and we came to them into Trôas five days later,²⁶ whereat²⁷ we spent seven days.

7 But²⁸ in the first day after the sabbath,²⁹ after we³⁰ were having been congregated of the act³¹ to break a loaf of bread, Paulus was thoroughly-speaking to them, since he was going to be going-out³² on the next-day. He was also prolonging³³ the account until midnight. **8** But adequate numbers of torches³⁴ were in the upper-room, where we³⁵ were having been congregated. **9** But a certain youngster, Eutuchos by name, while sitting himself down³⁶ on³⁷ the window,³⁸ was being brought-down³⁹ by-means-of a deep slumber while Paulus was thoroughly-speaking on for a long time.⁴⁰ After he was brought-down from the slumber, he fell downward from the third-floor⁴¹ and who⁴² was lifted dead.

10 But after Paulus descended, he fell-on him. And after he threw-his-arms-around⁴³ him,⁴⁴ he also⁴⁵ spoke, “Do not be being turmoiled. For his soul is in him.”

11 But after he ascended, and after he broke the⁴⁶ bread and after he tasted it, he, after he also⁴⁷ conversed for an adequate amount of time up-to the radiation of the light of the sun, came-out in-this-manner. **12** But after they greeted them,

they⁴⁸ led away the boy⁴⁹ who was living, and they were not merely moderately exhorting.

13 But we, after we came there before them⁵⁰ on the boat, put-out on to Assos. From-there, we were going to be taking Paulus up on ship. For he, having ordered it to be done in-this-manner, was himself going⁵¹ to be going-on-foot. **14** But as he was engaging us in⁵² Assos, we, after we took him up on ship, came into Mityléné. **15** After we sailed-away from-there, we reached directly-opposite of Chios on the following⁵³ day. But the next⁵⁴ day, we came-by into Samos. But⁵⁵ after we remained in Trôgullion⁵⁶ on the following⁵⁷ day, we came into Milétos. **16** For Paulus had judged to sail-by Ephesos, so-that it might not come-to-be for⁵⁸ him to spend-time in Asia. For he was hastening (if it would be possible for him)⁵⁹ to come-to-be into⁶⁰ Jerusalem for⁶¹ the day of the Fiftieth.

17 But from Milétos, he, after he sent into Ephesos, called-after the elders of the assembly to come to him.⁶² **18** But as they came-by to him, he spoke to⁶³ them, “All of you*, brothers,⁶⁴ understand (from the first day from which I stepped-on into Asia for about three-years or even more)⁶⁵ how⁶⁶ I came-to-be with you* for the entire⁶⁷ time, **19** being-enslaved to the Lord with you*⁶⁸ with every humble-mindedness, and many⁶⁹ tears, and tests (the ones which happened to me in the plots of the Judeans against me), **20** as I withheld nothing⁷⁰ of the act to not⁷¹ bring-a-message to you* of the things which are being-beneficial, and to teach you* publicly and house by house,⁷² **21** thoroughly-testifying to both Judeans and Hellenes of the change-of-mind toward a god⁷³ and faith, the faith⁷⁴ into our Lord Jesus the Anointed-One.⁷⁵

22 “And now, behold, I, having been bound in the spirit, am going into Jerusalem, not having come-to-know⁷⁶ the things which will meet with me⁷⁷ in it, **23** except, that the spirit, the holy spirit,⁷⁸ city by city⁷⁹ is thoroughly-testifying to me,⁸⁰ saying that, bonds and tribulation are remaining for me in Jerusalem.⁸¹ **24** Instead, I am making my⁸² soul, of no account,⁸³ valuable to myself so as to complete my course with joy⁸⁴ and the ministry of the account⁸⁵ which I took from the Lord Jesus, to thoroughly-testify-to Judeans and Hellenes⁸⁶ the good-message of the favor of God.

25 “And now, behold, I have come-to-know that you* will no-longer see my face for yourselves⁸⁷ – all of you* among⁸⁸ whom I came-through, preaching the kingdom of God.⁸⁹ **26** Due-to-this-fact, I am emphatically-testifying to you* in⁹⁰ this⁹¹ day today, that I am clean⁹² from the blood of all persons. **27** For I did not stand-back-alooof from⁹³ the act to not⁹⁴ bring-a-message to you*⁹⁵ about the

¹ literally “standing”

² [19:40] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “about...today” and put “today” after “endangered”

³ [19:40] NU, M, TR, Gk(ASV) / Gk(B) omit “exists”

⁴ literally “which”

⁵ [19:40] NU, M, Vul, Gk(ASV) / TR, Gk(B) omit “not”, and therefore the passage must be rendered, “nothing causative about which we will not”

⁶ literally “turn-together”

⁷ [20:1] NU, M, TR, Gk(ASV) / Gk(B) “Paulus”

⁸ [20:1] NU, Gk(SV) / M, TR, Gk(AB) “he called-to himself”

⁹ [20:1] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

¹⁰ [20:1] NU, M, TR, Gk(ASV,B3) / Gk(B1,B2) “he gave-a-farewell-greeting”

¹¹ [20:1] NU, M, TR, Vul, Gk(ASV,B1) / Gk(B2) add

¹² [20:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) add

¹³ [20:2] NU, M, TR, Vul, Gk(ASV) / Gk(B1) “made-use-of” / Gk(B2) “he exhorted”

¹⁴ [20:3] NU, M, TR, Gk(ASV) / Gk(B1) “But after he was made-to-be there” / Gk(B2) “But after he was made-to-be there” / Vul “Where he was made-to-be”

¹⁵ [20:3] NU, M, TR, Vul, Gk(ASV) / Vul “while he was sailing” (see below for Gk(B))

¹⁶ literally “came-to-be”

¹⁷ [20:3] NU, M, TR, Vul, Gk(ASV) Gk(B) “Judeans, he wanted to put-out (lit. “be lead-up”) into Syria. But the spirit spoke to him to be returning through Macedonia.”

¹⁸ [20:4] NU, Vul, Gk(SV) / M, TR, Gk(A) add “up-to Asia” / Gk(B) “Therefore, while he was going to be going-out until”

¹⁹ [20:4] NU, Vul, Gk(ABSV) / others “son of Puthios” / M, TR omit

²⁰ [20:4] NU, M, TR, Vul, Gk(SV,B1) / Gk(A) “the Derbian” / Gk(B1), two OL “a Douberian

²¹ [20:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Ephesians”

²² [20:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Eutuchos”

²³ [20:5] NU, Gk(ASV) / M, TR, Vul, Gk(B) omit “But”

²⁴ [20:5] NU, TR, Vul, Gk(B,V2) / M, Gk(AS,V1) “came-to there”

²⁵ [20:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) “him”

²⁶ [20:6] lit. “up-to five days” NU, M, TR, Gk(AV) / Gk(B) “on-the-fifth-day” / Gk(S) “from five days” / Vul “in five days”

²⁷ [20:6] NU, Gk(AS) / M, TR, Gk(V) “where” / Gk(B) “in which also”

²⁸ [20:7] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Also”

²⁹ [20:7] NU, M, TR, Vul, Gk(ASV) lit. “the one day of the sabbaths” (an idiom meaning “the first day of the week”, since Hebrew does not have an actual word for “week”) / Gk(B) “the one first day of the sabbaths”

³⁰ [20:7] NU, Vul, Gk(ABSV) / M, TR “the learners”

³¹ [20:7] NU, M, Gk(ASV) / TR, Gk(B) add

³² literally “being-out”; usually translated to “allowed”

³³ [20:7] literally “also stretching-beside” NU, M, TR, Gk(ASV) / Vul, Gk(B) “He prolonged” (stretched-beside)

³⁴ [20:8] NU, M, TR, Gk(ASV) / Gk(B) “under-torches” ??

³⁵ [20:8] NU, M, Vul, Gk(ABSV) / TR “they”

³⁶ [20:9] NU, Gk(ABSV) / M, TR “while sitting himself” or “while being sat”

³⁷ [20:9] NU, M, TR, Gk(ASV) / Gk(B) “at”

³⁸ literally “little-door”

³⁹ [20:9] NU, M, TR, Gk(ASV) / Gk(B) “held-down”

⁴⁰ literally “for much”

⁴¹ literally “third-roof”

⁴² [20:9] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) add

⁴³ literally “took-around-with”

⁴⁴ [20:9] NU, M, TR, Vul, Gk(ABSV) / Gk(E) actually add “him”

⁴⁵ [20:10] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) add

⁴⁶ [20:11] NU, Gk(AES,B1,S1) / M, TR, Gk(B2,S2) “a loaf of”

⁴⁷ [20:11] NU, M, TR, Vul, Gk(AESV) / Gk(B) “it, but after he”

⁴⁸ [20:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) “after they greeted them, he”

⁴⁹ [20:12] NU, M, TR, Vul, Gk(AESV) / Gk(B) “young-man”

⁵⁰ [20:13] NU, TR, Gk(ES,V2) / M, Gk(A,V1) “came-to there” / Gk(B) “came-down”

⁵¹ [20:13] NU, M, TR, Vul, Gk(AESV) / Gk(B) “For he was having ordered it to be done in-this-manner, as himself going”

⁵² literally “into”

⁵³ literally “coming”

⁵⁴ literally “different”

⁵⁵ [20:15] NU, Gk(AES) / M, TR, Vul, Gk(B) “And”

⁵⁶ [20:15] NU, Vul, Gk(AES) / M, TR, Gk(B) add

⁵⁷ literally “having/holding”

⁵⁸ literally “to”

⁵⁹ [20:16] NU, Vul, Gk(AESV) / M, TR “it was possible for” / Gk(B) omit

⁶⁰ [20:16] NU, M, TR, Gk(ASV,B2) / Gk(B1) “in”

⁶¹ [20:16] NU, M, TR, Vul, Gk(AESV) / Gk(B) “into”

⁶² [20:17] NU, M, TR, Gk(AESV) / Gk(B) “he sent-after the elders of the assembly”

⁶³ [20:18] NU, M, TR, Gk(AESV) / Gk(B) add an extra untranslatable “to/toward” here

⁶⁴ [20:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁶⁵ [20:18] NU, M, TR, Vul, Gk(AESV) / Gk(B) add (“about” is lit. “as”)

⁶⁶ [20:18] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “what-kind”

⁶⁷ literally “all”

⁶⁸ [20:19] NU, M, TR, Vul, Gk(ABSV) / Gk(E) add

⁶⁹ [20:19] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add

⁷⁰ literally “as I stood-back-alooof nothing”

⁷¹ [20:20] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit “not”

⁷² [20:20] lit. “and throughout house” NU, M, TR, Vul, Gk(AESV) / Gk(B) omit “you*” and reverse “publicly” & “throughout house”

⁷³ [20:21] lit. “into a god” NU, Gk(ESV) / M, TR, Gk(AB) “into God”

⁷⁴ [20:21] NU, Gk(AESV) “and faith into” / M, TR “and faith, the faith into” / Gk(B) “faith through”

⁷⁵ [20:21] NU, M / TR, Vul, Gk(ABESV) add

⁷⁶ [20:22] NU, M, TR, Gk(AESV) / Gk(B) “not knowing” / Vul “being-ignorant”

⁷⁷ [20:22] NU, M, TR, Gk(ABE,S2) / Gk(V,S1) “me” (emphatic)

⁷⁸ [20:23] NU, M, TR, Gk(AESV) / Gk(B) “that the holy spirit”

⁷⁹ literally “, throughout city”

⁸⁰ [20:23] NU, Vul, Gk(ABESV) / M, TR omit “to me”

⁸¹ [20:23] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁸² [20:24] NU, Vul, Gk(AESV,B2) (literally “the soul”) / M, TR, Gk(B1) “the soul of mine”

⁸³ [20:24] NU, Vul, Gk(EV, B2,S1) / M, TR “I am making of no account, nor-even having...soul” / Gk(A,B1,S2) “I am having no account (B + “of mine”), nor-even making...soul”

⁸⁴ [20:24] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add

⁸⁵ [20:24] NU, M, TR, Vul, Gk(AESV) / Gk(B) add “of the account” & “to Judeans and Hellenes”

⁸⁶ [20:24] NU, M, TR, Vul, Gk(AESV) / Gk(B), Lucifer, Ambrose add

⁸⁷ [20:25] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “that I will no-longer see my face for myself” (error)

⁸⁸ literally “in”

⁸⁹ [20:25] NU, Gk(AESV) / M, TR, Vul add “of God” / Gk(B) add “of Jesus”

⁹⁰ [20:26] NU, M, Vul?, Gk(ASV) / TR, Vul?, Gk(E,B2) “For-this-reason...in” / Gk(B1) “Therefore, up-to”

⁹¹ literally “the”

⁹² [20:26] NU, Vul, Gk(BESV) / M, TR, Gk(A) “that I am clean”

⁹³ literally “of”

⁹⁴ [20:27] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit “not”

⁹⁵ [20:27] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “us”

entire¹ deliberation of God.

28 “Therefore,² All of you*, be paying-attention to yourselves³ and to all the flock, in which the spirit, the holy *spirit*,⁴ put you* to be overseers for himself, to be shepherding the assembly of God⁵ which he acquired for himself⁶ through the blood, the *blood* of his own.⁷ **29** For⁸ I have come-to-know this,⁹ that after my reaching of my *destination*, weighty wolves will enter into you*, not sparing the flock; **30** and from out of you* yourselves, men will stand themselves up, uttering *things which* have been perverted of the *act* to be pulling-away¹⁰ the learners to follow behind them.¹¹ **31** For this-reason, be keeping-fully-awake, remembering that for three-years, night and¹² day, I did not cease myself from admonishing each one of you*¹³ with tears.

32 “And for the present, I am committing you* brothers¹⁴ to God,¹⁵ and to the account of his favor, the *account which* is being-able to build¹⁶ you*¹⁷ and to give the¹⁸ inheritance in *them, that is*¹⁹ all the ones who have been made-holy.

33 “I desired a silver-piece or²⁰ a gold-piece or a piece of apparel of no-one.²¹ **34** But²² You* yourselves are knowing,²³ that these²⁴ hands assisted to my needs in all things²⁵ and to the men who are with me. **35** I indicated all things to you*, that, by laboring in-this-manner, it is necessary to be taking-the-part-in-helping the ones who are being-weak, to also²⁶ be remembering the accounts of the Lord Jesus,²⁷ that he himself²⁸ spoke, ‘It is more happy to be giving than to be taking.’”

36 And after he spoke these things, he, after he put his²⁹ knees on the ground, prayed-to God along with them all. **37** But there³⁰ came-to-be an adequate amount of weeping of them all; and they, after they fell on the neck of ‘Paulus,’³¹ were kissing him affectionately, **38** being sorrowed especially on-the-basis-of the account which he had spoken, that they are going to be perceiving his face no-longer.³² But they were sending him on-ahead before them into the boat.

CHAPTER 21

But as it came-to-be for us to put-out, after we³³ were pulled-away from them, we, after we ran-a-straight course, came into ‘Kōs,’³⁴ but the subsequent day into Rhodos,³⁵ and from-there into ‘Patara and Mura.’³⁶ **2** And after we found a boat which was crossing-to-the-other-side into Phoiniké, we, after we stepped-onboard, put-out to sea. **3** But after we came-within-sight of ‘Kypros and after we left it behind on-the-left,³⁷ we were sailing into Syria and we came-down into Zor. For the boat was unloading³⁸ the cargo in-that-place. **4** But³⁹ after we found the⁴⁰ learners after-searching-up-and-down for them, we remained-on right-here⁴¹ for seven days. They⁴² were saying to ‘Paulus, through the spirit, to not be stepping-onboard⁴³ into Jerusalem.

5 But when it came-to-be for us to finish-out⁴⁴ our days, we, after we came-

out,⁴⁵ were going away,⁴⁶ while all of them along with women and children were sending us on-ahead before them till they reached outside the city. And after we put our⁴⁷ knees on the shore, we, after we prayed-to God, **6** gave-farewell-greetings to one-another,⁴⁸ and⁴⁹ ascended⁵⁰ into the boat. But those individuals turned-back into their own homes.

7 But we, after we completely-accomplished the sailing, reached⁵¹ from Zor into Ptolemaios. And after we greeted the brothers, we remained in their presence for one day. **8** But on the next-day, we, after we came-out,⁵² came into Caesarea. And after we entered into the house of Philippos the good-messenger (*the one who was*⁵³ being one out of the seven) we remained with him. **9** But this man was having four daughters, virgins, who are prophesying.

10 But while we were remaining-on for more days of ours,⁵⁴ a certain prophet, Hagab by name, came-down from ‘Judah.’ **11** And after he came-up⁵⁵ to us and after he lifted the belt of ‘Paulus, he, after he also⁵⁶ bound the feet and the hands⁵⁷ of himself,⁵⁸ spoke, “Such-and-such is what the spirit, the holy *spirit*, is saying: The man whose belt this is, the Judeans in Jerusalem will bind in-this-manner and will deliver him up into the hands of nations.”

12 But as we heard these things, both⁵⁹ we and the persons in-that-place were exhorting him⁶⁰ of ‘the act for him not to be ascending⁶¹ into Jerusalem’.

13 Then⁶² ‘Paulus answered and spoke to us,⁶³ “What are you* all doing, weeping and cracking⁶⁴ my heart in-pieces? For I am ready⁶⁵ not only to be bound but instead even to die-off going into Jerusalem in-behalf-of the name of the Lord Jesus the Anointed-One.’”⁶⁶

14 But while he himself was not being persuaded, we became-tranquil, after we spoke to one-another,⁶⁷ “Let the will of the Lord⁶⁸ come-to-be.”

15 But after these⁶⁹ days, we, after we put-our-packs-on,⁷⁰ were ascending into Jerusalem from Caesarea.⁷¹ **16** But some of the learners also came-together along with us from⁷² Caesarea, leading us to a man in whose presence we might be entertained-as-strangers: and when they came to a certain village, we remained with⁷³ a certain Mnasōn,⁷⁴ a Kyprian, an ancient learner.

17 Now after we went from there⁷⁵ we came-to-be coming into Jerusalem, the brothers jovially welcomed us.⁷⁶ **18** But the following⁷⁷ day, ‘Paulus was going-inside⁷⁸ along with us to Jacob. All the elders having-been-congregated⁷⁹ also came-by in-his-presence.⁸⁰ **19** And after he greeted them, he was telling-in-detail, one by one,⁸¹ each thing of the things which God did in the nations through his ministry.

20 But after the men heard, they were glorifying God.⁸² They also spoke⁸³ to him, “Brother, you are perceiving how-many tens-of-thousands are among⁸⁴ the Judeans⁸⁵ of the ones who have had-faith, and all of them⁸⁶ are being⁸⁷ zealots of the law. **21** But they were orally-instructed about you, that you are teaching all⁸⁸

¹ literally “all/every”

² [20:28] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add

³ [20:28] NU, M, TR, Vul, Gk(AESV.B2) / Gk(B1) “them”

⁴ [20:28] NU, M, TR, Gk(AESV) / Gk(B) “which the holy spirit”

⁵ [20:28] NU, TR, Vul, Gk(SV), some Syr, some Cop, Ambrose, Athanasios, Basil, Chrysostom, Kyrillos, Epiphanius / M, Gk(E2) “of the Lord and God” / Gk(AB,E1,E3,P74), some Syr, some Cop, Arm, Eirenaios “of the Lord” / others “of the Lord God”

⁶ [20:28] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁷ [20:28] NU, Gk(ABESV), Ambrosiaster, Didymus, Eirenaios, Jerome, Lucifer, Pelagios, Theodoret(x1) / M, TR, Athanasios, Chrysostom, Didymus “through the blood of his own”

⁸ [20:29] NU, Vul, Gk(ABV,E1,S1) / M, TR, Gk(E2) add “For” / Gk(S2) add “But”

⁹ [20:29] NU, Vul, Gk(ABSV.E1) / M, TR, Gk(E2) add

¹⁰ [20:30] NU, M, TR, Vul, Gk(AESV) / Gk(B) “be turning-away”

¹¹ [20:30] NU, M, TR, Vul, Gk(BE) / Gk(ASV) “themselves”

¹² [20:31] NU, M, TR, Vul, Gk(AESV.B2) / Gk(B1) “but” (error)

¹³ [20:31] NU, M, TR, Gk(AESV) / Vul, Gk(B) add

¹⁴ [20:32] NU, Vul, Gk(ABSV) / M, TR, Gk(E) add

¹⁵ [20:32] NU, M, TR, Vul, Gk(ABES) / Gk(V) “to the Lord”

¹⁶ [20:32] NU, Gk(ABESV) / M, TR “build-up”

¹⁷ [20:32] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

¹⁸ [20:32] NU, Vul?, Gk(SV) / M, TR “give to you* an” / Gk(A) “give his” / Vul?, Gk(B) “give an” / Gk(E) “give to you* the”

¹⁹ [20:32] NU, M, TR, Vul, Gk(AESV.B2) / Gk(B1) add

²⁰ [20:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) “and”

²¹ [20:33] NU, M, TR, Vul, Gk(AESV) / Gk(B) “of not-one of you*”

²² [20:34] NU, M, Vul, Gk(ABESV) / TR add

²³ [20:34] NU, M, TR, Vul, Gk(BESV) / Gk(A) “yourselves have come-to-know”

²⁴ [20:34] NU, M, TR, Vul, Gk(AESV) / Gk(B) “my”

²⁵ [20:34] NU, M, TR, Vul, Gk(AESV.B2) / Gk(B1) add

²⁶ [20:35] NU, M, TR, Gk(ESV.A2.B2) / Gk(A1.B1) omit “both”

²⁷ [20:35] NU, M, TR, Vul, Gk(BESV) / Gk(A) omit “Jesus”

²⁸ [20:35] NU, M, TR, Vul, Gk(AESV.B2) / Gk(B1) “that this man”

²⁹ [20:36] NU, M, TR, Vul, Gk(AESV.B2) / Gk(B1) “the”

³⁰ [20:37] NU, M, TR, Vul, Gk(ABEV) / Gk(S) “There also”

³¹ [20:37] NU, M, TR, Gk(AESV.B1) / Gk(B2) “Paulus”

³² [20:38] NU, M, TR, Gk(AESV.B2) / Gk(B1) “account, that he spoke he is going no-longer with you for the face”

³³ [21:1] NU, M, TR, Vul, Gk(AESV.B2) / Gk(B1) “And after he stepped-on, we put-out. But we

³⁴ [21:1] NU, M, TR, Gk(AESV) / Gk(B) “Kōs”

³⁵ [21:1] NU, M, TR, Gk(ASV) / Gk(BE) “Rhodos”

³⁶ [21:1] NU, M, TR, Vul, Gk(AESV) / some OL, some Vul, Gk(B) add

³⁷ literally “of-good-name” (a euphemism for “left”)

³⁸ literally “burdening-off”

³⁹ [21:4] NU, Vul, Gk(ASV.E1) / M, TR, OL, Syr, Gk(E2,614) “And”

⁴⁰ [21:4] NU, TR, Gk(AESV) / M omit “the”

⁴¹ [21:4] NU, M, TR, Vul, Gk(ESV) / Gk(A) “on with them”

⁴² literally “whoever”

⁴³ [21:4] NU, OL, Gk(AESV) / M, TR, Vul, Gk(L,614) “be ascending” (lit. “stepping-up”)

⁴⁴ literally “to outfit”

⁴⁵ [21:5] NU, M, TR, Vul, Gk(ESV) / Gk(A) omit “after we came-out”

⁴⁶ [21:5] NU, M, TR, Vul, Gk(AESV) / OL, some Syr “going on our way”

⁴⁷ literally “the”

⁴⁸ [21:6] NU, Gk(AESV) (lit. “greeted one-another away”) / M, TR “greeted one-another”

⁴⁹ [21:6] NU, Gk(AESV) / M, TR, Vul “on the shore, we prayed-to God. And after we...one-another, we”

⁵⁰ [21:6] NU, Vul, Gk(AE,S1,614) / M, TR “stepped-onboard” / Gk(V,S2) “stepped-in”

⁵¹ [21:7] NU, M, TR, Gk(EV,S1,614) / Gk(AL,S2) “descended” (lit. “stepped-down”)

⁵² [21:8] NU, Vul, Gk(AESV) / M, TR “the party of Paulus, after they came-out” (lit. “the ones around Paulus”)

⁵³ [21:8] NU, M, Gk(AESV) / TR add

⁵⁴ [21:10] NU, Gk(AEV) / M, TR, OL, Vul, Gk(L,S2) add “of ours” / Gk(S1) add “of theirs”

⁵⁵ [21:11] NU, M, TR, Gk(AESV.B2) / Gk(B1) “But after he came-up”

⁵⁶ [21:11] NU, Gk(ABESV) / M, TR add “also” / Vul add “and”

⁵⁷ [21:11] NU, M, Vul, Gk(BESV) / TR, Gk(A) reverses “feet” and “hands”

⁵⁸ [21:11] NU, Gk(ABESV) / M, TR, Vul? “him”

⁵⁹ [21:12] NU, M, TR, Gk(AESV.L614) / Gk(B) omit “both”

⁶⁰ [21:12] NU, M, TR, Vul, Gk(AESV) / OL, Gk(B) “Paulus”

⁶¹ [21:12] lit. “stepping-up” NU, M, TR, Vul, Gk(AESV) / Gk(B) “stepping-onboard”

⁶² [21:13] NU, Vul, Gk(ASV.E2) / M “Also” / TR, Gk(B) “But” / Gk(E1) “But then”

⁶³ [21:13] NU, M, TR, Gk(EV) / Vul, Gk(AS) “Paulus answered and spoke” / OL, Gk(B1) “Paulus spoke to us”

⁶⁴ [21:13] NU, M, TR, Vul, Gk(AESV.B2) (“cracking-in-pieces”) / Gk(B1) “turmoiling” / Gk(S1) also omit “weeping and”

⁶⁵ [21:13] NU, M, TR, Vul, Gk(AESV) (literally “For I have readily...die-off”) / Gk(B) “For I am wishing not only to be bound but instead I am even ready (lit. “even having readily”) to die-off”

⁶⁶ [21:13] NU, M, TR, Vul, Gk(ASV) / Syr, Gk(BE) add

⁶⁷ [21:14] NU, M, TR, Vul, Gk(AESV), Tertullian / Gk(B) add

⁶⁸ [21:14] NU, M, TR, Vul, OL, Syr, Gk(AESV,614), Tertullian / Gk(B) “of God”

⁶⁹ [21:15] NU, M, TR, Vul, Gk(AESV) / Gk(B) “certain”

⁷⁰ [21:15] NU, M, Gk(ASV) / TR “we packed-up-and-carried-off” / Gk(B) “we said-farewell” / Vul, Gk(E) “we prepared”

⁷¹ [21:16] NU, M, TR, Vul, Gk(AESV) / Gk(B) add / Gk(S1) omit “were ascending”

⁷² [21:16] NU, M, TR, Gk(AESV.LB2,614) / Gk(B1) “out of”

⁷³ [21:16] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁷⁴ [21:16] NU, M, TR, Vul, Gk(AEV) / some “Mneson” / some “Nason” / Gk(S) “Jason” // Gk(A1) omit “certain”

⁷⁵ [21:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) add

⁷⁶ [21:17] NU, Gk(AESV) / M, TR “jovially received us for ourselves”

⁷⁷ literally “coming-on”

⁷⁸ literally “was being-into”

⁷⁹ [21:18] NU, M, TR, Gk(ESV) / Gk(B) add

⁸⁰ [21:18] NU, M, TR, Vul, Gk(AESV.B2?) / Gk(B1) add

⁸¹ [21:19] NU, M, TR, Vul, Gk(AESV.B2) (lit. “...was leading-out...”) / Gk(B1) “which ones after he greeted, someone was detailing” (lit. “was thoroughly-leading”)

⁸² [21:20] NU, Vul, Gk(AESV) (“God”) / M, TR, Gk(BE) “the Lord”

⁸³ [21:20] NU, TR, Gk(ASV) “. They also spoke”) / M, Gk(B) “after they spoke” / Vul “. They spoke”

⁸⁴ literally “in”

⁸⁵ [21:20] NU, Vul, Gk(AEV) (lit. “among the Judeans”) / M, TR “of Judeans” / Gk(B) “in Judah” / Gk(S) omit

⁸⁶ [21:20] NU, M, TR, Vul, Gk(AESV) / Gk(B) “all these men”

⁸⁷ literally “existing”

⁸⁸ [21:21] NU, M, TR, Gk(ESV.B2) / Vul, Gk(A,B1) omit “all”

to¹ the Judeans throughout the nations² secession from Moses, saying, not to be circumcising their children, nor-even to be walking-around in the³ customs. **22** Therefore, what is *to be done?* By-all-means it is necessary for a multitude to come-together. For⁴ they will hear for themselves that⁵ you have come. **23** Therefore, do this what we are saying to you. There are four men with us *who are* having a vow on⁶ themselves. **24** After you take-alongside these *men*, be purified along with them, and spend money on-the-basis-of them, in order that they will shave⁷ their head. And all *persons* will know for themselves⁸ that *the things* which they have been orally-instructed about you are nothing, *but* instead that you yourself are also being-in-line,⁹ observing¹⁰ the law. **25** But about the nations *who* have had-faith, we sent to *them* by letter,¹¹ after we judged for them *to be keeping not-one such thing, except*¹² to be guarding themselves from both¹³ the *thing* sacrificed-to-an-idol, and *the*¹⁴ blood, and *any* choked animal, and sexual-immorality.”

26 Then after Paulus took-alongside the men, *on* the following¹⁵ day, after we were purified along with them, he was going into¹⁶ the temple, sending-messages-throughout-everywhere about the duration¹⁷ of the days of the purifying till the offering which¹⁸ was offered¹⁹ in-behalf of each one of them.

27 But as the seven days were going to be being completely-finished, the Judeans *having come* from Asia,²⁰ after they beheld him in the temple, confused all the crowd, and they threw²¹ their hands on him, **28** shouting, “O men, Israelites, be helping us! This is the human, the *one who is* teaching all *persons* every-place-every-where²² against the people and the law and this place.” Still, he also²⁴ even led Hellenes into the temple, and has commonized this holy place!²³ **29** For they were having previously-seen²⁵ Trophimos the Ephesian in the city along with him, whom they were concluding²⁶ that Paulus led into the temple.

30 The whole city was also moved, and there came-to-be a running-together of the people. And after they took-hold-of Paulus for themselves, they were drawing him²⁷ outside the temple, and straightaway the doors were locked.

31 While they were also²⁸ seeking to kill him off, a declaration ascended to the tribune of the cohort, that “A whole part of Jerusalem is being²⁹ confused. Therefore, be seeing that they might not be making a standing-up-against us.”³⁰

32 He³¹ instantly, after he took-alongside³² soldiers and centurions, ran-down upon them. But after the Judeans saw the tribune and the soldiers, they ceased themselves from beating Paulus. **33** Then after the tribune drew-near, he took-hold-of him for himself, and directed him to be bound with two chains. And he was enquiring what³³ he would be, and what it is that he has done.³⁴

34 But others were voicing something else over the others³⁵ in the crowd. But³⁶ while he himself³⁷ was not being-able to know what was certain³⁸ due to the turmoil, he directed for him to be being led into the camp.

35 But when he came-to-be on the steps-leading-up, it happened that he was being carried³⁹ by the soldiers due to the force of the crowd.⁴⁰ **36** For the

multitude of the people was following, shouting,⁴¹ “Be lifting him out of here!”⁴² **37** While Paulus⁴³ was also going to be being led into the camp, he said⁴⁴ to the tribune, “If it is allowable for me to speak something⁴⁵ to you.”

But the tribune declared, “You know Hellenic? **38** As-a-result,⁴⁶ you are not the Egyptian, the *one who*, before these days, started-an-uprising⁴⁷ and led-out into the desert the 4,000 men of the sicarii?”

39 But Paulus spoke, “I, indeed, am a human, a Judean, a Tarshian of Kilikia, a citizen of a city which is not insignificant.⁴⁸ But I am beseeching you, permit⁴⁹ me to utter something to the people.”

40 But after he also⁵⁰ permitted him, Paulus, having stood on the steps-leading-up, waved his hand up-and-down⁵¹ to the people.⁵² But⁵³ after there became much silence,⁵⁴ he voiced to them in the Hebraic⁵⁵ dialect, saying:

CHAPTER 22

“O men, brothers and fathers, hear my verbal-defense which I am making to you* now.”⁵⁶

2 But after they heard that he was voicing to them⁵⁷ in the Hebraic dialect, they afforded⁵⁸ even more tranquility.

And he declared⁵⁹, **3** “Indeed⁵⁹ I am a man, a Judean, having been birthed in Tarshish of Kilikia, but who has been nurtured in this city, having been disciplined⁶⁰ alongside the feet of Gamaliel according-to accuracy of the paternal⁶¹ law, existing⁶² as a zealot of God, exactly-as you* all are today – **4** I, who⁶³ hunted⁶⁴ this way up-to⁶⁵ death, bundling⁶⁶ and delivering both men and women up into guardhouses,⁶⁷ **5** as even the⁶⁸ chief-priest is testifying⁶⁹ to me, and all the body-of-elders. After I also⁷⁰ received letters from them⁷¹ to⁷² the brothers, I was going into Damasek in order to lead⁷³ even the ones in-that-place⁷⁴ who are having been bound into⁷⁵ Jerusalem, in order that they might be punished.

6 “But while I was going and was drawing-near to Damasek, about midday,⁷⁶ it came-to-be to me, suddenly, from out of⁷⁷ the heaven, for an adequate light to flash-around around me. **7** I also⁷⁸ fell to⁷⁹ the ground, and I heard a voice saying to me, ‘Saul, Saul, why are you harmfully pursuing me?’

8 “But I answered and spoke,⁸⁰ ‘Who are you, lord?’

“He also⁸¹ spoke to me, ‘I am Jesus the Nazarean, whom you are pursuing.’

9 “But the ones who were⁸² along with me, indeed, beheld⁸³ the light and became fearful,⁸⁴ but they did not hear the voice of the one uttering to me.

10 “But I spoke, ‘What might I do, lord?’

“But the lord⁸⁵ spoke to me, ‘After you stand-up, be going into Damasek. And-there it will be uttered to you about all things which have been assigned to you to do.’

11 “But as I stood-up,⁸⁶ I was not looking-at him from the glory of that light, I,

¹ [21:21] NU, M, TR, Gk(AESV) / Gk(B) add

² [21:21] NU, M, TR, Gk(AESV,B2) / Vul, Gk(B1) “the Judeans who are throughout nations”

³ [21:21] NU, M, TR, Vul, Gk(AESV) / Gk(B) “their”

⁴ [21:22] NU, Syr, Gk(V,E1,614) / M, TR, OL, Vul, Gk(ABLS,E2), Augustine, Jerome add (B2 “the” instead of “a” / S1 omit “For” & “that”)

⁵ [21:22] NU, M, TR, OL, Gk(ABEV,S2,614), Augustine, Jerome / Vul, Gk(S1) omit “that”

⁶ [21:23] NU, M, TR, Vul, Gk(ABE) (literally “prayer on”) / Gk(SV) “prayer from”

⁷ [21:24] NU, Gk(VL,B2,S1,614) / M, TR, Gk(AE,S2) “might shave” / Gk(B1) “might be shaved”

⁸ [21:24] NU, Vul, Gk(ABESV) / M, TR “persons might know”

⁹ [21:24] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “but instead that: Be going yourself” (error?)

¹⁰ literally “guarding”

¹¹ [21:25] NU, M, TR, Vul, Gk(AESV) / Gk(B,614) “nations: They are having nothing to be saying to you. For we commissioned men to them”

¹² [21:25] NU, Vul, Gk(ASV) / M, TR, Gk(BE) add

¹³ [21:25] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit “both”

¹⁴ [21:25] NU, Gk(ABESV) / M, TR add / Gk(B), two Lat also omit “and any choked animal”

¹⁵ [21:26] literally “having/holding” NU, M, TR, Gk(AESV) / Gk(B) “following”

¹⁶ [21:26] literally “was being-into into” NU, M, TR, Gk(AESV) / Gk(B) “he entered into”

¹⁷ literally “filling-out”

¹⁸ [21:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) “purifying so-that an offering”

¹⁹ literally “the something-brought-forward which was brought-forward”

²⁰ [21:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) “But while the seventh day was being completely-finished, but the Judeans were having come from Asia”

²¹ [21:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) “throw”

²² [21:28] NU / TR “all persons everywhere”

²³ [21:28] NU, M, TR, Vul, Gk(BSV,E1) / Gk(A,E2) “and the place, this holy place”

²⁴ [21:28] NU, M, TR, Gk(AESV) / Vul, Gk(B) omit “also”

²⁵ [21:29] NU, TR, Gk(ABESV) / M, Vul “having seen”

²⁶ [21:29] NU, M, TR, Gk(AESV) / Gk(B) “whom we concluded” / Vul “whom they concluded”

²⁷ [21:30] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “him”

²⁸ [21:31] NU, Gk(ASV) / M, TR, Vul, Gk(B2) “But while they were” / Gk(B1) “And while they were”

²⁹ [21:31] NU, Vul, Gk(ABV,S1) / M, TR, Gk(S2) “Jerusalem has been”

³⁰ [21:31] NU, M, TR, Vul, Gk(ABSV) / some Syr add

³¹ literally “who”

³² [21:32] NU, M, TR, Gk(ABS) / Gk(V) “he took”

³³ [21:33] NU, Gk(ABSV) / M, TR “whatever”

³⁴ [21:33] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “and who is having done this”

³⁵ [21:34] NU, Gk(ASV) / M, TR, Vul “were crying something else out” / Gk(B) “were voicing other things over the others”

³⁶ [21:34] NU, M, TR, Gk(ASV) / Vul, Gk(B) “And”

³⁷ [21:34] NU, Gk(ABSV) / M, TR, Vul omit “himself”

³⁸ literally “secure”

³⁹ [21:35] NU, M, TR, Vul, Gk(ASV) (lit. “happened for him to be being carried” / Gk(B) “happened for Paulus to be being carried”

⁴⁰ [21:35] NU, M, TR, Gk(ASV) / Vul, Gk(B) “people”

⁴¹ [21:36] NU, Gk(ASV) verb refers to “people” / M, TR, Vul, Gk(B) to “multitude” / Gk(B) omit “of the people”

⁴² [21:36] NU, M, TR, Vul, Gk(ASV) / Gk(B) “shouting for him to be being lifted out of there.”

⁴³ [21:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) “he”

⁴⁴ [21:37] NU, M, TR, Vul, Gk(ASV) / Gk(B) “he answered and spoke”

⁴⁵ [21:37] NU, TR, Vul, Gk(ASV) / M “to speak” / Gk(B) “to utter” (both omitting “something”)

⁴⁶ [21:38] NU, M, TR, Gk(ASV) / Vul, Gk(B) omit “as-a-result”

⁴⁷ literally “started-a-standing-up”

⁴⁸ [21:39] NU, M, TR, Vul, Gk(ASV) / Gk(B) “Judean, but having been birthed in Tarshish of Kilikia.”

⁴⁹ [21:39] NU, M, TR, Vul, Gk(ASV) / Gk(B) “completely-make-room to”

⁵⁰ [21:40] NU, M, TR, Vul, Gk(ASV) / Gk(B1) “after the tribune also” Gk(B2) “after the tribune”

⁵¹ [21:40] lit. “, quaked-down with the hand” NU, M, TR, Gk(ASV) / Gk(B) “waved his hand” (lit. “quaked his hand”)

⁵² [21:40] NU, M, TR, Vul, Gk(ASV) / Gk(B) “to them”

⁵³ [21:40] NU, M, TR, Gk(ASV) / Gk(B) “Also” / Vul “And”

⁵⁴ [21:40] NU, M, TR, Vul, Gk(ASV) / Gk(B) “tranquility”

⁵⁵ [21:40] NU, M, TR, Vul, Gk(BSV) / Gk(A) “in his-own”

⁵⁶ [22:1] NU, M, Gk(ABSV) / TR “now” (non-emphatic)

⁵⁷ [22:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “to them”

⁵⁸ [22:2] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “they afforded”

⁵⁹ [22:3] NU, Vul, Gk(ABSV) / M, TR add

⁶⁰ [22:3] NU, M, TR, Vul, Gk(ASV) / Gk(B) “, while being disciplined”

⁶¹ more literally “fatherly”

⁶² [22:3] NU, M, TR, Gk(ASV) / Vul, Gk(B) omit “existing”

⁶³ [22:3] NU, M, TR, Vul, Gk(ASV) / Gk(B) “today, and I”

⁶⁴ literally “pursued”

⁶⁵ [22:4] NU, M, TR, Gk(ASV) / Gk(B) “until”

⁶⁶ literally “bind-acting”

⁶⁷ [22:4] NU, M, TR, Vul, Gk(ASV) / Gk(B) “a guardhouse”

⁶⁸ [22:5] NU, M, TR, Gk(ASV,B2) / Gk(B1) “a”

⁶⁹ [22:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) “will testify” / Gk(V) “was testifying”

⁷⁰ [22:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) omit “also”

⁷¹ literally “whom”

⁷² [22:5] NU, M, TR, Vul, Gk(ASV) / Gk(B) “from”

⁷³ literally “Damasek will lead”

⁷⁴ [22:5] NU, M, TR, Gk(ASV,L,614) / Gk(B) “the ones there”

⁷⁵ [22:5] NU, M, TR, Gk(ASV) / Gk(B) “in”

⁷⁶ [22:6] NU, M, TR, Vul, Gk(ASV,B2) / Gk(B1) “But while I was drawing-near Damasek at the time of midday”

⁷⁷ [22:6] NU, M, TR, Gk(ASV,L,614) (“out of”) / Gk(B1) “from”

⁷⁸ [22:7] NU, M, TR, Gk(ASV) / Vul, Gk(B) “And I”

⁷⁹ literally “into”

⁸⁰ [22:8] NU, M, TR, Vul, Gk(ABV) / Gk(S) add

⁸¹ [22:8] NU, M, TR, Gk(ASV) / Gk(B) “But he” / Vul “He”

⁸² literally “are”

⁸³ [22:9] NU, M, TR, Vul, Gk(ABV) / Gk(S) “were beholding”

⁸⁴ [22:9] NU, Vul, Gk(ASV) / M, TR, Gk(B) add

⁸⁵ [22:10] NU, M, TR, Vul, Gk(ASV) / Gk(B) “But he”

⁸⁶ [22:11] NU, M, TR, Vul, Gk(ASV) / OL add

being led-by-the-hand by¹ the *ones who* were-along with me, came into Damasek.

12 “But a certain Hananiah (a reverent² man according-to the law, being testified-to by all the Judeans residing in *that place*)³ 13 after he came to me and after he stood-over *me*, spoke to me, ‘Saul, brother, be looking-again.’

“And I, at that⁴ very hour, looked-up/again⁵ at⁶ him.

14 “But the *man* spoke, ‘The God of our fathers pre-handpicked you to know his will, and⁷ to see the Righteous-One, and to hear a voice from out of his mouth. 15 Because you will be a testifier for him to all humans of what you have seen and heard. 16 And now, why are you on-the-brink?⁸ After you stand-up, be immersed and bathe-off your sins, after you call-on his name⁹ for yourself.’

17 “But it came-to-be to me, after I turned-back into Jerusalem and while I myself¹⁰ was praying-to God in the temple, for me to come-to-be in an ecstasy, 18 and to see him saying to me, ‘Hasten and come-forth out of Jerusalem quickly,¹¹ due-to-the-fact¹² that they will not accept an¹² attestation of you about *me*.’

19 “And I spoke, ‘Lord, they themselves understand that, throughout the congregations, I was imprisoning¹³ and flaying the *ones who* are having-faith on you, 20 and that when the blood of your first-testifier¹⁴ Stephanos¹⁵ was being poured-out, I myself was also having stood-over *him*,¹⁶ and was being-well-pleased-together with what they were doing,¹⁷ and guarding the robes of the *ones who* were doing-away with him.’

21 “And he spoke to me, “Go, because I will commission you forth a long-ways-away into nations.”

22 But they were hearing¹⁸ him up-to this account, and they lifted-up¹⁹ their voice, saying, “Be picking the *man* such as this up and taking *him* away from the earth. For it was not suiting for him to live.”

23 While they themselves were also²⁰ crying-out²¹ and casting off their robes and throwing a cloud-of-dust into the air,²² 24 the tribune directed for him to be being led-inside²³ into the camp, after he spoke for him to be being probed-up-and-down²⁴ by-means-of whips, in order that he might recognize²⁵ by²⁶ what cause they were voicing-over²⁷ him in-this-manner.

25 But as they stretched²⁸ him out before them with²⁹ the thongs, °Paulus³⁰ spoke to the centurion having stood by, “If it is allowed for you* to be whipping a human who is a Roman and uncondemned?”

26 But after the centurion heard *this*,³¹ he, after he came-to the tribune, brought-a-message, saying, “What are you going to be doing?”³² For this human is a Roman.”

27 But³³ after the tribune came-to *him*, he spoke to³⁴ him, “Be telling³⁵ *me*, if *you* are a Roman?”

But the *man* declared,³⁶ “Yes.”

28 But the tribune³⁷ answered and spoke to him,³⁸ “I obtained this citizenship with a vast sum.”³⁹

But °Paulus⁴⁰ declared, “But I have even been birthed *one*.”

29 Therefore,⁴¹ straightaway, the *ones who* were going to be probing him up-and-down stood-away from him. But the tribune was also filled-with-fear after he

recognized that he was⁴² a Roman, and because he was having bound him. And he immediately released him.⁴²

30 But⁴³ on-the-next-day,⁴⁴ he, wishing to know the certainty⁴⁵ (the *certainty of the reason* for which he was⁴⁶ being accused⁴⁶ by⁴⁷ the Judeans), after he sent for him,⁴⁸ released him from the bonds,⁴⁹ And he directed the chief-priests and all the congress⁵⁰ to come-together.⁵¹ And after he led °Paulus down, he stood *him* among⁵² them.

CHAPTER 23

But after °Paulus stared at the congress, he spoke, “O men, brothers, I have acted-as-a citizen to God with all good conscience up-to this day.”

2 But the chief-priest Hananiah commanded the *ones* having stood-beside him⁵³ to be beating his mouth.

3 Then °Paulus spoke to him, “God is going to be beating you, *you* wall which has been powdered-with-lime. And *you* are sitting yourself judging me according-to the law, and, while breaking-the-law, are directing me to be being beaten?”

4 But the *ones* having stood-by spoke, “Are you verbally-abusing the chief-priest of God?”

5 °Paulus also declared, “I had not come-to-know, brothers, that he is a chief-priest. For it has been written, that⁵⁴ ‘You will not state something evilly of a chief of your people.’” (Exodus 22:28)

6 But after °Paulus knew that the one part of them were °Zadokim, but the different part were Pharisees, he was shouting in the congress, “O men, brothers, I am a Pharisee, a son of Pharisees!⁵⁵ I⁵⁶ am being judged about a hope and a standing-up of dead humans!”

7 But after he spoke⁵⁷ this, there became a dissension⁵⁸ of the Pharisees and the Zadokim;⁵⁹ and the multitude was split. 8 For indeed, Zadokim are saying that there is not a standing-up, nor a messenger, nor a spirit; but Pharisees are confessing all these things.⁶⁰

9 But there became a great outcry. And, after some of⁶¹ the scribes of the part of the Pharisees stood-up, they were thoroughly-fighting, saying, “We are finding nothing evil in this human. But what if a spirit uttered to him, or a messenger?”⁶²

10 But after there became a vast sedition,⁶³ the tribune, after he was filled-with-fear⁶⁴ lest °Paulus might be pulled-asunder by them, directed the troop to, after they descended,⁶⁵ snatch him out of the middle of them; to also be leading *him* into the camp.

11 But on the following night, the Lord, after he stood-over him, spoke, “Be being-encouraged Paulus.⁶⁶ For as you thoroughly-testified the things about *me* into Jerusalem, in-this-same-manner, it is also necessary for you to testify into Roma.”

12 But⁶⁷ after day came-to-be,⁶⁸ some of⁶⁹ the Judeans, after they made a concourse,⁷⁰ bound themselves with-imprecations,⁷¹ saying, that they will neither⁷² eat, nor drink till the time which⁷³ they might kill-off⁷⁴ °Paulus. 13 But the *ones who* made this co-oath for themselves⁷⁵ were more than forty – 14 whichever *ones*, after they came-to the chief-priests and to the elders, spoke, “We

¹ [22:11] NU, M, TR, Gk(SV) / Vul, Gk(A) “From”

² [22:12] NU, Gk(SV) / M, TR, “pious” / Vul, Gk(A) omit

³ [22:12] NU, M, TR, Vul, Gk(ASV) / some omit “residing (lit. “dwelling-down”) in that place”

⁴ literally “the”

⁵ [22:13] NU, M, TR, Vul, Gk(SV) (Greek wordplay, meaning “looked-up” or “looked-again”) / Gk(A) “looked”

⁶ [22:13] NU, M, TR, Vul, Gk(ASV) (literally “into”) / others omit “into him”

⁷ [22:14] NU, M, TR, Vul, Gk(SV, A2) / Gk(A) omit “and”

⁸ literally “why are you going to?”

⁹ [22:16] NU, Vul (lit. “the name of his”) / TR “the name of the Lord”

¹⁰ [22:17] NU, M, TR, Gk(ASV, 614) / some OL omit “and” / some OL, Vul, Gk(L) omit “myself”

¹¹ literally “in quickness”

¹² [22:18] NU, Gk(ASV) / M, TR “the”

¹³ more literally “guardhousing”

¹⁴ [22:20] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(614) “first-testifier”

¹⁵ [22:20] NU, M, TR, Vul, Gk(SV) / Gk(A) omit “Stephanos”

¹⁶ [22:20] NU, M, TR, Gk(SV) / Gk(A) “having stood there”

¹⁷ [22:20] NU, Vul, Gk(AESV) / M, TR, Syr, Gk(614) “with the doing-away of him”

¹⁸ [22:20] NU, M, TR, Vul, Gk(AESVL, 614) / Gk(B) “But after they heard”

¹⁹ literally “lifted-upon”

²⁰ [22:23] NU, Gk(AEV) / M, TR, Vul, Gk(S) “But while they themselves were” / Gk(B) “But while they were”

²¹ [22:23] NU, TR, Gk(ABSV) / M, Gk(E, 614) “shouting”

²² [22:23] NU, M, TR, Vul, Gk(AESV) / Gk(B) “heaven”

²³ [22:24] NU, Vul, Gk(ABESV) / M, TR “being led”

²⁴ [22:24] NU, M, TR, Vul, Gk(AESV, B2) / Gk(B1) “to be probing-up-and-down”

²⁵ [22:24] NU, M, TR, Gk(BESV) / Vul, Gk(A) “know”

²⁶ literally “due to”

²⁷ [22:24] NU, M, TR, Gk(AESV) / Gk(B) “voicing-down about” ?? / Gk(614) “voicing-down”

²⁸ [22:25] NU, Vul?, Gk(BESV, 614) / M, TR “he stretched” / Vul?, Gk(A) “they were stretching”

²⁹ may also be translated “to”

³⁰ [22:25] NU, M, TR, Vul, Gk(AESV) / Gk(B) “he”

³¹ [22:26] NU, M, TR, Vul, Gk(AESV) / Gk(B) “heard that “He is calling (lit. saying) himself a Roman”

³² [22:26] NU, M, TR, Vul, Gk(AESV) / M, TR, Gk(B) “; “Be seeing what you are going to be doing.”

³³ [22:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Then”

³⁴ [22:27] NU, M, TR, Vul, Gk(AESV) / Gk(B) “inquired-of”

³⁵ literally “Be saying”

³⁶ [22:27] NU, M, TR, Gk(AESV) / Vul, Gk(B) “spoke”

³⁷ [22:28] NU, Gk(ESV) / M, TR “The tribune also” / Vul, Gk(B) “And the tribune” / Gk(A) “The tribune”

³⁸ [22:28] NU, M, TR, Vul, Gk(AESV) / Gk(B) add / some Vul add “Thus you are saying well-handedly for you to be a Roman?” (?)

³⁹ [22:28] NU, M, TR, Vul, Gk(AESV) / Gk(B) “I have come-to-know for how-much a sum I obtained this citizenship.”

⁴⁰ [22:28] NU, M, TR, Gk(AESVL, 614) / Gk(B) “Paulus”

⁴¹ [22:29] NU, M, TR, Vul, Gk(AESV) / Gk(B) “Then”

⁴² [22:29] NU, M, TR, Vul, Gk(AESV) / some Syr, Gk(614) add

⁴³ [22:30] NU, M, TR, Vul, Gk(AESV) / OL, Syr, Gk(614) “Also”

⁴⁴ [22:30] NU, M, TR, Vul, Gk(AESV) / Gk(614) “on the following next-day”

⁴⁵ usually translated “secure”

⁴⁶ [22:30] lit “he is being accused” NU, M, TR, Gk(AESV) / OL, Vul, some Syr, Gk(614) “he was being accused”

⁴⁷ [22:30] NU, Gk(AESV) / M, TR, Vul “from”

⁴⁸ [22:30] NU, M, TR, Gk(AESV) / some Syr, Gk(614) add

⁴⁹ [22:30] NU, Vul, Gk(AESV) / M, TR, Gk(614) add

⁵⁰ [22:30] NU, Vul, Gk(AESV) / M, TR “and the whole congress of them”

⁵¹ [22:30] NU, Vul, Gk(AESV) / M, TR “to come”

⁵² literally “into”

⁵³ [23:2] NU, M, TR, Vul, Gk(AEV, S2) / Gk(S1) omit “him”

⁵⁴ [23:5] NU, Gk(ASV) / M, TR, Vul, Gk(E) omit “that”

⁵⁵ [23:6] NU, M, TR, Vul, Gk(AESV) / Syr, Gk(L, 614) “of a Pharisee”

⁵⁶ [23:6] NU, M, TR, Vul, Gk(AESV) / Gk(V) “I” (non-emphatic)

⁵⁷ [23:7] NU, Vul, Gk(AS) / M, TR, Gk(E, 614) “uttered” / Gk(V) “But while he was uttering”

⁵⁸ literally “standing” (here, as in “a taking-a-stand”)

⁵⁹ [23:7] NU, Vul? Gk(AEV) / TR, Vul? “the Pharisees and the Zadokim” / Gk(SL, 614) “the Zadokim and Pharisees” / M “the Pharisees”

⁶⁰ literally “confessing the more-than-both of these”

⁶¹ [23:9] NU, Vul, Gk(ASV) / Gk(E) “some out of” / M, TR omit

⁶² [23:9] NU, Vul, some Syr, Gk(AESV) / M, TR, Gk(614) “But if a spirit... messenger, may we not be fighting-against-God?”

⁶³ literally “standing”

⁶⁴ [23:10] NU, Vul, Gk(AESV) / M, TR “was moved-with-reverence”

⁶⁵ [23:10] NU, TR, Gk(AESV) / M, OL, Vul, some Syr, Gk(614) “to descend and to”

⁶⁶ [23:11] NU, Vul, Gk(ASV, E1) / M, TR, OL, some Vul, Ambst, Gk(E2) add

⁶⁷ [23:12] NU, M, TR, Vul, Gk(AES, X-PSI1165) / OL, some Syr, Gk(V, 614) “Also”

⁶⁸ [23:12] NU, M, TR, Vul, Gk(AESV) / Gk(X-PSI1165) add here “and after [.....] help”

⁶⁹ [23:12] NU, Gk(AESV, P74, 614) / M, TR, Vul, Gk(X-PSI1165) add

⁷⁰ [23:12] NU, M, TR, Vul, Gk(AESV) (lit. “the Judeans, after they made a turn-together”) / Gk(X-PSI1165)

⁷¹ after some of the Judeans were turned-together, they”

⁷² literally “made-votive-offerings” (a Hebrew idiom which means as translated)

⁷³ [23:12] NU, M, TR, Vul, Gk(AESV) / Gk(X-PSI1165) “not”

⁷⁴ [23:12] NU, M, TR, Vul, Gk(AESV) / Gk(X-PSI1165) “till whenever”

⁷⁵ [23:12] NU, M, TR, Gk(ESV) / Gk(A) “might do-away-with” / Gk(X-PSI1165) “after they killed-off”

⁷⁶ [23:13] NU, Gk(AESV) / M, TR “who have made this co-oath” / Vul “who had made this co-oath” / Gk(X-PSI1165) “who imprecated themselves” (lit. made-votive-offerings for themselves”; see below)

imprecated ourselves with an imprecation¹ to taste nothing till *the time* which² we might kill-off °Paulus. **15** Now therefore, we are exhorting you*: After you make this congress congregate to us, you*³ appear to the tribune along⁴ with the congress so-that on-the-next-day⁵ he might lead him down among⁶ you*,⁷ as if you* are going to be determining the *things* about him *more* precisely. But **we** are ready for⁸ the *act* to do-away with him⁹ before the *event* for him¹⁰ to draw-near, if-at-any-time it might also be being necessary to die-off.¹¹

16 But after the son of the¹² sister of Paulus heard *about* the ambush,¹³ he, after he came-by and after he entered into the camp,¹⁴ brought-a-message to °Paulus.

17 But after °Paulus called one of the centurions to himself, he declared,¹⁵ “Lead this youngster away to the tribune. For he has something to *be* brought-via-a-message to him.”

18 Therefore, indeed, he, after he took him alongside, led *him* to the tribune and he declared¹⁶, “The prisoner¹⁶ Paulus, after he called me to himself, asked *for me* to lead this young-man¹⁷ to you, *who* has something to utter to you.”

19 But after the tribune took-hold-of his hand for himself and after he retired by himself, he was enquiring,¹⁸ “What is the *word* you have to bring-via-a-message to me?”

20 But he spoke, that “The Judeans synthesized to ask you, so-that on-the-next-day you might lead °Paulus down into the congress as *if it*¹⁹ is going to be enquiring something *more* precisely about him. **21** Therefore, may **you** not be persuaded by them. For more *than* forty men of²⁰ them are sitting-in *wait*²¹ for him, whichever *ones* bound themselves with-imprecations²² neither to eat nor to drink till²³ they might do-away-with him. And now they are ready, waiting-to-receive what-is-professed²⁴ from you.”

22 Therefore, indeed the tribune released the young-man²⁵ from *him*, after he transmitted-a-message to “utter-forth nothing to *anyone* that you disclosed²⁶ these *things* to me.”

23 And after he called certain²⁷ two of the centurions to himself, he spoke, “Make-ready two-hundred solders, so-that they might go till they *reach* Caesarea,²⁸ and also seventy²⁹ cavalymen and two-hundred right-takers³⁰ from the third hour of the night. I am directing you* to be ready to be going. **24** Also *it is necessary*³¹ for livestock to stand-by, in order that after they straddle °Paulus on *them through the course of one night*,³² they might bring *him* safely-through into Caesarea³³ to Félix the leader, **25** For he was filled-with-fear, lest-perhaps, after they snatched him out, they might kill *him* off, and he himself might be having a charge between himself as having taken a silver-piece, but after he also³⁴ wrote a letter having this type:³⁵

26 Claudius Lysias,
To the good leader Félix. Be rejoicing.³⁶

27 After this man was arrested by³⁷ the Judeans and *while* he was going to be being done-away-with by them, I, after I stood-over *them* along

with the troop, took *him*³⁸ out for myself, after I learned that he is a Roman.³⁹ **28** While I was also⁴⁰ wishing to recognize⁴¹ the cause-for-the-sake-of which they were calling him in,⁴² I led *him* down into their congress,⁴³ **29** whom I found⁴⁴ to be being called-in about matters-of-discussion⁴⁵ of their law of Moses and a certain Jesus,⁴⁶ but *who* has not-one accusation worthy of death or bonds.⁴⁷ **30** But after it was informed to me that there will be⁴⁸ a plot *formed by the Judeans*⁴⁹ in-regard-to the man, I instantly sent him⁵⁰ to you, after I also transmitted-a-message-to the accusers, to be speaking *the things* against him⁵¹ before⁵² you.

Be faring-well already.⁵³

31 Therefore, indeed the soldiers, in-accordance-with the *command* having been ordered to them, after they took-up °Paulus, led *him* by the⁵⁴ night into °Antipatris. **32** But on the next-day, they, after they allowed the cavalymen to be going-off⁵⁵ along with him, turned-back into the camp. **33** After they⁵⁶ entered into Caesarea and after they gave-up the letter to the leader, they also stood °Paulus by him.

34 But after he⁵⁷ read *it*⁵⁸ aloud, and after⁵⁹ he inquired out of what province he is *from*, and after he learned-by-enquiry that *he is*⁶⁰ from Kilikia, **35** he declared,⁶¹ “I will thoroughly-hear⁶² you for myself whenever your accusers might also⁶³ come-by,” **36** after he directed⁶⁴ for him to be being guarded in the praetorium of °Héródés.⁶⁵

CHAPTER 24

But after five days, the chief-priest Hananiah descended with certain⁶⁶ elders and a certain rhetor⁶⁷ named Tertullus – whichever *ones* appeared to the leader against °Paulus.

2 But after he⁶⁸ was called, °Tertullus began to be accusing him, saying, “While *we* are obtaining a vast peace through you, and *while* thorough-straightening-*outs*⁶⁹ are coming-to-be *done* to this nation through **your** foresight, **3** we, both in-everyway and everywhere, are welcoming *these things*, most-good Félix, with every thanksgiving.

4 “But, in order that I might not be cutting-in⁷⁰ on you *any* more, I am exhorting you to hear us promptly⁷¹ with **your** gentleness. **5** For we found this man to be pestilent and motivating seditious⁷² among all the Judeans, the *Judeans* throughout the inhabited-earth. *He is* also a prime-insurrectionist⁷³ of the sect of the Nazareans, **6** who even tried to profane the temple, whom we also grabbed, and wanted to judge according-to **our** law. **7** But after Lysias the tribune passed-by, he led *him* away out of our hands with much force, after he ordered his accusers to be coming to you.⁷⁴ **8** From whom you will be-able, after you have examined him,⁷⁵ to recognize *the truth* about all these *things* which **we** are accusing him.” **9** But after he himself spoke these *things*,⁷⁶ the Judeans also

³⁸ [23:27] NU, Vul, Gk(ASV) / M, TR actually add “him”

³⁹ [23:27] NU, M, TR, Vul, Gk(ASV) / Gk(X-PS11165) “troop, I was rescuing *him*, shouting [...] to be a Roman.”

⁴⁰ [23:28] NU, Gk(ASV), X-PS11165, P74 / M, TR, Gk(614) “But *while* I was” / Vul “While I was”

⁴¹ [23:29] NU, Gk(ASV) / M, TR, Vul?, Gk(X-PS11165?, P74) “to know”

⁴² [23:28] NU, M, TR, Vul? Gk(ASV) / Gk(X-PS11165) “calling him”

⁴³ [23:28] NU, Gk(AS, P74) / M, TR, Vul, Gk(V2, X-PS11165?) actually add “him” / others “I led before the congress, him” / Gk(V1), one other omit

⁴⁴ [23:29] NU, M, TR, Vul, Gk(ASV) / Gk(614) “whom, after I found”

⁴⁵ literally “matters-of-seeking”

⁴⁶ [23:29] NU, M, TR, Vul, Gk(ASV) / OL, Gk(X-PS11165, 614, 2147, 2412) add

⁴⁷ [23:29] NU, M, TR, Vul, Gk(ASV) / OL, some Syr, Gk(614) “Jesus. But *since he is* having not-one accusation worthy of death or bonds, I led him out scarcely with the force.”

⁴⁸ [23:30] NU, Vul, Gk(ASV) / M, TR “there is going to be”

⁴⁹ [23:30] NU, Vul, Gk(ASV) / M, TR add

⁵⁰ [23:30] NU, M, TR, some Syr, Gk(V, 614) / Gk(AS) “I sent him *from* out of them” / Vul “I sent him”

⁵¹ [23:30] Gk(V) “to be speaking against him” / Gk(AS) “for them to be speaking” / NU, M, TR “to be speaking the *things* against him” / Vul “so that they might be speaking”

⁵² literally “over/on”

⁵³ [23:30] NU, OL, Vul, Gk(AV) / M, TR, some Vul, Gk(SL, 614) add

⁵⁴ [23:31] NU, Gk(ASV) / M, TR add

⁵⁵ [23:32] NU, Gk(ASV) / M, TR may be translated “to be going” or “to be made-to-go”

⁵⁶ literally “whichever of them”

⁵⁷ [23:34] NU, Vul, Gk(ASV, 614) / M, TR “after the leader”

⁵⁸ [23:34] NU, M, TR, Vul, Gk(ASV) / Gk(614) “read the letter”

⁵⁹ [23:34] NU, M, TR, Gk(ASV) / Gk(614) omit “after”

⁶⁰ [23:34] NU, M, TR, Vul, Gk(V, S2) / Gk(A, S1) actually add “he is” // OL, Gk(614) (“read...Kilikia”) “read the instruction aloud, he inquired, “Out of what-sort of province are *you from*?” He declared, “Kilikia.””

⁶¹ may also be translated “he was declaring”

⁶² [23:35] NU, M, TR, Gk(ASV) / Vul, Gk(614) “will hear”

⁶³ [23:35] NU, M, TR, Vul, Gk(ASV) / OL, Syr, Gk(614) / myself, but whenever your accusers might”

⁶⁴ [23:35] NU, Gk(ASV) / M, TR, Vul “-by.” He also directed”

⁶⁵ [23:35] NU, TR, Gk(ASV) / M “Héródés”

⁶⁶ [24:1] NU, Vul, Gk(ASV) / M, TR, Syr, Gk(614) “the”

⁶⁷ literally “worder”

⁶⁸ [24:2] NU, M, TR, Gk(AESV) / Vul “Paulus”

⁶⁹ [24:2] NU, Gk(ASV) / M, TR “things-done-correctly” (lit. “something-straightened-down”)

⁷⁰ [24:4] NU, M, TR, Gk(SV, A2) / Gk(A1) “cutting”

⁷¹ [24:4] NU, M, TR, Vul, Gk(SV, A2) / Gk(A1) omit “promptly”

⁷² literally “standings”

⁷³ literally “first-stander”

⁷⁴ [24:6-7] NU, M, Vul, Gk(ASV) / TR, OL, Syr, some Vul, Gk(L, 614) add

⁷⁵ [24:8] NU, M, TR, Vul, Gk(SV) / OL, Syr, Gk(A) omit “him”

⁷⁶ [24:9] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(614) add

¹ literally “We made-votive-offerings for ourselves with a votive-offering” (a Hebrew idiom which means as translated)

² [23:14] NU, M, TR, Gk(AESV) / Gk(X-PS11165) “till whichever *time*”

³ [23:15] NU, M, TR, Vul, Gk(AESV) / OL, Gk(X-PS11165) add (and has a non-emphatic “you”)

⁴ [23:15] NU, M, TR, Vul, Gk(AESV) / Gk(X-PS11165) omit “along”

⁵ [23:15] NU, Vul, Gk(AESV, X-PS11165) / M, TR, Gk(614) add

⁶ [23:15] NU, Gk(ASV, X-PS11165) (literally “into”) / TR, Vul, Gk(E, P74) “to”

⁷ [23:15] NU, M, TR, Vul, Gk(AESV) / Gk(X-PS11165) “us”

⁸ literally “of”

⁹ [23:15] NU, M, TR, Vul, Gk(AESV) / some Vul, some Syr, Gk(X-PS11165) “to you”

¹⁰ [23:15] NU, M, TR, Gk(AEV, S2, X-PS11165) / Gk(S1) omit “the *event*” / Gk(P74) omit “for him”

¹¹ [23:15] NU, M, TR, Vul, Gk(AESV) / OL, Gk(614) add

¹² [23:16] NU, M, TR, Gk(AESV) / Gk(X-PS11165) “a”

¹³ literally “sitting-in-place”

¹⁴ [23:16] NU, M, TR, Vul, Gk(ESV, X-PS11165) / Gk(A) “congregation”

¹⁵ [23:17] may also be translated “he was declaring” NU, M, TR, Vul, Gk(ASV) / Gk(E) “he spoke”

¹⁶ literally “bound-one”

¹⁷ [23:18] NU, Gk(AS) / M, TR, Gk(V, 614) “youngster”

¹⁸ [23:19] NU, M, TR, Vul, Gk(SV) / Gk(A) “retired, he was enquiring by himself”

¹⁹ [23:20] NU, Gk(A, S1, 614) / TR, Gk(S2) “they” (masc.) / NU “they” (neuter) / Gk(V) “he”

²⁰ literally “out-of”

²¹ may also be less literally translated “ambushing”

²² literally “made-votive-offerings for themselves” (a Hebrew idiom with the meaning as translated)

²³ literally “until which”

²⁴ literally “for the professed-thing”

²⁵ [23:22] NU, Gk(ASV) / M, TR, Gk(614) “youngster”

²⁶ literally “appeared”

²⁷ [23:23] NU, M, TR, Gk(ASV) / Vul, some Gk omit “a certain”

²⁸ [23:23] NU, M, TR, Vul, Gk(ASV) / Gk(614) “go into Caesarea”

²⁹ [23:23] NU, M, TR, Vul, Gk(ASV) / OL, Gk(614) “a hundred”

³⁰ [23:23] NU, M, TR, Vul, Gk(SV) (meaning unknown) / Gk(A) “right-throwers” / Vul “lancers” / Syr “javelin-throwers”

³¹ [23:24] NU, M, TR, Vul, Gk(ASV) / OL, some Vul, “I am...going.” And he transmitted-a-message to the centurions”

³² [23:24] NU, M, TR, Vul, Gk(ASV) / OL, Gk(614) add

³³ [23:24] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(614) add

³⁴ [23:25] NU, M, TR, Vul, Gk(ASV) “after he” / Gk(X-PS11165) add “For he...but” / Gk(614, 2147), few Vul, some Syr are the same but “For the tribune was...they snatched Paulus, they...might have a...piece. But he also”

³⁵ [23:25] NU, Gk(SV, P74) / M, TR, Gk(A) “including this type” (lit. “having-around this type”) / Gk(X-PS11165) “in which had been written” / Vul, Gk(614) “including this-here” / some Syr “in which these *things*”

³⁶ literally “To be rejoicing.”

³⁷ [23:27] NU, M, TR, Gk(ASV) / Vul, Gk(P74) “from”

jointly-laid-upon *him* for themselves,¹ asserting these *things* to be holding *merit* in-this-manner.

10 °Paulus also² answered, after the leader nodded to him to be speaking³ a verbal-defense on behalf of himself. But after he took-up the god-inspired semblance, he declared,⁴ “Understanding that you are a righteous⁵ judge of this nation for⁶ many years, I am verbally-defending myself of the *things* concerning myself with-good-cheer.⁷ 11 *since* you are being-able to recognize,⁸ that no more than twelve days passed⁹ for me from the time when I ascended in order to bow-down-to God¹⁰ while going into¹¹ Jerusalem. 12 And they neither found me in the temple thoroughly-speaking with someone or making a stopping¹² of a crowd, nor in the congregations, nor throughout the city. 13 But-neither are they being-able to prove to you¹³ any of the *things* about which they are now¹⁴ accusing me.

14 “But I am confessing this to you, that according-to the way (which they are saying to be a sect), in-this-manner I am serving the paternal God, having-faith in all the *things* according-to the law and the *things* which have been written in¹⁵ the prophets, 15 but¹⁶ having a hope into God (which these *men* themselves are also waiting-to-receive)¹⁷ for there to be going to be a standing-up of dead humans¹⁸ both righteous humans and unrighteous humans. 16 And¹⁹ in this, I myself am exercising to be having²⁰ a non-stumbling conscience both²¹ toward God and toward²² the humans through everything.²³

17 “But through many years, I came-by²⁴ into my nation to make²⁵ acts-of-mercy²⁶ and offerings,²⁷ 18 in which they found me having been purified in the temple, with no crowd nor-even with turmoil. And they took-hold-of me for themselves, shouting and saying, ‘Be picking-up and taking our enemy away!’²⁸ 19 But certain Judeans from °Asia—whom it was²⁹ necessary to be being-present before³⁰ you and to be accusing me if they would be having something toward me...³¹ 20 Or let these *men* themselves speak what unrighteous-deed they found³² in me³³ after I stood before³⁴ the congress. 21 Or perhaps it was about this one voice which I shouted-out among them, having stood there,³⁵ that ‘It is about a standing-up of dead humans that I am being judged before you* today.’”

22 But °Félix, having precisely come-to-know the *things* about the way, after he heard these *things*,³⁶ adjourned³⁷ them, after he spoke, that³⁸ “Whenever Lysias the tribune might descend, I will determine the *things* in-accordance-with you* for myself;” 23 after he also³⁹ ordered the centurions to be keeping him,⁴⁰ both for him to be having a relaxation and for no-one to be preventing his own family to be assisting or to be coming-to⁴¹ him.

24 But after some days, after °Félix came-by along with Drusilla (his own woman⁴² who is Judean, whichever one asked to see Paulus and to hear the account),⁴³ he⁴⁴ sent-after °Paulus and heard him speak about the faith into the

¹ [24:9] NU, M, Vul(?), Gk(ASV,614) / TR “also synthesized”

² [24:10] NU, M, Gk(ASV,614) / TR, OL, Vul, some Syr “But Paulus”

³ [24:10] NU, M, TR, OL, Vul, Gk(ASV) / Gk(614) “uttering”

⁴ [24:10] NU, M, TR, OL, Vul, Gk(ASV,614) / two Gk add

⁵ [24:10] NU, M, TR, Vul, Gk(ASV) / Gk(L,614), some Syr add

⁶ literally “out-of”

⁷ [24:10] NU, Gk(ASV) / M, TR “myself being of-good-cheer”

⁸ [24:11] NU, Vul, Gk(SV) / M, TR “since...to know” / Gk(A) “being-able to recognize”

⁹ literally “are”

¹⁰ [24:11] NU, M, TR, Gk(ASV) “lit. ‘ascended will go’ (future participle) / Gk(L,614) ‘ascended to bow-down-to’ / Vul ‘ascended to be bowing-down-to’”

¹¹ [24:11] NU, Gk(ASV) / M, TR “God in”

¹² [24:12] literally “standing-on” NU, Gk(ASV) / M, TR “standing-together-on”

¹³ [24:13] NU, Vul, Gk(ASV) (lit. “to stand-by to you”) / M, TR “to stand-by to me”

¹⁴ [24:13] NU, Gk(ASV) / M, TR “now” (non-emphatic)

¹⁵ [24:14] NU, Gk(VL,S1,614) / M, TR, Vul, Gk(AS2) omit “in” (therefore reading “by-means-of”) / Epiphanius omit “in the”

¹⁶ [24:15] NU, M, TR, Vul, Gk(AESV) / Gk(614) add “but” / some Syr add “and”

¹⁷ may also be translated “are receiving-to themselves”

¹⁸ [24:15] NU, Vul, Gk(AESV) / M, TR, some Syr, Gk(614) add

¹⁹ [24:16] NU, Vul, Gk(AESV) / M, TR, Gk(614) “But”

²⁰ [24:16] NU, TR, Vul, Gk(AESV) / M, some OL, Gk(614) “exercising, while having”

²¹ [24:16] NU, M, TR, Vul, Gk(AESV) / some Syr, Gk(614) add

²² [24:16] NU, M, TR, Vul, Gk(AESV) / Vul, some Syr, Gk(614) add

²³ [24:16] NU, M, OL, Vul, Gk(AESV,614) / TR omit “through everything”

²⁴ [24:17] NU, M, TR, OL, Vul, Syr, Gk(ESV,614) / Gk(A) omit “I came-by”

²⁵ literally “nation will make”

²⁶ may be understand in the sense of “alms”

²⁷ literally “something-brought-forward”

²⁸ [24:18] NU, M, TR, Vul, Gk(AESV) / OL, some Vul add

²⁹ [24:19] NU, Vul, Gk(AESV) / M, TR “is”

³⁰ literally “over/on”

³¹ [24:19] NU, Gk(AESV) / M, TR “me” (non-emphatic)

³² [24:20] NU, M, Gk(ABS) / TR, Vul “speak, if they found some unrighteous-deed”

³³ [24:20] NU, Gk(ASV) / TR, OL, Vul, Syr, Gk(E,614) add

³⁴ literally “on/over”

³⁵ [24:21] NU, Vul, Gk(AESV) (lit. “among” is “in”) / M, TR, Gk(L,614) “shouted, having stood in them” / OL “shouted”

³⁶ [24:22] NU, Vul, Gk(AESV) / M, TR, Gk(614) add (lit. “the these things” – 614 omit “the”)

³⁷ literally “threw-up”

³⁸ [24:22] NU, M, TR, Vul, Gk(AESV) / Gk(L,614) add

³⁹ [24:23] NU, Vul, Gk(AESV,614) / M, TR add

⁴⁰ [24:23] NU, Vul, Gk(AESV) / M, TR “Paulus”

⁴¹ [24:23] NU, Vul, Gk(AESV) / M, TR, Gk(614) add

⁴² [24:24] NU, Gk(V) (lit. “the his-own woman”) / TR, Vul, Gk(S1,S3) “the woman of his” / M, Gk(E1) “the woman” / Gk(A,E2,S2) “the his-own woman of his”

⁴³ [24:24] NU, M, TR, Vul, Gk(AESV) / one Gk, some Vul add

⁴⁴ [24:24] NU, M, TR, Vul, Gk(AESV) / one Gk “days, Félix came-by...account). Therefore, he, wanting him to be being granted-as-a-favor to her,”

Anointed-One Jesus.⁴⁵ 25 But during his thorough-speaking to him about righteousness and self-restraint and the judgment (the judgment which is going to come),⁴⁶ °Félix, after he became fearful, answered, “Be going, having the present opportunity. But after I partake of an opportune season, I will call-after you to come to me.”⁴⁷ 26 He was also simultaneously hoping, that monies would be given to him by °Paulus so-that he might release him.⁴⁸ For-this-reason, he, while also sending-after him for himself more frequently, was conversing with him.

27 But after a two-year-period was fulfilled,⁴⁹ °Félix took a successor: Porcius Féstus. °Félix, wanting to also put-down a favor⁴⁹ to the Judeans, left-behind °Paulus having been bound.⁵⁰

CHAPTER 25

Therefore, after Féstus stepped-onto the province,⁵¹ after three days, he ascended into Jerusalem from Caesarea. 2 The chief-priests⁵² and the first-men of the Judeans also⁵³ appeared to him against °Paulus. And they were exhorting him, 3 requesting a favor for themselves against him, so-that he might send-after him into Jerusalem, while they were planning on making an ambush⁵⁴ to do-away-with him along the way.

4 Therefore, indeed °Féstus answered, for °Paulus to be being kept into⁵⁵ Caesarea, but for himself to be going to be going-out quickly.⁵⁶ 5 He declared, “Therefore, let the powerful men among⁵⁷ you*, after they have descended-down-together with me, be accusing him if something is out-of-place in the⁵⁸ man.”

6 But after he spent no⁵⁹ more than eight or⁶⁰ ten days among⁶¹ them, he, after he descended into Caesarea, on the next-day, after he sat-down on the platform, directed for °Paulus to be led before him. 7 But after he himself came-by, the Judeans having descended from Jerusalem stood-around him,⁶² bringing many and weighty causes of incrimination against him⁶³ which they were not being-strong enough to show-off, 8 while °Paulus⁶⁴ was verbally-defending himself, that “I sinned nothing either into the law of the Judeans, nor into the temple, nor into Caesar.”

9 But⁶⁵ °Féstus, wanting to put-down a favor to the Judeans, answered °Paulus and spoke, “Are you wanting, after you have ascended into Jerusalem, to be judged⁶⁶ before⁶⁷ me there about these things?”

10 But °Paulus spoke, “I am having stood on the platform of Caesar, where it is necessary for me to be being judged. I did nothing⁶⁸ unrighteous-to Judeans, as even you are beautifully recognizing. 11 Therefore,⁶⁹ indeed if I am doing-what-is-unrighteous and am acting something worthy of death, I am not refusing the event to die-off; but if there is nothing of which these men are accusing me, no-one is being-able⁷⁰ to grant me to-be-given to them as a favor. I am calling-on Caesar for myself.”

12 Then °Féstus, after he uttered-together with the council, answered, “You have called-on Caesar for yourself. You will go to Caesar.”

13 But after some days elapsed, Agrippa the king and Bereniké⁷¹ reached into Caesarea, after they greeted⁷² °Féstus. 14 But as they were spending more days there, °Féstus set-out⁷³ the things concerning⁷⁴ °Paulus to the king, saying, “There is a certain man, a prisoner,⁷⁵ who has been left-behind by Félix. 15 About whom, after my coming-to-be into Jerusalem, the chief-priests and the elders of the Judeans appeared, requesting an execution-of-a-rightful-punishment⁷⁶ against him for themselves. 16 I answered them,⁷⁷ that ‘It is not a custom of Romans to be

⁴⁵ [24:24] M, TR, Gk(A,E?,S2,614) / NU, Vul, Gk(V,S1) add / others “into Jesus the Anointed-One”

⁴⁶ [24:25] NU, Vul, Gk(AESV) / M, TR add “to be” (lit. “to will be”)

⁴⁷ [24:25] NU, M, TR, Gk(AESV) / Syr, Gk(614) “will send-after you”

⁴⁸ [24:26] NU, Vul, Gk(AESV) / M, TR, Gk(614) add

⁴⁹ [24:27] NU, Vul, Gk(AESV) / M, TR “favors”

⁵⁰ [24:27] NU, M, TR, Vul, Gk(AESV) “While Félix...bound.) / Gk(614) “But he allowed Paulus to stay in keeping, due to Drusilla.”

⁵¹ [25:1] NU, M, TR, Vul, Gk(EVL,S2,614) / Gk(A,S1) “the provincial office” (or “the office of-prefect”)

⁵² [25:2] NU, Vul, Gk(AESV) / M, TR “chief-priest”

⁵³ [25:2] NU, Gk(AESV) / M, TR, Gk(L,614) “But the chief-priest...Judeans” / Vul “The chief-priests...Judeans”

⁵⁴ [25:3] literally “sitting-in-place” NU, M, TR, Vul, Gk(AESV) is feminine / Gk(614) neuter

⁵⁵ [25:4] NU, Gk(AESV) / M, TR, Vul, Gk(614) “in”

⁵⁶ literally “in quickness”

⁵⁷ literally “in”

⁵⁸ [25:5] NU, Vul, Gk(AESV) / M, TR, Syr, Gk(614) “this”

⁵⁹ [25:6] NU, Vul, Gk(AESV) / M, TR, Gk(L,614) omit “no” / Syr omit “no more than”

⁶⁰ [25:6] NU, Vul, Gk(AESV) / M, TR omit “eight or”

⁶¹ literally “in”

⁶² [25:7] NU, Vul, Gk(AESV) / M, TR omit “him”

⁶³ [25:7] NU, Vul, Gk(AESV) / M, TR “Paulus”

⁶⁴ [25:8] NU, Vul, Gk(AESV) / M, TR “he”

⁶⁵ [25:9] NU, M, TR, Vul, Gk(ESV) / Gk(A) “Therefore”

⁶⁶ [25:9] NU, Gk(AESV) / M, TR, Vul “to be being judged”

⁶⁷ literally “on/over”

⁶⁸ [25:10] NU, M, TR, Vul, Gk(AEL) / Gk(614) “I did not do anything” / Gk(SV) “I have done nothing”

⁶⁹ [25:11] NU, Gk(AESV) / M, TR, Vul “For”

⁷⁰ may also be translated “is being enabled”

⁷¹ [25:13] Gk(E2) (this is correct) / Gk(E1) “Beréniké” / NU, M, TR, Vul, Gk(ASV) “Berniké”

⁷² [25:13] NU, M, Vul, Gk(ASV) / TR “Caesarea to greet (lit. “will be greeting”)

⁷³ literally “put-up”

⁷⁴ literally “according-to”

⁷⁵ literally “a bound-one”

⁷⁶ [25:15] NU, Gk(AESV) / M, TR, Gk(L,614) “a rightful-punishment”

⁷⁷ literally “to whom I answered”

granting some human to be handed over as a favor into perdition¹ before² the one who is being accused would be having the chance to have the accusers face-to-face³ as-well-as⁴ would take a place to have⁵ a verbal-defense about the charges.

17 “Therefore, after they themselves⁶ came-together-to-this-place, I, after I made not-one postponement, on the subsequent day, after I sat-down on the platform, directed the man to be led before me, 18 about whom, after the accusers were stood up, were bringing⁷ not-one cause of incrimination of any of the wicked-things⁸ of which I was preconceiving. 19 But they were having against him certain matters-of-discussion⁹ about their-own terror-of-demons, and about a certain Jesus who has died, whom⁹ Paulus was asserting to be living.

20 “But while I was at-a-loss¹⁰ about¹¹ the discussion¹² about these things, I was saying, ‘If he would be wishing to be going into Jerusalem to be being judged there about these things.’ 21 But after¹³ Paulus called-on Caesar for himself¹³ and asked¹⁴ to be kept for¹⁵ the determining of the August-One,¹⁶ also since he was not being-able to judge him.¹⁷ I directed for him to be being kept till the time which I might send him up¹⁸ to Caesar.”

22 But Agrippa was declaring¹⁹ to Féstus, “I myself was also wishing to hear the human.”

“But On the²⁰ next-day,” he declared²⁰, “you will hear him for yourself.”

23 Therefore, on-the-next-day, after Agrippa came, along with²¹ Bereniké,²² with a vast showy-display,²³ and after they entered into the auditorium along with both tribunes and men (the ones who are²⁴ according-to prominence of the city and the ones who have descended from the province),²⁵ and after Féstus directed, Paulus was led in.

24 And Féstus declared²⁶, “King Agrippa and all the men who are being-present-along with us, all of you* are perceiving²⁶ this man, about whom all²⁷ the multitude of Judeans are petitioning to me, both in Jerusalem and in-this-place, crying out²⁸ that it is not necessary for him to be living any-more.²⁹ 25 But I apprehended³⁰ that he has acted out for himself nothing worthy of death. But after this man himself also³¹ called-on the August-One³² for himself, I judged it best to be sending him.³³ 26 about whom I am not having something certain³⁵ to write to our lord. For-this-reason, I led him forward before³⁶ you* all, and especially before you, King Agrippa, so-that after the examining has come-to-be, I might have³⁷ something that I might write.³⁸ 27 For it seems³⁹ irrational to me, in sending a prisoner,⁴⁰ to not also signify the causes of incrimination against him.”

CHAPTER 26

But Agrippa declared⁴¹ to Paulus, “It is⁴² permitted to you to be speaking about⁴³ yourself.”

¹ [25:16] NU, Vul, Gk(AESV) / M, TR, OL, Syr, Gk(614) add

² literally “prior to”

³ literally “according-to face”

⁴ [25:16] NU, M, TR, Gk(AES) / Gk(V,614) “but” / Vul omit

⁵ literally “place of”

⁶ [25:17] NU, M, TR, Gk(ABS) / Vul, Gk(V) omit “themselves”

⁷ [25:18] NU, Gk(AESV) / M, TR “bringing-on”

⁸ [25:18] NU, Vul, Gk(ABSV) / M, TR omit “of wicked-things”

⁹ literally “matters-of-seeking”

¹⁰ literally “without-a-way-to-go”

¹¹ [25:20] NU, M, Vul?, Gk(ASV) / TR, Gk(E,614) “in-regard-to”

¹² literally “seeking”

¹³ literally “Paulus called-on to himself”

¹⁴ [25:20] NU, M, TR, Vul, Gk(AESV) / OL actually add “Caesar” and add “and asked”

¹⁵ literally “into”

¹⁶ this would be the title in Latin; in Greek it is “Venerated-One”

¹⁷ [25:21] NU, M, TR, Vul, Gk(AESV) / OL add

¹⁸ [25:21] NU, Gk(AESV) / M, TR, Vul “send him”

¹⁹ [25:22] NU, Vul, Gk(ASV) / M, TR, Gk(E,614) actually add “was declaring”

²⁰ [25:22] NU, Gk(ASV) / M, TR, Gk(E,614) “But on the”

²¹ literally “, and”

²² [25:23] Emendation / NU, M, TR, Vul, Gk(ASV) “Bereniké” / Gk(E) “Beroniké”

²³ literally “making-visible” or “imagination”

²⁴ [25:23] NU, Vul, Gk(AESV) / M, TR add

²⁵ [25:23] NU, M, TR, Vul, Gk(AESV,614) / one Gk add

²⁶ may also be translated “us, all of you* be perceiving”

²⁷ [25:24] NU, Gk(AESV) / M, TR “all” (milder form)

²⁸ [25:24] NU, Gk(ASV) / M, TR, Gk(E) “crying-loudly” (lit. “crying-on”) / Vul “clamoring”

²⁹ [25:24] NU, M, TR, Vul, Gk(AESV) / one Gk, some Vul “place, so-that he might deliver him into torture without-a-verbal-defense”

³⁰ literally “took-down for myself”

³¹ [25:25] NU, Vul, Gk(AESV) / M, TR add

³² this would be the title in Latin; in Greek it is “Venerated-One”

³³ [25:25] NU, Vul, Gk(AESV) / M, TR actually add “him”

³⁴ [25:25] NU, M, TR, Vul, Gk(AESV) (“25 But...him”) / one Gk “But I was not enabled to deliver him, due to the instructions which we are having from the August-One. But if-at-any-time someone might be wanting to be accusing him, they were saying for me to be following into Caesarea where he was being guarded. Whichever persons, after they went, were crying out, in order that he might be picked-up and taken out of the life. But after I heard both sides, I apprehended him to be liable of death in nothing. But I myself spoke ‘Are you wanting to be being judged with him in Jerusalem?’”, he appealed-to (lit. called-upon) Caesar.”

³⁵ literally “secure”

³⁶ literally “over/on” (also later in verse)

³⁷ [25:26] NU, M, TR, Gk(ESV) / Vul, Gk(AL,614) “might be having”

³⁸ [25:26] NU, Vul, Gk(AESV,614) / M, TR, Gk(L) “something to write”

³⁹ literally “thinking”

⁴⁰ literally “bound-one”

⁴¹ may also be translated “was declaring”

⁴² [26:1] NU, M, TR, Vul, Gk(AESV) / Gk(614) “It has been”

⁴³ [26:1] NU, Gk(AES) / M, TR, Gk(V) “in-behalf-of”

Then Paulus, after he stretched-out his⁴⁴ hand, was verbally-defending himself, 2 “About all the things of which I am being called-in by some Judeans, O king Agrippa, I have deemed myself happy since I am going to be verbally-defending myself before⁴⁵ you today, 3 especially you, being a knower for yourself of all⁴⁶ the things according-to the Judeans, understanding⁴⁷ both customs and matters-of-discussion.⁴⁸ For-this-reason, I am beseeching you⁴⁹ to hear me long-sufferingly.

4 “Therefore, indeed my manner-of-living, the manner⁵⁰ I lived from out of youth, the manner which, from the beginning, came-to-be in my nation, also⁵¹ in Jerusalem, which all the⁵² Judeans have come-to-know, 5 knowing me beforehand from-the-start (if-at-any-time they might be wanting to be testifying to this), that I lived as a Pharisee according-to the most-precise sect of our religion.

6 “And now, I have stood, being judged, on-the-basis-of a hope of the thing-which-was-professed which came-to-be made by God to⁵³ our fathers,⁵⁴ 7 the-professed-thing into which our twelve-tribes, serving night and day in earnestness,⁵⁵ are hoping⁵⁶ to reach.⁵⁷ About this⁵⁸ hope I am being called-in by some⁵⁹ Judeans, O king Agrippa.⁶⁰ 8 Why is it being judged faithless in your* presence if God is arising dead humans?

9 “Therefore, indeed I thought to myself for it to be being necessary to be acting out many things contrary to the name of Jesus the Nazarean, 10 a thing which I also did in Jerusalem. And I also⁶¹ locked-down many of the holy ones in⁶² guardhouses, after I took the authority from the chief-priests. While they were also being done-away-with, I cast-down⁶³ a pebble as a vote against them. 11 And while I was punishing them many-times throughout all the congregations, I was obliging them to be reviling. While I was also being-in-a-madness excessively against them, I was pursuing them even as-far-as⁶⁴ into outer cities.

12 “During these⁶⁵ things, while I was going into Damasek⁶⁶ with authority and permission (the permission of⁶⁷ the chief-priests), 13 during the middle of one day,⁶⁸ along the way, I saw, O king, a light from-heaven shining beyond⁶⁹ the brightness of the sun, after it shone-around me and the ones who were going along with me. 14 After we all also⁷⁰ fell-down onto⁷¹ the earth due to the fear,⁷² I alone⁷³ heard a voice uttering and saying to me⁷⁴ in the Hebraic dialect, ‘Saul, Saul, why are you harmfully pursuing me? It is hard for⁷⁵ you to be kicking toward stingers.

15 “But I spoke, ‘Who are you, lord?’

“But the lord⁷⁶ spoke, ‘I am Jesus the Nazarene⁷⁷ whom you are pursuing. 16 Instead, stand-up, and stand on your feet. For I was made-seen to you for⁷⁸ this purpose: to pre-handpick you to be an assistant and testifier, both of things which you saw of me⁷⁹ as-well-as things of which I will be made-seen to you, 17 picking you for myself from out of the people and out of⁸⁰ the nations into which I am⁸¹ now⁸² commissioning you, 18 to open-up their eyes,⁸³ of the act to turn them around⁸⁴ from darkness into light and from⁸⁵ the authority of the Adversary to

⁴⁴ literally “the”

⁴⁵ literally “on/over”

⁴⁶ [26:2-3] NU, M, TR, Vul, Gk(ESV) / OL, Gk(A) omit “all” / Gk(614) omit “of which...of all” (in error)

⁴⁷ [26:3] NU, M, TR, Vul, Gk(V,S1) / some Syr, Gk(AE,S2,614) add

⁴⁸ literally “matters-of-seeking”

⁴⁹ [26:3] NU, Vul, Gk(ASV) / M, TR, Gk(E,614) actually add “you”

⁵⁰ [26:4] NU, M, TR, Gk(AS,B2) / Gk(V,B1) omit “the life”

⁵¹ [26:4] NU, Gk(ASV) / M, TR, Vul, Gk(E,614) omit “also”

⁵² [26:4] NU, M, TR, Gk(AS,E2) / Gk(V,E1) omit “the”

⁵³ [26:6] NU, Gk(ASV) (literally “into”) / M, TR, Vul, Gk(E,614) “to”

⁵⁴ [26:6] NU, Vul, Gk(AESV) (lit “the fathers of ours”) / M, TR “the fathers”

⁵⁵ literally “extensiveness”

⁵⁶ [26:7] NU, M, TR, Vul, Gk(AESV) / Gk(X1597) “earnestness with hope”

⁵⁷ [26:7] NU, M, TR, Gk(AES) / Vul “to be reaching” / Gk(V) “that they will reach” (lit. “to will reach”)

⁵⁸ literally “which”

⁵⁹ literally “which”

⁶⁰ [26:7] NU, Vul, Gk(ESV) / M, TR “O king Agrippa” / Gk(A,X1597?) / Gk(X1597) although there is lacuna in the parchment itself, X1597 is far too short to contain the entire phrase here. It may have read simply “called[in by some Judeans, if] God [is arising] dead[humans]?”

⁶¹ [26:10] NU, Gk(AS) / M, TR, Vul, Gk(V) omit “also”

⁶² [26:10] NU, Vul, Gk(AESV) / M, TR omit “in” (though it may be implied)

⁶³ literally “bore-down”

⁶⁴ literally “till”

⁶⁵ literally “In which”

⁶⁶ [26:12] NU, M, TR, Gk(ESV) / Gk(AL,614) “Damasek”

⁶⁷ [26:12] NU, Vul, Gk(V,S1,S3,614) / M, TR, Gk(E) “the permission from” / Gk(AL,S2) “of”

⁶⁸ [26:13] NU, M, TR, Vul, Gk(AEV,S2) / Gk(S1) omit “of one day”

⁶⁹ literally “above”

⁷⁰ [26:14] NU, Gk(ASV) / M, TR, Gk(E) “But after we all” / Vul “After we all”

⁷¹ literally “into”

⁷² [26:14] NU, M, TR, Vul, Gk(AESV) / OL, Gk(614) add

⁷³ [26:14] NU, M, TR, Vul, Gk(AESV) / Gk(614) “I alone”

⁷⁴ [26:14] NU, Gk(AESVL) / M, TR, Vul “uttering to me” / OL, Gk(614) “uttering to me and saying”

⁷⁵ literally “to/with”

⁷⁶ [26:15] NU, Vul, Gk(AESV) / M, TR “But he”

⁷⁷ [26:15] NU, M, TR, Vul, Gk(AESV) / OL, some Vul, Syr, Gk(614) add

⁷⁸ literally “into”

⁷⁹ [26:16] M, TR, Vul, Gk(AS,E2) / NU, some Syr, Gk(V,E1,614), Augustine add

⁸⁰ [26:17] NU, Gk(ASV) / M, TR, Vul, Gk(E,614) omit “out of”

⁸¹ [26:17] NU, M, TR, Vul, Gk(AESV) / Gk(614) “will”

⁸² [26:17] NU, M, Vul, Gk(AESV) / TR “which I (non-emphatic) am now”

⁸³ [26:18] lit. “eyes of theirs” NU, M, TR, Vul, Gk(AESV) / Gk(L), Augustine “eyes of the blind-ones”

⁸⁴ may also be translated “of the act for them to turn-around”

⁸⁵ [26:18] NU, M, TR, Vul, Gk(ASV), ClemAlex (“and from”) / OL “from” / Vul, some Syr, Gk(EL,614), Augustine “and from”

God, of the *act* for them to take a forgiveness of sins and a lot among¹ the *ones* having been made-holy by-means-of faith, the *faith* into **me**.²

19 “From-this-fact, King Agrippa, I did not come-to-be unpersuadable by the heavenly supernatural-sight. **20** Instead, I was bringing-a-message² (both³ to the *ones* in Damasek first and to the *ones* in⁴ Jerusalem, in⁵ both all the country of °Judah and the nations) to be changing-their-mind and to be turning-around to God, acting out works worthy of the change-of-mind. **21** For this sake, *some*⁶ Judeans, after they arrested me *while* I was⁷ in the temple, were trying to lay their violent-hands-on me. **22** Therefore, after I obtained aid, the *aid* from⁸ God, up-to this day, I have stood *here*, emphatically-testifying to both small and great, saying nothing aside-from the *things* which both the prophets and Moses uttered were going to be coming-to-be.⁹ **23** Whether¹⁰ the Anointed-One *is* able-to-suffer; whether, as a first *human* out of a standing-up of dead *humans*, he is going to be sending-messages-abroad about light both to the people and to the nations.”

24 But *while* he *was* uttering of him and¹¹ *was* verbally-defending himself with these *things*, °Féstus declared¹² with a¹³ voice which was great, “You are being maddened, Paulus. Your many documents are everting *you* into madness.”

25 But °Paulus¹⁴ declared^o to him, “I am not being maddened, most-good Féstus. Instead, the words which I am vocalizing-forth *are* of truth and of sound-mindedness. **26** For the king is understanding about these *things*, to whom I am also uttering *while* being-outspoken. For I am not being persuaded that any of¹⁵ these *things* are escaping his notice. For it is not having been acted out in a corner. **27** King Agrippa, are you having-faith in the prophets? I have come-to-know that you are having-faith.”

28 But °Agrippa *was* declaring¹⁶ to °Paulus, “In *only* a little *time*, you are persuading me to make¹⁷ myself a Christian.”

29 But °Paulus *spoke*,¹⁸ “I would pray to¹⁹ God for not only you *but* instead even for all the *ones* who are hearing me today, even in a little *time* or in a great *time*, to come-to-be the *same-kind* such as I also am, except-for these bonds.”

30 And after he himself spoke these *things*,²⁰ The king also²¹ stood-up, and so did the leader as-well-as °Bereniké²² and the *ones* sitting-along with them. **31** And after they retired, they were uttering to one-another, saying, that “This human is acting out nothing of anything²³ worthy of death or bonds.”

32 But Agrippa declared²⁴ to °Féstus, “This human was being-able to have been released-from prison if he had not called-on Caesar for himself.”

CHAPTER 27

But as the *decision* was judged for us to be sailing-away into °Italia, they were delivering both °Paulus and some different prisoners²⁵ to a centurion (Julius by name, of a cohort of the August-One²⁶).²⁷ **2** But after they began the *act* to be sailing-away into Italia, and after they stepped-onboard an Adramuttian boat which was going to be sailing into²⁸ the places throughout °Asia, we²⁹ put-out, while Aristarchos (a Makedonian, a Thessalonian) was³⁰ along with us.³¹

3 Also, on the different *day*, we were led-down into Zidon. °Julius, after he treated³² °Paulus philanthropically, also permitted *him*, after he went³³ to the friends, to obtain care from them. **4** And-from-there, after we put-out, we sailed-

under °Kypros due to the *fact* that the winds were³⁴ contrary. **5** And after these *things*, After we also sailed-through the open-sea, the *sea* throughout °Kilikia and Pamphylia, through fifteen days,³⁵ we came-down into Mura³⁶ of °Lukia. **6** And there,³⁷ after the centurion found an Alexandreian boat which was sailing into °Italia, he put us onboard into³⁸ it. **7** But after³⁹ an adequate number of days, while we were sailing-slowly and after we scarcely came-to-be throughout °Knidos (since the wind was not allowing us to go further) we sailed-under °Kréte down along Salmōné.⁴⁰ **8** While we were also scarcely coasting-alongside it, we came into a certain⁴¹ place which *is* being called Beautiful Harbors, which was near a city called °Lasaia.⁴²

9 Now after an adequate time elapsed, and while the sailing was⁴³ already hazardous,⁴⁴ due to the *fact* that even the fast had already passed,⁴⁵ °Paulus was urging them, **10** saying to them, “Men, I am perceiving that the sailing *is* going to be⁴⁶ with outrage and much deprivation, not only of the small-burden and of the boat, but instead even of our souls.”

11 But the centurion was being persuaded by the pilot and by the ship-captain⁴⁷ rather than by the *things* being spoken by Paulus. **12** But since the harbor was existing unsuitable for⁴⁸ a spending-of-winter, the majority prescribed⁴⁹ deliberation for themselves to put-out from-there,⁵⁰ if somehow it would be possible, after they reached into Phoinix, to spend-winter there, which *is* a harbor of °Kréte looking toward the southwest and toward the northwest.

13 But after a southwind blew-gently,⁵¹ they, after they thought to have grasped their preposition, after they lifted, were coasting closer alongside °Kréte. **14** But after not much *time*, a typhonic wind (the *one* being called in Latin an euraquilo,⁵² which means ‘northeaster’) threw itself against it. **15** But after the boat was violently-seized, and while it was not being-able⁵³ to be looking-into-the-eyes of the wind, we, after we gave her over to it and after the mast was compacted,⁵⁴ were being borne along by it. **16** But after we ran-under a certain small-island being called Kauda,⁵⁵ we scarcely became-strong enough to become in-control of the skiff. **17** After it⁵⁶ lifted, they were making-use-of safety-devices⁵⁷ which were undergirding the boat. Also filling themselves with-fear, lest they might fall-away into °Surtis,⁵⁸ they, after they lowered the utensil, were being borne along in-this-manner. **18** But⁵⁹ while we were being storm-tossed exceedingly, on the subsequent *day*, they were making a throwing-out of the cargo. **19** And on the third *day*, with-their-own-hands, they cast over the implements of the boat into the sea.⁶⁰ **20** But while neither sun nor constellations were shining over us for more days, while no little storm was lying-over us, for the remaining *time*,⁶¹ every hope for us to be being saved was being picked up from around us.

21 While many of them were also⁶² existing in a state of being without-food-made-of-grain, then⁶³ °Paulus, after he was stood in the middle of them, spoke, “Indeed, O men, it was necessary, after you gave-your-compliance-to-the-chief to me, not to have been putting-out from °Kréte, and⁶⁴ to have gained this outrage and the deprivation. **22** And for the present, I am urging you* to be being-of-good-cheer. For not-one soul from-among⁶⁵ you* will be a rejection,⁶⁶ except of

¹ literally “in”

² [26:20] NU, Vul, Gk(ASV) / OL, Syr, Gk(X1597) “I preached” / M, TR “I, bringing-a-message”

³ [26:20] NU, Gk(ASV,X1597?) / M, TR, Vul, Gk(L,614) omit “both”

⁴ [26:20] NU, M, TR, Vul, Gk(ESV) / OL, Gk(AL) “and in” / some Syr, Gk(614) “and the ones in”

⁵ [26:20] NU, Gk(ASV) / M, TR, OL, Vul, Syr, Gk(L,614) “into” / Gk(X1597) omit “both all the country of”

⁶ [26:21] NU, Gk(V,S1,614) / M, TR, Gk(AS2) “the”

⁷ [26:21] NU, Vul, Gk(S) (lit. “is”) / M, TR, Gk(V) omit “while I is”

⁸ [26:22] NU, Gk(ASV) (Greek “apo”) / M, TR (Greek “para”) (both which mean “from” in this context)

⁹ [26:22] NU, M, TR, Vul, Gk(AESV) / OL, Tertullian, Ambst “which the prophets uttered were going to be coming-to-be. For it has been written in Moses:”

¹⁰ literally “If” (also later in verse)

¹¹ [26:24] NU, M, TR, Vul, Gk(AESV) / OL, Vul, Gk(L) add / one OL, Vul omit “was verbally-defending himself”

¹² [26:24] NU, Gk(ASV) / M, TR “Féstus was declaring” / Vul “Féstus declared”

¹³ literally “the”

¹⁴ [26:25] NU, Vul, Gk(ASV) / M, TR, OL, some Syr, Gk(614) “But the man” / some Syr “But °Paulus...to him”

¹⁵ [26:26] Gk(A,S2) / NU, M, TR, Gk(S1) “any of none of” / Gk(V) “none of” / Vul “none of” & omit “not”

¹⁶ [26:28] NU, Vul, Gk(ASV) / M, TR actually add “was declaring”

¹⁷ [26:28] NU, Vul, Gk(ASV) / M, TR, OL, Syr, Gk(L,614) “come-to-be”

¹⁸ [26:29] NU, Vul, Gk(ASV) / M, TR actually add “spoke”

¹⁹ [26:29] NU, M, TR, Gk(AV,S2) / Gk(S1) “I prayed to” / OL, Vul “I would prefer”

²⁰ [26:30] NU, Vul, Gk(ASV) / M, TR, OL, some Syr, Gk(614) add (614 omit “himself”)

²¹ [26:30] NU, Gk(ASV) / Vul “And the king” / M, TR “the king”

²² [26:30] Emendation / NU, M, TR, Vul, Gk(ASV) “Barniké”

²³ [26:31] NU, Gk(AS) / M, TR, Gk(V) omit “of anything”

²⁴ may also be translated “was declaring”

²⁵ literally “bound-ones”

²⁶ this would be the title in Latin; in Greek it is “Venerated-One”

²⁷ [27:1] NU, M, TR, Vul, Gk(AESV) (“But...August-One”) / OL, some Syr, Gk(614) “Therefore, in-this-manner, the leader judged for him to be being sent-up to Caesar. And on-the-next-day, after he called to himself a certain centurion (Julius by name, of a cohort of the August-One), he was delivering Paulus to him and some different bound-ones.” (614 omit “different”)

²⁸ [27:2] NU, Gk(ASV) / M, TR, Vul omit “into”

²⁹ [27:2] NU, M, TR, Vul, Gk(ASV) / OL, some Syr “But after they began the *act* to be sailing-away into Italia [Syr omit “into Italia”], we, after we stepped-onboard...Asia,”

³⁰ literally “is”

³¹ [27:2] NU, M, TR, Gk(ASV) / some OL, Vul, most Syr “out. But Aristarchos, a Makedonian, a Thessalonian was also along with us.” / some Syr, Gk(614) “out. But Aristarchos and Secundus of the Thessalonians were being along with us.”

³² literally “made-use-of”

³³ [27:3] NU, Gk(ASV) is dative / M, TR is accusative

³⁴ literally “are”

³⁵ [27:5] NU, M, TR, Vul, Gk(AESV) / Gk(614,2147), some OL, some Vul, some Syr “After these *things*, after we sailed-through Kilikia Bay and the Pamphylia open-sea through fifteen days”

³⁶ [27:5] NU, M, TR, some OL, Gk(614) / Gk(V) “Murra” / Gk(AS), Vul “Lustra” / Gk(L) “Smyrna”

³⁷ [27:6] NU, M, TR, Vul, Gk(SV) / Gk(A) “And-from-there”

³⁸ literally “he caused us to step-on into it”

³⁹ literally “in”

⁴⁰ [27:7] NU, M, TR, Vul, Gk(ASV) / OL, Gk(614) omit “down along Salmōné”

⁴¹ [27:8] NU, M, TR, Vul, Gk(SV) / Gk(A) omit “certain”

⁴² [27:8] NU, M, TR, Syr / Gk(S1) “Lassaia” / Gk(S2) “Laisa” / Gk(V) “Lasea” / some Syr, Gk(614) “Lasaia” / Gk(A) “Alassa” / most Vul, Eth “Thalassa” / some Vul “Thassala”

⁴³ literally “is”

⁴⁴ literally “easy-to-slip-on”

⁴⁵ literally “even for the fast already to have passed”

⁴⁶ literally “to will be”

⁴⁷ literally “ship-lot”

⁴⁸ literally “to”

⁴⁹ literally “put”

⁵⁰ [27:12] NU, Vul, Gk(ASV) / M, TR “also-from-there”

⁵¹ literally “under-spirited”

⁵² [27:14] NU, Vul, Gk(AS,V1) (“east-wind”) / TR, most Syr, Gk(V2,614) “eurokludon” (“broad-wave” or “east-wave”) / some Syr “wave”

⁵³ may also be translated “not being enabled”

⁵⁴ [27:15] NU, M, TR, Vul, Gk(AESV) / Gk(614,L?), some Syr “after we gave her over to the blowing, and after the mast was compacted”

⁵⁵ [27:16] NU, Gk(V,S2), OL, Vul, Syr, Eth / M, TR, Gk(AGH,S1), many early writers “Klauda” [called Gaudus by Plinius / Klaudus by Ptolemaios / Cauda by Roman geographer Pomponius Mela / Kaudos by Suidas]

⁵⁶ literally “which”

⁵⁷ literally “helps”

⁵⁸ [27:17] NU, TR, Vul, Gk(AESV) “Surtis” (this is correct) / M “Surtes”

⁵⁹ [27:18] NU, M, TR, Vul, Gk(ESV) / Gk(A) “Also”

⁶⁰ [27:19] NU, M, TR, Vul, Gk(AESV) / Gk(614,2147), OL, some Vul, some Syr, Sah add

⁶¹ [27:20] NU, M, TR, Gk(AES) / OL, Vul?, Syr Gk(V) omit “for the remaining time”

⁶² [27:21] NU, Gk(AESV) / M, TR “But while many of them were” / Vul “And while...were”

⁶³ [27:21] NU, M, TR, Vul, Gk(ESV) / Gk(A) omit “then”

⁶⁴ literally “also”

⁶⁵ literally “out-of”

⁶⁶ literally “a thrown-from-thing”

the boat. **23** For *on* this night, a messenger of the God (of whose **I**¹ am and whom I am serving) stood-by me, **24** saying, “Do not be filling yourself with-fear, Paulus. It is necessary for you to stand-by Caesar. And behold, God has granted-as-a-favor to you: all the *ones who are* sailing with you.” **25** For-this-reason, be being-of-good-cheer, men. For I am having-faith *in* God, that it will happen² in-the-same-manner, according-to the manner which has been uttered to me. **26** But it is necessary for us to fall-out into a certain island.”

27 But as a fourteenth night came-to-be,³ while we were being brought-through in the Adriatic Sea,⁴ during the middle of the night, the shipmen were preconceiving that a certain country was approaching them.⁵ **28** And⁶ after they took-soundings,⁷ they found it to be twenty fathoms.⁸ But after they went a short distance and after they again took-soundings, they found it to be fifteen fathoms. **29** Also filling ourselves with-fear, lest we might fall-out somewhere along⁹ rough places, they, after they cast four anchors out of the stern, were praying for it to become day in order that we might know whether we might be saved.¹⁰

30 But while the shipmen were seeking to flee out of the boat and after they lowered the skiff into the sea, on a pretext¹¹ as if they were going to be stretching-out anchors out of the prow, **31** Paulus spoke to the centurion and to the soldiers, “If-at-any-time these men might not remain in the boat, you* are not being-able¹² to be saved.”

32 Then the soldiers cut-off the little-rush-ropes of the skiff and allowed it to fall-out.

33 But up-to the time when¹³ day was going to be coming-to-be, Paulus was exhorting all of them to partake-of some¹⁴ nourishment, saying, “Today is the fourteenth day which all of you*, anticipating it, are finishing-through without-grain, after you took-along nothing for yourselves. **34** For-this-reason, I am exhorting you* to partake-of nourishment. For this exists toward your*¹⁵ salvation. For I am hoping in my God, that¹⁶ not-one hair of yours* will be-lost¹⁷ from¹⁸ your*¹⁹ head.”

35 But after he spoke these things, he, after he took bread, gave-thanks to God before-the-face of them all; and after he broke it, he began to be eating, even giving some over to us.²⁰ **36** But after they all became of-good-cheer, they themselves also took-along nourishment for themselves.²¹ **37** Now we were²² (all the souls in the boat): 276.²³ **38** But after they were satiated of the²⁴ nourishment, they were lightening the boat, throwing-out the grain for themselves into the sea.

39 But when day came-to-be, they were not recognizing²⁵ the earth. But they were contemplating a certain bay²⁶ having a shore, into²⁷ which they were deliberating with themselves,²⁸ if it would be possible, to drive the boat out.²⁹ **40** And after they picked up the anchors from around the boat, they were letting³⁰ them into the sea, after they simultaneously unfastened³¹ the pennants³² of the rudders. And after they lifted-up³³ the foresail to the blowing of the wind, they were retaining their course into the shore. **41** But after they fell-in-and-were-surrounded into a place between-two-seas, they ran the ship aground. And indeed the prow, after it affixed, remained unshakeable; but the stern was being loosened³⁴ under the force of the surges.³⁵

42 But a deliberation of the soldiers came-to-be made, in order that they might kill-off the prisoners, lest anyone of them,³⁶ after he swam-out, might escape. **43** But the centurion, wishing to bring Paulus safely-through, prevented them of their wish. He also³⁷ directed for the ones who were able to be diving-out,³⁸ after they hurled themselves off first, to be-out³⁹ on the earth; **44** and for the rest—indeed some who were on boards, but others who⁴⁰ were on some of the pieces from the boat, to follow them. And this-was-how it came-to-be, for all of them to be brought-safely-through onto the earth.

CHAPTER 28

And after we were brought-safely-through,⁴¹ then we recognized that the island is being called Melité.⁴² **2** The barbarians also⁴³ were affording to us not the usually obtained philanthropy. For after they kindled a pyre, they took us all along⁴⁴ with themselves due to the heavy-rain, the rain having stood-over us, and due to the cold. **3** But after Paulus made-a-concourse⁴⁵ of a certain⁴⁶ multitude of brushwood and after he⁴⁷ put them on the pyre, a viper, after it came-out⁴⁸ from⁴⁹ the warmth, fastened-down⁵⁰ on his hand.

4 But as the barbarians saw the beast being hung-on out of his hand, they were saying to one-another, “Surely-by-all-means, this human is a murderer, who, after he was brought-safely-through out of the sea, the rightful-punishment did not allow to be living.”

5 Therefore, indeed, the man, after he swung-off the beast⁵¹ into the fire, suffered nothing evil.⁵² **6** But the men were anticipating him to be-going to be being inflamed⁵³ or to be abruptly falling down dead. But while they themselves were anticipating this for⁵⁴ much time and were perceiving nothing out-of-place coming-to-be⁵⁵ him, they, after they threw⁵⁶ themselves into a different-position, were saying that he was a god.

7 But in the areas around that place were sites in-possession of⁵⁷ the first man of the island, Publius by name, who, after he took⁵⁸ us up, friendly-mindedly entertained-us-as-strangers for three days in his house.⁵⁹ **8** But it came-to-be, that the father of Publius was being laid-down in bed, being oppressed⁶⁰ with fevers and dysentery.⁶¹ After Paulus entered to him⁶² and after he prayed-to God, he, after he laid his hands on him, healed him. **9** But⁶³ after this came-to-be, the rest of the persons, the ones in the island who were having weaknesses, were coming-to him and were being treated. **10** They⁶⁴ also honored us with many honors; and, while we were putting-out to sea, they laid-upon us the things for our⁶⁵ needs.

11 But after three months, we put-out⁶⁶ in a boat which was having spent-winter in the island, an Alexandreian-made ship, marked-on-the-side with Dioskouroi (which means, ‘scions of Zeus’). **12** And after we were brought-down to land into Surakousai, we remained-on for⁶⁷ three days, **13** from-where we, after we picked up the anchors from around us,⁶⁸ reached⁶⁹ into Rhégium. And after one day, after a southwind came-to-be-on us, on a second day we came into Puteoli, **14** where we, after we found some brothers, were exhorted to remain-on⁷⁰ in their presence⁷¹ for seven days. And this-was-how we came into Roma. **15** And the⁷² brothers from there, after they heard the things about us, came⁷³ into a

¹ [27:23] NU, Vul, Gk(ABS) / TR, Gk(V) “I” (non-emphatic)

² literally “be”

³ [27:27] NU, M, TR, Gk(ESV) / Vul, Gk(A) “came-to-be-upon”

⁴ Greek “in the Adrias”

⁵ literally “preconceiving a certain country to be leading-forward to them” // NU, M, TR, Vul, Gk(AEV,S2) (“leading-forward”) / Gk(S1) “to lead-before to them” / OL, Gk(V) “to be resonating to them” / Gk(614) “to be coming-near to them”

⁶ [27:28] NU, M, TR, Gk(AEV,S2) / Vul, Gk(S1) “them, whichever ones”

⁷ literally “projectiled” (because the lead dropped was shaped like a projectile) (also later in verse)

⁸ literally “reachances” (the distance measured by a man’s arms outstretched – six feet) (also later in verse)

⁹ [27:29] NU, Gk(EV,S2) / M “lest-somewhat we might fall-out into” / TR “lest-somewhat they might fall-out into” / Gk(A) “lest-yet we might fall-out somewhere along” / Gk(S1) “lest-somewhat we might fall-out along”

¹⁰ [27:29] NU, M, TR, Vul, Gk(AEV,S2) / some Lat add

¹¹ [27:30] NU, M, TR, Vul, Gk(AEV,S2) / Gk(614) omit “on a pretext”

¹² may also be translated “not being enabled”

¹³ literally “which”

¹⁴ [27:33] NU, M, TR, Vul, Gk(AEV,S2) / some Syr, Gk(S1,614) add

¹⁵ [27:34] NU, M, TR, Vul, Gk(ESV) / some Syr, Gk(A,614) “our”

¹⁶ [27:34] NU, M, TR, Gk(AEV,S2,614) / OL add

¹⁷ [27:34] NU, Vul, some Syr, Gk(AEV,S2) / M, TR, OL, some Syr, Gk(614) “will fall for itself”

¹⁸ [27:34] NU, Gk(AEV) / M, TR, Gk(S) “out of” / Gk(614) “of”

¹⁹ literally “the”

²⁰ [27:35] NU, M, TR, Vul, Gk(AEV,S2) / some Syr, Gk(614) add

²¹ [27:36] NU, M, TR / Vul?, Gk(AE) “also took-along nourishment” / Gk(S) “also partook-of” / Gk(614)

“also were partaking-of nourishment”

²² [27:37] NU, Gk(ASV) is middle voice / M, TR, Gk(E,614) is active voice

²³ [27:37] NU, M, TR, Vul, Gk(ES) / few, Gk(A) “275” / Gk(V) “about 76” / others “270” / few Cop “176” few Cop “876”

²⁴ [27:38] NU, TR, Gk(AEV,S2) / M add

²⁵ [27:39] NU, M, TR, Vul, Gk(AES) / Gk(V,614) “knowing”

²⁶ literally “bosom”

²⁷ [27:39] NU, M, TR, Vul, Gk(ESV) / Gk(A) “toward”

²⁸ [27:39] NU, Vul, Gk(ESV) / M, TR, Gk(614) “they deliberated with themselves” / Gk(A) “they were wishing”

²⁹ [27:39] NU, M, TR, Vul, Gk(AS,V2) / Gk(E,V1) “to bring the boat out-safely”

³⁰ literally “allowing”

³¹ literally “let-up”

³² literally “a yoking-device”

³³ literally “lifted-upon”

³⁴ [27:41] NU, M, TR, Vul, Gk(AEV) (usually translated “released”) / Gk(S) “stern being loosened” / others

“stern was being broken-up”

³⁵ [27:41] Gk(AV,S1) / NU, TR, OL, Vul, Syr, Gk(EV,S2,614) add

³⁶ [27:42] NU, M, TR, Vul, Gk(AEV,S1) / one Greek “lest anyone from out of them” / Gk(S2) “in order that someone”

³⁷ [27:43] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(E,614) “But he” / Vul “He”

³⁸ [27:43] NU, M, TR, Vul, Gk(AES) / OL, Gk(E) “diving-out”

³⁹ this is literally translated / usually translated elsewhere “allowed”

⁴⁰ [27:44] NU, M, TR, Gk(AEV,S2) / Gk(614) “indeed, the ones were on boards, but the ones”

⁴¹ [28:1] NU, M, TR, Vul, Gk(ASV,E1) / Gk(E2) “In those days, after Paulus’ party (lit. “the ones around Paulus”) in the boat was brought-safely-through”

⁴² [28:1] NU, M, TR, Gk(AEV,S2) / Vul, Gk(V1) “Melitén” / three Vul “Mutilén”

⁴³ [28:2] NU, Gk(AEV,614) / M, TR, OL, Gk(S) “But the barbarians” / Vul “And the barbarians”

⁴⁴ [28:2] NU, M, TR, Vul, Gk(ESV,S2) / OL, Gk(A) “took us along” / Gk(S1) “took us all-up-in-addition”

⁴⁵ literally “turned-together”

⁴⁶ [28:3] NU, Vul, Gk(AEV,S2) / M, TR, OL, Gk(S1,614) omit “certain”

⁴⁷ [28:3] NU, M, TR, Vul, Gk(ESV) / Gk(A) “Paulus”

⁴⁸ [28:3] NU, TR, Gk(AEV,S2) / M, Gk(614) “came-out-through”

⁴⁹ [28:3] NU, Gk(AEV,S2) / M, TR “out of”

⁵⁰ [28:3] lit. “touched-down” NU, M, TR, Gk(ASV) / Gk(E,614) “fastened itself down”

⁵¹ [28:5] NU, M, TR / Gk(ASV) “swung the beast off himself”

⁵² [28:5] NU, M, TR, Vul, Gk(AV,S2) / Gk(S1) omit “evil”

⁵³ [28:6] NU, M, TR, Gk(AV,S2,614) / OL, some Syr, Gk(S1) “being set-on-fire”

⁵⁴ literally “on”

⁵⁵ literally “into”

⁵⁶ [28:6] NU, Gk(AV) / M, TR, Vul, Gk(S,614) “they, while they were throwing”

⁵⁷ literally “sites being-possessed by”

⁵⁸ literally “received”

⁵⁹ [28:7] NU, M, TR, Vul, Gk(ASV,614) / Syr add

⁶⁰ literally “held-together”

⁶¹ [28:8] NU, Gk(ASV) is neuter / M, TR, Gk(614) is feminine

⁶² literally “whom”

⁶³ [28:9] NU, Gk(ASV) / M, TR “Therefore” / Vul omit

⁶⁴ literally “whom”

⁶⁵ literally “things to/toward the”

⁶⁶ [28:11] NU, TR, Gk(ASV) “lit. “we were led-up” / M “we were led”

⁶⁷ [28:12] NU, M, TR, Vul, Gk(AS) / Vul?, Gk(V) “to”

⁶⁸ [28:13] NU, Vul, Gk(V,S1) / M, TR, Syr, Gk(A,S2,614) “we came-around”

⁶⁹ literally “met-down”

⁷⁰ [28:14] NU, M, TR, Vul, Gk(ASV) / OL, Syr, Gk(614) “exhorted, after they remained-on”

⁷¹ [28:14] NU, Gk(ASV) / M, TR, Gk(614) “remain-on on-the-basis-of them”

⁷² [28:15] NU, M, TR, Gk(AS) / Gk(V) omit “the”

⁷³ [28:15] NU, Gk(ASV) / M, TR, Syr, Gk(614) “came-out”

meeting¹ with us² from a distance as-far-as³ the Forum of Appius and the Three Taverns. After Paulus saw them,⁴ he, after he gave-thanks to God, took courage. **16** But when we entered⁵ into Roma,⁶ the centurion delivered up the bound-ones to the encampment-prefect But⁷ Paulus was permitted to be remaining by himself outside the camp⁸ along with the soldier who was guarding him.

17 Now it came-to-be after three days, that he himself⁹ called-together for himself the ones who are the first men of the Judeans. But after they themselves came-together, he was saying to them, “O men, brothers, after I did nothing contrary to the people or the customs of the fathers, I was delivered up as a bound man out of Jerusalem into the hands of the Romans, **18** whichever ones, after they examined me about many things,¹⁰ were wishing to release me¹¹ from them due to the fact that there is existing not-one cause of incrimination of death in me. **19** But while the Judeans were speaking-against this and were shouting-over, ‘Be picking-up our enemy and taking him away’,¹² I was obliged to call-on Caesar for myself, not as if I am having something to be accusing¹³ my nation of, but instead in order that I might redeem my soul out of death.¹⁴ **20** Therefore, due to this cause of incrimination, I exhorted you* to see and to utter-to you*. For, for-the-sake of the hope of Israel, I am being set-about with this chain.”

21 But the men spoke to him, “We received neither documents about you from Judah, nor after someone of the brothers came-by here, has he brought-a-message or uttered something wicked about you. **22** But we are begging to hear from you the things which you are being-minded about. For indeed, about this sect, it is known to us, that it is being spoken-against everywhere.”

23 But after they assigned a day to him, a majority of them came¹⁵ to him into the guest-room. From early-in-the-morning till evening, he was putting-out his mind to them,¹⁶ thoroughly-testifying about the kingdom of God, also persuading them about the things¹⁷ about Jesus from both the law of Moses and the prophets. **24** And indeed, the ones were being persuaded by the things which were being said, but the others were refusing-to-have-faith. **25** But¹⁸ while they were being unsymphonic to one-another, they were released-away, after Paulus spoke one word, that, “The spirit, the holy spirit, uttered beautifully through Isaiah the prophet to your*¹⁹ fathers, **26** who was saying:²⁰

You, go to this people and speak:

You* will²¹ hear with a sense of hearing,

and you* might never gain-insight;

and while you* are looking,

you* will²² look and you* might never see.

27 For the heart of this people was thickened,²³

and they hardly²⁴ heard with the ears,

and they closed-down their eyes,

lest-perhaps they might see with the eyes

and might hear with the ears

and might gain-insight with the heart,

and they might turn-around, and I will²⁵ heal them.

(Isaiah 6:9-10)

28 “Therefore, let it be known to you*, that this²⁶ means-of-salvation of God was commissioned to the nations. They themselves will also hear for themselves.”

29 And after he himself spoke these things, the Judeans went-off, having much discussion-together²⁷ among²⁸ themselves.²⁹

30 But he³⁰ remained³¹ for a whole two-year-period in his-own rented-house,³²

¹ [28:15] NU, M, TR, Gk(AV,S2) / Gk(S1) “a going-to-a-meeting”

² [28:15] NU, M, TR, Vul, Gk(AV,S2) / Gk(S1) “with you*” / Gk(614) “of us”

³ literally “up-to”

⁴ literally “whom”

⁵ [28:16] NU, Gk(ASV) / M, TR, Vul, Gk(614) “came”

⁶ [28:16] NU, M, TR, Gk(AV,S2) / Gk(S1,614) add an untranslatable “the” before “Roma”

⁷ [28:16] NU, Vul, some Syr, Gk(ASV) / M, TR, OL, some Vul, some Syr, Gk(614) add

⁸ [28:16] NU, M, TR, Vul, Gk(ASV) / Gk(614,2147), OL, some Vul, some Syr, Ambrst add

⁹ [28:17] NU, Vul, Gk(ASV) / M, TR “that Paulus”

¹⁰ [28:18] NU, M, TR, Vul, Gk(ASV) / some Syr, Gk(614) add

¹¹ [28:18] NU, M, TR, Vul, Gk(AV,S2) / Syr, Gk(S1) actually add “me”

¹² [28:19] NU, M, TR, Vul, Gk(ASV), Gk(614,2147), some Syr add

¹³ [28:19] NU, Vul, Gk(ASV) / M, TR, Gk(614) “to accuse”

¹⁴ [28:19] NU, M, TR, Vul, Gk(ASV) / OL, some Syr, Gk(614) add

¹⁵ [28:23] NU, Gk(ASV) / M, TR, Gk(614) “of them were being-there”

¹⁶ literally “whom”

¹⁷ [28:23] NU, Gk(ASV) / M, TR add

¹⁸ [28:25] NU, M, TR, Gk(AV,S2) / Gk(S1) “Also” / Vul omit

¹⁹ [28:25] NU, Vul, Gk(ASV) / OL, M, TR, Gk(614) “our” / some Syr “the”

²⁰ [28:26] NU, Gk(SV) / M, TR, Gk(A,614) “which was saying”

²¹ [28:26] NU, M, TR, Vul, Gk(SV) / Gk(AL) “might”

²² [28:26] NU, M, TR, Vul, Gk(V,S1) / Gk(AL,S2) “might”

²³ [28:27] NU, M, TR, Vul, Gk(AV,S2), Eirenaios, Origen(Lat), Jerome / Gk(S1) “was made-heavy”

²⁴ literally “heavily”

²⁵ [28:27] NU, M, Gk(ASV,614), Eirenaios / TR, Vul, OL, some Syr, Gk(L), Origen(Lat), Jerome “might”

²⁶ [28:28] NU, Vul, Gk(AV,S1) (lit. “this the salvation”) / M, TR, some Syr, Gk(L,S2,614) “the salvation”

²⁷ literally “seeking-together”

²⁸ literally “in”

²⁹ [28:29] NU, Vul, some Syr, Gk(ASV) / M, TR, some OL, some Vul, some Syr, Gk(614) add

³⁰ [28:30] NU, Vul, Gk(ASV) / M, TR “Paulus”

³¹ [28:30] NU, Gk(V,S1) (lit. “remained-in”) / M, TR, Vul, Gk(AL,S2) “remained” / Gk(614) “remained-on”

³² literally “something-which-is-hired”

and he was welcoming all the ones who were going-into the house to him, both Judeans and Hellenes.³³ **31** while he was preaching the kingdom of God and teaching the things about the Lord Jesus the Anointed-One³⁴ with every outspokenness without-prevention, that this man is Jesus, the son of God, through whom the whole world is going to be being judged.³⁵

³³ [28:30] NU, M, TR, Vul, Gk(ASV) / Gk(614,2147), some Vul, some Syr add

³⁴ [28:31] NU, M, TR, Vul, Gk(AV,S2) / some Syr, Gk(S1,614) omit “the Anointed-One”

³⁵ [29:31] NU, M, TR, Vul, Gk(ASV) / some OL, some Vul, some Syr, Ephreim add

HISTORY OF THE CHRISTIANS BOOK I

CHAPTER 1: INTRODUCTION

It is my purpose to write a record of the successions of the consecrated emissaries,¹ as well as of the times which have elapsed from the days of our Savior Jesus² the Anointed-One down to our own; and to relate the many important events which have occurred in the history of the assembly of the Anointed-One.

2 Therefore, indeed others, when making historical narratives, have handed down in writing exclusively victories of wars and trophies won from enemies, both *the* excellences of generals and *the* manly-deeds of heavy-armed *men*, stained with blood and tens-of-thousands of murders for the sake of little-ones and fatherland and the other surpluses. **3** But yet, this narrative of the politics of God, is an account of those who have acted like men in the most peaceful wars waged in behalf of the peace of *the* soul, and in doing these *things* for truth rather than for fatherland, and for piety rather than for the dearest-of-friends, publicly-engraved on perpetual monuments, proclaiming for a perpetual memorial: **4** the struggles and the much-tried manliness of the athletes of the pieties, both trophies won from the demons and victories over the invisible rivals, and the crowns placed on *the heads* of all of them.

5 Now it was during the reign of King Hérōdés (the first *man* of a foreign race to rule over *the earth* of Judah) when the following prophecy received its fulfillment:

A chief³ will never be lacking in Judah,
nor a leader from between his thighs,
until what has been reserved for him comes;
and he is an expectation of the nations.

(Genesis 49:10)

6 This foreknowledge remained unfulfilled as long as it was permitted for the Judeans to live under chiefs from their own nation. **7** And under the reign of Caesar Augustus, Hérōdés (the first foreign *ruler*, a half-Edomite, half-Arabian) was entrusted with the principality of the Judeans by the Roman Senate and Caesar Augustus. **8** And at this time, Jesus the Anointed-One, born of a virgin, Miriam,⁴ appeared in bodily-shape, in order to bring this prophecy to fulfillment. **9** From this time *onward*, since both the chiefs and leaders of the race of Judah ceased, naturally *the* affairs of *the* chief-priesthood, which had passed on steadily from generation to generation, were immediately thrown into confusion. **10** For when Hérōdés was made king by the Romans, he no longer appointed a chief-priest from the ancient race of Aaron; instead, he assigned the honor to *men* who were without distinction. **11** But this same policy was followed by Hérōdés' son Archelaos, and after him by the Romans, who took the principality of the Judeans.

12 Now during the days of the leadership of Tiberius Caesar (who was the emperor of the Romans after Caesar Augustus had reigned for 56 years and 6 months),⁵ the teaching of Jesus the Anointed-One made its entry into the world. **13** For after he was immersed in water and after God had anointed him with a holy spirit and power, he went forth throughout *the earth* of Judah doing good and healing all those who were oppressed by the Slanderer. **14** And this happened in accordance with the prophecy of Daniel, who clearly mentioned a certain number of weeks *of years* from the rebuilding of Jerusalem (following the Babelian captivity) until the coming of the Anointed-One:

From the utterance of the word
to restore and to build Jerusalem
until an anointed prince,
there will be 7 weeks and 62 weeks.

(Daniel 9:25)

15 And not long after the beginning of Jesus the Anointed-One's preaching of the Good-Message, he called together twelve of his learners, whom he named emissaries.⁶

¹ Traditionally transliterated to "apostles" (Greek "apostolois" / Latin "apostolis")

² Hebrew equivalent "Jeshua"

³ following LXX / Hebrew MT "scepter"

⁴ Greek "Maria" (traditionally incorrectly translated to "Mary")

⁵ Chronicon(Jerome) / Hippolytus(Chronicon), Eusebios "57 years" / Cassius "sole rule for 44 years lacking 13 days" / Chronography354 "56 years, 4 months, 1 day"

⁶ According to Clemens of Alexandria:Hypotyposes(Bk5—as quoted by Moschos:Spiritual Meadow(Bk5.176)) "The Anointed-One is said to have immersed Petros alone, and Petros Andreas, and Andreas Johanan, and they immersed Jacob and the rest."

CHAPTER 2: LETTERS OF ABGAR AND JESUS

And *while* the divinity of our Lord and Savior Jesus *the* Anointed-One was crying out among⁷ all humans on account of his wonder-working power, he attracted tens-of-thousands from foreign *countries*, even from the *ones* which were the furthest-away from *the earth* of Judah; for they were having a hope of *finding* a treatment of *their* sicknesses and of all-sorts of sufferings.

2 One of these was the king, Abgar, *who* was holding-power most-famously over the nations beyond the Euphrates. *At this time*, he was being destroyed by a terrible suffering in his body; and *the suffering* was too great *that* it was not treatable by *any* human power. **3** And as he enquired of the name of Jesus and of his powers which were being harmoniously testified by everyone, he sent a letter-carrier to him, begging him to deliver him from his sickness which came-upon him.

4 A copy of a letter written by Abgar the district-chief to Jesus *the Anointed-One*, and which was sent to him through Hanan⁸ the courier into Jerusalem:⁹

5 Abgar *the* black,¹⁰ district-chief, to Jesus *the* good savior, who has been made-to-appear in *the* place of Jerusalem, greetings.

6 *The things* about you and your healings have been heard by me, as coming-to-be by you without drugs or plants. **7** For as an account *states*, you are making blind *men* to be seeing-again,¹¹ and lame *men* to be walking-around; **8** and you are cleansing leprous *men*; **9** and you are throwing-out unclean spirits and demons; **10** and you are treating the *ones who* are being tortured in lingering-sickness; **11** and you are arising corpses.

12 And after I heard all these *things* about you, I placed in *my* mind that either one of two *things must be true*: either that **you** are God, and, after you descended from the heaven, are doing these *things*; or, *that* you are a son of God *who is* doing these *things*.¹²

13 Moreover, due to this *reason*, I wrote, to beg you to be hastening to me and to treat the suffering which I have. **14** For even I heard that *the* Judeans are also murmuring against you and are wishing to do-evil to you. **15** But with me is a small and beautiful¹³ city which is sufficient for both of us.

16 But at that time, *Jesus* did not listen to the calling. **17** Accordingly, he was deeming him worthy of a private letter in which he said, that he would send-off one of his learners both to treat his sickness, simultaneously promising salvation to him and to **all** the *ones* belonging to *his family*.

18 The written-reply by Jesus to Abgar the district-chief through *the* courier Hanan:

19 Happy is the *one who* has-faith¹⁴ in me, having not seeing me. **20** For it has been written about me, that the *ones who* have seen me will not have-faith in me, and in order that the *ones who* have not seen me will themselves have-faith in me and will live for themselves. **20** But about what **you** wrote to me, for me to come to you: It is necessary for me to fulfill here everything which I was commissioned to fulfill, and, after these *things* are fulfilled in this way, to be taken-up to the *One who* commissioned me. **21** And whenever I might be taken-up, I will commission a certain *one* of my learners to you, in order that he might heal your suffering and might afford life to you and to the *ones who are with you*.¹⁵

22 But this thing-which-was-professed would not be fulfilled until after Jesus had stood-up from his burial-place and had ascended into the heavens.

CHAPTER 3: DEATH & RISING OF JESUS / ABGAR'S CONVERSION

In the last days of the reign of Tiberius Caesar, Pontius Pilatus, the Roman prefect over the earth of Judah, at the charge of the principal men of the Judeans, condemned Jesus the Anointed-One to be crucified on a cross. **2** *But the ones who*

⁷ literally "into"

⁸ Syr (also supported by Moses Chorene) / Eusebios "Hananiah (Gk "Hanania") [throughout this section]

⁹ Eusebios (325AD) states. "And you have the written attestation of these *things which* were taken out of the public-record-box (lit. "document-guarding-place") according to Edessa (which was at-that-time a reigning city). Accordingly, in the public papers on-the-spot (the *ones which* include the old *things* and the *things* on-both-sides of the *things* Abgar acted), these *things* out of that box were found still guarded even into the present. But favorably-hear the letters... *which we* took up from the archives and which were translated out of the Syriac language (lit. "voice")..." To introduce the narrative, Eusebios writes, "But still to these letters, this [narrative] had also been joined-together in the Syriac language (lit. "voice")." It should be noted, that while Eusebios translated these materials into Greek for his history, Syriac fragments of the letters are still extant, and most of the Syriac narrative may still be found (though interpolated and falsely expanded) elsewhere.

¹⁰ Eusebios "Ukkama" (which is a transliteration of the Syriac word which means 'black')

¹¹ literally "looking-again"

¹² Eusebios / Syr "that you were one of the crowned(?) who had descended from God from the heaven, and you do these things; or that you certainly were of God, and you do these things."

¹³ Syr / Eusebios "solemn"

¹⁴ Syr / Eusebios "Happy are you who have-faith"

¹⁵ Syr / Eusebios add

had first loved Jesus did not cease to do so. **3** For after his crucifixion and burial, he stood-up out of dead *humans* and he appeared to them on the third day. **4** He gathered together his learners (the *ones* whom the fear of his arrest had put to flight), and he stayed with them for 40 days.

5 And during this time, the Lord Jesus imparted knowledge to three of his emissaries: Jacob¹ and Johanan² and Petros.³ **6** This was the Jacob whom the ancients surnamed 'the Righteous' on account of the excellence of his virtue, and who was being said to be the brother of the Lord, because this *man* had been named a boy of Joseph (the man of Miriam *who was* the mother of Jesus). **7** Jesus opened their hearts and interpreted holy writings for them, which, up to that time, were obscured and wrapped up. **8** He ordained them and instructed them for the preaching of *his* decree and *his* teaching, setting down the solemn discipline of his new covenant. **9** These three passed this knowledge on to the remaining emissaries, and the remaining emissaries to the *other* seventy⁴ learners.

10 Now when this work was completed, a storm cloud enveloped Jesus and took him out of the sight of humans into the heavens. **11** These things happened in fulfillment of the prophecy spoken by Daniel:

70 weeks have been determined
for your people and for your holy city:
to finish the transgression,
and to make an end of sins,
and to purge iniquity,
and to bring in everlasting righteousness,
and to seal up vision and prophet,
and to anoint the holy of holies.

(Daniel 9:24)

12 And:

And after 62 weeks,
an anointed-one will be cut off, and will be nothing.
And for one week, he will make
a prevailing covenant with many;
and in the middle of the week,
he will abolish sacrifice and offering.

(Daniel 9:26-27)

13 For when Jesus began the preaching of his Good-Message, it was the beginning of the 69th week; **14** and in the middle of that week, he was crucified by the Judeans. **15** And, through the new covenant which he made with many and the sacrifice of himself and the tearing of the veil in the temple, he abolished the necessity for *any* temple sacrifice and offering **16** (although the profitless efforts of the mere performance of these now useless sacrifices continued until the actual destruction of the temple).

17 Now, as if preferred by Jesus, Jacob and Johanan and Petros did not struggle for glory, but they chose Jacob the Righteous to be the overseer of the assembly of Jerusalem. **18** So the oversight of this assembly passed to him, together with the emissaries; and he oversaw the assembly in Jerusalem for about 30 years.

19 The learners also added Maththijah⁵ to their number in place of the betrayer Judah⁶ of-Kerioth. **20** Therefore, after they became-fully-convicted⁷ due to the standing-up of our Lord Jesus the Anointed-One, and after they were caused-to-have-faith in the account of God, with plenitude⁸ of a holy spirit by which they had been filled with, **21** they came-out throughout countries and cities of the earth of Judah, proclaiming-a-good-message, that the kingdom of God was going to be coming, and teaching the good-message, exactly as their master had commanded them.

22 While these things were happening, the thing-which-was-professed of Jesus the Anointed-One to Abgar, the king of Orhai, was *fulfilling*. **23** Accordingly, one of the twelve emissaries named Judah (indeed, not the Judah of-Kerioth, but the *one who* was also called Toma),⁹ commissioned Taddai¹⁰ (an emissary and in the number of the seventy learners) to Edessa as a preacher and good-messenger of the teaching about the Anointed-One. **24** Taddai, after he came *there*, lodged with Tobiah the son of Tobiah.

25 But as they heard about him and he had become manifest by the wonders performed by him,¹¹ it was informed to Abgar, that "An emissary of Jesus has come here, exactly-as he sent to you by letter."

26 Therefore, Taddai began, in a power of a god, to treat every sickness and malady, so-that everyone was marveling.¹² **27** But as Abgar heard *about* the magnificent *things* and the marvelous *deeds* which he was doing, and how he was treating *various sicknesses*, he had a preconception that,¹³ "This *man* is he about whom Jesus sent-by-letter, saying, **28** 'Whenever I might be taken-up, I will commission a certain *one* of my learners to you, who will heal your suffering.'"

29 Therefore, after calling-to himself Tobiah, whom Taddai was lodging with, he said, "I heard that a certain man of power, after he came, is lodged in your house. And that he is working many treatments in the name of Jesus."

And he said, "Yes, lord. A certain stranger came and is lodging with me, and is working many marvels."

And Abgar said, "Lead him up to me."¹⁴

30 Now after Tobiah went to Taddai, he spoke to him, "The district-chief Abgar, after he called me to himself, spoke to me to lead you up to him, in order that you might treat him."

31 And Taddai was declaring, "I will go-up, since I have been commissioned to him with power."

32 Therefore, Tobiah, after he rose-early-in-the-morning, and after he took Taddai along with him, came to Abgar. **33** Now as he went-up, the great-men were present and were standing *around* Abgar. **34** Immediately upon entering, a great vision was made to appear to Abgar on the face of the emissary Taddai. **35** After Abgar saw it, he bowed-down-to Taddai, *while* all the *ones* having stood-around him marveled; for they did not see the vision, which was made-to-appear to Abgar alone.

36 And he¹⁵ wanted-to-learn-by-inquiry from Taddai, "Are you, in truth, a learner of Jesus the son of God, who had stated to me, **37** 'I will commission to you a certain *one* of my learners who will heal you and will afford you life'?"

38 And Taddai was declaring, "Since you have greatly put-faith into the *man who* commissioned me, due to this *reason*, I was commissioned to you. **39** And again, if-at-any-time you might have-faith in him, to the extent in which you might have-faith, the requests of your heart will be *given* to you."

40 And Abgar declared to him, "I had-faith in him to such an extent, that I wished to take a force along with me *and* to cut down the Judeans, the *ones who* crucified him. If *only* I was not obstructed from *doing* this by the kingdom of the Romans."

41 And Taddai was saying to him, "Our Lord has *fulfilled* the will of his father. And, after he *fulfilled* it, he was taken-up to his father."

42 Abgar said to him, "And **I** have put-faith into him and into his father."

43 And Taddai declared, "Due to this, I put my hand upon you in his name."¹⁶

And after he acted this *out*, he was immediately treated of the sickness of¹⁷ the suffering which he was having for a long time.¹⁸

44 Abgar was also astonished and¹⁹ marveled, that exactly as he had heard about Jesus how he had worked and healed,²⁰ in the same way he received the works from *him* through his learner Taddai, who treated him without drugs and plants;²¹ **45** and not *him* alone, instead *he even treated* Abdu the son of Abdu, who was having gout in his feet. **46** And bringing his feet to him, Taddai laid his hands upon them *and* treated them²² and he had no longer had the gout in his feet.²³ **47** Taddai also healed many of their fellow-citizens, *while* he was doing marvelous and great works and preaching the account of God.

48 But after these *things*, Abgar was declaring, "You, Taddai,²⁴ are doing these *things* by-means-of a power of God,²⁵ and we marveled at your works.²⁶ **49** Instead, in addition to these *things*, I am beseeching you to describe to me about the coming of Jesus,²⁷ how it happened, and about his glorious²⁸ power, and in what kind of power he was doing these *things* which I have heard about."²⁹

50 And Taddai was declaring, "Now, indeed, I will not keep-silent from declaring this.³⁰ But since I was commissioned to preach the account,³¹ tomorrow

¹² literally "so-as for all to be marveling"

¹³ literally "he has become in preconception as that"

¹⁴ some Eusebios add the underlined text

¹⁵ literally "who"

¹⁶ Eusebios / Syr "Because you have put faith in *him* in this way, I lay my hand upon you in the name of him in whom you have put your faith."

¹⁷ Syr / Eusebios "and"

¹⁸ Eusebios / Syr add

¹⁹ Eusebios / Syr add

²⁰ Eusebios / Syr add

²¹ Eusebios / Syr "so Taddai also, without any drugs, was treating in the name of Jesus." ["drugs" may also be translated to "sorceries" or "poisons"]

²² Syr / Eusebios "And after he came-to him, he fell at his feet; after he also received a prayer at his hands, he was treated."

²³ Eusebios / Syr add

²⁴ Eusebios / Syr omit "Taddai"

²⁵ Eusebios / Syr "of Jesus the Anointed-One"

²⁶ Eusebios / Syr add

²⁷ Eusebios / Syr "of the Anointed-One"

²⁸ Eusebios / Syr add

²⁹ Eusebios / Syr "and about the miracles which we have heard that he did, which you have yourself seen, together with your fellow-learners"

³⁰ Syr / Eusebios "I will be silent"

³¹ Eusebios / Syr "been sent off here, in order to speak and teach everyone who is willing to put their faith in him, even as you do"

¹ traditionally incorrectly translated to "James"

² Greek "Joannes" (traditionally incorrectly translated to "John")

³ traditionally incorrectly translated to "Peter"

⁴ other Greek manuscripts (supported by a Pseudo-Teaching of Taddai) read "seventy-two"

⁵ Greek "Maththias"

⁶ Greek "Judas"

⁷ literally "were brought-to-fullness"

⁸ more literally "full-bearing"

⁹ Greek "Thomas"

¹⁰ Aramaic equivalent of Gk / Greek "Thaddaios" / Syr "Addai" [also elsewhere within this section]

¹¹ some Eusebios add

assemble all your citizens¹ to me, and I will preach at them, **51** and I will sow in them the account of his life: both about his coming, exactly-as it happened; and about the *one who* commissioned him,² and why *and how*³ he was commissioned by the Father;⁴ **52** and about his power and his *marvelous*⁵ works, and *glorious* mysteries of his *coming* which he uttered in *the world*,⁶ and by what kind of power he was doing these *things*; **53** and about the certainty of his preaching;⁷ and about his smallness and about his humiliation; **54** and how he humbled himself, and laid-aside and belittled his divinity,⁸ and was crucified, and descended into the Netherworld, and split-through a hedge which was not split since the *first* age,⁹ and arose corpses *by being killed himself*;¹⁰ **55** and he descended alone, but he ascended with a vast crowd to his *glorious*¹¹ father.”¹²

56 Therefore, Abgar directed his citizens to congregate in the morning, and to hear the preaching of Taddai. **57** And after these *things*, he ordered gold and unmarked *silver* to be given to him. But the *man* did not accept, after he spoke, **58** “If we have left-behind our own *possessions*, how will we take the *things* of others?”

59 These *things* were performed in the 340th year of the *Edessenes*.

60 So after Taddai healed Abgar by the account of the Anointed-One, and after he astounded all of them on the spot with the incredible *natures* of the marvels, and after he adequately disposed them by his works, and after he led them to a reverential-awe of the power of the Anointed-One, he appointed learners of the saving teaching. **61** From that time, even into the reign of Emperor Constantinus,¹³ the whole city of the Edessenes was devoted to the appellation of the Anointed-One, displaying no casual sample of the good-work of our Savior even among¹⁴ them.

CHAPTER 4: SIMON THE MAGICIAN

Meanwhile, back in Jerusalem, the first *harmful* pursuit of the assembly in Jerusalem took place at the hands of the Judeans themselves, in which a distinguished minister of the assembly, Stephanos, testified of Jesus, even to death. **2** Now all the learners, with an exception of the twelve, were dispersed¹⁵ throughout both Judah and Samaria, some going as far as Phoiniké and Kypros and Antiocheia. **3** And at that time, a Pharisee named Saul (also known as Paulus) was ruining the assembly. Entering throughout the houses of the faithful-ones, also dragging out both men and women, he was delivering *them* into a guardhouse.

4 Instead, a Christian named Philippos (who was also among those who were dispersed abroad), went down into the¹⁶ city of Samaria. **5** Now the Slanderer (the *spiritual* foe of the humans’ salvation), contrived a *plan* for snatching the royal city of Roma for himself ahead of time. **6** So the demons put forward certain humans who claimed that they themselves were gods, as if to make them mighty antagonists of the great emissaries of our Savior. **7** Not only were these *men* not prosecuted by the Romans, instead they were even deemed worthy of honors. They deceived many, *while* keeping themselves still deceived.

8 One of these, for example, was Simon the magician, from whom all sorts of sects derive their origin. **9** This Samaritan was a native of the village of Gittho. **10** He had deluded the Samaritans, partly by deceiving them according to the art of trickery, and partly by catching them with magical powers, for his villainy was perpetrated by the assistance of demons. **11** And he had the hardihood to feign himself to be the Supreme Power, that is, the Supreme God, and, that he had descended from on high in quest of an erring demon, which was Wisdom. To the Samaritans he called himself ‘The Father.’

12 And as divine favor worked so mightily through Philippos, even Simon the magician, along with many others, were attracted by his accounts of *Jesus*. **13** Now Simon and many others were immersed by Philippos, but a holy spirit had not yet fallen on any of them. **14** However, this particular newly-turned faithful-one was still addicted to sordid covetousness and fondness-of-silver, and was certainly not ready to abandon his evil practice.

15 Therefore, after the emissaries, Petros and Johanan, arrived, and after Simon saw that those on whom they laid their hands got¹⁷ a holy spirit, he

¹ Eusebios / Syr “all of the city”

² Syr / Eusebios “about his mission”

³ Eusebios / Syr add

⁴ Eusebios / Syr “by him”

⁵ Eusebios / Syr add

⁶ Eusebios / Syr “glorious mysterious of his coming which he spoke of in *the world*”

⁷ Syr / Eusebios “and about his new preaching”

⁸ Eusebios / Syr “and how and for what reason he lowered himself, and humbled his exalted divinity by the manhood which he took”

⁹ Eusebios / Syr omit “since...age”

¹⁰ Eusebios / Syr “and gave life to corpses by being killed himself”

¹¹ Eusebios / Syr add

¹² most Eusebios / some Eusebios add here “; and how he is seated at the right hand of God and the Father with glory in the heavens; and how he will come again with power to judge the living and the dead.” / Syr instead add here “whom he had been with since the *beginning of the age* in one exalted divinity.”

¹³ traditionally translated “Constantine”

¹⁴ literally “in”

¹⁵ literally “thoroughly-sowed(seeded)”

¹⁶ [Acts8:5] NU, Gk(ASV) / M, TR, Gk(BE) “a”

¹⁷ literally “took”

supposed that they had themselves performed their cures by the art of magic, and not by the power of God. **16** Desiring to know how to harness what he supposed was a kind of greater knowledge of magic, he offered money to the emissaries, so that he too might get¹⁸ this power of bestowing a holy spirit on whomever he wished to lay his hands. **17** For he had counted on spending a little money, and amassing a huge fortune and more in return for a small investment, by giving a holy spirit to others.

18 But he was cursed by the emissaries, and ejected from the faith, Petros addressing him in these words, “I wish that your¹⁹ silver-piece would be *consigned* into a state-of-loss along with you, because you²⁰ concluded *that it was possible* to be obtaining the gift of God through monies. **19** There is not a part for²¹ you, not-even a lot in this account. For²² your heart is not straight before²³ God. **20** Therefore, change-your-mind from this evil of yours, and beseech the Lord,²⁴ if whether the intention of your heart will be forgiven to you. **21** For I am seeing that you are *coming* into gall of bitterness and²⁵ a ligament of unrighteousness.”

22 After receiving this condemnation, and refusing to put any faith at all in God, Simon set himself eagerly to contend against the emissaries, applying his energies to the destruction of the truth, as if to console himself with revenge. **22** In order that he himself might seem to be a wonderful being, he applied himself with still greater zeal to the study of the whole magic art, so that he might bewilder and overpower multitudes of humans with even greater fortitude. **23** For his mind was deranged and deluded by the slanderous deceit²⁶ in magic, and he was always ready to display the barbarous deeds of his own wickedness and the wickedness of demons through his magic arts.

24 Besides the support with which his own magic arts furnished him, he had recourse to imposture. He came out in the open, and, under the appearance of the Anointed-One’s name, induced death in his converts by slipping a poison into the dignity of the Anointed-One’s name as though he were mixing hellebore with honey for those whom he had trapped in his baneful error.

25 And using the same money which he had offered for a holy spirit, the lecherous Simon redeemed a certain woman by the name of Helena from bondage at a brothel in Zor, a city of Phoiniké. After having redeemed her in this way, Simon was in the habit of carrying her about with him, without letting his relationship with her be known—for having become enamored of this miserable woman, he had enjoyed her person. **26** And while privately having an unnatural relationship with his paramour, the charlatan was teaching his learners stories for their amusement and calling himself the Supreme Power of God. And he deceived many by calling the whore who was his partner ‘The Holy Spirit’, and fabricated all sorts of false things about her.

27 Now first, Simon both foolishly and knavishly corrupted the law of Moses, introducing all sorts of interpretations and allegories. And not only did he nonsensically interpret the writings of Moses in whatever way he wished, but even the Hellenic poets, furnishing fictitious explanations of them. **28** Moreover, he claimed that the law of Moses is not God’s, but the law of the left-hand power. And he taught that the prophets were not from a good god either, having uttered their predictions under the inspiration of evil messengers whom he claimed had formed the world.

29 Simon also taught, that he *himself* came to confer salvation upon humans through his own peculiar intelligence, by making himself known to them, in order to gratify his spleen by liberating them from these powers of *heavenly* messengers; **30** and that whoever placed their trust in him and Helena should no longer regard the prophets and the law, but, as being free, should live however they please. **31** He alleged, that humans are saved through his favor, and not on account of their own righteous actions, and that there is no reason for punishment, even if one acts wickedly; **32** and, that one cannot be saved unless he learns how to offer strange sacrifices to principalities and authorities and other heavenly powers, all of which have outlandish names, and which he teaches are wicked and have defectively constructed the world.

33 And he taught, that it was he himself who descended and appeared among the Judeans as ‘The Son’, saying that he had, in a phantasmal semblance of God, suffered in the earth of Judah when he had not suffered, but had instead suffered only in appearance; but descended in Samaria as ‘The Father,’ while he came to other nations in the character of ‘The Holy Spirit’. **34** He represented himself as being the loftiest of all powers, that is, the being who is the father over all. And he allowed himself to be called by whatever title humans were pleased to address him.

¹⁸ literally “take”

¹⁹ [Acts8:20] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “a”

²⁰ [Acts8:20] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “they”

²¹ literally “to”

²² [Acts8:21] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) omit “For”

²³ literally “opposite”

²⁴ [Acts8:22] NU, Gk(ABESV) / M, TR, Vul “God”

²⁵ [Acts8:23] NU, M, TR, Vul, Gk(AESV,B2) / Gk(B1) “that they are with gall of bitterness and with”

²⁶ may also possibly be translated “the deceit of the Slanderer”

35 Again, those who became followers of this imposter, indulged in similar practices, irrationally alleging the necessity of promiscuous intercourse, stating that it is a matter of moral indifference. For he instituted profane mysteries of all sorts of unclean practices. And his followers were expressing themselves in the following manner, "All earth is earth, and there is no difference where any one sows, provided he does sow." 36 But even they congratulated themselves on account of this indiscriminate intercourse, asserting that this is perfect love and *the true* "holy-places of holy-places" and the means of making one another holy. For they wanted the Christians to believe, that they were not overcome by the supposed vice, but that they have been redeemed.

37 But for anyone to whom the true God has given understanding: knowledge declares, that these things are rather an abomination, and death rather than life.

38 He also rejected the standing-up of bodies of *dead humans*. But he taught that there is a decay and destruction of flesh, and a purification only of souls and of these only if they are established in their initiation through his erroneous knowledge. 39 And this is how the imposture of the so-called Knowledgeable-Ones (*Gnostics*) began.

40 Now also about this time, Paulus the Judean, formerly a *harmful* pursuer of the assembly of the Anointed-One, was appointed an emissary, being made worthy of the call by a vision and by Jesus the Anointed-One himself who spoke to him in it. 41 And with the 70th week of Daniel now having, about this time, come to its end, the God of the heavens began to bestow a greater mercy on the nations, sending off Paulus *to be* his emissary to them. (These things are recorded more fully in the book of the Acts of the Emissaries.)

CHAPTER 5: PONTIUS PILATUS' REPORT TO EMPEROR TIBERIUS / SPREAD OF THE GOOD-MESSAGE

Now some time after Pontius Pilatus had crucified Jesus the Anointed-One, he sent a message to Tiberius, King of the Romans, regarding the news which was being spread abroad throughout all Judah concerning the standing-up of Jesus *the* Anointed-One from *among* *dead humans*. 2 He also gave an account of other wonders which he had learned about him, and how, after his death, he had stood-up from *among* *dead humans*, and was now having-faith-put into him by many to be a god.

3 Now when Tiberius Caesar brought the matter before the *Roman* senate, his own decision was in favor of the Anointed-One. 4 But the senate, indeed because it had not first examined into the matter, rejected his proposal. 5 (For an ancient law prevailed that no one should be made a god by the Romans, even by a king, until the senate had expressed its approval by vote and decree.) 6 But although the senate had rejected this proposition made in regard to Jesus *the* Anointed-One, Tiberius still held to his original opinion, and made no wicked plans against the teaching of the Anointed-One; in fact, he threatened death to everyone who accused the Christians.

7 This was how Christianity was enabled to be taught with all clearness and publicity. For heavenly foresight had designed putting this into his mind in order that the account of the Good-Message might have an unimpeded beginning, and, through the good-messengers and emissaries, run throughout every *plot* of earth in every direction. 8 And announcing a good-message of the good things *sent* to them from God, and proclaiming the peace of the heaven to humans, assemblies were quickly established in both every city and village, filled with vast crowded multitudes, like a multiplying plantation.

9 And all those whose souls were bound, both by *the* succession of their ancestors, and by an old sickness of idols *arising from their* terror-of-demons,¹ were, by the power of the Anointed-One, through both the teaching and wonderful-works of his emissaries, set free from terrible *demonic* masters, and loosed from most difficult imprisonments. 10 Indeed, they were spitting upon all demonical polytheism, but were confessing *there* to be only one God, the crafter of the all-things-together. And they were honoring and bowing-down-to him in spirit and in truth.

11 Now after the emissaries had proved various individuals by-means-of a spirit, they were appointing the first-fruits into *being* overseers and ministers of the *ones who were* going to be having-faith. And this *was* not something-new.² 12 For surely from³ many times *ago*, it had been written about overseers and ministers:

I will appoint their overseers in righteousness,
and their ministers in faith.

(Isaiah 60:17)

13 And our emissaries knew, through our Lord Jesus *the* Anointed-One, that there would be quarrelling over the name of the oversight. 14 Therefore, due to this cause, they, having received complete foreknowledge, appointed overseers and ministers, and in-the-meantime have given an over-pasture⁴ to them, so-that,

¹ as in, they made idols because they feared to displease the particular demon of which they made an idol

² literally "not newly"

³ literally "out-of"

⁴ Clemens (A, Lat) / (C) "over-building" / (S) "over-proof" / (K) "gave to those who were after them"

if-at-any-time they might fall-asleep, different men *who* have been proved might receive their public-service in-turn.

15 And so, until the beginning of *the* leadership of Nerō (who would soon become the Emperor of the Romans), *the emissaries* laid the foundation of the assembly throughout all provinces and cities.

CHAPTER 6: DEATH OF PONTIUS PILATUS / HUNT BY THE JUDEANS

Therefore, indeed, Tiberius Caesar died after having reigned 22 years and 7 months and 7 days,⁵ but Gaius succeeded him as the leader of the Romans and straightaway bestowed the diadem of the principality of the Judeans on Hērōdēs Agrippa. 2 Now Gaius soared to such a pitch of utter insanity that he publicly-proclaimed himself a god, and perpetrated innumerable acts of insolence while he governed, and, in particular, greatly afflicted the whole nation of the Judeans, including those who dwelled in Alexandria. 3 For beginning with the time of Pontius Pilatus, innumerable and terrible misfortunes had begun to fall upon the whole Judean nation, indeed, a divine rightful-punishment, in consequence of their daring crimes against the Anointed-One; 4 and, from that time, seditions and wars and mischievous plots followed each other in quick succession, and would never cease in the city and in all the earth of Judah until Vespasianus' siege of Jerusalem would finally overwhelm them.

5 But in the 3rd year of the reign of Emperor Gaius, Pontius Pilatus himself, fell into such misfortunes under Gaius, that he was forced to become his own murderer and took-vengeance on himself with his own hand. This was how a divine rightful-punishment pursued him after no long *while*.

6 Now the divine vengeance which the Judeans suffered for the crimes which they dared to commit against the Anointed-One, under both Pontius Pilatus and Emperor Gaius, and the penalty of assassination which Gaius received for his excessive impieties against the Judeans, are recorded in the histories written by Joseph the Judean.

7 Now after Gaius, emperor of the Romans, had held the principality for 3 years and 10 months and 8 days,⁶ and had been assassinated by his own people, he was succeeded by Claudius as emperor of Roma. 8 In the beginning of his reign, since the Judeans were making constant disturbances at the instigation of the Anointed-One, he commanded and expelled all the Judeans from Roma. And among these were two Judeans: Aquila, and his woman, Priscilla.

9 Now in the 4th year of the reign of Emperor Claudius, King Hērōdēs Agrippa laid his hands upon some members of the assembly of God to afflict them. Now Jacob (son of Zabdi and brother of Johanan) was one of these. 10 After he was led-in into a court-of-justice and testified, *the man who* led him in, after he saw *this and* after he was moved *by it*, confessed that he himself was also a Christian. Therefore, they were both led away together.

11 And on the way, this *man* begged to be forgiven by Jacob. But *Jacob*, having looked at him for a little *while*, said, "Peace be to you," and kissed him.

12 And this was how Hērōdēs Agrippa had both of them beheaded together. But after Hērōdēs saw that the doing away with of Jacob was⁷ pleasing to the Judeans, he added-to himself to also lay *his hand* on the emissary Petros, after he also confined him in bonds. 13 But on that night, when Hērōdēs Agrippa was going to lead⁸ him forward before the people, God commissioned a *heavenly* messenger, who released *Petros* from his bonds in prison, liberating him for the ministry of his preaching.

14 But the consequences of King Hērōdēs Agrippa's attempt against the emissaries was no longer delayed, but the avenging minister of the righteous *punishment* of God overtook him immediately after he had plotted against them, and a messenger of *the* Lord struck him in-requital; and, after he was worm-feedable, he released-*his*-soul. 15 (And the rest of the acts and the details of the death of King Hērōdēs Agrippa are recorded in the histories written by Joseph the Judean, and are also briefly mentioned in the Acts of the Emissaries.)⁹

CHAPTER 7: SIMON THE MAGICIAN AND PETROS IN ROMA

Now during the reign of Claudius Caesar, emperor of the Romans, Simon the magician performed mighty acts of witchcraft in the royal city of Roma. These he performed by virtue of the arts of the demons operating in him. Leading many of the inhabitants of Roma astray, the Slanderer brought them into his own power through this magician.

And so greatly did Simon astonish the sacred senate and the Romans on account of his magical power, that he was considered a god; and as a god, was

⁵ Cassius / Hippolytus(Chronicon) "22 years, 7 months, 22 days" / Chronography354 "22 years, 7 months, 28 days" / Chronicon(Jerome) "23 years" / Eusebios "about 22 years" / Suetonius, Eutropius "in the 23rd year"

⁶ Suetonius, Eutropius / Cassius "3 years, 9 months, 28 days" / Hippolytus(Chronicon) "3 years, 9 months" / Chronography354 "3 years, 8 months, 12 days" / Chronicon(Jerome) "3 years and 10 months" / Eusebios

"not quite 4 years"

⁷ literally "is"

⁸ Acts 12:6 NU / TR "to be leading"

⁹ Greek "apostles"

honored like the others with a human-image. This human-image was erected on the River Tiber between the two bridges. It bore this inscription, in Latin:

“To Simon a Holy God.”

Truly, *Simon's fame* did not last long. For meantime, the emissary Petros set out from Antiocheia on a very long journey overseas from east to west.¹ However, prior to his departure, Euodios was ordained by him as the first overseer of the assembly in that city. And finally, the absolutely-good and philanthropic foresight of God, which is over everything, led Petros by his hand to the city of the Romans, as if against a great corrupter of life. So Petros, like a noble general of God, armed with divine weapons, carried the highly-valued merchandise of the light of the understanding from the east to those who dwelled in the west,² preaching the light itself, and the account which brings salvation to souls, and announcing the good-message of the kingdom of the heaven. And he was finally led to the city of the Romans against Simon. And because many were being misled by means of his magics, Petros stood-firmly-against³ him much.

And finally, being almost discredited, Simon, in order to gain time, was claiming, that if he were buried while living, he would stand-up on the third day. And after he surely directed for a ditch to be excavated by his learners, he directed them to bury him. Therefore, they indeed did what he ordered. But there he remains until now, for he was not the Anointed-One.

For this imposter had only assumed the appearance of the name, like the snake-like filth of the aborted issue hatched from infertile eggs of asps and of other vipers. As the prophet says:

They ripped open eggs of asps;
and the one who is going to eat their eggs,
has found a putrid⁴ egg, and in it a basilisk.

(Isaiah 59:5)

Although Simon's poisonous fangs were crushed sufficiently, the power of the Slanderer did not continue dormant. For because almost all the Samaritans, and even a few belonging to other nations, confessed and worshipped Simon as the first and highest god, the mystic priests belonging to this sect remained for a time, leading both profligate lives and practicing magical arts, each one to the extent of his ability. They used out-adjurations and incantations, as well as love-potions and charms. And also, those beings which are called familiars and dream-senders, and whatever other curious arts one is able to resort to, are eagerly pressed into their service.

Simon's dupes also embraced the superstitions of idols, falling down before pictures and images which Simon had given to them of himself and of his companion Helena; and they ventured to worship them with incense and sacrifices and libations. In fact, they have a name derived from Simon (the author of these most impious teachings), being called Simonians. And from them, knowledge, falsely so-called, received its beginning. But before the completion of no more than two centuries, one would be unable to find even thirty, and his name is now known nowhere else in all the world.

The successor of Simon, the father of all sectarians, was Menandros, also a Samaritan by birth; and he, too, was a perfect adept in the practice of magic.

CHAPTER 8: MARCUS' GOOD-MESSAGE / MARCUS TO EGYPT

Therefore, when the divine word had made its home among the Romans through the public preaching of Petros, and the power of Simon the magician was quenched and was immediately destroyed along with the man himself, so vast a gleam of pity shone-upon the thoughts of the numerous hearers of Petros, that after Petros had departed, some of Caesar's knights were not adequately sufficed to be having the hearing merely once, nor-even the unwritten teaching of the divine proclamation. But, with all-sorts of exhortations, they importuned Marcus (a learner and interpreter of Petros), that he would also leave to them, through writing, a memorandum of the teaching which was delivered to them through a verbal account. They also did not desist until before⁵ prevailing⁶ with the man. And they became the causes of this writing of the Good-Message being said to be 'According-to Marcus'.

Marcus wrote precisely as-much-as he remembered of the things which were said or were performed by the Anointed-One—however not in chronological order. For neither did he hear Lord himself, nor did he closely-follow him. But afterward he closely-followed Petros (who was making the teachings adaptable to the needs of his hearers, but instead not as-though making an ordering-together of the sayings-of-the-Lord), so-that Marcus sinned in nothing in-this-manner after he wrote some things as he remembered them from him rather than in chronological

¹ literally "from sun rise to sun set"

² literally "from sun rise to those who dwelled in the sun set"

³ literally "stood-down-against"

⁴ literally "a fair-winded" (as in left to be blown by the wind?)

⁵ usually translated "former"

⁶ literally "working-down"

order. For he made for himself one provision: To leave-aside nothing of the things which he heard or to lie about something in them.

Now after Petros knew about the thing which was performed (after it was revealed to him by-means-of the spirit), he was pleased with the eagerness of the men. He also validated the writing into being used as a source of petition to the assemblies.

Now taking the record of the Good-Message which he himself had composed, Marcus went to Egypt and was the first to preach there. After preaching the Anointed-One at Alexandria, he was also the first to establish assemblies there. Now in the past, hardly one Egyptian came to have-faith in God; but at that time, many converts among the Egyptians and the Edomites received faith in God. That is why the writing says:

You will not detest the Egyptians, because you were strangers in the earth of Egypt. Nor will you despise the Edomite, because he is your brother. If sons are born to them, they will enter the assembly of God in the third generation.

(Deuteronomy 23:7-8)

In this way, some from every nation became converts; and nations of faithful-ones continue to come to faith in Jesus; and assemblies of Christians come together throughout the whole world.

CHAPTER 9: TESTIMONY OF JACOB THE RIGHTEOUS

Now after Claudius Caesar had been the leader of the Romans for 13 years and 8 months⁷ and 20 days,⁸ he came-to-his-end in the 64th year of his life, leaving Nerō as his successor in the principality. Now at this time, Félix was the procurator of the earth of Judah. But after Félix, Nerō sent Porcius Féstus to be his successor in the procuratorship. Under Féstus, the emissary Paulus, having made his defense, was sent bound to Roma, with Aristarchos as his fellow-prisoner. But when Paulus entered Roma, he was permitted to live by himself, with the soldier who was guarding him. Now he spent a whole two-year-period at Roma in his-own rented-house, where he preached the account of God without-prevention.

Now sometime after Paulus had been taken to Roma in consequence of his appeal to Emperor Nerō, the Judeans at Jerusalem, being frustrated in their hope of entrapping Paulus in their snares, turned against Jacob, the brother of the Lord, who had been entrusted as the overseer of Jerusalem by the emissaries of our Lord.

For from the time of the Lord, even to our own times, he was called 'the Righteous' by everyone, since there were many who were called Jacob. But this Jacob was holy from his mother's womb. He drank neither wine nor intoxicant, nor did he eat any animal;⁹ no razor passed over his head; he did not anoint himself with olive-oil, and he did not use a bathhouse. This one alone was permitted to enter the holy place; for he did not wear anything made of wool, instead of linen. And he would enter the inner-sanctum alone, where he was found both resting on his knees and begging for forgiveness for the people, so that his knees became as hard as those of a camel because he was always bending forward on either knee to bow down to God and begging for forgiveness for the people. Yet, because of his excessive righteousness he was called 'The Righteous' and 'The Enclosure of the People'.

Therefore, some of the seven sects among the Judeans inquired-of him, "What is the door of Jesus?"

And he said, that this was the Savior.

Because of these words some had-faith, that Jesus was the Anointed-One. But these particular sects did not have-faith in a standing-up of dead humans, nor in a judge coming to pay each man according to his works. But even as many as had-faith, did so because of Jacob. Therefore, since many, even of the chiefs, had-faith, there was a commotion among the Judeans and the scribes and the Pharisees, who said, that the whole people was in danger of looking for Jesus as the Anointed-One.

Now Hanan son of Hanan, who had been appointed to the chief-priesthood, was bold in his temper, and unusually daring. But he followed the sect of the Zadokim, who are certainly more coarse than any of the other Judeans when they sit in judgment. Therefore, having this disposition, Hanan sought to put Jacob to death. Indeed, in the 7th year of Nerō (emperor of the Romans), he thought that he had a favorable opportunity to accomplish this. For Féstus, the current procurator of the earth of Judah, had died. And so, Judah was without a Roman procurator. And when Nerō learned of Féstus' death, he proceeded to send Luceius Albinus as procurator of Judah. And while Albinus was still on his way, Hanan the chief-priest convened the judges of the congress.

Therefore, having come together, they brought before the council Jacob and some others; and they publicly demanded of Jacob that he should renounce his faith in the Anointed-One in the presence of all the people. They also said to him,

⁷ Cassius, Eusebios, Chronography354, Chronicon(Jerome) / Hippolytus(Chronicon) *1 month*

⁸ Cassius / Hippolytus(Chronicon), Chronicon(Jerome) *28 days* / Chronography354 *27 days* / Eusebios omit altogether

⁹ literally "thing-with-a-soul-in-it"

“We demand that you restrain the people, since they have strayed to Jesus, as if he were the Anointed-One. We demand that you persuade everyone *who* has come for the day of the Passover about Jesus, for everyone obeys you. For we and all the people testify to you that you are righteous and that you are not a respecter of persons.¹ Therefore, persuade the crowd to be led astray about Jesus, for even all the people and all of us obey you. Therefore, stand upon the pinnacle of the temple,² so that from that elevated spot,³ you might be clearly seen, and your words might be easily heard by all the people. For because of the Passover, all tribes and the nations have come together.”

Therefore, the previously-mentioned scribes and Pharisees made Jacob stand on the pinnacle of the inner-sanctum. And they cried out to him and said, “O righteous one (to whom we all owe obedience)—since the people are straying after Jesus the crucified, announce: What is the door of Jesus who was crucified?”⁴

And, contrary to the opinion of all, with a clear voice, and with greater boldness than they had anticipated, he spoke out before the whole multitude and confessed, that our Savior and Lord Jesus is the son of God, saying with a loud voice, “Why do you ask me about the son of man?”⁵ And he is sitting in the heaven on the right hand of the great power, and he will come upon the clouds of the heaven.”

And many were fully satisfied and glorified in the attestation of Jacob and said, “Grant salvation to the son of David!”

But they were unable to continue bearing the attestation of the man, who, on account of the excellence of both fondness-of-wisdom and worship-of-God (*both of which he exhibited in his lifestyle*) was believed by all to be the most-righteous.

Because of this, the same scribes and Pharisees said to one another, “We have done evilly by affording Jesus with such an attestation. Instead, after we ascend, may we throw him down, in order that they, after they are filled-with-fear, might not put-faith in him.”

And they cried out saying, “Oh! Oh! Even the righteous *one* has gone astray!”

Therefore, after they went up, they threw down the righteous *one*. But, although he had been thrown down, he did not die. And they said to one another, “May we stone Jacob the Righteous.” And they began to stone him.

Instead, after he turned, he, with his knees on the ground, said, “I beseech you, Lord, God, Father, forgive them, for they have not come-to-know what they are doing.”

Now *while* they *were* throwing stones at him in this manner, one of the priests of the sons of Rechab, a son of *the* Rechabites⁶ (*the ones who are testified-to by Jeremiah the prophet*), cried out, saying, “Stop! What are you doing? The righteous *one* is praying in-behalf of you*!”⁷ (*Jeremiah 35:1-19*)

And one among them, one of the laundrymen, grasping a club which he was accustomed to use to wring out clothes, struck the righteous *one* upon the head. And this was how he, *after* he testified *about* Jesus, was struck to death, slain as if he was a victim at the altar. And they buried him at the place near the inner-sanctum. In-this-manner, this *man* become a true testifier, both to Judeans and to Hellenes, that Jesus is the Anointed-One.

But the citizens who were considered the most-equitable, and who were the most-precise in the laws, were weighed-down by this. So they secretly sent to the king, urging him to order Hanan the chief-priest to desist from doing anything else like this; for this was not the first time that he had acted crookedly.

Now some of them also went to meet Albinus, the Roman procurator, who was on his way from Alexandria. And they informed him, that Hanan the chief-priest was not allowed to convene the congress without his consent. But Albinus, persuaded by their words, angrily wrote to Hanan, threatening to wreak vengeance upon him. And because of this, King Agrippa deposed him from the chief-priesthood, which he had held for three months, replacing him with Jeshua son of Damnai.

Jacob was so marvelous and had such a *great* reputation among everyone for his righteousness, that even the more-sensible of the Judeans were of the opinion that the cause of the future siege and downfall of Jerusalem was a result of his death. Yet *even* Joseph the Judean historian did not hesitate to testify to this in his writings, stating:

Now these things happened to *the* Judeans in-accordance-with a vindication of Jacob the Righteous, who was a brother of Jesus (the *one* being called⁷ an anointed-one), since the Judeans killed-off him *who* is most-righteous.

(*Joseph(us): unknown quotation*)

CHAPTER 10: PAULUS' FIRST DEFENSE BEFORE EMPEROR NERŌ / TWO ACCOUNTS OF THE GOOD-MESSAGE

Now during the 6th year⁸ of the reign of Emperor Nerō, the sun was suddenly darkened, and the fourteen districts of the city of Roma were struck by lightning. And also, during the following year,⁹ while Nerō was reclining at dinner in his house, the table with the banquet was struck with lightning and shattered, striking him with alarm.

Now during the 7th year¹⁰ of the reign of Nerō, three cities of Asia collapsed by an earthquake: Laodikeia, and Hierapolis, and Kolossai. And, indeed, Laodikeia, without any relief from the Roman principality, recovered itself by its own resources.

Now during the 8th year of the reign of Nerō, Annianos was the first after Marcus the good-messenger to succeed to the public-service of the sojourn in Alexandria, as the first overseer of this assembly. Some say that Marcus died a testifier at Baukalis, but it is impossible to ascertain both the record of his suffering as a testifier (if he was in fact killed by impious men), and the location of such an event.

Now about this time, in Roma, the emissary Paulus made his first verbal-defense before Emperor Nerō. Not-one *person* came-to-be-beside him, instead, all forsook him. But the Lord stood-beside him and empowered him, in order that, through **him**, the proclamation might be brought-to-fulness and all the nations might hear. And he was rescued out of a mouth of a lion,¹¹ that is, Nerō. Then the emissary Paulus was once more sent upon the ministry of preaching, going from the city of Roma to Spania.

Now there were two other written accounts of the life and teachings of Jesus the Anointed-One: the Good-Message according to Maththai, and that according to Loukas.

Indeed, while Petros and Paulus were announcing a good-message at Roma and laying the foundations of the assembly, Maththai, who had first preached to the Hebrews, when he was about to go among others, wrote the Good-Message according to himself to the converts from the Judeans. For they laid particular stress upon the fact that the Anointed-One *should be* of the seed of David. Maththai also, who had a still greater desire to *establish this point*, took particular pains to afford them convincing proof that Jesus the Anointed-One is of the seed of David; and therefore he commences with the genealogy of Jesus. Therefore, indeed, the sayings which he had written among the Hebrews he put-in-order together in *the* Hebraic dialect, his native language, but each *individual* interpreted them as he was able.

Now Loukas, the follower of Paulus, recorded in a book a good-message as preached by him, on behalf of those who were from the *non-Judean* nations. For even Loukas' form of the Good-Message is usually ascribed to Paulus; for Loukas himself had not seen the Lord Jesus in the flesh. And he also wrote an account of the history of the assembly up until the time of Paulus' first imprisonment.

CHAPTER 11: FIRE IN ROMA

Now while the Roman principality was being strengthened by Emperor Nerō, he, running aground in unsacred pursuits, began to arm himself against Christianity. For he, being defiled by every natural and unnatural lust, left no abomination in reserve with which to crown his vicious existence. Under the bizarreness of this man's estranged madness, he accomplished the destruction of tens-of-thousands, quite without reason. And he reached to such a height of bloodthirstiness that he spared neither his family nor those most dear to him, bringing death to *his* mother, and brothers, and wife, along with others of his race, as if they were enemies and foes. But in addition to all these crimes, he became the first emperor to be a foe of the divine religion.

Now Emperor Nerō longed to accomplish what had always been his desire, namely, to make an end of both the whole city of Roma and the kingdom during his *lifetime*. Accordingly, he was considering Priamos, king of Troia, to be happy, because he had seen his fatherland and his principality destroyed together. In fact, when someone in a common conversation spoke (in Hellenic), “When I am dead—land, be consumed by a fire,” Nerō said, “While I am alive.”

So in the 10th year of his reign, on the 14th day before the Kalends of August,¹² on the anniversary of the capture and burning of the city of Roma by the Senones, there followed a disaster which was more dreadful than any other which had befallen the city of Roma up to this time by the violence of fire. For Nerō, as if he had had displeasure at the ugliness of the old buildings and the narrownesses of the bending streets, set fire to the city. For he stealthily commissioned *men* in

¹ literally “faces/countenances”

² some Eusebios / other Eusebios “the inner-sanctum”

³ literally “from on high”

⁴ most Eusebios. Nicephorus / some Eusebios, Rufinus add

⁵ literally “of the human”

⁶ emended slightly / Eusebios “son of Rechabeim” / Epiphanius (Panarion #58/78 14:6) claims that this man was “Simeon, his cousin, but the son of Cleopas”

⁷ literally “said”

⁸ Jerome(Chronicon) “3rd year”

⁹ Tacitus / Chronicon puts this event in the 8th year

¹⁰ Tacitus / Chronicon “10th year”

¹¹ “lion” is slang for a cruel king (see Josephus:Ant(18:228) [or History of Judah(110:5)] & Esther 4B:24

¹² (64)-07-19 AD

different directions, who pretended to be intoxicated or engaged in other kinds of evil. Indeed, he first caused them to set fire to one or two or *even* more buildings in different places, so that all the humans *of the city* would be perplexed, nor would be able to discover the source of *the evil*, nor to put an end to it, though they were constantly aware, indeed, of many sights, but *also* of many strange sounds. For there was nothing to be seen but the many fires, like those in an encampment, nor was anything said, except, “This and that is afire,” “Where?” “How?” “Who did it?” “Help!”

Now this disaster had its beginning in *the part of the circus* which adjoins *the Palatium* and *Caelian Mountains*, where *the flame*, nourished by *the merchandise*, simultaneously began to ignite, steadily becoming so fierce and so rapid from a wind, that it seized in its grasp *the entire length of the circus*. For *the houses* were not hedged in by solid masonry, or temples surrounded by walls, or any other obstacle to cause it delay. *The conflagration*, in its attack, first overran *the level regions*. Then, it rose to *the heights*, and turned back to devastate *the lower regions*, outstripping all counter remedies—so rapid was *the mischief*. And *the city* was completely enslaved to it, due to its narrow roads and curves, and its irregular streets, which were typical of old Roma.

Therefore, excessive uproar seized hold of everyone everywhere. They ran throughout *the city*, indeed, here, but, there, as if stupefied. And *people*, while helping others, would learn that their own houses were on fire. And *others*, even before they could hear that their own things were aflame, would learn that they were *already* destroyed. Now those who were inside their houses, would run out into the narrow *alleys* and *think* that they could find assistance on the outside; and those in the roads would run inside, and *hope* to accomplish something within.

And in addition to this, both the screaming and wailings of little-ones (in *their* inexperience of childhood), terror-stricken women, men, old *men* (in *their* feebleness of age), all united together, was incessant. As a result, no one was able to see, nor perceive anything *being said*, due to the smoke and the screaming. And this caused some to be seen standing speechless as if they were dumb.

Each one was seeking to save himself or others, dragging out *the infirm* or waiting for them—part of them delayed, part of them made haste, impeding everyone. And often, while they looked back to their rear, they were circumvented on their side or in their face. All this *time*, indeed, many were carrying out their own *possessions*, but also many were snatching what belonged to others, both kept colliding with one another and falling over their pieces of baggage. And it was not possible to advance anywhere, nor to stand still; instead, *people* pushed and were pushed, knocked down and were knocked down.

And indeed, lots of *them* were suffocated, but lots of *them* were crushed. They were not able to escape anywhere easily; and if they did find refuge in their proximity, this too was seized by the fire. Even *the places* which they had imagined were remote, were involved in *the same calamity*. And if anyone did *manage* to save himself from the immediate danger, he, falling into another, would be destroyed. At last, uncertain what to avoid or what to seek, they crowded into *the roads* or flung themselves down into *the fields*. Some, who had lost everything, even their daily bread, as well as others, who, out of love for their own *relatives*, whom they had been unable to rescue, were lost, even though escape was open to them.

And indeed, many houses were destroyed, because *the city* was desolate of anyone *able* to help *save* them, but many others were even burned to ashes by those who *presumably* came to help. For no one dared to ward off *the fire*, because there were incessant threats from a number of persons who prohibited *it* from being extinguished; and because there were others (even including the soldiers and the night-watchmen), who were openly hurling firebrands and kept shouting out, that they had been given authority *to do so* (*they were* either seeking to plunder more freely, or *actually* obeying orders). In fact, it was so obvious that this *calamity* had been contrived by Nerō, that even several consuls did not venture to lay hands on Nerō’s chamberlains, although they caught them on their own estates with tow and torches; and some granaries near *the Golden House* (whose space he particularly desired), were demolished by war machines before being set aflame, because their walls were constructed of stone.

While such things were happening simultaneously elsewhere, and as the wind carried the fire over everything which remained, indeed, no one was any longer concerned about their goods or houses, but all the survivors standing anywhere they thought was safe, saw what appeared to be many islands and cities burning at the same time. And indeed, there was no longer *any* grieving over their own *possessions*, but there were public lamentations, as they also remembered how once before, in this way, most of the city had been utterly-destroyed by the Galatians.

At this time, Nerō, who was at Antium, did not return to *the city* until *the fire* was approaching his house, which he had built to connect *the Palatium* and *the pleasure-gardens* of Maecenas. Nevertheless, it could not be stopped, and it devoured *the Palatium*, and *the house*, and everything around it.

Instead, in order to relieve *the people*, driven out homeless as they were, he opened to them *the ground* of Martius, and *the monuments* of Agrippa, and even his own pleasure-gardens, and he raised up temporary structures to receive *the*

destitute multitude. Supplies of food were brought from Ostia and *the neighboring* free-towns. *The price* of grain was reduced to three sestertii a peck.

These measures, though popular, failed to have *any* effect; because a rumor had spread, that at *the very time* when *the city* was ablaze, and while everyone was in this state and many, crazed by the disaster, were leaping into the fire, Nerō had entered his personal stage;¹ and having ascended to the summit of the Palatium (from which there was the best general view of the greater part of the conflagration), and rejoicing, as he said, in “*the beauty of the flames*”, sang *the* entire ‘Destruction’² of Troia³ in his regular harpist attire,⁴ simulating *the present* misfortunes with *the disasters* of antiquity (but to the spectators, it was that of Roma).

At last, after six days and seven nights, an end was brought to *the conflagration* at *the foot of the Esquiline Hill*, by *the destruction* of buildings over a vast area, so that *the violence of the fire* was met by clear ground and an open heaven.

But before *the people* had laid aside their anxieties, nor yet had hope, *the fire* resumed its rage, especially in *the spacious locales* of *the city*. Though *the destruction* of humans was minor, *the shrines* of their gods and their porticoes dedicated to pleasantness, fell down on a broader scale. This *second conflagration* was a greater infamy, because it had broken out on *the Aemilian property* of Tigellinus, and it appeared that Nerō was seeking *the glory* of founding a new city and calling it by his name. Indeed, Roma was divided into fourteen regions, four of which remained uninjured. Three were leveled to *the ground*. In seven, only a few shattered houses survived: mutilated and half-burnt. However, there was no curse which the populace did not pray upon Nerō—indeed, they did not say his name, but simply cursed those who had set the city on fire.

Now afterwards, Nerō availed himself of *the ruins* of his fatherland by building a house, in which *the jewels* and gold were not as luxurious as *the fields* and lakes, and with woods on one side to resemble a wilderness, and, on *the other*, open spaces and lookouts. And he even honored his own egotistical nature by having an obscene 119⁵ foot colossal-statue of himself built and erected at its entrance. He even planned to reroute a canal into this property (*a plan* which was too difficult, even for a man of his infamous magnitude, to complete).

Meanwhile, *the rest of the parts of the city* which were not occupied by his house, were rebuilt, not without distinction or at random (as after *the Gallic conflagrations*), but instead with measured rows of streets and with broad roads, with a restriction on *the height* of buildings, with open areas, and *the further* addition of porticoes in order to protect *the front of the tenements*. Nerō promised to erect these porticoes at his own expense; and, when the open areas were cleansed of debris, to hand them over to *the landlords*. *The new buildings* were to be solidly constructed, without wooden beams, but with stone which was impervious to fire. There were to be no joint walls *between buildings*, but each was to be enclosed by its own *walls*. Water was made available for public purposes in greater quantities and at more points. Everyone was to have *the means* for stopping a fire out in *the open*. Although these changes added beauty to *the new city*, *the lower elevation of the roofs* caused *the narrow streets* to be left unsheltered by any shade, and scorched by a more grievous heat. And these, indeed, were *the precautions* of human wisdom.

Nevertheless, Nerō sought to gain all *the plunder* and spoil possible from this calamity. And although he promised the removal of *the debris* and dead bodies free of cost, he allowed no one to approach *the ruins* of his own property. And using the conflagration as his motive, he began to collect vast sums from the private-citizens and *from the populace*—indeed, sometimes using compulsion, but sometimes obtaining it by voluntary contributions (as they were made to appear). And from the Romans themselves, he wrested away their allowance of grain. *In the end*, from *the contributions* which he not only received, but even demanded, he nearly bankrupted *the provinces* and almost exhausted *the resources* of private-individuals.

CHAPTER 12: PURSUIT OF CHRISTIANS BY EMPEROR NERŌ

Soon, *the Romans* sought means of appeasing their so-called gods, to whom they offered public supplication in various locations. And religious banquets and all-night vigils were celebrated by married women. Instead, neither human efforts, nor lavish gifts of *the emperor*, nor all *the means of trying* to appease their so-called gods, were able to banish *the infamous belief* that *the conflagration* had been ordered.

Therefore, in order to abolish *the rumor*, Emperor Nerō fastened *the guilt* to and inflicted *the Christians*, whom he loathed for their alleged crimes. *For the Christ* was *the founder of the name* (‘Christ’ is the Hellenic word for ‘Anointed-One’). *Jesus the Anointed-One* had been condemned to death by *the procurator*

¹ Tacitus (may also be translated “domestic stage”) / Suetonius “the Tower of Maecenas”

² Tacitus / Suetonius “Storming” / Cassius “Capture”

³ Tacitus (traditionally incorrectly translated to “Troy”) / Suetonius, Cassius “Ilium” (which is an alternate name for “Troia”)

⁴ Cassius (“harpist attire”) / Suetonius “stage costume”

⁵ Plinius / Suetonius “120”

Pontius Pilatus. Repressed for a moment, *this sect* had again broken out, not only in the earth of Judah, but even in Roma. For through the emissary Petros' performance of miracles, which he worked by the power of God, which had been given to him, he had converted many to the way of righteousness and set up a firm and faithful *spiritual* temple to God.¹ When Nerō heard about these things, and he noticed that, not only at Roma but everywhere, a great multitude was daily turning aside from the cult of idols and passing over to the new religion in condemnation of the old one, he, being a hateful and harmful tyrant, strove to tear down the heavenly temple and destroy righteousness.

Accordingly, those who were first arrested were those who confessed that they were *Christians*. Next, upon their information, an immense multitude was convicted—not so much on account of the crime of the conflagration, as of hatred of humans. And mockery of every sort was added to their ends: Covered with the skins of beasts, they, being torn in pieces by dogs, were lost to death; or they were affixed to crosses; or, they were inflamed, and when the daylight diminished, were burned to be used for a light at night. Nerō offered his own pleasure-gardens for the spectacle, and his circus, mixing with the commoners in the habit of a charioteer, or mounted on his car. For this reason, even for these alleged criminals, whom they themselves believed deserved this extreme and exemplary punishment, there arose a feeling of compassion, due to the fact, that it seemed they were being destroyed, not for the public welfare, but instead to glut one man's savageness.

Accordingly, during this harmful pursuit, Nerō assailed many prominent Christians, sowing the seed of their blood with the cruel imperial sword. Indeed, one of these was the emissary Petros' woman. Accordingly, after Petros beheld his-own woman being led off to the death, he indeed rejoiced at the favor of her² calling and her conveyance into a *spiritual* house; but he loudly-voiced³ to her very propellingly and exhortingly, after he spoke to her by⁴ name, "Remember the Lord!"

Now afterwards, Nerō was raised up to slaughter the emissaries Petros and Paulus. For Paulus, having come a second time to the city of Roma, was taken prisoner by Nerō. But nevertheless, he believed that the Lord would rescue him from every wicked work, and would save him into his heavenly kingdom. Therefore, after testifying of Jesus the Anointed-One under the leaders at Roma itself, he had his head cut off. And dying as a testifier, he was delivered from the world, and was conveyed to the holy place, proving himself a great model of endurance.

Also in Roma, at the same time, Petros, while testifying to Jesus the Anointed-One, was condemned to death. And being girt by another, he was fastened to a cross. However, he was crucified with his head downwards and his feet raised on high, asserting that he was unworthy to suffer crucifixion in the same way as his Lord. And after enduring a suffering like the Lord's, he was conveyed to the due place of the glories.

Now his suffering was in fulfillment of the prophecy spoken by Jesus, "But whenever you might grow-old, you will stretch-out your hands, and another will gird you and bring you to-where you are you wanting to go." (John 21:18)

And this was how the emissaries Petros and Paulus, who had planted assemblies both at Roma and in Korinthos (among many other places), conjointly poured forth all their teaching and the Good-Message, sealing it with their own blood. And the trophies of these emissaries, who situated the assembly at Roma in its place, could be found upon the Vatican or upon the Ostian way.⁵ Nevertheless, Emperor Nerō would not get away with these things, for God looked upon the ill-treatment of his people.

For soon afterward, Roma was gulped by disasters pressing in upon her from every side. Indeed, there was a pestilence, which, in a single autumn, caused the deaths of no less than 30,000. But there was also a disaster in Britannicus, where two important towns were sacked, and great numbers of Roman citizens and allies were slaughtered. But there was also a shameful defeat for the Romans in the East, in consequence of which the legions of Armenia were sent under the yoke, and Syria was only retained by them with great difficulty.

¹ Lactantius:DivineInstitutes(4.21) preserves an account (possibly from an apocryphal writing), which is not preserved elsewhere: "Instead, he [God] also opened to them everything which was going-to-be-in-the-future, which Petros and Paulus preached at Roma. And this preaching, having been written down in memory, became permanent, in which there are many other wonderful things. They then said it was still to be-in-the-future: that after a short time, God was going to send-in a king, who would be subduing the Judeans and would be leveling their cities alone. However, he would besiege them themselves, who were exhausted with hunger and thirst. Then it would come-to-be that they would be made-to-feed on the bodies of their own relatives and would be consuming themselves one-after-another. Finally, that they, having been captured, would be coming in the hands of their enemies, and, in their own sight, would be looking at their spouses being harshly vexed, virgins being violated and prostituted, boys being torn-in-pieces, children being beaten, all things thereafter being devastated by fire and iron, captives being exterminated in their own perpetual lands—these things, because they were exulting over the most-loved and most-approved son of God. In-this-manner, after the death of those emissaries, after Nerō had done-away-with them, Vespasianus extinguished the name and nation of the Judeans, and did all things which those men had predicted would come-to-be-in-the-future."

² Literally "the" (also in next occurrence)

³ Literally "voiced-over"

⁴ Literally "out of"

⁵ Literally "upon the way, the Ostian way"

Now after the emissaries Petros and Paulus had suffered for their testimony of Jesus, Linos was the first to succeed to the oversight of the Roman assembly, who had been entrusted to this position by the emissaries themselves.⁶ Yet truly, Timotheos, a learner of Paulus the emissary, was the first to receive the oversight of the sojourn in Ephesos, as also was Titus of the assemblies in Krété. And in addition to these, Dionysios (who received the faith when Paulus had preached to the Athénians at the Areios Crag) was the first overseer of the Athénian assembly. Now the emissaries left behind these men as their successors, desiring that they should be very perfect and blameless in all things.

CHAPTER 13: BEGINNING OF THE JUDEAN WAR / THE EMISSARIES OF JESUS SPREAD

Now while all these things were going on, many tens-of-thousands of honored Judeans were being tortured with whips in Jerusalem itself and were being crucified by Gessius Florus, who was the Roman procurator of Judah. For in response to his avarice and cruelty, the Judeans had begun rebelling against the Roman rule. So in the 12th year of Nerō's reign, the beginning of the war between the Judeans and the Romans was kindled.

Now throughout all Syria a terrible commotion arose because of the secession of the Judeans. For everywhere the individuals from the nation of Judah were mercilessly attacked by the ones who were dwelling-in each city⁷ as if they were foes, so that the cities could be seen full of unburied bodies; and old men together with infants were thrown out as corpses, as well as women, who lacked even a covering for their nakedness. And indeed, the whole province was full of indescribable calamities, but the strain of what was threatened was greater than what was actually being endured. So in the 14th year of his reign, Nerō sent out Vespasianus, to be his general against the Judeans, along with three legions (one of which included Vespasianus' eldest boy, Titus); and Vespasianus captured many cities of the earth of Judah. (These things are recorded in detail in the histories written by Joseph the Judean.)

Now throughout an indeterminate period of time from the ascension of Jesus the Anointed-One into the heavens until this time, the rest of both the emissaries and learners of Jesus, having been plotted against in ten thousand ways, indeed had been and were driven from the earth of Judah and were sown-over the inhabited earth, but they preached and taught among all the nations, supported by the power of Jesus. Indeed, Toma was allotted Parthia, but Andreas, Skythia; but the emissary Bar-Tolmai,⁸ bringing with him the writing of the Good-Message of Maththai written in Hebrew, went to India.

And truly, the people of the Christian assembly in Jerusalem were directed by an oracle (which, before the war, had been given out through a revelation to esteemed men) to migrate from the city, and to inhabit a city of Peraia which they call Pella. Those who had faith in the Anointed-One emigrated to this city from Jerusalem, so that, when holy men had entirely left behind both the royal metropolis of the Judeans and the entire earth of Judah, the righteous-punishment of God might soon overtake the Judeans for breaking-the-law and their many sins against both the Anointed-One and his emissaries, and might eliminate that race of the impious-ones from-among⁹ humans, and might fulfill the prophecies which Yahweh God had spoken by Jesus the Anointed-One.

CHAPTER 14: DEATH OF EMPEROR NERŌ

Now in the 4th year of his reign, Emperor Nerō had killed his mother Agrippina and his father's sister; and in the 13th year, he had done away with his wife Octavia and other notable men. And afterwards, he was troubled and frightened by manifest portents from dreams, although he had never before been in the habit of dreaming. Indeed, in one of these, as he was steering a ship, the helm was wrenched from his hands, and he was dragged by his wife Octavia into the thickest darkness. But in another, he was covered with a swarm¹⁰ of winged ants, and was surrounded by the statues which obstructed him. But in another, the posterior part of the body of a steed in which he greatly delighted, transformed into an ape; and its head, which alone remained unaltered, emitted melodious neighs. But in another, the doors of the mausoleum flung open of their own accord, and a voice was heard from within, summoning him by name.

Now at this present time, a Galatian named Gaius Julius Vindex, gathered together those who were still suffering from Emperor Nerō's impieties. And ascending a tribunal, he delivered a long and detailed speech against Nerō, declaring, "We should both revolt from the emperor and join in making an attack upon him—because he has deprived the entire Roman inhabited earth, because he has utterly-destroyed the flower of the council, because he has even disfigured and killed his own mother, and does not preserve even the semblance of the leadership. For indeed, many slaughters, and robberies, and outrages, had often

⁶ Eus-Chronicon(Jerome,Syr) give Petros' oversight a length of 25 years / Eus-Chronicon(Arm) 20 years

⁷ Literally "dwelling-in throughout city" (less literal "dwelling-in city by city")

⁸ Greek "Bartholomaios" (traditionally incorrectly translated to "Bartholomew")

⁹ Literally ("from-among") "out of"

¹⁰ Literally "multitude"

been committed by others, but as for the other deeds committed by him, how can one find words worthy to describe them? Therefore, rise up against him. Indeed, assist yourselves, but assist the Romans, but liberate the entire inhabited earth!"

These words met with the approval of everyone. And Vindex selected Servius Sulpicius Galba to take over the principality, and this man was proclaimed emperor by the soldiers. In the first battle, great numbers of Vindex's force were cut down. But on seeing the peril of his soldiers, Vindex was so overcome by grief that he slaughtered himself.

Now some time afterwards, while Nerō was dining, it was announced that *the* rest of *the* armies had also revolted. Tearing up *the* letters, and realizing that he had been abandoned by everyone alike, he took some poison and put it into a golden box. And he crossed over into *the* Servilius Gardens, where he took counsel with *the* tribunes and *the* centurions of *the* bodyguard to plan on a flight. Indeed, he began taking counsel, both to kill the councilors and to burn the city to ashes, and also to sail to Alexandria. But some gave evasive answers, and some openly refused, and one even cried, "Is it such a dreadful thing to die?" For this reason, Nerō, contemplating *these* various plans in his mind, postponed until *the* following day.

In *the* middle of *the* night, he awoke. And he found that *the* garrison of soldiers had left. (For the council had recalled the bodyguards which *normally* surrounded him, and had entered the encampment, where they indeed declared Nerō a foe, but chose Galba as emperor in his place.) So he jumped out of bed and sent for all his friends. And since he received no reply, he himself went to their rooms with a few followers. But finding that all *the* doors were closed and that there was no reply, he returned to his own room, from where even *the* custodians had fled, taking with them even *the* blankets and *the* box of poison. Then he immediately called for someone, at whose hand he might perish. And when no one appeared, he said, "Therefore, do I have neither friend nor foe?" And he ran out as if to throw himself into *the* Tiber River.

But changing his purpose again, he *instead* sought for a hideout where he could collect his soul. And his freedman, Phaōn, offered his own *house* in *the* suburbs between Salaria and Nomentana Highway, near *the* fourth milestone. So Nerō, barefooted and in his tunic, put on a cloak of faded color and covered his head. And holding a handkerchief before his eyes, he mounted a horse with only four attendants, which included Phaōn himself, along with both Epaphroditos (who was his private secretary), and Sporus (a man whose testicles Nerō had removed in an attempt to make a woman out of him and whom he had actually married and treated as his wife).

Immediately, he was frightened by *an* excessive trembling of *the* earth and *a* flash of lightning before him. He heard *the* clamor of *the* soldiers from *the* neighboring encampment, portending destruction for him and success for Galba. One of *the* travelers whom he met spoke, "They are in pursuit of Nerō." And another asked, "Is there anything new in *the* city about Nerō?" However, his horse was startled at *the* scent of *a* cadaver which had been thrown out into *the* road, and his face was exposed. A retired soldier of *the* bodyguard recognized Nerō and saluted him.

Because of this, when he came to *a* side-road, they dismissed *the* horses and he made his way through *the* thickets and thorn-bushes along *a* path through *a* jungle of reeds to *the* villa wall with great difficulty. Here, Phaōn urged, to, in *the* meantime, hide in *a* pit, from which sand had been removed.

But Nerō refused, "I will not go underground while I am still alive."

And after he had waited *a* while, *a* secret entrance into *the* villa was made. Then, since his cloak had been torn by thorns, he pulled out *the* twigs which had pierced it, and, crawling on all fours through *a* narrow passage which had been dug, he entered *the* villa. And in *the* first room which he reached, he lay down on *a* bed with *a* common mattress, over which *an* old mantle had been thrown. Though suffering from hunger and renewed thirst, he refused some coarse bread which was offered to him. However, he drank *a* little lukewarm water.

Finally, while all his companions urged him to save himself as soon as possible from *the* threatening insults, he directed them to dig *a* ditch in his presence, proportionate to *the* size of his own body, and, at *the* same time, to bring water and timber for presently disposing of his cadaver. As each of these things were done, he wept, and spoke again and again, "What an artist is coming-to-his-end!"

During *the* delay, *a* note was brought to Phaōn by one of his couriers. Snatching it from his hand, Nerō read that he had been pronounced *a* public enemy by *the* senate, and that they were seeking him in order to have him punished in *the* traditional fashion. He asked, "What manner of punishment is that?"

When he learned that *the* criminal was stripped naked, had his neck inserted into *a* fork, and then had his body beaten to death with rods, Nerō, subdued by terror, seized two daggers which he had brought with him. And then, after trying *the* point of each *one*, put them up again, pretending that *the* fatal hour was not yet at hand.

And now he prayed that someone would help bring about his death, and he rebuked himself for his own cowardice, *saying*, "To live is disgraceful and

repulsive," *then in Greek*, "This is not becoming of Nerō, this is not becoming of him. One should be sober at *times* such as this. Come on, rouse yourself!"

Now when the senate finally learned of Nerō's hideout, they sent horsemen against him, who had orders to take him alive. And when he sensed that they were at hand, he was seized with trepidation, and *he said*, "The trampling of swift-footed horses strikes my ear!" And he ordered his companions to kill him. But when they did not obey, he both moaned and declared, "I alone have neither friend nor enemy."

And when the horsemen were drawing near, he killed himself by driving *a* dagger into his throat. And as he was dying a lingering death, Epaphroditos finished him off. He was still half-alive when *a* centurion rushed in. And as he placed *a* cloak to *the* wound (pretending that he had come to aid him), Nerō merely gasped, "Too late!" and "This is *your* faith!" And his voice failed, with eyes so jutting from their sockets that everyone who saw him shuddered with horror. And his companions made sure that, at his own request, he was completely cremated.

This indeed was how Nerō came-to-his-end in the 32nd year¹ of his life, after having ruled the Roman principality for 13 years and 7 months and 28 days.² (The acts he performed, and the sins he committed, which are many, are written in the histories which have been composed by the secular historians.) And with the end of this impotent tyrant, the race of the Caesars ended, and Galba reigned in his place as emperor of the Romans. And shortly afterward, the temple of the Caesars was struck by lightning, and simultaneously all the heads fell from the statues, and Nerō's scepter was wrenched from its hands.

CHAPTER 15: THREE NERŌ IMPOSTERS

There was such public rejoicing on *the* day of *the* death of Nerō, that *the* commoners put on liberty-caps and ran about all over the city. Although his death had at first been welcomed with outbursts of joy, these sentiments only remained among *the* senators and *the* elite; for *the* commoners, who were addicted to *the* circus and *the* theater, along with *the* lowest slaves, and those who had wasted their property (who were dependent on Nerō to sustain them) were despondent and eagerly longed for every *favorable* rumor that he was in fact still alive.

For since there had been a variety of rumors regarding his death, and because he had been cremated and not received a customary burial, and because many astrologers³ had promised him that he would have domination of *the* east (*the* kingdom of Jerusalem in particular) along with the restitution of his former fortunes, many imagined and believed that he was still alive and would shortly return to deal destruction to his enemies. And there were some who, for a long time, decorated his tomb with spring and summer flowers, and produced images of him along with his edicts. Now this rumor was not constrained merely to the Romans, but even many of the Christians, who, having an extravagant imagination, believed that Nerō had merely been conveyed to a distant region, where he is still reserved alive, and would be the precursor of the Anti-Anointed-One and the forerunner of the Slanderer, when he comes to devastate the earth and overthrow humans. (And this rumor found a placehold among some of the Christians for well over 400 hundred years.)

In fact, about a year after Nerō's death, Achaia and Asia were terrified by a false rumor of Nerō's arrival. A man, who was skilled in *the* harp and in singing, gained faith in him due to these accomplishments and his resemblance to Nerō, and even managed to deceive some of the soldiery. But in the end, he was killed.

But later, during the reign of Emperor Titus, another false-Nerō also appeared, an Asian named Terentius Maximus. Now he resembled Nerō in his appearance and in his voice, for he also sang to *the* accompaniment of the harp. Now he gained a few followers in Asia, and, in his advance to the Euphrates, attached many more to *himself*, and finally fled for refuge with Ardavan, the Parthian chief, who, because of his anger against Emperor Titus, received him and set about making preparations to restore him to Roma. However, when he was discovered as being an imposter, he was killed.

Moreover, during the reign of Domitianus (about 20 years after Nerō's death), a person of obscure origin appeared, who also claimed that he was Nerō. And since his name was still so favorable among *the* Parthians, they vigorously supported him, and were almost roused to arms through his trickery; and it was only with great reluctance that they surrendered this false Nerō.

CHAPTER 16: REIGN OF THE FOUR EMPERORS

Now during the reign of Emperor Galba, Vespasianus, general of the Romans, deferred his expedition against Jerusalem until he received further instructions concerning the war. But Vespasianus also dispatched his son Titus from the war in the earth of Judah to *the* new emperor both to pay his respects and to receive his instructions concerning the Judeans. Now Agrippa, king of the Judeans, also embarked with Titus to Galba on the same errand. And Emperor Galba, in the

¹ Suetonius, *Chronicon* "32nd year" / Cassius "30th year"

² Hippolytus (*Chronicon*), *Chronicon* (Jerome) / *Chronography* 354 "14 years, 5 months, 28 days" / Suetonius "nearly 14 years" / Cassius "13 years, 8 months" / Eusebius "13 years" / Eutropius "in the 14th year"

³ may also be translated "mathematicians"

seventh month of his reign,¹ was beheaded in the middle of the forum in Roma. And he was succeeded by Otho. Now it was when Titus was at Korinthos that he was informed of Galba's death and that a man named Vitellius had taken up arms and begun a war against the Romans. So Titus, after deliberating on what course of action to take, decided to turn back to join his father, Vespasianus, in the earth of Judah, while King Agrippa went on ahead to Roma. Some supposed that Titus turned back due to his desire for Queen Bereniké, King Agrippa's sister. Yet *the juvenile's* soul was not averse to Bereniké, but his feelings toward her were no impediment to action.

Now Titus' arrival in the earth of Judah increased the confidence of the provincials and the soldiers of the three legions under his father's leadership. For his father, Vespasianus, had almost put an end to the Judean War, but the siege of Jerusalem remained, an operation which was rendered hard and arduous due to the nature of the mountain citadel and to the obstinate Judeans, who continued to rely on their god, rather than on any adequate resources in order to tolerate the inevitable hardships of a siege.

Now Emperor Otho, on the 95th day of his reign,² killed himself with his own hands, and was succeeded by Vitellius.

Now during the reign of Emperor Vitellius, Vespasianus, who had distinguished himself by his pitched-battles against the Judeans in Judah, was made king over Judah itself, having been publicly-proclaimed emperor by his encampments there, in opposition to Vitellius, in accordance with the prophecy which God had spoken by Joseph the Judean. And because of the accuracy of this prophecy, Joseph, after the Judean War had ended, was so celebrated among the Romans, that he was deemed worthy—indeed, of the erection of a human-image in the city of Roma, but also by the inclusion of the works which he later composed in its library.

Now between the earth of Judah and Syria lies Mount Carmel, on which the prophet Elijah had long ago built an altar to Yahweh God (for Yahweh God, in accordance with the rules handed down to them, does not have any image or temple, but there is only an altar and the worship of him). When Vespasianus was sacrificing there, and thinking over his secret hopes in his soul, the priest Basileidés, after repeated inspections of the entrails, said, "Whatever you are planning, Vespasianus, whether to build a house, or to enlarge your holdings, or to increase the number of your slaves, the God grants you a mighty home, vast bounds, and a multitude of humans." Therefore, Emperor Vespasianus set out at once for Roma to oppose Vitellius, entrusting the war against the Judeans to his boy Titus.

Now joining Vespasianus, in addition to many others, was King Agrippa, who had been summoned from Roma by private messages from his friends. There was also Queen Bereniké, King Agrippa's sister, a woman who was flowering in her years and figure, and had charmed even the old Vespasianus by the magnificence of her presents; and she displayed no small soul in aiding him. Now in the 8th month of the reign of Vitellius,³ while Vespasianus was still in Egypt, other Roman soldiers who were not presently with him, entered Roma and killed Vitellius. And Vespasianus was officially made emperor of the Romans.

CHAPTER 17: THE SIEGE OF JERUSALEM

Now Titus returned to Jerusalem and encamped before the walls of Jerusalem, where he displayed his legions in battle array. Now this happened during the days of the Festival of the Passover, when those all over the earth of Judah, to the number of 3,000,000, had come to Jerusalem to celebrate the festival. For it was previously, during this same annual festival, that the Judeans had arranged the suffering of their savior, Jesus the Anointed-One, in which they had cried out:

"His blood is on us and on our children."

(Matthew 27:25)

And this was fulfilled in accordance with the prophecy of Jesus the Anointed-One, who said:

All the righteous blood of all the prophets which has been and is being poured-out on the earth from the founding of the world, might be sought-out from this generation – from the blood of Habel the righteous-one till the blood of Zechariah son of Berechiah (the one whom you* murdered and who was-lost between the inner-sanctum (that is, the house) and the sacrificial-altar). Yes, truly, I am saying to all of you* that: All these things will be sought-out from,⁴ and be there on, this generation.

¹ Suetonius, Chronicon(Jerome), Eutropius / Hippolytus gives the length of his reign as "5 months, 26 days" / Cassius gives "9 months, 13 days" / Chronography354 gives "8 months, 12 days"

² Suetonius, Eutropius / Chronicon(Jerome) "in the 3rd month" / Hippolytus incorrectly gives the length of his reign as "8 months, 12 days" / Cassius, Chronography354 gives "90 days"

³ Suetonius, Chronicon(Jerome) / Eutropius "in the 8th month and 1st day" / Hippolytus gives the length of his reign as "9 months, 15 days" / Cassius gives "a year lacking 10 days" / Chronography354 "8 months, 11 days"

⁴ [Matt23:36] NU, TR, Vul, Gk(BSV,X4405+2683) / M, Gk(EWS) add

⁵ [Luke11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "till"

And in answer, the inhabitants of the earth of Judah began to receive their due-punishment for their murder of Jesus the Anointed-One and for the rest of their crimes. Yet, the all-good foresight of God had, for forty years after the Judeans' crime against the Anointed-One, held off their ruin. However, he, in his mercy, had not failed to warn them, uttering these words by Jesus the Anointed-One:

But whenever you* might see Jerusalem being encircled by military-encampments, then know that its desolation has drawn-near. Then let the ones in Judah be fleeing into the mountains, and let the ones in the middle of her be going-out, and let the ones in the countries not be entering into her. Do not let the one on the housetop descend⁶ nor let him enter in order to pick-up any of the things⁷ out of his house, and do not let the one in the field turn-back into the things which are behind him to pick-up his robe.⁸ Because these are days of avenging of all the things which have been written to be fulfilled.⁹

But woe to the women having a child in their belly and the women who are breastfeeding in those days! But be praying for yourselves, in order that your* flight might not be in a winter, nor in¹⁰ a sabbath. For then those days will be a great constraint on the earth and anger on¹¹ this people and a great tribulation, such as has not been from the beginning of the world, from the beginning of the creation which God created till the present, but might never even be again.

(Matthew 24:15~25/Mark 13:14~23/Luke 21:20~24)

But even those who failed to heed this warning were not overlooked by the mercy of God. For throughout the entire length of this siege by the Romans, the divine visitation continued to be longsuffering, in order that the Judeans might finally change-their-mind of their deeds, receiving forgiveness and salvation. And in addition to such longsuffering, foresight furnished incredible signs from God of what would happen to them if they did not come to terms with him.

For indeed, of the manifest portents which foretold the coming desolation of Jerusalem, there was a star resembling a long-sword, which stood over the city; and a comet, which continued for an entire year. But during the Festival of the Unleavened, at the ninth hour of the night, so brilliant a light shone around the altar and the inner-sanctum that it seemed to be broad daylight; and this continued for half an hour. But the eastern gate of the interior inner-sanctum, which could scarcely be moved by twenty humans, opened of its own accord at the sixth hour of the night. And a few days after the festival, there appeared a demonic and greatly incredible apparition. For before the sun had set, throughout all the surrounding countryside, chariots were seen in the air, and armed phalanxes were darting through the clouds and encircling the cities. But at the Festival of the Fiftieth Day, as the priests were entering the inner temple by night, they indeed declared that they were conscious, first of a commotion and a crash; but after that, they heard a voice as of people amassed together, "We are departing from here."¹² (Now these signs were indeed attested, not only by the Judeans, but even by the Romans themselves, who also have them recorded in their own contemporary histories.)

And although God, in his mercy, by these premonitory signs and various other ancient prophecies, showed to the race of Judeans mercy and the way of their salvation, they duped themselves into believing that these things were the most beautiful of portents and that the prophecies themselves were promising them victory; for only a few of them were fearful of these portents. So the Judeans refused to surrender, either their bodies to the Romans, or their souls to God. Therefore, they resisted the siege. And under the assaults of the Romans, they were driven to an extremity of misfortunes: many tens-of-thousands of youths, together with women and little-ones, fell by short-sword and famine and tens-of-thousands of other forms of death, including mass crucifixions.

For even Moses had warned this people, that if they did not obey the voice of Yahweh, their God, and were not careful to observe his commandments, that many curses would come upon them and overwhelm them:

Yahweh will raise up against you a nation from afar, from the end of the earth, which flies like an eagle; a nation whose language you do not understand; a nation with a stern countenance, which neither respects elders nor is merciful to youths. And this nation will consume the offspring of your cattle and the fruit of your earth, until you are destroyed; it will leave you no grain, wine or oil, no issue of your oxen or young of your flocks, until they have ruined you.

⁶ [Matt24:17] NU / TR "be descending"

⁷ [Matt24:17] NU / TR "up what"

⁸ [Matt24:18] NU, Vul, Gk(BSV) / M, TR, Gk(WS) "robes"

⁹ [Luke21:22] NU, M, Gk(ABSVM) / TR, Gk(ES) "to be filled" // Gk(S) also omit "are"

¹⁰ [Matt24:20] NU, Vul, M, Gk(BSVWS) / TR add

¹¹ [Luke21:23] NU, Vul, Gk(ABESV) / M, TR, Gk(WS) "in/amid"

¹² Some Josephus, Tacitus / variant "Let us depart from here."

(Deuteronomy 28:49-51)

Now in the course of this siege, after having captured two of the walls of Jerusalem, Titus, having continually implored the Judeans to surrender, enclosed the entire city with a wall in order to block every exit. But with all egress cut off, the famine devoured the entire Judean populace by *entire* houses and families. And indeed, the roofs were filled with women and infants completely exhausted, but the narrow-alleys were *congested* with the corpses of the aged. But little-ones and youths, with figures swollen *with the famine*, roamed like phantoms through the marketplaces, collapsing wherever their calamity overtook them.

These things indeed happened in fulfillment of the words prophesied to the city of Jerusalem by Jesus the Anointed-One:

Because days will be-there upon you,¹ and your enemies will throw up a palisade alongside² you, and they will encircle you, and they will oppress³ you from-all-directions.

(Luke 19:43)

Despite all of this, those within Jerusalem did not change their mind. And as Titus continued his assault, driving back the Judeans into the temple, the famine reached to such a pitch, that women even ate the fruit of their own womb. These things happened in fulfillment of the curse spoken by Moses, in consequence of their disobedience to God:

And in the siege, and in the affliction with which your enemies will afflict you, you will eat the fruit of your womb, the flesh of your sons and your daughters, which Yahweh your God has given to you. *Even* the most tender and delicate man among you—his eye will be evil against his brother, and against the woman whom he embraces, and against his surviving children. *For* in the afflictions of the siege, to which your enemy will subject you in all your gates, when nothing else is left for him, he will not give to any of them any of the flesh of his sons whom he is eating. The most tender and delicate woman among you, who, on account of her delicateness and on account of her tenderness, would not venture to set the sole of her foot on the ground—her eye will be evil against the man whom she embraces, and against her son, and against her daughter, and against her offspring which issues from between her feet, even against her *own* sons whom she bears; for she eats them in secret, because she lacks everything in the siege and in the affliction to which your enemy will subject you in your gates.

(Deuteronomy 28:53-57)

Now about this time, due to a lack of men, the perpetual *sacrifice* in the temple of God had ceased being offered to God. And although Titus endeavored to save the temple of God, when his Roman soldiers finally reached the temple, they, having been possessed by some demon, set the temple on fire despite his orders. Now this *destruction* happened on the tenth *day* of the month Lōios—on the very month and day on which long ago the inner-sanctum had been burned by the Babelians under the authority of Nebuchadnezzar. While the inner-sanctum was blazing, the Romans plundered everything which fell in *their path*, showing no pity for age, nor reverence for rank. Instead, even boys and old men, even uninitiated and priests, were done away with in the same way. And every class was pursued *and* encompassed in the grasp of the war, both suppliants for mercy, and those offering resistance.

Now at this period, there were indeed many *false* prophets who were sent out in order to prevent the Judeans from deserting to the Romans, and, as a result, many of the Judeans were-lost by following false signs of salvation. Yet God had even warned them of this through Jesus the Anointed-One:

For false-anointed-ones and false-prophets will be arisen, and they will give great signs and portents with the *intention* to be misleading-away, if possible, even the elect-ones. But *all of you**, be looking *out*. Behold, I have stated all *things* to you* *beforehand*.

(Matthew 24:24-25/Mark 13:22-23)

But while the inner-sanctum itself and everything around it was ablaze, the Romans carried their ensigns into the temple court and set them up opposite the eastern gate, and offered sacrifices to them.

Now when Titus had entered the city of Jerusalem, having passed through walls which had fallen either by his own forces or by powers beyond his control, he greatly marveled, not only at its strength, but at the towers, which the Judean tyrants, in their mad-folly, had abandoned. Accordingly, he beheld both their solid height, and the magnitude of each rock as well as the exactness of their joinings, and he indeed remarked how great was their breadth, and how extensive their height, declaring, “A god has yet been warring along with us, and it was a god

who ejected the Judeans from these fortifications. *For* what power have human hands or machines against these towers?”

Again, these things were in fulfillment of the curse uttered by God through Moses, when he said:

And this nation will besiege you in each of your gates, until your walls come down, the high and the unscalable ones in which you are trusting, in all of your earth. Yes, it will besiege you in all your gates, in all your earth, which Yahweh your god has given to you.

(Deuteronomy 28:52)

Now after the Roman soldiers had grown weary of murdering the Judeans, Titus directed them to kill only those who were found in arms and opposing them with *hand-to-hand combat*, as well as to capture the rest of the multitude. So the soldiers did away with both the aged and the feeble; but those who were in the prime of life and serviceable, they drove together into the temple, shutting them up in the court of the women. Now they indeed killed all the insurgents and brigands, who indicted each other, but selected the tallest and most handsome of the youths, reserving them for the triumph. Now as for the remaining multitude: those older than seventeen were sent in chains to the works in Egypt; but Titus sent a great number as presents to various provinces, to be destroyed in the theaters by iron *weapons* or by beasts. But those who were under seventeen were sold. However, many women and children were each sold for a trifling price *per head*, due to both the glut of the market and the lack of purchasers. Therefore indeed, the total number of prisoners taken throughout the entire war amounted to 97,000. But *the number* of those who were-lost during the entire siege *amounted* to 1,100,000.

All these things were in fulfillment of the curse uttered by God through Moses, when he said:

And exactly as Yahweh rejoiced over you to do good to you and to multiply you, so will Yahweh rejoice in ruining and destroying you, and you will be plucked from the ground. And Yahweh will scatter you among all the nations from one end of the earth to the *other* end of the earth. And there you will serve other gods which you have not known. And among those nations, you will not rest; yes, there will be no resting-place for the sole of your foot. And there, Yahweh will give to you a trembling heart, and failing eyes, and a grieving soul.

And Yahweh will take you back to Egypt by ships. And there you will offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer.

(Deuteronomy 28:63-68)

And again:

And I will scatter you* among the nations, and I will draw out a sword after you*, and your* earth will become desolate and your* cities will become a waste. Then the earth will enjoy its sabbaths all the days of the desolation, while you* are in *the* earth of your* enemies; then the earth will rest and it will enjoy its sabbaths. All the days of its desolation it will observe the rest which it did not observe in your sabbaths, while you were dwelling on it.

(Leviticus 26:33-35)

Now after these things, Titus directed both the entire city and the inner-sanctum to be demolished, indeed, leaving only the greatest of the towers (Fazael, Hippikos, and Miriam), but *also* the portion of the wall enclosing the city on the west. But all the rest of the wall which enclosed the city was so completely leveled to the ground that nothing was left for *future* visitors to believe that the spot had ever been inhabited. These things were in fulfillment of the words prophesied to Jerusalem by Jesus the Anointed-One:

And they will raze you and your children in you⁴ to-the-ground, and they will not leave a stone upon a stone in you⁵ — *things* of which *are* in-requital-for *the fact that* you did not know the⁶ season of your oversight.⁷

(Luke 19:44)

And when the learners of Jesus had been pointing out to him the stones and the buildings of the temple, he had said to them:

Are *all of you** not seeing all these great buildings? Truly, I say to *all of you**, *there* might never be left here a stone upon a stone which might never be torn-down.

¹ [Luke19:43] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) omit “upon you”

² [Luke19:43] translated elsewhere “encamp” (will encamp a palisade you) (“throw-up-alongside” is the literal meaning) NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “may throw a palisade upon you”

³ literally “hold-together”

⁴ [Luke19:44] NU, M, TR, Vul, Gk(AESVW) / Gk(B) omit “in you” / Gk(S) omit “and your children in you”

⁵ [Luke19:44] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “in whole to you”

⁶ [Luke19:44] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “one” / Gk(E) “a”

⁷ [Luke19:44] NU, M, TR, Gk(AESVWS) (lit. “the oversight of you”) / Gk(B) “an oversight of you”

(Matthew 24:2/Mark13:2/Luke 21:6)

And he also said:

The king (that is, the Lord) was angered. And after he sent his troops,¹ he caused those murderers to lose *their lives*, and he set their city on fire.

(Matthew 22:7)

And he also said:

And this people will fall for themselves by-means-of² a mouth of a saber.³ And they will be captivated into all the nations. And Jerusalem will be being walked *on* by nations up-to *the time* which seasons of nations⁴ might be fulfilled.

(Luke 21:24)

This was indeed how, in the 2nd year of the leadership of Vespasianus, Jerusalem was taken, and the Judeans received *the* wages of both their lawlessness and impiety against the Anointed-One of God. These things happened both in accordance with the foreknowledge of Jesus *the* Anointed-One (who, by divine power, foresaw these events as if already present, both weeping and mourning over them), and in accordance with the words of the prophets, especially Daniel, who wrote about the Roman leadership, and that Jerusalem would be taken by them and the temple made desolate.

For Daniel wrote about these things, saying:

And the people of the prince who is to come will destroy the city and the holy-place.

And its end *will come* with a flood; and until the end *there will be* war, desolations *have been* determined.

And on the wing *will be* the desolating abomination, even until the consummation and what has been determined is poured out on the desolation.

(Daniel 9:26-27)

Now the confidence of the Judeans in their rebellion was further bolstered by this prophecy of Daniel, which foretold that, at this period, an anointed-one would come, delivering them from the Roman oppression. And because of this, there had already spread all over the East⁵ the belief that it was fated, at that time, that the East would grow powerful: that *men* coming from Judah would rule the world. But the Romans, misinterpreting this prophecy (yet only in part), believed that either Vespasianus or Titus were the anointed-one (though Titus was in fact the one who was foretold to destroy the city and the holy-place). But in reality, the anointed-one was Jesus of Nazareth, who came precisely at the period foretold, in order to fulfill the prophecy spoken by Daniel, though the majority of the Judeans rejected him, despite that he was announced by multiple clear signs and many prophecies. For even defeat could not convince them of the truth.

Now after Jerusalem had been captured, Titus returned to Italia, where both he and his father, along with Titus' brother Domitianus, celebrated their victory over the Judeans with great renown. In consequence of this success, and because Titus had so delighted the soldiers and won their devotion, both Vespasianus and Titus were each named emperor by the Romans, but neither received the *title of* Judaicus, although all the other *honors* of such a magnificent victory, including triumphal arches, were voted to them. (One such arch still remains to this day in the city of Roma, nearly 2000 years later.)

Now the terrible divine vengeance, which the Judeans suffered for the crimes that they dared to commit against the Anointed-One, and which was poured out upon them by the Romans, and how the prophecies and curses of God, spoken by his prophets and his son, were precisely fulfilled, are recorded in great detail in the histories written by Joseph the Judean.

Therefore, among the Judeans, from the time when their race began, until this time, there had always been a prophet (who was a lord, and a leader, and a chief of their people), even when they had previously been carried off captive to Babel, and when their earth was ravaged by war, and their consecrated utensils had been carried out. But after the manifestation and death of Jesus *the* Anointed-One, and after the desolation of Jerusalem and its temple, no prophet was again seen among the Judeans anywhere. Instead, the prophetic favors of his spirit's power, which had formerly been among the race of Judeans, were transferred to those who have faith in Jesus *the* Anointed-One. And having ceased from among the Judeans, *these favors* are bestowed to the members of his assembly accordingly as he deems each human worthy of them. Therefore, it is now possible to see among the assembly of God, females and males who possess the favors of the spirit of God.

¹ [Matthew22:7] NU, M, TR, Vul, Gk(ESVWS) / Gk(B) "troop"

² [Luke21:24] NU, M, TR, Gk(AESVW) / Vul, Gk(BS) "in/amid"

³ [Luke21:24] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) "long-sword"

⁴ [Luke21:24] NU, Gk(ES) / M, TR, Vul?, Gk(AWS) "up-to seasons of nations might be fulfilled" / Gk(B) "up-to the time which they might be fulfilled" / Gk(V) "up-to the time which they might be fulfilled and seasons of nations will be"

⁵ or "Orient"

Instead, from this time forth, the majority of the Judeans, even with their cities burned with fire, and their earth desolated, and Jerusalem captured and its holy-place destroyed (so that they are unable to keep their decreed festivals), did not change their mind; instead, they even cursed the Anointed-One and rejected everyone who put their faith in him. Despite these things, the Christians did not hate them in return; instead, they prayed, that even now, all of them would change their mind and obtain mercy from God, the compassionate and longsuffering Father of all.

CHAPTER 18: REST OF THE REIGN OF EMPEROR VESPASIANUS

Now after *the* capture of Jerusalem, those of the emissaries and of the learners of the Lord who still remained in this life, came together from all sides, along with those of the race of the Lord according to *the* flesh (for even at that time, the majority of these remained in this life), to all take counsel together in order to decide who was worthy to succeed Jacob. There was a man named Simeon son of Hilfai,⁶ who was a cousin of Jacob the righteous. Since *Simeon* was another cousin of the Lord Jesus, everyone unanimously resolved that Simeon *son* of Hilfai was worthy to be appointed overseer of the sojourn there. He was the second to hold the public-service of the assembly of *Christians* in Jerusalem (Jacob the righteous being the first). But Thebouthis, since he did not become overseer, began to destroy the assembly.

Also after the capture of Jerusalem, Emperor Vespasianus, directed, that, from that time forth, the Judeans who still wanted to follow the *customs of their* fathers, wherever they resided, should pay an annual tribute of two drachmas to Zeus Capitolinus, as they had formerly contributed to the Jerusalem inner-sanctum. But yet, he also ordered, that all those who were of the race of David should be sought out, in order that none of the royal tribe might be left among *the* Judeans. But for this reason, a great *harmful* pursuit hung over them.

Now in the 6th year of the leadership of Emperor Vespasianus, and the 4th imperial year of Titus, Queen Bereniké, who was blooming in her power, came to Roma along with her brother Agrippa, king of the Judeans. And indeed, Agrippa was deemed worthy of the honor of generalship, but Bereniké dwelled in the Palatium and cohabited with Titus.

Now in the 9th year of the leadership of Vespasianus, three cities in Kypros were destroyed all together in a great earthquake and tsunami: those of Salamis, and of Paphos, and of Larnaka. And in the same year, a massive plague happened at Roma, so that, for many days, about 10,000 humans were listed in the daily register of the dead.

Now also in his ninth consulship, Vespasianus, having received a slight illness in Campania, went to the waters of Cutiliae among the Sabines. There, in addition to an increase in his illness, he, by using the cold waters too freely, was infected in his intestines. Nevertheless, he continued to *perform* his duties as emperor, even receiving legates as he was lying down. Suddenly, one day, while he was in his own villa, he was attacked with such a loosening of his bowels that he all but fainted, and declared, "An emperor ought to die standing." And while he was struggling to get on his feet, he died in the arms of those who tried to help him, on the 9th day before the Kalends of July,⁷ at the age of 69 years and 7⁸ months and 7 days. He had reigned for 9 years and 11 months and 22 days.⁹ And his boy Titus succeeded him as the emperor of the Romans.

CHAPTER 19: REIGN OF EMPEROR TITUS / MT. VESUVIUS ERUPTS

Now Queen Bereniké was expected to marry Titus, and was already behaving in every respect as if she was *already* his wife. But there was both much babble about his notorious passion for Bereniké, and certain wise-men managed to somehow creep in as well: Indeed, a *man named* Diogenés entered the theater when it was full of men, and insulted *both of them*, for which he was whipped; but Héras, convinced that he would receive no more *harsh punishment than* Diogenés, cried out like a dog many times, and for this his head was severed. So when Titus sensed that the Romans were displeased with this situation, he sent *Bereniké* away from Roma at once, against her will and against his own.

Now in the 1st year of the reign of Emperor Titus, a remarkable and frightful occurrence took place. For a great fire from Mount Vesuvius in Campania suddenly flared up at the very end of summer. This mountain stands facing Neapolis near the sea, and it has inexhaustible fountains of fire, and often, it throws up smoke and ashes. And the tremors caused by it were a common occurrence in Campania and no cause for panic.

But at this particular time, men *who were* many and great (having surpassed every human nature),¹⁰ appeared: indeed, on the mountain, but *also* around the country; also in the cities, wandering day and night over the earth and through the air. And after this, both terrible and sudden violent quakings occurred, growing

⁶ Greek "Klōpas"

⁷ June 23rd

⁸ Suetonius / Cassius "8"

⁹ Chronicon(Jerome) / Cassius "for 10 years lacking 6 days" / Eusebios "for 10 years" / Eutropius "in the 9th year, on the 7th day" / Chronography354 "12 years, 8 months, 28 days"

¹⁰ literally "having surpassed all the human nature"

CHAPTER 20: REIGN OF EMPEROR DOMITIANUS / CLÉMÉNS BECOMES OVERSEER OF ROMA

Now at the beginning of his reign, Domitianus, emperor of the Romans, would spend hours in seclusion every day, doing nothing but catch flies and stab them with a keenly-sharpened stylus. Consequently when someone once asked whether anyone was in there with Caesar, Vibius Crispus made the witty reply, "Not even a fly."

At this time, Domitianus was equally free from any horrific suspicions of covetousness or avarice, both in his former private life and for some time after he had become emperor, giving strong proofs of his relative integrity, and treating all of his intimates more generously. But he did not continue this course of mercy or integrity. Although he turned to cruelty somewhat more speedily than to avarice, he finally turned all of his virtues into vices. He was also excessively lustful, constantly with his concubines, depilating them with his own hand, and swimming with common whores.

Now Domitianus was indeed not only bold and quick to anger, but also treacherous and keeping his thoughts hidden. In this way, he would often attack people with the sudden violence of a thunderbolt, but again, would often injure them as the result of careful deliberation. Now there was no human for whom he felt any genuine affection, except for a few women; but he always pretended to have love for the person whom, at the moment, he most desired to slaughter. For he was even so faithless toward those who showed to him some favor or helped him in his most revolting crimes, that, whenever some individual provided him with lots of money, or dealt out false information against large numbers of humans, he was certain to destroy them, being especially careful to do so in the case of slaves who had given information against their masters. And by these, and various other means, he put to death many senators on trivial charges.

Now, indeed, in the 4th year of the reign of Domitianus, Annianos, the first overseer of the sojourn of the Christians in Alexandria died. And he was succeeded by Abilius as the second; and he would hold this position for 13 years.

Now in the 6th year of Domitianus, the emperor, with no less arrogance than he began, was the first to deem himself worthy of being regarded as a god, and exalted himself in being called "God" and "Master", not merely in speech, but also in writing. And in his 7th year, this man was so pompous and egotistical, that he renamed two months after himself.

Now in the 8th year of his reign, Domitianus sent many of the Roman nobility into exile and killed many of them, even tormenting and torturing them in all sorts of new forms of inquisition. He even chastised women for adultery, some of whom he had debauched himself.

Now in his 10th year, his arrogance reached to such a height, that he commanded golden and silver statues of himself to be placed on the Capitolium. And he restored many buildings which had been destroyed by fire, including the Capitolium and many shrines in honor of false gods, but marked them all with his name only, without any respect for the original builder. Likewise, he built a temple to the Flavian family, and many structures for impure games.

* * * * *

Now in the 12th year of the leadership of Emperor Domitianus, Anenkletos, after having overseen the assembly of the Christians at Roma for 12 years, was succeeded by the emissary Cléméns. Being allotted the oversight (third in succession from the emissaries), he would hold this position for 9 years. And this Cléméns had seen the happy emissaries, and had engaged with them, and had been ordained as an elder by the emissary Petros himself. And he still had the preaching of the emissaries fresh in his mind, and their tradition before his eyes. He was not alone in this, for, at this time, there were still many alive who had received instructions directly from the emissaries.

Therefore, in the time of Cléméns, no small sedition arose among the brothers of the assembly sojourning in Korinthos. And the assembly at Roma, under the oversight of Cléméns, wrote and dispatched a powerful letter to the Korinthians. For up until that time, the Christians of Korinthos had been marveled at on account of their sound-minded and gentle piety, and their unbounded fondness-of-strangers, and their complete and secure knowledge, and their absence of respect-of-persons; and they were being subjected to the ones leading them and rendering-due honor which is proper to the elders among them, and were being-humble-minded, not making-pretensions for anything, being subjected rather than subjecting others, sweetly giving rather than receiving, and having an insatiable yearning for good-doing; and they were pristine and unmixed, and not-remembering-of-past-evils done to one-another, and every sedition⁸ and every split was abominable to them; and they were mourning over the trespasses of their neighbors (their things-which-were-lacking they were judging to be their-own),

much stronger, so that even the entire plain all around seethed, and the summits leaped up into the air. But there were indeed frequent sounds, indeed, some were subterranean, like thunderings, but some were also on the surface, like bellows. And both the sea roared, and the heaven resounded it. Then suddenly, an excessive crash was heard, as if the mountains were falling against one another. And first, enormous stones leaped up into the air, so that they rose even as high as the very summits. After this came lots of fire and endless smoke, so that, indeed, the entire air was overshadowed, but the sun was entirely covered up, as if it had been eclipsed. Therefore, both day was turned into night, and light into a darkness which was darker and thicker than any night.

And indeed, some thought that the giants were rising up again (for at this time, many of their apparitions¹ shown through the smoke, and above all, a sound like a trumpet was also heard); but others even believed that the entire world was being consumed into chaos and fire. And for this reason, they fled; indeed, some from the houses into the roads, but others from outside inside; both from the sea to the land, and from there to the sea. For in their excitement, they regarded any place where they were not as safer than where they were.

While this was happening, an unspeakable amount of ashes puffed out of the mountain. These dark and horrible clouds, rent by twisted and quivering fiery spirits, opened into long figures of flames, like lightning, but bigger. And the ashes covered both the land and the sea like a flood, and filled all the air. And indeed, they wrought many and various kinds of injury, even to humans and countries and fattened-animals; but it utterly-destroyed all of both the fishes and the birds. For not only the smoke, but the trembling of the earth caused the sea to be sucked backwards. And with the shoreline receding, many sea-creatures were left on dry sand. And the ash was so thick, that the one who did not continuously shake it off, was crushed by the weight.

The darkness was not like a moonless or cloudy night, but more like the black of closed and unlit rooms. There was the wailing of women, the cries of infants, the clamor of men, the calling of relatives. They could only be recognized by their voices. Some, who were so afraid of death, prayed for death. Many raised their hands to whatever they considered a god, and even more believed that no god existed anywhere, and that this was the last night of the world.

And above all this, two entire cities were buried in ash like snow, both Herculaneum (which used to be called Herakleion) and Pompeii, the latter while the throng was seated in a theater. (And even until this day, nearly 2,000 years later, these cities have not been rebuilt.)

For the amount of all the dust was so great that, indeed, some even reached Africa and Syria and Egypt, but it also reached Roma, and both filled the air overhead and overshadowed the sun. And here there was no little anxiety, which lasted for several days, since the humans did not know and could not imagine what had happened. Instead, they believed that everything was being turned upside-down, and, indeed, that the sun was disappearing into the earth, but that the earth was going up into the heaven.

Therefore, indeed, these ashes did no great evil to the Romans at this time, though later, they brought down upon them a terrible pestilential sickness, the like of which had hardly been known before.

Now in the 2nd year of the reign of Emperor Titus, a second conflagration spread over very large sections of Roma while Titus was absent from the city. And lasting for three days and three nights, it especially consumed many of the idol-temples of the nations, causing even many individuals among the Romans to believe that this conflagration was not of human, but of demonic origin.

Now also in Titus' 2nd year, Linos, the first overseer of the assembly of Christians in Roma, handed over his position to Anenkletos,² who would hold it for 12 years.

But Emperor Titus, after having reigned for 2 years³ and 2⁴ months and 20 days,⁵ died at the age of 42 from a sickness at the same farmhouse⁶ where his father Vespasianus had died. He committed no acts of murder or passionate-desire, but, in comparison with many of the previous emperors, he showed himself relatively upright and self-restrained for a king of the nations (even despite the fact that Bereniké, daughter of Agrippa the Great, had come to Roma again). Now the rest of his deeds are recorded in the histories written by the secular historians. And he was succeeded by his younger brother, Domitianus, whom many believed had treacherously done away with his own brother Titus, whom he had greatly envied and showed heavy disdain toward. For when Titus was dying, Domitianus ordered, that he be left for dead before he had actually drawn his last breath, and paid no honors to him after his death, and often assailed him in his speeches and edicts.

¹ may also be translated to "idols" (this Greek word is usually translated to "idol")

² Eusebios / Irenaeus(Latin) "Anacletus" (his name means "blameless" in Greek) / Chronicon "Cletus" / Unknown:ReplytoMarcion has both a "Cletus" and an "Anacletus"

³ Suetonius, Cassius, Eusebios, Chronicon(Jerome) / Hippolytus(Chronicon) "3 years"

⁴ Suetonius, Cassius, Hippolytus(Chronicon) / Eutropius "8"

⁵ Suetonius, Cassius / Hippolytus(Chronicon) "and 2 days" / Eusebios, Jerome(Chronicon) omit altogether

⁶ Suetonius / Cassius "watering-place"

⁷ literally "into"

⁸ literally "standing"

and were ready to¹ *do* every good work; and they had obeyed all the instructions of the emissary Paulus, including the veiling of both women and virgins as they had been taught (a practice which they, and almost all the assemblies, even those of the most barbarous regions, retained for at least 200 years; for what the emissaries taught, the learners of the emissaries confirmed). And because of these *things*, a full outpouring of a holy spirit had been upon them all.

But out-of this *came* jealousy² and envy, *and*³ quarrelling and sedition,⁴ *harmful* pursuit and insurrection, war and captivity. This-is-how the unhonored-ones rose over the honored-ones, the inglorious-ones over the glorious-ones, the senseless-ones over sensible-ones, the youths over the elders. And they left-off the fear of God, and became-dim-sighted in their faith, and no longer were going in the lawful *things* of his ordinances, nor-even to be acting-as-a-citizen according-to what is-proper to the Anointed-One, *but* instead, for each one to be stepping according-to the desires of his heart, the wicked *heart*, having taken-up an unrighteous and impious jealously.⁵ Due-to this, the righteousness and peace departed from the assembly at Korinthos, and their previously solemn and renowned name was greatly reviled.

Now this letter, which was sent to *the* Korinthians by Cléméns and the assembly of Roma, exhorted them to peace, and to a renewing of their faith, and to the tradition which they had recently received from the emissaries, proclaiming one God, *the* Omnipotent, *the* Maker of *the* heaven and *the* earth, *the* Creator of humans, *the* one who brought *the* flood and called Abraham, *the* one who led the people from *the* earth of Egypt, *who* spoke with Moses, *who* set forth *the* law and sent the prophets, and who has prepared fire for *the* Slanderer and his messengers.

And afterward, the assembly of the Korinthians remained in the correct account, at least until Primus would be made overseer of Korinthos.

CHAPTER 21: PURSUIT OF CHRISTIANS BY EMPEROR DOMITIANUS / THE GRANDSONS OF JUDAH

Yet truly, Emperor Domitianus exhibited a great cruelty toward many, killing and exiling, without fair trial, both no small multitude of both noble and distinguished men at Roma, but condemning tens-of-thousands of other faultless eminent men by banishments and by confiscation of their property. This was how he established himself as a successor to Emperor Nerō in both enmity toward God and in a battle against God. In fact, in the 14th year of his reign, he was the second to stir up a pursuit against the Christians, although his father Vespasianus had not contrived anything unusual against them.

At this time, the emissary and good-messenger, Johanan, who was still alive, on account of his testimony to the divine account, received a due punishment by Domitianus. He was first plunged, unhurt, into boiling oil. And from there, he was banished to dwell on the island Patmos, condemned to *the* mines there.

And Emperor Domitianus, in the 15th year of his *reign*, slaughtered, along with many others, Flavius Cléméns a consul at Roma at this time, although he was a cousin; and his wife was⁶ Flavia Domitilla, who was also a relative of Domitianus. Now the charge brought against both *of them* was atheism, a *charge* on which many others who adopted Judaism and Christianity received a due punishment because they refused to acknowledge the emperor and the rest of their gods. And indeed, some of these *individuals* died, but the rest, at a minimum, were deprived of their property. Now Domitilla, on account of her testimony of Jesus the Anointed-One, was merely banished to Pandateria.⁷ And many others were banished along with her. And it was by this deed in particular that *Emperor Domitianus* hastened his own destruction.

For eight successive months so many flashes of lightning occurred and were reported, that at last *Domitianus* cried, "Let him now strike whom he will." *The* Capitolium was struck from *the* heaven along with *the* temple of *the* Flavian family, as well as the Palatium and *the* emperor's own bedroom. The inscription too on the base of a triumphal statue of his was torn off in a violent tempest and fell upon a neighboring tomb.

* * * * *

Now in the 16th year of his reign, Emperor Domitianus ordered those of the race of David to be done away with, so that no one might remain of the royal family of the Judeans. For besides other taxes, *the* one on *the* Judeans was levied with utmost severity. And those who did not profess *their* religion, yet lived like Judeans, were prosecuted, as well as those who concealed their origin and did not pay *the* tribute levied upon their people. *Even* a man of 90 years old was examined before *the* procurator and a very crowded court, to see whether he was circumcised.

¹ literally "into"

² may also be translated "zeal"

³ [Clem] some add

⁴ literally "standing"

⁵ may also be translated "zeal"

⁶ Cassius / Eusebios "and was t"

⁷ Cassius / Eusebios "Pontia"

Now at this time, there still remained of the race of the Lord Jesus, grandsons of Judah.⁸ Now this Judah was a brother of Jesus *the* Anointed-One, according to *the* flesh. Some of the sectarians issued information against these descendants of Judah, accusing them of being of the race of David. A volunteer-veteran⁹ brought these *individuals* before Domitianus Caesar. For he, like *former King* Héródés, feared the coming of the Anointed-One.

And he inquired, "Are you* *from out of the race of David*?"

And they confessed.

Then he asked them, "How many properties do you* own, or how much money do you* possess?"

But the *men* spoke, "Between both of us, we have only 9,000 denarii, half belonging to each of us." And they asserted repeatedly, "We do not have this in silver, *but* instead in a piece of land of only 39 plethras, on which we also pay taxes, and from which we support ourselves by doing personal-labor." Now they also showed their hands to him, testifying to their personal-labor with the hardness of their body and the calluses impressed on their own hands from incessant work.

But when they were asked about the Anointed-One, and his kingdom, of what nature it was, and where, and when it would appear, they gave an account, "It is, indeed, neither worldly nor earthly, but heavenly and of *the* messengers. It will come at *the* end of the age, when he will come in glory to judge *the* living and *the* dead *humans*, and to give to everyone according to his practices."

Domitianus did not pass sentence against them for this; instead, he even looked down upon them as frugal *individuals*. Indeed, he sent them away free. But since he had some conscience, he, through an ordinance, put a stop to a pursuit against the assembly of God, and even recalled some of those whom he had banished. Now when the grandsons of Judah were released, they led the assemblies, since they were testifiers of and of *the* race of the Lord Jesus. They also remained alive until the *lifetime* of Emperor Trajanus of the Romans.

CHAPTER 22: SECTARIANS: MENANDROS & NIKOLAOS / A REVELATION OF JOHANAN THE EMISSARY

Now about this time, there arose several sects. One of these was founded by Menandros, who was a learner and successor of Simon the magician. He, displaying a conduct no less inferior to that of his predecessor, was another instrument of the slanderous operation.¹⁰ Now he, like Simon, was also a Samaritan by birth, but from the village of Kaparattaia, and who, frenzied by the demons, had advanced to a summit of witchcraft no less than his teacher.

And he came to Antiocheia, where he deceived many by *his* magical art and abounded in great marvelous-tales. Indeed, he said that he himself was the savior commissioned from above for *the* salvation of the humans. But he taught that no one, not even the messengers who made the world (for he asserted that the world was not made by God but by messengers), could survive unless they were first led through the magical craft imparted by him and through an immersion dispensed by him in his own name; *and* that those who were deemed-worthy of this would be able to overcome the messengers who made the world, and, partaking of everlasting immortality in this life itself (no longer dying, but abiding here), they would always be ageless and immortal. Now Menandros himself eventually died, thereby manifesting the falsity of his assertions; and within less than 300 years this entire sect would almost entirely vanish. However, Menandros would begat a kind of serpentine power with two mouths and two heads, which came forth *and* established the chiefs of two different sects: Saturnilius¹¹ and Basileidéis.

* * * * *

Now another sect was founded by Nikolaos, one of the seven ministers who had previously been chosen by the emissaries, together with Stephanos, and Prochoros, and Parmenas, and the others. He was a good man from Antiocheia and had become a convert to Christianity. But after he had received the account of the preaching of *the* Anointed-One, he joined the learners himself, and *was* at first ranked among the foremost. And in this way, he was included among the ones who were chosen at that time to care for the widows. But afterwards, he was deceived and proved to be evil, and counted as a sect-chief.

For he had a good-looking and blooming wife, and he had refrained from having *sexual* intercourse with her, as though in imitation of those whom he saw were practicing self-restraint. He persevered for *only* a while; truly, he was not able to bear to control his lack-of-self-restraint until the end. Instead, he kept searching for no good excuses, inventing them in defense of his own intemperate passion. Then, failing of his purpose, he simply began having *sexual* intercourse with his wife. But because he was ashamed of his defeat and suspected that he had been found out, he dared to speak, "Unless one has sex every day, he is not able to partake of the eternal life." For he had shifted from one pretense to another.

⁸ Greek "Judah" (traditionally incorrectly translated to "Jude")

⁹ Latin "evocatus"

¹⁰ may also be translated "energy"

¹¹ Hegesippus, Justin, Hippolytus, Epiphanius, Theodoret / Irenaeus, Tertullian, Eusebios "Saturninus"

For seeing that his spouse was, indeed unusually beautiful, but yet bore herself with modesty, he was jealous of her. And, supposing that everyone had as much licentiousness as he, he, indeed, first acted offensively to his wife constantly, and made certain slanderous charges against her in *his* discourses. But, finally, he degraded himself, not only to fleshly intimacy,¹ but to a reviling opinion, and *the* harm of maliciousness, and *the* deceit of the covert introduction of wickedness. And when he was reproached before the emissaries of jealousy, he brought *his wife* into *their* midst and gave permission to anyone who wished to take her for *his* wife.

Now although Nikolaos had nothing to do with any other women besides the one whom he married, the Nikolaitans, his followers, lead lives of practicing sexual-immorality without restraint. But of Nikolaos' own children: indeed, his daughters grew old as virgins, but his son remained uncorrupted.

And from a conglomeration of cues from both Nikolaos and his predecessors (that is, Simon the magician and the others), the *founders* of what is falsely termed 'Knowledge' began their evil sprouting in the world, that is, those who are called Knowledgeable-Ones (*Gnostics*), from which would flow *the* Phibionites, and *the* Stratiōtics, and *the* Levities, and *the* Borborites, and the rest. For each of these, growing from Nikolaos like fruit from a dunghill, have each, after they attracted his own sect with his own passions, invented countless ways of doing evil, teaching both the practice of promiscuity with women and unnatural acts of intolerable perversity which are shameful even to speak about. And, like scorpions or asps hatched from infertile serpent eggs, they introduced the worship of various different perverse spiritual beings and forged nonsensical books of sexual-immorality.

* * * * *

Now while Johanan was on the island Patmos, he received a revelation of Jesus *the* Anointed-One from God, who sent his messenger to him toward the end of the reign of Emperor Domitianus. And Johanan was instructed to send this revelation to seven different assemblies: that of Ephesos, and of Smyrna, and of Pergamos, and of Thuateira, and of Sardeis, and of Philadelpheia, and of Laodikeia, in order to rebuke their sins and to direct them in the righteous way. Now among the sects which he rebuked, in particular, was that of the Nikolaitans, which was condemned with the weightiest authority of the Lord himself.

CHAPTER 23: END OF EMPEROR DOMITIANUS / REIGN OF EMPEROR NERVA

Now because of his crimes, Emperor Domitianus of the Romans became an object of terror and hatred to everyone. But in the 16th year of his reign, he was finally overthrown, assassinated in his own bedroom by a conspiracy of his friends and favorite freedmen, of which his wife Domitia was also a part.

Now various omens foretold his death. For among other things, on one occasion, he himself dreamed that Rusticus, a man whom he had killed, approached him with a short-sword. And on another, he dreamed that Minerva, the abominable god whom he worshipped, whose statue he kept in his bedroom, came forth from her so-called holy-place; and, throwing away her weapons, declared that she could no longer protect him, and, mounted upon a chariot drawn by black horses, was falling into a yawning-chasm. And even some of the astrologers, though their predictions are derived from demons, also foretold to him the exact day and manner of his death.

Therefore, Emperor Domitianus, after having reigned 15 years and 5 days,² was assassinated on the 14th day before the Kalends of October,³ at the age of 44 years, and 10 months, and 26 days. And after him, the Romans appointed Nerva Cocceius as emperor.

Now at one point, while Domitianus was still alive, he would have slaughtered Nerva, had not one of his astrologers declared that Nerva would come-to-his-end within a few days. For since Domitianus had put faith *into* this false prediction, he did not murder him, since he would soon die anyways.

Now even *the* memory of Domitianus' name was erased. For the people received the news of his death with indifference. And although *the* soldiers were greatly grieved, *the* senators, on the contrary, were overjoyed. But although he had materialized many marvels (when he built *the* Capitolium and other noble monuments), because of the hatred Emperor Nerva felt for Domitianus, the Roman senate council voted that the honors of Domitianus be cancelled. Therefore, his images (indeed, there were many of silver, but also many of gold), were melted down; and the arches, of which a very great number were being erected to Domitianus, were torn down. In this way, the senate so tracked-down⁴ his name, that it left no traces of him anywhere.

¹ literally "the intimacy of the flesh"

² Cassius / Chronicon(Jerome) "15 years, 5 months" / Eusebios "15 years" / Suetonius & Eutropius state that he was killed in the 15th year of his reign / Chronography354 "17 years, 5 months, 5 days"

³ September 19th

⁴ literally "pursued"

And Nerva also both discharged everyone who was on trial for impiety, and restored the exiles who had been unrighteously banished to their own homes. He killed all of both the slaves and the freedmen who had plotted against their *own* masters. And no one was permitted to incriminate anyone of impiety or of adopting the Judean way of life. Now Nerva also forbade the making of gold or silver human-images in his own honor. But those who had been deprived of their property without cause under *Emperor* Domitianus, he gave back everything which was still to be found in the royal treasury, even selling his own possessions and those of the royal *residence* when he ran short of money.

CHAPTER 24: JOHANAN THE EMISSARY ESTABLISHES ASSEMBLIES IN ASIA

Now after the emissary and good-messenger Johanan had grown old on the island Patmos, he thought that he would finally depart *this life* by suffering. But when *Emperor* Domitianus was killed, all the emperor's judgments, on account of his excessive cruelty, were discharged by Emperor Nerva, and Pertinax and the senate. Therefore, with the acts of this tyrant being rescinded, *the* assembly of God was not only restored to its former state, but shone forth much more clearly and flourishingly. For after the tyrant had come-to-his-end, Johanan was dismissed from his banishment *which* was to the mines on the island Patmos. And he came⁵ upon the assembly at Ephesos in Asia, which had been founded by the emissary Paulus. And while he was in Ephesos, Johanan himself, by a divine power, raised a corpse *to life*.

And remaining in Ephesos, he passed his time conversing with the neighboring assemblies and engaging with their elders, until the times of Emperor Trajanus. Indeed, throughout all Asia, in some places he established overseers, but in some places he fit together entire assemblies, but in some places he yet⁶ allotted certain *men* of the *ones* who were being signified *to him* by the spirit *to be* allotted-ones.

But the most notable of his learners were, indeed Papias, overseer of the assembly of Hierapolis; but also Polykarpos, *who* not only become-a-learner by emissaries and been associated with many of the *ones* who had seen the Lord, but whom the emissaries⁷ had appointed⁸ into the oversight of the assembly in Smyrna; but also Ignatios, who had previously been appointed as the second overseer of Antiocheia in succession from Petros the emissary.

Now during his sojourn *at Ephesos*, Johanan was away from *there*, being called to the side and onto the neighboring-countries of the nations, whereat he founded and built assemblies throughout all Asia. Therefore, on one occasion, Johanan also came to a certain *one* of the cities *which* was not far away. And after he rested-up the brothers in the other⁹ matters, he, in the presence of everyone, looked at the established overseer. *And* he saw a youth, robust¹⁰ in body, and urban¹¹ in appearance, and warm *in* his-own soul.

And Johanan was declaring, "This *one* I am setting before¹² you with all diligence¹³ in the presence of the assembly and of the Anointed-One for a witness."¹⁴

Now *the overseer*, receiving *the youth* and promising everything, was even again dialoguing the same *words*, and he was thoroughly-testifying *to this*.

Next, indeed, the *emissary Johanan* was lifted-away-from *there* onto Ephesos. But after the elder took-up the youth *who* was delivered *to him* to his house, he nourished *him*, held *him* together, fostered¹⁵ *him*, and enlightened¹⁶ *him* to the last. And after this, he lowered his stricter¹⁷ care and guardianship *over him*, as *if* the seal of *the Lord* *which* he stood-upon *him* was the final safeguard for him.

But after the *youth* took premature¹⁸ freedom¹⁹ for himself, certain *youths* of his same age, idle²⁰ and reprobate,²¹ accustomed to evil things, corrupted *him* for themselves. And indeed, they first led him upon *their ways* with very-expensive feastings. Next, *while* they were also being-out anywhere nightly upon highway-robbery, they led him upon *their exploits* along with them. Next, they deemed *him* worthy to be performing some even greater *crime* with them. But *little* by little, he became-accustomed *to this*, and due to *his* greatness of nature, he, even-as a hard-mouthed and vigorous horse *which* went aside from the straight way and bit-into the bit *between his teeth*, was greatly bringing himself down the gulfs of *perdition*. But after he finally despaired of the salvation in a god, he no longer still

⁵ literally "he came-after"

⁶ Eusebios, Maximus / Clemens "but/both"

⁷ Irenaeus / Tertullian, Jerome "whom Johanan"

⁸ literally "assigned-down"

⁹ Clemens / Eusebios "in other"

¹⁰ literally "adequate"

¹¹ may also be translated in the sense of "elegant", "polite"

¹² Clemens / Eusebios, Maximus "I am putting-down-beside" (less lit. "depositing")

¹³ literally "effort"

¹⁴ literally "testifier"

¹⁵ literally "imparted-warm" (in the figurative sense of fostering someone)

¹⁶ literally "illuminated"

¹⁷ literally "more"

¹⁸ literally "pre-hourly"

¹⁹ literally "relaxing"

²⁰ literally "non-working"

²¹ literally "having been ripped-off"

thoroughly-comprehended *what* was small. Instead, after he performed some great *crime* (since he had become-lost once-and-for-all), he deemed it worthy to suffer an equal *fate* as the others. After he surely took-up these *youths* and after he welded-together a band-of-brigands, he was a ready brigand-chief—most violent, most blood-stained, most harsh.

In the meantime,¹ and, after some need fell-upon *the assembly*, they again called-up Johanan. But after the *emissary* settled² the other *matters* for which he was being there, he was declaring, “O overseer, surely be leading *forth* the deposit which both **I** and the Savior³ put down beside you in the presence of the assembly *over* which you are sitting-down for a witness.”⁴

But indeed, at the first, the *overseer* became-astonished, supposing that he was being blackmailed *regarding* monies **which** he did not take. And he was neither having *any ability* to be showing his faithfulness in-behalf of what he did not have, nor *any reason* to be refusing-to-have-faith in *what* Johanan said.

But as *Johanan* spoke, “I am requesting to *have* back the youth, and the soul of the brother,” the elder, after he groaned deeply⁵ and after he shed-tears-over him, was declaring, “That *man* has become-dead.”

“How and what *kind* of death?”

“He has become-dead to a god,” he spoke. “For he stepped away, *becoming* wicked and utterly-annihilated, and summarily⁶ *became* a brigand. And now, instead of the assembly, he has overtaken the mountain with soldiers like himself.”

The emissary, after he ripped-down his⁷ clothing and after he smote his⁸ head with a great wail, was declaring, “Yet a beautiful guard did I leave-behind for the soul of a brother! Instead, let a horse be being present for me already, and let someone become a leader for me of the way to *him*.”

He was driving, even-as he was,⁹ on-the-spot from the assembly. But after he came into the site, he was conquered by the advanced-guard of the brigands, he neither fleeing nor refusing, *but* instead crying *out*, “On-the-basis-of this I have come! *All of you**, lead me onto your* chief!”

For-a-while, the *chief*,¹⁰ even as he had been armed, was awaiting *him*. But as he was approaching, the *youth* recognized¹¹ Johanan. After he felt-regard for *Johanan*, he veered himself into flight.

But the *emissary*, forgetting his own stature, was pursuing *him* with *all his* might, having shouted, “Why, *O* child, is someone fleeing from me, your-own father, the naked *one*, the old-man? Have-mercy-on me, child. Do not be filling yourself with-fear. You still have hopes of life. **I** will give an account to *the* Anointed-One on your behalf. If it would be necessary, I will voluntarily endure **your** death, as the Lord *did* on our behalf. On your behalf, I will give **my** soul¹² in *your* place. Stand, have-faith; *the* Anointed-One commissioned me.”

But after the *youth* heard, he indeed first stood, looking down. Next, he cast *down* the weapons. Next, trembling, he was weeping bitterly. But after the old-man came-to *him*, he embraced *him*, apologizing with his¹³ wails as he was being-able and immersing himself a second¹⁴ *time* with his¹⁵ *own* tears, hiding only his¹⁶ right-hand from *him*.

But the *emissary*, pledging, swearing-on-top of *this* as if he has found forgiveness for him from the Savior, beseeching, falling-on-his-knees, kissing his right hand as if it had *now* been cleaned by the change-of-mind, lead *him* back onto the assembly.

And indeed, *while* he was requesting-for *his pardon* by-means-of abundant prayers, but contending-along *with him* by-means-of contiguous fasts, but soothing his resolve by-means-of various binding¹⁷ discourses, *Johanan* did not come-away prior for him to bring-in¹⁸ *the youth* to the assembly, giving a great public-show of a true changed-mind, and a great token of a birth-again, a trophy of a standing-up *which is* being looked at.

CHAPTER 25: SECTS: KERINTHOS & NAZORAIANS & EBION

During this time, Kerinthos had become the author of another sect. For he was a man who had been disciplined in the wisdom of the Egyptians; but living in Asia, he, having become acquainted with the Christian teaching, began his preaching there. Now he taught, that the world was not made by the primary God, but

¹ literally “Time in the midst”

² literally “stood-down”

³ Clemens / Eusebios “Anointed-One”

⁴ literally “testifier”

⁵ literally “from-below”

⁶ literally “headily”

⁷ literally “the”

⁸ literally “the”

⁹ literally “he was having”

¹⁰ literally “, who”

¹¹ literally “made-known”

¹² literally “the soul, the **mine** soul”

¹³ literally “the”

¹⁴ literally “himself out of a second”

¹⁵ literally “the”

¹⁶ literally “the”

¹⁷ literally “cording”

¹⁸ some Eusebios / others “firmly-fix” / others “establish” / others “reestablish”

instead by a certain power of a *heavenly* messenger which is far separated and distant from the All-sovereign—a *power* which is ignorant of the God who is above all; and, that it was through these *heavenly* messengers that the law and the prophets were given. But he asserted, that Jesus was not born of a virgin, but was merely a son of Joseph and Miriam according to the ordinary method of human reproduction, and that, nevertheless, *Jesus*, possessing righteousness, and a sound-mind, and understanding, was more righteous and wise *than all other men*. He also *taught*, that Jesus himself was not the Anointed-One, but that after Jesus was immersed, it was the Anointed-One who descended upon him in the form of a dove from the All-sovereign, and that then he proclaimed the father who was previously unknown to him, and discharged powers. But that finally, the Anointed-One departed from Jesus before he suffered on the cross and stood-up *out of dead humans*, while the Anointed-One, being solely spiritual,¹⁹ flew away and remained free from suffering.

And once while Johanan the learner of the Lord was in Ephesos, he proceeded²⁰ into a bathhouse in order²¹ to wash *himself*. And²² when he saw Kerinthos²³ within,²⁴ he **both** leapt out of the bathhouse²⁵ without washing, and fled *out the doors*,²⁶ instead, spoke in addition.²⁷ “Let us flee, lest even the bathhouse fall *down!* Kerinthos, the enemy of truth, is within!” In this way, he demonstrated the discretion he had even against holding verbal communication with anyone who restandardized²⁸ the truth. (This history has been handed down to us from Polykarpos, Johanan’s own learner.)

Now not all Kerinthos’ opinions were contrary to those of the emissary, but because Johanan had rebuked him, some future teachers not only discarded his teachings which were erroneous, but, failing to properly discern truth from falsehood, became an enemy to all his teachings, regardless of their nature, thereby rejecting even what was officially standardized.

* * * * *

Now there was another sect, that of the Nazoraians, which arose after the learners had removed from Jerusalem before its siege and destruction by the Romans, and which had settled in Peraia and lived their lives there. This sect had its origin in Beroia, around Coelesyria, and in the Dekapolis around Pella, and in Bashan at the place called Kokabe (Chochabe in Hebraic).

Now its members are Judeans, but they are different from Judeans and different from Christians in only the following ways: Indeed, they only disagree with *the* Judeans because they profess themselves to be faithful-ones in the Anointed-One, but not only use the writings of the Old Covenant, but also those of the New Covenant, including the Good-Message according to Maththai in its original Hebraic form. And because of these things, especially because they preach that Jesus is *the* Anointed-One, they are hated by the other Judeans.

But they are not in accord with Christians because they are still fettered by the law: both circumcision and sabbath, and the *rest of its commands*. However, they acknowledge both the standing-up of dead *humans* and that everything has been created by God—that he is one, and that his son is Jesus the Anointed-One.

* * * * *

Now after the fall of Jerusalem, there was even another sect, that of the Ebionites. For since a majority of the Judeans who had come to faith in the Anointed-One had settled in Peraia, in Pella (a town in the Dekapolis which is near Bashan), this provided an opportunity for Ebion to found a new teaching. He first lived in a village called Kokabe in the district of Karnaim, also called Ashtaroth, in Bashan. There, in the same region which bred the Nazoraians, he shared with them, and they with them. Each also indeed differed from the other to some extent, but they imitated each other in their teachings.

In addition, Ebion also became the successor of Kerinthos, though he did not agree with him on every point. For Ebion affirmed that the world was made by the one true God, not by messengers; but his opinions in respect to the nature and origin of Jesus the Anointed-One was similar to Kerinthos. Now the Ebionites believe that the law is still binding and allege that they are made righteous according to it; and, because of this, they strongly continue to adhere to Judaic customs, on the ground that they are not able to be saved by faith in the Anointed-One alone and a life lived in accordance with it. For they even practice circumcision, and preserve in the observance of those customs which are

¹⁹ Irenaeus, Hippolytus(7) “spiritual” / Hippolytus(10) “a spirit of the lord”

²⁰ Irenaeus / Eusebios “entered”

²¹ Irenaeus / Eusebios add

²² Irenaeus / Eusebios “But”

²³ Irenaeus, Eusebios / Epiphanius “Ebion”

²⁴ Irenaeus / Eusebios “when he learned that Kerinthos was within”

²⁵ Irenaeus / Eusebios “he both leapt off of the place”

²⁶ Irenaeus / Eusebios add & omit “without washing”

²⁷ Irenaeus (“instead, speaking in addition”) / Eusebios “declaring”

²⁸ literally “reamped” (as in, someone stamping their stamp on top of a coin which had already been previous stamped); could also be translated to “reminted”

commanded by the law—indeed, such as the observation of the sabbath and the rest of its *commands*—but on the Lord’s day, they perform ceremonies in remembrance of the saving standing-up *out of dead humans*. However, they are so Judaic in their style of life, that they even adore Jerusalem as if it were the house of God, and they even proceed beyond the restrictions of the law by completely forbidding all types of meat to be eaten.

They also deny that Jesus was born of a virgin and of a holy spirit, but believe that he was merely a plain and ordinary human, having been born from the *sexual* communion of Joseph and Miriam, and that he only became the Anointed-One because he had completely observed the law; and, had anyone else done this, they too would have become the Anointed-One. And they believe, that when they also fulfill *the law*, they too are able to become anointed-ones. Now indeed, the Ebionites use the Good-Message according to the Hebrews only (which they say is Maththai’s version of the Good-Message, but it has in fact been emasculated), but they repudiate the emissary Paulus, maintaining that he was an apostate from the law, and, for this reason, they reject his letters entirely.

Now because these people were called Ebionites, their opponents criticized them, saying, that their name was fitting, since it was because they held poor and base opinions about the Anointed-One. For ‘Ebion’ in Hebrew means ‘poor man’. Now later, after Ebion had come-to-his-end, his followers would become associated with a false-prophet known as Helkesai.

CHAPTER 26: JOHANAN’S GOOD-MESSAGE AND DEATH

Now during Johanan’s residence at Ephesos in Asia, while terrible sects, such as Kerinthos and the then-arising teaching of Ebion, were being scattered abroad, saying that Jesus the Anointed-One was merely a human, all the overseers from the neighboring provinces gathered together to Johanan, entreating him to write down his testimony. Now Johanan was compelled by these intimate friends of his; and his learner Papias, overseer of Hierapolis, wrote-down his version of the Good-Message correctly *while Johanan was dictating*. Once finished, this writing was published in the assemblies in Asia.

For by *the proclamation* of this Good-Message, Johanan, a learner of the Lord, sought to remove *the error* which Kerinthos had disseminated among humans, and which had, for a long time previously, been promulgated by the Nikolaitans, in order to confound them, and to persuade them, that God made everything by his ‘account’, and not, as those sectarians assert: that there was an anointed-one from above, who, continuing unchangeable, descended upon Jesus (*the son of the Creator*) and returned back, and that this creation was not made by the primary God, but by some power or *heavenly messenger* lying far below him. Therefore, Johanan desired to put an end to all such teachings, and to establish *the rule of truth in the assembly*, that there is one Almighty God, who made all things by his ‘account’, both visible and invisible, and, that, by the ‘account’ (by whom God made *the creation*) he also bestowed salvation on humans who were made by *the Creator*.

Now after composing his Good-Message, Johanan, while dwelling at Ephesos, was even, in extreme old age, being carried with difficulty in *the hands* of his learners into *the assembly*. He did not have the strength to *speak* many words, yet he was in *the habit* of saying nothing in each of his prayers but this, “Little children, love one another.”

Finally, *the learners* and brothers who were present, becoming irritated at always hearing *the same thing*, said, “Master, why do you keep saying this?”

At this, Johanan gave an answer becoming of him, “Because this is an instruction of *the Lord*; and if it alone were *kept*, it would be enough.”

Now even Johanan was deemed-worthy of suffering for his attestation of Jesus *the Anointed-One*, although an ungrounded expectation had prevailed about him that he would remain alive until the coming of the Lord. For at the beginning of the reign¹ of Emperor Trajanus (who succeeded Nerva), he was done-away-with by Judeans in Ephesos, and he was buried near the same city. In this way, he, together with his brother (who had been previously killed by Héródēs Agrippa), quite-clearly fulfilled the predicting² of the Anointed-One about them and their own confession about this and consensus.³ For the Lord spoke to them, “Are you* being able to drink the cup which I am drinking?” And after they nodded-down eagerly and after they synthesized-together, *the Lord* declared, “You* will drink my cup and you* will be immersed with the immersion with which I am being immersed.”

(Mark 10:38-39)

Also among those who fell asleep in Asia were Philippos, who sleeps in Hierapolis. And of his four daughters who were prophetesses, two of them, aged virgins, also have their tomb there along with that of their father. And one of his other daughters, who was a citizen of a holy spirit, now rests at Ephesos.

Now Johanan the emissary and learner of the Lord, and Philippos and his daughters, and Polykarpos overseer of Smyrna, and most of the sojourns in Asia, had all observed the Festival of the Savior’s Passover on the 14th day of the month

of Nisan (which was the same day on which the Judeans had formerly been commanded to sacrifice the lamb, regardless of which day of the week it happened to fall on). In fact, Polykarpos always observed this festival along with Johanan and the other emissaries with whom he had associated. However, in many of the assemblies in other regions of the inhabited *earth*, such as in Roma, the Christians observed a different tradition, which had been handed down by different emissaries, that is, to observe the Festival of the Savior’s Passover on the first Lord’s day (that is, Sunday) following the 14th day of Nisan. And there were even some who did not observe this festival at all, since it had not been handed down to them to do so. Yet, nevertheless, all these *assemblies* lived in peace *with one another*.⁴

CHAPTER 27: DEATH OF EMPEROR NERVA / START OF THE REIGN OF EMPEROR TRAJANUS

Now prior to the death of Johanan the emissary, Emperor Nerva of the Romans was both of such an old age and such weakness, that he lacked strength. (For example, he always had to vomit up his food.) Now despite that many of the Romans welcomed Nerva’s rule, some of the bodyguards disliked certain principalial decisions of his, and thought that he was not able to bear the burden and care of the Roman leadership, due to both his old age and his lack of experience.

In fact, some of the bodyguard formed a plot against him, and incited some of the soldiers to form a sedition against him. *But* Nerva resisted them stoutly, even to the point of baring his collar-bone and presenting his throat to them. For Nerva was certain that he had done nothing which would prevent him from laying down the imperial office and returning to a private life in safety. Instead, this accomplished nothing. For this reason, Nerva, finding himself held in such contempt on account of his old age, adopted Marcus Ulpius Nerva Trajanus as his son, and appointed him as Caesar. Now soon after this change, he passed away from a sickness, having ruled the Romans for 1 year, and 4 months, and 9 days;⁵ but his life prior to the time had comprised of 65 years, and 10 months, and 10 days. And he was succeeded by Trajanus as Emperor of the Romans.

Now Trajanus was 42 years old when he began to rule the Romans. Now before he had become emperor, he had the following sleeping-vision: He thought he saw an elderly man *dressed* in a purple-bordered cloak and clothing, but who was also wearing a crown, as the body-of-seniors is represented in drawings, impress a seal upon him with a ring, both on the left side of his neck and then on the right. Now when Trajanus became emperor, he sent a letter to the counsel, written with his own hand, in which he declared, among other things, that he would not slaughter nor dishonor any good man, and he confirmed these things by oaths, not only at that time, *but* instead also later.

* * * * *

Now in the 1st year of *Emperor Trajanus*,⁶ Kerdōn succeeded Abilius, who had led the sojourn of *the Christians* at Alexandria for 13 years. He was the third who presided over it as *overseer* (after Annianos, who was the first).

Now at this time, Simeon held the public-service of the assembly in Jerusalem.

Yet truly, at this time, Polykarpos, a companion of the emissaries, was prominent in Asia, having been entrusted with the oversight of the assembly in Smyrna by eyewitnesses and servants of the Lord.

Also at this time, Papias, a man skilled in all manner of learning and well acquainted with the writings,⁷ became known, he himself being *the overseer* of the sojourn in Hierapolis. Indeed, he was a self-hearer of Johanan and Aristiōn, but a comrade of Polykarpos. And Ignatios, who had sometime previously been allotted as second in succession of the oversight of the assembly at Antiocheia (Euodios having been the first to be stationed there after Petros the emissary), was made famous.

And Cléméns still led the *assembly* at Roma. He also was the third who held the oversight there after Petros and Paulus. (Now Linos was the first, and after him was Anenkleto.) But in the 3rd year of King Trajanus, Cléméns, after he gave-over the public-service of the oversight of the assembly in Roma to Euaestros,⁸ was released from this life. Cléméns oversaw the assembly and presided-over the teaching of the divine account for 9 years⁹ in all.

Now also among those who were celebrated in these times was Quadratus, who was prominent, like the daughters of Philippos, by a prophetic gift.¹⁰ Now

⁴ An additional possible fact about Johanan is given by Tertullian (On Monogamy 17.1). Whether this is based on a mere conjecture, a tradition, or a fact, is unknown “Johanan, a sexually-impotent-individual of *the Anointed-One*” (the Greek word here means someone who is sexually-impotent due either to castration or to nature)

⁵ Cassius / Eutropius “for 1 year and 4 months and 8 days” / Chronicon(Jerome) “1 year and 4 months” / Eusebios “a little more than 1 year” / Chronography354 “5 years, 4 months, 1 day”

⁶ Eusebios (Traianus is implied by the narrative) / Chronicon “of Nerva”

⁷ some Eusebios / some Eusebios add

⁸ Eusebios, Chronicon(Jerome) / others “Euaestros” / Chronography354 “Aristus”

⁹ Eusebios, Chronicon(Jerome) / Chronography354 “9 years, 11 months, 12 days”

¹⁰ literally “favor” (also in next sentence)

¹ Jerome stated that this happened in the “3rd year of Traianus”

² literally “fore-saying”

³ literally “down-positioning-together”

shortly before or after this period, there was also a woman named Ammia in Philadelpheia who had a prophetic gift.

Now there were also many more Christians who were known at this time, who are in first rank in the succession of the emissaries. And these, being godly learners of such great *men*, built in every place upon the foundations of the assemblies which had already been established everywhere by the emissaries, increasing the preaching more and more, and sowing the saving seeds of the kingdom of the heaven far and wide throughout the inhabited *earth*.

For even most of the learners at that time, struck in the soul by the divine account with an ardent passionate-desire of a fondness-of-wisdom, first fulfilled the Lord Jesus' exhorting: *They* dispensed their property to those who were in need, but then, entering upon long journeys, performed the work of good-messengers, being ambitious¹ to preach the account of the faith everywhere to those who had not yet heard *it*, and to transmit the writing of the divine good-messages.

Now as soon as they had only laid down the foundations of the faith in some alien regions, they also established others as shepherds, and also entrusted to them the tillage of those who had recently been brought in *to the faith*. But they themselves went on to both other countries and nations, with the favor and cooperation of God, since, also, a great many incredible powers of the divine spirit were in operation through them at that time, so that at the first hearing, masses of multitudes, men and all, eagerly received within their souls the piety of the Creator of all.

* * * * *

Now after spending some time in Roma, Emperor Trajanus, in the 4th year of his reign, advanced with an army against the Dacians. For he had both taken into account their past deeds, and was depressed by the amount of money which they were receiving annually; he also observed that their power and their mind were increasing. Now Trajanus engaged the Dacians, and defeated them in a bloody battle. And in the 5th year of the reign of Trajanus, Dekebal, king of Dacia, who had formerly defeated Emperor Domitianus, surrendered, agreeing to every demand made by Trajanus, although he did not intend to abide by his agreement. And Trajanus, after stationing guards throughout the country, returned to Italia.

But sometime after this, a message was brought to Trajanus, that King Dekebal was acting contrary to the agreement in many ways, including furnishing *his men* with weapons and receiving the deserters, also repairing the fortifications, also sending elders to his neighbors, and injuring those who had previously been opposite minded. Therefore, the Roman council voted him a foe, and Trajanus once more became general in a war against him, instead of entrusting it to others. Now in the course of the war, Trajanus, after constructing a stone bridge over the Istros, crossed over, and, after a hard struggle, vanquished the Dacians. But when Dekebal saw that his royal palace and all his country had been occupied, and that he himself was in danger of being captured, he committed suicide, and his head was brought to Roma. And this was how Dacia became subjected to the Romans, and how Trajanus founded cities there. Now on Trajanus' return to Roma, he gave spectacles for 123 days, in which beasts were slain and gladiators contended.

CHAPTER 28: PURSUIT OF CHRISTIANS UNDER EMPEROR TRAJANUS / TESTIMONY OF IGNATIUS

Now under Emperor Trajanus, a pursuit was also raised against us *Christians* individually among various cities as a result of an insurrection among the populaces. Sometime during this prolonged and widespread pursuit, while Atticus was consul, Simeon (son of the Lord Jesus' uncle Hilfai, and the second overseer of the assembly at Jerusalem) released his life due to *his testimony of Jesus*. For certain sectarians at this time spoke-evilly of Simeon, bringing accusations and accounts against him before the consul Atticus, that he was a descendant of David and a Christian. And Simeon was tormented in many ways for a great many days, striking both the consul² and those around him with great astonishment, who greatly marveled how, at the age of 120, he had endured. And Simeon was directed to be crucified, thereby suffering while testifying about *Jesus the Anointed-One*. And a certain Judean named Justus,³ who was one of tens-of-thousands of the circumcision who put their faith in *Jesus the Anointed-One* at that time, succeeded to the oversight of the assembly in Jerusalem.

Now the other descendants of Judah (one of the brothers of Jesus the Anointed-One), who had previously testified of their faith in Jesus the Anointed-One in the time of Emperor Domitianus, also lived until the reign of Emperor Trajanus, until this same time, in which Simeon had been defamed and accused by the *sectarian* factions which had arisen after the emissaries had left.

* * * * *

Now Emperor Trajanus, in the 9th year⁴ of his reign, after he was lifted-up⁵ over the victory against the Skythians and Dacians⁶ and many different⁷ nations, and after he⁸ concluded that the god-revering composition⁹ of the Christians was *the only thing* still to be left to him *in order* to subject everything to himself, **10** threatened to be enduring¹⁰ a pursuit *against them*, and¹¹ if they might not choose¹² for themselves to be under the worship of the demons¹³ with all the nations. *This*¹⁴ would have been forcing all the *ones who were* living piously¹⁵ either to sacrifice or to come-to-their-end.

Now at this time, Ignatios (a learner of Johanan the emissary) was carefully¹⁶ piloting the assembly of Antiocheia. He had just-barely been led-past the former¹⁷ storms of the many pursuits *against the Christians* under¹⁸ Emperor Domitianus. He, as a good pilot (by means of the helm of the prayer-to *God* and the fast, and¹⁹ by means of the contiguousness of the teaching, and²⁰ by means of the strain,²¹ the spiritual strain)²² was holding-out-against the squall of the power which was opposing *him*,²³ having become-anxious, lest it might throw-off some of the *ones who were* faint-of-soul or more-unmixed.

For-consequently, indeed, after the pursuit abated²⁴ for a little, he was gladdening over the unshakeable *state* of the assembly. **5** But he was being-vexed at²⁵ himself how²⁶ he had not-yet laid-hold-of²⁷ the real²⁸ love into the Anointed-One, nor-even the complete rank of 'the learner'. **6** For he was comprehending-in *his thoughts*, that the confession coming-to-be²⁹ through *means of giving* a testimony, might make him dwell more *closely* to the Lord. **7** For-this-reason, he, remaining still a few years longer beside the assembly, and,³⁰ after-the-manner-of a divine lamp, illuminating the thought of each *person* through his³¹ expositions of the divine³² writings, was attaining the *object* according-to *his* prayer.

For, for some time, Emperor Trajanus, out of a desire *to win* glory, had been looking for an excuse to conquer the Armenians and Parthians. And on one of the emperor's preliminary journeys to the East, during the time when Sura and Senecio were the consuls of the Romans,³³ he, making-every-effort against³⁴ Armenia and the Parthians, was at that season spending *time* throughout Antiocheia.

Now Ignatios, after he was filled-with-fear in-behalf of the assembly of the Antiocheians, was voluntarily being-led to Emperor Trajanus. Now as he was forced-to-stand before the face of the King³⁵ Trajanus, he testified that he was a follower of Jesus the Anointed-One, and, in consequence, received his sentence: to be being-led to Roma to become solid-food of beasts, for³⁶ a seeing and for a delighting³⁷ of the populace.

And while he was being conducted through Asia under the strictest surveillance of guards, he strengthened the sojourns in each city where he stayed by saying both sermons and exhortations, especially advising them above all to be on their guard beforehand against the factions, which then, for the first time, were coming to the surface. He also urged them to hold fast to the tradition of the emissaries.

Now Ignatios, with much labor, came-to³⁸ the city of Smyrna. And there, he briefly met with Polykarpos (the overseer of the Smyrneans, his³⁹ fellow-hearer; **3** for they had, long-ago, become learners of the emissary Johanan). And Ignatios,

⁴ [1:8] GAB / L "fourth" / L* "after four" / S "after nine" / possible emendation "nineteenth"

⁵ literally "lifted-on"

⁶ [1:8] GSB / L "Thrakians" / A "Dacians and Thrakians"

⁷ [1:8] GS(M) / L "other multiple and diverse" / B "diverse"

⁸ [1:9] GLA[B] / S add "it was becoming for him and"

⁹ literally "stand-together"

¹⁰ [1:10] G / L omit "to be enduring"

¹¹ [1:10] LSAB / G add

¹² [1:10] G / LSA "collect" / B "incline"

¹³ [1:10] G / A "his demons" / L "demonic thing"

¹⁴ [1:10] LSAB / G "The fear"

¹⁵ [1:10] G / L "all who were themselves being pious" / B "being cultivators" / A "Christians" / S "holy ones"

¹⁶ [1:2] L[S][A]B / G add

¹⁷ literally "long-ago"

¹⁸ literally "on"

¹⁹ [1:3] LS / G[B] add / [A] add "and who"

²⁰ [1:3] GLS / AB add

²¹ [1:3] G / L "robustness" / AB "exertion" / S "exertions"

²² [1:3] LAB / G "the spirit" / S "of spiritual things"

²³ [1:3] LSB / G omit "of the power" / A omit "of the power which was opposing him"

²⁴ [1:4] G "crested/ridged"

²⁵ literally "according-to"

²⁶ literally "as"

²⁷ literally "touched-on"

²⁸ [1:5] GSL ("the real") / [B] "in full" / A omit

²⁹ [1:6] G / B "made" / S "if touched and come-forth above himself" / L[A] omit

³⁰ [1:6] GLA / S[B] omit "and"

³¹ literally "the"

³² [1:7] LSB / G add / A instead add "sacred"

³³ i.e. the tenth year of Traianus (107AD) / Chronicon & Jerome (Illustrious Men) says he was killed in the

³⁴ literally "on"

³⁵ [1:12] S[A] / GLB add

³⁶ literally "into" (also in next instance)

³⁷ [1:21] A(S) / L "for a seeing" / G[M] "for a delighting" / B "for a distracting"

³⁸ literally "had-to"

³⁹ literally "the"

¹ literally "having a fondness-of-honor"

² Eusebios, in his summary of Hegesippus, also calls him "judge"

³ Eusebios / Epiphanius "Judah"

after he commended spiritual bestowed-favors to him, and after he exhorted *him* to be-an-athlete-together¹ *with him* for the same proposition, was led-up from Smyrna in-this-manner.

Now on his conveyance to Roma, Ignatius also exhorted and advised other assemblies through letters which he wrote. In particular, prior to his arrival in Roma, he wrote, on the 9th day before the Kalends of September,² to the Roman assembly, even extending a request, that they should not deprive him of the hope for which he longed by them begging *the Roman officials* to abrogate his testimony.

Now when Ignatius was finally led to Roma, there, on the 13th day before the Kalends of January,³ he was led-away into the amphitheater. And the godless men threw *him* beside raw beasts, which left behind only the rougher parts of his remains.⁴ (Now the details of his trial before Trajanus, and his voyage to Roma, and his death in consequence of his testimony of Jesus the Anointed-One, are written in the ‘Testimony of Ignatius’.)

Now Hērōs succeeded Ignatius in the oversight of Antiocheia.

* * * * *

Now in approximately the 12th year⁵ of Emperor Trajanus, Kerdōn, *the* overseer of the sojourn of Alexandria was transferred from this life, *having been* overseer for about 11 years. But Primus, *the* fourth from the emissaries, was allotted its public-service. Also about this time,⁶ Alexandros, *the* fifth in succession from Petros and Paulus, received the oversight at Roma, after Euarestos had completed his 8th year.⁷

* * * * *

Now throughout the time of these pursuits *against the Christians* which took place under the reign of Emperor Trajanus, the Golden House, which Emperor Nerō had built, burned down in a fire. And shortly afterward, four cities of Asia were overthrown in an earthquake: Elaia, and Murina, and Pitané, and Kumé; as well as the cities of⁸ Opountis and Oritos⁹ in Hellas. Now after this, three cities of Galatia were wiped out by another earthquake, and the Pantheon in Roma was burned down by lightning.

CHAPTER 29A: CORRESPONDENCE BETWEEN PLINIUS AND EMPEROR TRAJANUS

Yet truly, in about the 15th year of the reign of Emperor Trajanus, such a great pursuit was opened against the Christians in many regions, that Plinius Secundus (who governed the province of Bithynia, and who had barely survived being utterly-destroyed by the eruption of Mount Vesuvius in the reign of Emperor Titus), condemned some Christians and drove some from their steadfastness. **2** Nevertheless, he, being perturbed by the multitude of their testifiers, consulted Emperor¹⁰ Trajanus concerning the multitude of those who were being done away with for their faith. **3** Now Plinius wrote the following letter to the emperor:

Gaius Plinius to Emperor Trajanus.

It is my regular custom, *my lord*, to be referring to you all matters which cause me doubt. For who is better able to be guiding my uncertainty or to be instructing my ignorance? I have never attended trials concerning Christians. For that reason, I am unaware of what *offenses* are usually punished or investigated, and to what extent. **4(2)** And I more than a little hesitated whether there should be any discrimination of ages, or if the youthful should be treated no differently than *the* more-robust; or whether pardon should be granted to a change-of-mind; or whether a *man*, who has once been a Christian, if it does him any benefit in having ceased to be one; or whether *the* name of *Christian* itself, even when not involved in a crime, or only *the* crimes which cling to *the* name, should be punished.

In *the* meantime, this is *the* procedure I have followed, in *the* cases of those brought before me as Christians: **5(3)** I interrogated them whether they might have been Christians. If they confessed, I interrogated them a second and a third time, threatening them with execution. Those who remained obdurate I ordered to be executed. For I was in no doubt, whatever it was which they were confessing, that their obstinacy and their inflexible stubbornness should at any rate be

punished. **6(4)** There were others possessed with this same senselessness; but because they were Roman citizens, I registered them as due to be transferred to Roma.

Later in *the* course of *the* hearings, as usually happens, *the* crime diffused, and more examples appeared. **7(5)** An anonymous document was published containing *the* names of many persons. I decided to acquit anyone who denied that they were, or had been Christians, *but only* if they repeated my invocations to *the* gods, and made an offering with incense and wine to your image, which I had ordered to be brought in together with statues of *the* gods for this very purpose, and *if they* moreover cursed Christ. (For those who are truly Christians, it is said, cannot be forced to do any of these things.)

8(6) Others, whose names were given by an informer, had stated that they were Christians, but later denied it, asserting that they had been *Christians*, but had abandoned their allegiance—some three years ago, some many years ago, some even twenty years ago. All of these worshipped your image and *the* statues of *the* gods, and cursed Christ. **9(7)** However, they affirmed that *the* total sum of their guilt or error had been that they were accustomed to assemble at dawn on a stated day; and to sing an oracular-response to Christ as to a god; and to bind themselves by oath, not for *the* commission of some crimes, but not to commit any theft, or robbery, or adultery, not to break faith,¹¹ and not to withhold money deposited with them when asked for it. After these *rites* were completed, it was their custom to depart, and then to reassemble to partake of food, *which was* but ordinary and harmless. *But* they affirmed that, after my edict had been issued (which, in accordance with your instructions, I had outlawed *the* existence of secret brotherhoods), they had ceased even this. **10(8)** Accordingly, I thought it all *the* more necessary to ascertain *the* truth from two maidservants, who were called mistresses, even by employing torture. I discovered nothing else but a depraved and boundless superstition.

11(9) Therefore, I postponed *the* investigation, and hastened to consult you. For this issue seemed to me to warrant consultation, especially because of *the* number indicated. For there are many of every age, of every class, and of both genders who are summoned and will be summoned to confront danger. For *the* infection of this superstition has spread not merely through cities, but also to villages and country-areas. But it seems likely that it can be halted and cured. **12(10)** At any rate, it is certain that temples which were nearly already desolated, have begun to be refilled, and *the* solemn rites, long suspended, are being restored. And *the* flesh of *sacrificial* victims, for which up to now only a very occasional buyer could be found, is now on sale in many places. This leads me to easily imagine that if opportunity for a change-of-mind is offered, a large crowd of people can be reformed.

13(1) Now in reply to this, Emperor Trajanus wrote the following decree:

Trajanus to Plinius.

You have followed *the* proper procedure, my Secundus, in examining *the* cases of those who had been brought before you as Christians. For there is no universal rule which can be laid down which would establish a fixed routine. **14(2)** *Christians* are not to be sought out. *But* if they are denounced before you and proved guilty, they must be punished, but in such a way, that whoever denies that he is a Christians and really proves it, that is, by worshipping our gods, may obtain pardon through a change-of-mind, even if he was under suspicion in *the* past. **15** But pamphlets published anonymously must have a place in no crime, for they are *the* worst examples, and are even *foreign* to our age.

CHAPTER 29B: DISPUTE BETWEEN THE JUDEANS AND HELLENES OF ALEXANDREIA

Now also about this time, a dispute arose between the Judeans and the Hellenes in the city of Alexandria, which caused the Hellenes to send delegates from Alexandria to Roma in order to present their cause before Emperor Trajanus. Indeed, the party of the Hellenes consisted of: [Dion]ysios (the *one who* became in many procuratorships), Julius Salvius, Teimagenés, Pastor (a naked-athletics-chief), Julius Phania, Philoxenos (having been proclaimed¹² a naked-athletics-chief), Sōtiōn (a naked-athletics-chief), Theōn, Athēnodōros, Paulus (a Zorite by race,¹³ *who*, of-his-own-choice, was an advocate in-behalf of *the* Alexandrians). After the Judeans learned of these *things*, they themselves also pre-handpicked⁹

¹ [2:4] GLSA / B “to come-together”

² August 24th

³ December 20th

⁴ literally “leftovers”

⁵ Eusebios / Chronicon “9th year”

⁶ Chronicon dates this to the eleventh year of Traianus

⁷ Eusebios / Chronicon (Jerome) gives no length of his oversight / Chronography 354 “13 years, 7 months, 2 days”

⁸ Chronicon (Gk) / Chronicon (Arm) add / Chronicon (Lat) instead add “two of” / Orosius instead add “two cities of”

⁹ Chronicon (Gk, Lat) / Chronicon (Arm), Orosius “of the Opuntii and the Oriti”

¹⁰ Tertullian / Eusebios “king”

¹¹ may also be translated “not to break *their* word”

¹² literally “shown-off”

¹³ literally “by the race”

elderly-men of their own nation. But they voted-by-raise-of-hands^o: Simon, Glaukōn, Theudēs, Honijah, Kolōn, Jacomb, and Sōpatros (an Antiocheian by race,¹ an advocate in-behalf of the Judeans.) Therefore, they indeed put themselves out *into the sea from the city*, each *group* carrying their own gods: *The Alexandreians* [a bust of Sarapis.]² And after the winter³ quit, they were moored into Roma.

The emperor learned that *the Judean and Alexandreian elderly-men were-present*^o. And he assigned the day when he would hear both *parties* for himself. But Plotina, *wife of Trajanus*, urged all the senators to come-by against the Alexandreians and to help the Judeans.

And after the Judeans entered *first*, they greeted^o the emperor Trajanus. But Caesar greeted them most-well-disposedly, he himself also having already been persuaded-beforehand by Plotina.

After them, *some Alexandreian elderly-men entered*,^o and they greeted^o the emperor. But the *emperor* did not meet them for himself. Instead, he spoke, “Are you* saying ‘rejoice’ to me as *though* you* are worthy to obtain the ‘rejoice’, after you* dared to do such harsh *things to these Judeans*?”

[After Hermaiskos gave a brief response, Caesar said, “You must have]⁴ cares for the *act* to be-dead *since* you despised the death so-as to answer even-me stubbornly.”

Hermaiskos spoke, “Instead, we are being grieved that your congress was filled-up with the unsacred Judeans.”

Caesar spoke, “See, I am saying to you for a second *time*, Hermaiskos: You are answering me stubbornly, having been-confident *about* your own race.”

Hermaiskos spoke, “In what *way* am I answering stubbornly, greatest emperor? Teach me.”

Caesar spoke, “Because you make my congress of Judeans.”

Hermaiskos spoke, “Doubtless the name of the Judeans is harsh? Therefore, you are indebted to again be helping your own *people*, and not to be advocating the unsacred Judeans.”

While Hermaiskos was saying these *things*, the bust of Sarapis which the elderly-men were carrying suddenly sweated. But after Trajanus beheld *this*, he marveled-much. And after a little *time*, a concourse⁵ came-to-be into Roma. All-multitudinous outcries were also crying-out, and all were fleeing into the high parts of the crests of *the hills*. And this is what happened at that time at the start of the conflict between the Judeans and the Hellenes of Alexandria.

CHAPTER 30: EMPEROR TRAJANUS' WAR AGAINST PARTHIA

Now after all of his preparations had been made, Emperor Trajanus, having finally acquired an excuse, advanced with his army against the Armenians and Parthians, indeed on the pretext that the Armenian king had obtained his diadem, not at *the emperor's* hands, *but* instead from the Parthian king.

When Trajanus had advanced with his army against the Parthians and reached as far as Athēnai, Khusrav⁶ sent an elder to meet him, asking for peace and proffering gifts, and imploring Trajanus not to make war upon him, *and* also to give the diadem of Armenia to Partamasir *son of Pakor*. Trajanus neither accepted the gifts nor returned any answer, except that, “Friendship is determined by deeds and not by words. And whenever I reach Syria, I will do everything that is proper.” And with this intention, he proceeded through both Asia and Lukia, as well as the adjoining nations of Seleukeia.

Now when he arrived in Antiocheia, Abgar of Orhai (not the previous Abgar who had accepted the testimony of Jesus the Anointed-One, but a successor), indeed sent gifts, but also an account of friendship, but he did not appear in person. For since he feared both Trajanus and the Parthians alike, he was trying to be neutral, and, because of this, did not want to meet with him.

But eventually Trajanus won a bloodless victory, accepting the diadem which Partamasir wore, and capturing the whole country of the Armenians, and winning over many of the kings; indeed, some submitted voluntarily, but others, though disobedient, were subdued without *it coming* to sword-strokes. And he captured Nisibin and Batnan.

Leaving garrisons at opportune points, Trajanus came to Edessa, where he saw Abgar for the first time. For indeed, Abgar had previously often sent elders and gifts to the king, but he himself, with one excuse and then another, had failed to appear before him. But at this time, indeed, induced by the persuasions of his son Arband, who was handsome and blooming (and, because of this, in favor with Trajanus), but also by his fear of Trajanus' presence, encountered him, and defended himself and obtained pardon. For the boy was a radiant intercessor. And, indeed he became Trajanus' friend and also entertained him; also, during the meal, he brought in his boy to perform some barbaric dance or other.

¹ literally “by the race”

² Several lines are damaged in the parchment here. Before resuming, it reads, “...sharing the accounts along with them.”

³ literally “storm” (which is what the Greek also call Winter)

⁴ Several lines are damaged in the parchment here. All that remains is “Instead, to be going and [...] Judeans [...]”

⁵ literally “a running-together”

⁶ [Cassius] some “Orhai”

When Trajanus came into Mesopotamia, some of the rulers of the countries made peace with him; and afterward he advanced with his army against Hadyab, while Lusius Quietus, a Roman official under Trajanus, occupied various places without *it coming* to sword-strokes.

CHAPTER 31: EARTHQUAKE AT ANTIOCHEIA

Now while Trajanus was spending time in Antiocheia, an extraordinary quaking occurred; and, indeed many cities met with disaster, but Antiocheia was the most unfortunate of all. For since Trajanus was passing *the* winter there, and since, indeed many soldiers, but many commoners had come together there from all directions for both courts-of-justice and elders, both commerce and sightseeing, there was no nation, nor populace, that went unharmed. And this was how, in Antiocheia, all of the inhabited *earth* under Roman sway was overthrown.⁷ Therefore, there had, indeed been many thunderbolts and unusual winds, *but* instead, those present had never expected so many evils to result from them. For, indeed, at first, there suddenly came a great bellowing roar. Then, after this, came a violent shaking; and, indeed the whole earth was thrown up, but also the buildings leaped upwards. And, indeed some were lifted up above, only to collapse and be broken in pieces, but others were even wildly-driven here and there, as if tossed around by *the* rolling swell of *the sea*. And many were even overtaken⁸ in the open *country*. Also, the crash of shattering and breaking timbers, together with tiles *and* stones, was most astounding. And a huge amount of dust arose, so that it was not possible to see anything, nor to speak or hear *a word*. But as for the humans, indeed many who were outside the houses were afflicted; for they were both thrown up and violently tossed about, then dashed against *the ground* as if falling from a cliff. And indeed, some were mutilated, but others died. And even trees leaped *into the air*, roots and all. But the number of those who were destroyed by being trapped in the houses was past finding out; for, indeed groups were even utterly-destroyed by the force of the falling *debris*, but others even suffocated in the heaps of rubbish. But those who lay with a part of their body buried under stones or timbers suffered terribly, able neither to live any longer, nor able to die immediately.

For, nevertheless, even many of these were also saved, which was also to be expected in such a countless multitude. *However*, not all of these escaped without injury. For, indeed many lost legs, but *also* arms, *but*⁹ others broke¹⁰ their heads, others vomited blood. And Pedo the consul was one of these; for¹¹ he even died straightaway. And indeed, God continued the quaking for many days and nights, and the humans were in dire straits and helpless. Indeed, some were buried by falling buildings and were destroyed, but others even were-lost by famine, whenever it chanced that they were saved in a hollow *space* (the timbers propped in this way), or even in a vaulted intercolumniation.

But when the evil had subsided, someone, who had *the* confidence to mount what had fallen down, noticed a woman who was still alive. But she was not alone; instead, she also had an infant, and she had even held out by nursing herself and her little-one with her milk. Therefore, they also dug her out, rescuing her together with her child. And after this, they investigated other *heaps*. Indeed, they were not able to find anyone who was still living, except for a little-one suckling its mother's breasts, *but she* was dead. But as they dragged out the corpses, they no longer rejoiced *even* at their own salvations. Indeed, so great were the calamities which overtook Antiocheia at this time.

Now Trajanus indeed escaped through a window in his room. Some being, of greater *size* than a human, had come to him and led him out, so that he escaped with only a few slight injuries. But as the quake continued for more days, he lived outside in the open in the hippodrome. But even *Mount Kasion*¹² itself was so shaken, that summits even seemed to lean over and break-off and fall into the city itself. Other mountains also settled, and, indeed, much water which had not previously *been seen*, came to light, but even many streams disappeared.

CHAPTER 32: EMPEROR TRAJANUS' EXPEDITIONS CONTINUE

Now at the beginning of spring, Trajanus hastened into the country of his foes, and the Romans gained possession of all of Hadyab. And after this, *the Romans* advanced as far as Babel itself. For the Parthian power, having been destroyed by a war among their own kinsmen and still a *subject* of sedition at this time, did not hinder the Romans. However, here, Trajanus saw the asphalt out of which the walls of Babel had been built. For when used in connection with baked bricks or tiny stones, this material affords such a great security that it makes them stronger than every rock and iron *implement*. And he gazed at the *birdless*¹³ opening from which issues a terrible vapor,¹⁴ which indeed utterly-destroys every terrestrial

⁷ [Cassius] C / V “slaughtered”

⁸ [Cassius] Bk / *wC “overtaken in advance”

⁹ [Cassius] V add

¹⁰ [Cassius] Bk / others omit “broke”

¹¹ [Cassius] others “and”

¹² [Cassius] Reim / C “Kassion” / V “Korasion”

¹³ [Cassius] some add

¹⁴ literally “invisible-power” (usually translated to “spirit”)

animal¹ but *also* every *creature* able to fly² which so much as catches scent of it. But since the vapor does not extend far above ground or disperse all around, but only circles about within itself and remains in *one* spot, both the *creatures* which fly high enough above it and those which graze all around it are saved.³ Now Trajanus *also* offered a detestable sacrifice to the dead Alexandros *the Great*, in the *very* chamber where he had come-to-his-end *decades ago*.

Now after Trajanus had crossed the Tigris and entered Tizfon, and had taken possession of it, they saluted him as emperor. Now after seizing Tizfon, *Trajanus* won over Meshan, an island in the Tigris. But as the result of a winter-storm,⁴ combined with both the rapidity of the Tigris and the tide of the ocean, he was in serious danger *and had to return to Babel*. But *also*, during this time, while he was sailing down to the ocean and returning from there again, all *of the districts* which *he* had conquered, were thrown into turmoil and deserted, and the garrisons placed among each *district* were either expelled or killed.

Now when *Trajanus* learned about this, he sent Lusius and Maximus against the deserters. And indeed, *Maximus* perished after being defeated in a battle, but Lusius, in addition to many other successes, recovered Nisibin; *he* also besieged Edessa until he forced it to surrender, and utterly-destroyed and burned it. But Seleukeia was also captured and set on fire. But Trajanus, fearing that the Parthians might also make revolts, gave to them a king of their own.

CHAPTER 33: TESTIMONIES OF SHARBIL & BARSAMYA IN EDESSA⁵

Now about this time (either a few years before or afterward, but certainly after the ninth year of Emperor Trajanus, when he had threatened the Christians with a pursuit *against them* unless they would agree to worship the demons, as all the other nations did, and after the Romans had exerted their authority in some measure over the kingdom of Orhai, and during the kingship of King Abgar the Seventh), Trajanus led the leaders of the countries under his dominion that sacrifices and libations should be increased in all the cities of their administration, and that those who did not sacrifice should be seized and delivered over to stripes, and to combs, and to bitter inflictions of all *kinds of* tortures, and should afterwards receive the punishment of the sword.

Now, when *Trajanus'* edict arrived at the city of Edessa of the Parthians, there was a great festival, on the eighth *day* of Nisan, on the third day of the week. The whole city was gathered together by the great altar which was in the middle of the city, opposite the record-office, all the gods having been brought together, and decorated, and sitting in honor, both Nebo and Bel together with their fellows. And all the priests were offering incense of spices and libations, and an odor of sweetness was diffusing itself around, and sheep and oxen were being slaughtered, and the sound of the harp and the drum was heard throughout the whole city.

And Sharbil was chief and ruler of all the priests; and he was honored above all his fellows, and was clad in splendid and magnificent vestments; and a headband embossed with figures of gold was set upon his head; and at the bidding of his word everything which he ordered was done. And King Abgar was standing at the head of the people. And they obeyed Sharbil, because they assumed both, that he drew nearer to all the gods than any of his fellows, and, as being the one who, according to what he had allegedly heard from the gods, returned an answer to every man.

And, while these things were being done by the command of the king, Barsamya, the overseer of the assembly of Christians in Edessa, along with Tiridat the elder and Shalula the minister, went up to Sharbil. And he said to Sharbil the chief-priest, "The Anointed King, to whom belongs the heaven and the earth, will demand an account at your hands of all these souls whom you are sinning against, and whom you are misleading and turning away from the God of verity and of truth to idols—which *are* made and deceitful, which are not able to do anything with their hands. Moreover, you also have no pity on your own soul, which is destitute of the true life of God. And you declare to this people, that the mute idols talk with you; and, as if you were listening to something from them, you put your ear next to one and another of them, and say to this people: 'The god Nebo directed me to say to you*', "On account of your* sacrifices and oblations, I cause peace in this country of yours*", and 'Bel says, "I cause great plenty in your* land."' And those who hear *this* from you do not discern that you are greatly deceiving them, because these *idols* have a mouth but do not speak, and they have eyes but do not see with them. It is *all of you** who bear them up, and not they who bear you* up, as *all of you** suppose. And it is *all of you** who set tables before them, and not they who feed you*. And now, be persuaded by what I say to you and advise you. If you are willing to listen to me: Abandon *manmade* idols, and worship God the Maker of all things, and his son Jesus the Anointed-One."

¹ more literally "living-creature"

² [Cassius] others "every flying creature"

³ [Cassius] some omit "both the creatures...are saved."

⁴ may also be translated to "winter"

⁵ Not my translation; but revised and compared with two different translations.

And Barsamya went on to describe the nature of God, and how Abgar the black had believed in the Anointed King, and how, it is forbidden to Christians to worship anything that is made, and is a creature, and in its nature is not God. "For I know that this entire population is looking to you, and I am well assured that, if you are persuaded, many will also be persuaded along with you."

Sharbil said to him, "Your words which you have spoken before me are very acceptable to me. Yes, they are exceedingly acceptable to me. But, as for me, I know that I am destitute of everything which I have heard from you, and there is no longer any remedy for me. And, now that hope is cut off from me, why are you wearying yourself about a buried⁶ dead man, for whose death there is no hope of resuscitation? For I am slain by paganism, and have become a dead man, *the property* of the Evil-One: in sacrifices and libations of imposture have I consumed all the days of my life."

And, when Barsamya the overseer heard these things from Sharbil, his tears flowed and he wept, and⁷ he fell down before his feet, and said to him, "There is hope for those who turn, and healing for those who are wounded. I myself will be surety to you for the abundant mercies of the Son Anointed: that he will pardon you of all the sins which you have committed against him, in that you have worshipped and honored his creatures instead of himself. For that Gracious-One, who extended himself on the cross of death, will not withhold his grace from the souls which comply *with his commands*, and take refuge in his kindness which has been *displayed* toward us. Exactly what he did to the thief, so he is able to do to you, and also to those who are like you."

Sharbil said to him, "You, like a skillful healer, who suffers pain from the pain of the afflicted, have done well by being concerned about me. But at present, because today is the festival of this people, of every one *of them*, I cannot go down with you today to the assembly. Depart from me, and go down with honor; and tomorrow at night I will come down to you: I too, from now on, renounce for myself the gods made *with hands*, confessing the Lord Anointed, the Maker of all humans."

And the next day, Sharbil went down to Barsamya by night—he and his sister Babai. And he, being received by the whole assembly, said to them, "Offer prayer and supplication for me, that the Anointed-One may forgive me of all the sins which I have committed against him in all this long course of years."

And, because they were in dread of the pursuers, they arose and gave the seal *of salvation* to him, immersing him⁸ while he confessed the Father, and the Son, and the Holy Spirit.

And when the entire city had heard that he had gone down to the assembly, there began to be a consternation among the multitude. And they arose and went down to him, and saw him clad in the fashion of the Christians. And he sat and listened to the writings of the assembly, and to the testimonies which are spoken in them, touching the birth, and the suffering, and the standing-up out of dead humans, and the ascension of the Anointed-One.

And when he saw those who came down to him,⁹ he said to them, "May the Son Anointed forgive me of all the sins which I have committed against *all of you**, and for everything in which I made you* think that the gods talked with me, whereas they did not talk; and, forasmuch as I have been to you* a cause of abomination, may I now be to you* a cause of good: instead of worshipping, as formerly, idols made *with hands*, may *all of you**, from now on, worship God the Maker."

And, when they had heard these things, there remained with him a great congregation of men and of women; and Labu also, and Hafsai, and Barkalba, and Avida, chief persons of the city. They all said to Sharbil, "From now on, we also renounce what you have renounced, and we confess the King Anointed, whom you have confessed."

But Lusantias, the judge of the country, when he heard¹⁰ that Sharbil had done this, he sent by night and carried him off from the assembly. And many Christians went up there with him. And he sat down, to hear him and to judge him, before the altar which is in the middle of the city, where he would sacrifice to the gods. And he said to him, "Why have you renounced the gods, whom you used to worship, and to whom you *used to* sacrifice, and to whom you were made chief of the priests, and, behold, today now confess the Anointed-One, whom you formerly used to deny?"

Sharbil said, "When my mind was blinded, I worshipped what I did not know. But today, inasmuch as I have obtained clear eyes of the mind, it is from now on impossible that I should stumble at carved stones, or that I should any longer be a stumbling-block to others. For it is a great disgrace for him whose eyes are open, if he goes and falls into the pit of destruction."

And after Sharbil had testified, and manfully resisted the wicked persuasions which Lusantias used in an attempt to turn him back to worshipping mute idols, he was handed over to endure the most excruciating tortures. Now, indeed, he was

⁶ literally "hidden"

⁷ B add

⁸ B "seal of immersion, immersing him"

⁹ B add

¹⁰ B add here "from the Sharirts of the city"

first scourged with thongs; but, then, was hung up and torn on his sides and face with combs; and then, was bent backward and bound hand and foot with straps, and scourged on the belly while in this position, and then cast into a dark dungeon until the second *day* of Elul (on the third day of the week); and then, was hung up by his right arm until it was dislocated; and then, was burned with fire between his eyes and on his cheeks, until the stench of the cautery rose in smoke; and then, was indeed hung up, and torn with combs on his former wounds, while salt and vinegar was being rubbed in; and then, was burned again with lit candles which passed around his face and the sides of his wounds; and then, was hung head downward and beaten with whips; and then, was thrown into an iron chest and scourged with thongs, until there did not remain a wholesome place anywhere on him; and then, had pieces of wood placed between his fingers and pressed until the blood spurted out; and then, had nails driven into him between his eyes; and, altogether, suffered even more tortures of this kind. And even despite all of these tortures, Sharbil patiently-endured, both denying the manmade idols which cannot speak, and testifying to Jesus the Anointed-One.

But finally, when Lusanius' patience had run dry, he sentenced him to be "sawn with a wood-cutting saw, and that, when he is near to die, then his head be taken off with the sword of the headsman."

Now while this was about to happen, Sharbil lifted up his voice and said, "Forgive me, Anointed-One, of all the sins which I have committed against you, and all *the times* in which I have provoked you to anger by the polluted sacrifices of dead idols. And have pity on my salvation, and deliver me from the judgment to come. And be merciful to me, as you were merciful to the thief; and receive me like the penitents who have been converted and have turned to you, as you also have turned to them. And, whereas I have entered into your vineyard, at the eleventh hour—instead of judgment, deliver me from a rightful-punishment. Let your death, which was for the sake of sinners, restore my slain body to life again in the day of your coming."

Then, after squeezing him down into a wooden vice, they began to saw him in two with an iron saw. And when he was about to die, because the saw had reached to his mouth, they struck him with the sword and took off his head.

And Sharbil's sister, Babai, drew near and spread out her skirt and caught his blood. And she said to him, "May my spirit be united with your spirit in the presence of the Anointed-One, whom you have known and believed."

And when the judge learned about these things, he gave orders for the executioners to, on the *exact* spot where she had caught the blood of her brother, to also receive the punishment of death. And the executioners laid hold on her, and each one of them severally put her to torture. And, with her brother's blood upon her, her soul took its flight from her, and they mingled her blood with his. And the brothers laid *both* of them in the burial-place of the father of Abshelama the overseer. These things happened on the eve of the fifth *day* of Elul.

Now on the day of the fifth *day* of Elul, the day after Lusanius,¹ the judge of the country, had heard Sharbil, the confidants of the city came before Lusanius and accused Barsamya of having turned Sharbil away from worshipping their gods. And when the judge heard these things, he had Barsamya brought up from the assembly to the judgment-hall of the judge. And many Christians also went up with him, ready to die along with Barsamya. Now, indeed, at first, Barsamya was thrown into prison; but after a few days, he was brought before the judge. And Barsamya did not deny, instead, he indeed boldly confessed that he was the one who had turned Sharbil away from the worship of mute idols and to the Anointed-One, but testified to the Anointed-One. And because Barsamya refused Lusanius' order to sacrifice to the gods, the judge ordered him to be hanged up and torn with combs.

However, at that *very* moment, letters arrived from Lusius Quietus, the chief proconsul. So Lusanius gave *the* command, and they took down Barsamya, and he was not torn with combs; and they took him outside of the hall of judgment. The letter sent by Lusius Quietus is as follows:

Since our Majesty commanded that there should be a pursuit against the people of the Christians, we have heard and learned, from the confidants whom we have in the countries under the dominion of our Majesty, that the people of the Christians are persons who avoid murder, and sorcery, and adultery, and theft, and bribery and fraud, and those things for which even the laws of our Majesty exact punishment from those who commit them.

Therefore, we, in our impartial justice, have commanded that on account of these things the pursuit of the sword shall cease from them, and that there shall be rest and quietness in all our dominions, they continuing to minister according to their custom and without any man hindering them. However, it is not toward them that we show clemency, but toward their laws, which are in agreement with the laws of our Majesty. And, if any man hinders them after this decree of ours, that

sword which is ordered by us to descend upon those who despise our decree, the same *sword* is commanded to descend upon those who despise this decree of our clemency.

And, when this command of the king's clemency was read, the whole city rejoiced that there was quietness and rest for every human. And the judge ordered for them to release Barsamya, that he might return to his assembly, where the Christians rejoiced and praised God for the deliverance which he had wrought for them and for the assembly. And the day after Lusanius, the judge of the country, had done these things, he was dismissed from his authority.

CHAPTER 34: END OF THE REIGN OF EMPEROR TRAJANUS / JUDEAN REVOLT REKINDLED

Now *Emperor Trajanus* came into Arabia, and set his hand against the Hatreneans,² since they had also deserted *from him*. Now Trajanus sent the cavalry forward against the wall, *but* they were overthrown,³ and with the result, that they were driven back⁴ into the encampment. And *Trajanus*, as he was riding past, barely fell short of being wounded, despite the fact that he had taken off his royal robe to avoid being recognized. But *the Hatreneans*, seeing his splendid gray-hair and solemn-looking countenance, suspected that it was him, and they shot at him and killed a cavalryman who was among his comrades. But there were thunderbolts, and rainbows appeared; both lightnings and rainstorms, hail and thunderbolts, fell upon the Romans as often as they assaulted *the Hatreneans*. And whenever they made meals, flies settled on their foods and their drinks,⁵ causing discomfort everywhere. And, indeed, Trajanus departed from there, and not long afterward began to grow sick.

Now when the emperor was advancing into the 18th year of his reign, another Judean revolt broke out, utterly-destroying a great multitude of them. For in both Alexandria, and the rest of Egypt, and in Kyréné, and the Thébais, as if rekindled by some terrible and seditious spirit, *the Judeans* rushed to form a sedition against their fellow-inhabitants, the Hellenes. Now as the sedition increased greatly, in the following year, while Rutilius Lupus was leader of all Egypt, it developed into no small war.

And in the first engagement, it happened that *the Judeans* prevailed over the Hellenes, who fled to Alexandria. But afterward, the Romans both captured and killed the Judeans who were in that city, and, by the 16th of Phaophi (in the 19th year of Trajanus),⁶ the battle there was over. Now while the Judeans were being exterminated, the sacred-precinct of Nemesis (a detestable god of the Alexandrians) was wrecked-down *to the ground* by the Judeans for the need of the war.

But the Judeans of Kyréné, though deprived of their auxiliary, continued to plunder the country of Egypt and to destroy its districts and completely desolate its cultivators, under *the* leadership of Loukouas. For *these Judeans*, having set over them a *man named* Andreas,⁷ slaughtered both the Romans and the Hellenes. And they would both eat the flesh of their victims, and make belts for themselves from their intestines, both smear themselves with their blood and wear their skins. But they also sawed many in two, from the head downwards. They gave others to beasts, and others they forced to fight as gladiators.⁸ As a result, 220,000 were lost in all. Of the edifices destroyed by the Judeans, these included: The road from Kyréné to the port of Apollōnia, and the entire Caesareum and other temples of the detestable gods of the Romans, and many other public structures.

Also, *the Judeans* accomplished many similar *things* in Egypt, and in Kypros, under the leadership of a certain Artemionos. And there 240,000 were lost. *For* the Judeans, after having killed everyone *who were* of nations *different than theirs* in Salamis, a city of Kypros, destroyed it. The Judeans also engaged in hostilities against those in Arabia Petraea, capturing their boats and assaulting their bodies.

Now when the hostilities broke out in Egypt, the citizens were overpowered by the Judeans and many buildings were set-on-fire by them. One hope and anticipation which remained for the Egyptians, under the command of the general Apollōnios, *was* the thrust of the amassed villagers from their district against the Judeans. But the contrary occurred.⁹ For *on* the 20th *day*, after they threw their *forces* together against the Judeans, they were worsted and many of them were pulverized. However, they soon partook of a message that another legion of Rutilius, after it came into Memphis *on* the 22nd, was anticipated to lend them support, which would eventually result in a victory over the Judeans.

Now against *the Judeans*, the emperor sent Marcus Turbo, with a force, of both infantry and naval *power*, but also of cavalry. Now he carried on a war against *the Judeans* which lasted for no short time, fighting many battles *and* doing away with tens-of-thousands of Judeans, not only those of Kyréné, but

² [Cassius] others "Hagareneans" (the city where these people are from, is called in their own language "Hadr")

³ [Cassius] w2C2 / w1C1 "slaughtered"

⁴ [Cassius] wC "they snarled"

⁵ [Cassius] wC "draughts"

⁶ 115-10-13

⁷ [Cassius] wC "Andrias"

⁸ [Cassius] C / V "and they forced them to fight as gladiators against one another"

⁹ literally "stepped-out"

¹ Emendation (he is called "Lusanius" above – it has been vowelized differently in each source) / all "Lysinas" (also in all other instances until the end of this chapter)

instead, even those who dwelled in Egypt, *who* had come to the assistance of their king Loukouas. And for this reason, not one Judean is allowed to set foot on *Kypros*; instead, even if one of them is driven on¹ the island by a *current of wind*, he is put to death. Now the inhabitants of the Oxyrhynchite district in Egypt not only exhibited *their* goodwill and faith and friendship toward the Romans by being-an-auxiliary in the war against the Judeans, but they afterward continued to celebrate the day of the victory of the Judeans as a national-festival each year.

But Emperor Trajanus, suspicious that the Judeans in Mesopotamia would also make an attack upon the inhabitants of *that country*, ordered Lusius Quintus to clear them out of the province. And having drawn up *his forces* into battle-array, he murdered a huge multitude of those who dwelled there. Indeed, as a result of his success in subduing the Judeans, he was made leader of Judah by the emperor.

Now Trajanus was indeed preparing to make a fresh expedition into Mesopotamia; but, while his disease began to press hard on him, he indeed set out, intending to sail to Italia, but he left Publius Aelius Hadrianus with the army in Syria. Now although the precise cause of *Trajanus'* sickness was unknown, he was also disabled by a stroke, so that even a portion of his body was paralyzed, but he was entirely *infected* with dropsy. And on coming to Selinous in Kilikia (which is also called *the City of Trajanus*), he suddenly expired, at the age of 63 and 9 months and 4 days, after reigning 19 years and 6 months and 15 days.² And Aelius Hadrianus succeeded to the *Roman* leadership.

CHAPTER 35: START OF THE REIGN OF HADRIANUS / QUADRATUS & ARISTEIDÉS DEFEND THE CHRISTIANS

Now in Emperor Hadrianus' first year as emperor of the Romans, he, envious of Trajanus' glory, recalled the army from the provinces which had been created by the former emperor, namely Assyria, Mesopotamia, and Armenia. Afterward, Hadrianus made captives of the Judeans, who had been rebelling against Roma for a second time.

Now in the 3rd year of the leadership of Emperor Hadrianus, Alexandros, overseer of Roma, came-to-his-end, after completing the tenth year³ of his *position of management*. His successor was Xustos.⁴ Now about the same time, Primus, who departed from the sojourn of the Alexandreians in the twelfth year of his dignity, was succeeded by Justus in its protection.

Now in the 4th year of the leadership of Emperor Hadrianus, an earthquake happened, after which Nikomédeia lay in ruins, and many things were overturned in the city of Nikaia, for whose reconstruction Emperor Hadrianus generously gave funds from the public treasury.

* * * * *

Now throughout this period, the faithful Christians lived lives of outstanding conduct. Indeed, bowing-down to no other god than the Creator of everything, they observe the commands of his son, the Lord Jesus *the Anointed-One*, as they look forward to a standing-up of dead *humans* and life in the future age. They do not commit adultery, nor sexual-immorality, nor bear false-testimony, nor desire what belongs to others. They honor *their* father and mother, and they love their neighbors. They judge righteously. They never do to others what they would not want done to themselves. They petition those who act unrighteously to them, and try to win them as friends. They are eager to do good to their enemies. *They* are meek and gentle. They abstain from unlawful intercourse⁵ and from all uncleannesses. They do not despise a widow, nor grieve an orphan. What he has, he supplies ungrudgingly to the one who does not have. If they see a stranger, they bring him under their roof, and rejoice over him as over a genuine brother; for they do not call themselves brothers after *the flesh*, but instead after *the spirit*. They are ready to give up their souls for the sake of *the Anointed-One*. For they observe his commands without faltering, living sacred and righteous lives, as *the Lord God* ordered them. They offer-thanks to him every hour, for every *piece of food and drink and the rest of their good-things*.

Now however, despite this righteous conduct of the Christians, in about the 9th year of the leadership of Emperor Hadrianus, while *the emperor* was passing *the winter* at Athénai in order to witness *the Eleusinian mysteries*, and was initiated into almost all *the mysteries* of Greece (that is, Hellas), certain wicked men who hated the Christians took an opportunity, without instructions from *the emperor*, in attempt to trouble *the faithful-ones*.

Because of this, Quadratus, a Christian man, addressed and delivered an account which he had composed as a defense for *the Christian* religion. Now Quadratus was aware that there were many who had been treated *and* who had

¹ [Cassius] wC "them falls upon"

² Cassius, Eutropius / Hippolytus(Chronicon) "18 years, 8 months, 6 days" / Chronography354 "19 years, 4 months, 27 days" / Chronicon(Jerome) "19 years, 6 months" / Eusebios "19 and a half years"

³ Eusebios / Chronicon(Jerome) gives the length of his oversight as "10 years" / Chronography "11 years, 2 months, 1 day"

⁴ Greek / Latin "Sixtus"

⁵ Greek is vague – it may refer to general conversation, or it may refer to sexual activity

been stood-up out of dead *humans* by Jesus the Anointed-One while he was on earth, some of whom, after the Savior had departed, survived even to his own time (that is, even until the time of Emperor Hadrianus). Now there was also the philosopher Marcianus Aristeidés of Athénai, who, although retaining his philosopher's garb, was a Christian man of faith and motivated by piety. *He*, like Quadratus, composed a defense of the faith addressed to Emperor Hadrianus.⁶

And so great was *the admiration* caused in everyone by Quadratus' eminent ability, that it stilled a most severe persecution *against the Christians*. For also about this time, the legate, Serenius Granianus,⁷ a distinguished leader,⁸ sent documents⁹ on behalf of *the Christians* to Emperor Hadrianus, saying, that it was not right¹⁰ to kill them without any charge and trial, and that the blood of humans who were innocent and guilty of no crime should not *be shed* merely for the sake of appeasing the outcries of *the populace*, and to be prosecuted merely because of a name and a sect.

And when Emperor Hadrianus had received this letter, he sent a copy to Minucius Fundanus the proconsul, who was also leader of Asia, ordering him to judge no one without a charge and a reasonable accusation. Now this is a copy of Hadrianus' letter:

To Minucius Fundanus,

I have received a letter, written to me by Serenius Granianus, a most distinguished man, whom you have succeeded. It does not seem well to me to let the matter go without investigation, so that these humans may not be agitated and that no opportunity for malice may be given to informers. Therefore, if *the provincials* can clearly back up this opinion against the Christians, so as to also answer these charges at *the platform*, let them pursue this course alone, rather than follow opinions and outcries. For it was far more fitting, if anyone wished to accuse *them*, for you to precisely examine this charge.

Therefore, if anyone accuses them and brings to light anything which they are doing contrary to the laws, decide *the case* according to the proportion¹¹ of the sin. But, by Hercules, if anyone brings forth an accusation through defamation, be taking-hold of *the case* in-behalf of *the accuser's* terribleness; be thinking-seriously-about how you would wish to rightfully-punish *them*.

* * * * *

Now in 12th year of the leadership of Emperor Hadrianus, Xustos, having completed *the tenth year*¹² of his oversight at Roma, was succeeded by Telesphoros (who was *the seventh* in succession from the emissaries). And also about this time,¹³ Cornélius became *the fourth* overseer of the assembly in Antiocheia, having been appointed after Hérôs.

Now in about the 13th year of Hadrianus' reign, Antinous (a slave of Hadrianus Caesar who was noted for his exceptional handsomeness, and a boy who had been both a favorite of his and the one whom he passionately-desired), died in Egypt. Afterward, Hadrianus attentively carried out his funeral rites, and declared him to be among the gods. And shortly afterward, he also founded an inner-sanctum and a city near the place where he died and named *the city* after Antinous and appointed prophets; and everyone was driven by fear to worship *him* as a god, although they knew both who he was and from where he came.

Now in about the 14th year of Hadrianus, Eumenés succeeded to the protection of the Alexandreian sojourn. He was *the sixth* to receive *this allotment*, after his predecessor, Justus, had continued in it for eleven years.

Also about this time, Nikopolis and Caesarea were ruined in an earthquake.

Now in about the 15th year of Hadrianus' reign, he built the temple of Roma and their abominable god Venus.

CHAPTER 36: JUDEAN REVOLT UNDER SIMEON SON OF KOSEVAH

Now at Jerusalem, Emperor Hadrianus founded a city in place of the one which had been thrown down to the ground, and named it Aelia Capitolina after himself. And on the site of the inner-sanctum, he raised a new inner-sanctum to Zeus. This brought on a war of no small importance, nor of brief duration. For *the Judeans* considered it terrible that foreign-tribes should be settled in their city and that foreign consecrations be planted there. A further cause of disturbance was a prohibition issued by Hadrianus, in which he made both castration and

⁶ Armenian (supported by Eusebios and Jerome) / Syr "Titus Hadrianus Antoninus"

⁷ Gk(JustinMartyr), Latin(Eusebios/Rufinus) / Gk(Eusebios) "Serenius Granianus" / Latin(Jerome Chronicon) "Serenus Granianus"

⁸ Gk(Eusebios) / Latin(Jerome Chronicon) "a most noble man"

⁹ Gk(Eusebios) / Latin(Jerome Chronicon) "letters"

¹⁰ Gk(Eusebios) / Latin(Jerome Chronicon) "unfair"

¹¹ literally "power"

¹² Eusebios / Chronicon(Jerome) gives the length of his oversight as "10 years" / Chronography354 "10 years, 3 months, 21 days"

¹³ Chronicon dates it to the 12th year of Hadrianus, but Eusebios' Church History does not mention a date

circumcision illegal practices throughout the entire Roman empire. Despite this, many Judeans continued to maintain their custom of circumcising.

Indeed, as long as Hadrianus was close by in Egypt and again at Syria, *the Judeans* remained quiet, except, that the weapons which they were called upon by *the Romans* to furnish, they made of poor quality, with the intention that the Romans would reject the *weapons*, and that they themselves might be able to use them. But when *the Romans* went farther away, *the Judeans* openly deserted in the 16th year of the reign of Emperor Hadrianus, while Tineius Rufus was in control of the province of Judah. And indeed, *the Judeans* did not dare to make a desperate attempt against the Romans in the open *field*, but they occupied advantageous-positions in the country and strengthened these *places* with underground-passages and walls, in order that they might both have places of retreat whenever they should be constrained, and might meet together unobserved underground. They pierced these subterranean roads from above at intervals, and, *by doing so*, let in wind and light.

And indeed, at first, the Romans took no account of them. But soon, both all of Judah was stirred up, and the Judeans everywhere in *the land* were showing signs of disturbance and were gathering together, and were giving evidence of great hostility to the Romans—indeed, *partly* by secret, but also by open acts. Also, many other foreign-tribes were also gathering to them, through eagerness for gain; and all the inhabited *earth* was being stirred up over this *situation*.

Then at that time, as the Judean insurrection grew much more serious, Emperor Hadrianus sent against them his best generals. First of these was Julius Sevérus, who was dispatched from Britannia (where he was chief) against the Judeans. Indeed, when this auxiliary military *force* had been sent by King *Hadrianus* to Rufus, who was then *the* prefect of Judah, he set out against them, treating their senselessness without mercy, utterly-destroying in masses tens-of-thousands of men and little-ones and women alike, and, in accordance with the law, reducing their country to slavery. But *Sevérus*, in view of both their *large* multitude and their desperation, did not dare to engage his opponents in the open at any one position, but by intercepting small groups (due to the *available* number of his soldiers and his subordinate-chiefs), and by depriving them of food and shutting them up, he was able (indeed *rather* slowly, to be sure, but with comparatively little danger) to crush and exhaust and cut them down. Accordingly, *only* a few of them survived.

Now the general of the insurrection of the Judeans at this time was a man named Simeon son of Kosevah¹ (which in Aramaic means “son of a star”). Indeed, among his other *characteristics*, he was murderous and brigandic. But relying on his name, as if dealing with slaves, he talked-marvels, *saying* that he was a star which had come down from *the heaven* to shed light upon them in their *time* of evils. Now in the 17th year of the reign of Emperor Hadrianus, Simeon, because the Christians were not willing to help him in *his insurrection* against the Romans, also directed that Christians alone should be brought to terrible retributions unless they would deny and revile Jesus the Anointed-One. And so, he murdered them with every sort of torture.

Now when the war was at full-bloom in the 18th year of the leadership of *Emperor Hadrianus*, the Romans besieged Bethar² (a small-city which was very strong, located not far from Jerusalem). And the siege lasted for a long time, and the revolutionaries in *that city* were driven to the last extremity of destruction by both famine and thirst, and Simeon son of Kosevah, the chief-leader and one responsible for their senselessness, paid his deserved rightful-punishment.

And indeed, *in the end*, 50 of their most noteworthy fortresses, but 985 of their most famous villages were thrown down to the ground. But 580,000 men were slaughtered in both the various raids and the battles; for the multitude of those who were-lost by both famine, and sickness and fire was past finding out. So all *but* a small part of Judah was desolated, exactly as they had been forewarned before the war. For the memorial of Solomon, which *the Judeans* regard as an object of piety, both fell to pieces on its own accord and collapsed, and both many wolves and hyenas rushed howling into their cities.

However, many Romans also were-lost in this war. And for this reason, Emperor Hadrianus, in writing to the council, did not state the introduction which is commonly used by the emperors: “If both yourselves and our little-boys-and-girls are in *good* health, it is well. I and the troops are in *good* health.”

Therefore, this indeed was the end of the war with the Judeans. And afterward, in the 20th year of Emperor Hadrianus, by a legal decree and by commands, he altogether prohibited the entire nation of *Judeans* from now on from going up to the land around Jerusalem, directing, that they should not see the home of their fathers even from a distance. And in order that none of them would dwell within it, he had the region guarded, and decreed death against any Judean who was apprehended entering it. And this was in accordance with the foresight of God, who had foretold these *events* through his prophets. And due to this and the previous rebellions, the tribute of the bodies *on* all Judeans was heavier than

the surplus of other *nations*, and it was the fee they paid to *the* Roman people for the right to celebrate *the sabbath*.

So when the city had been deserted of the Judean nation in this manner, *and had* also suffered the total destruction of its ancient inhabitants, it was colonized by a foreign race in the 20th year of Emperor Hadrianus. *The* Roman city which arose after this, changed its name *from Jerusalem* and was called Aelia in honor of the ruling Aelius Hadrianus. And on the front of that gate, which leads to Beth-Lehem, a sow was sculpted in marble, denoting that the Judeans were now subjected to the Romans. Now also about this time, the provinces of Judah and Galilee and Paralia were combined into a single province named Palaestina (after the place known as “Peleseth” to the Hebrews, but “Philistia” to some others).

Now up until this point, the entire assembly in Jerusalem had consisted of Hebrews who had persevered as faithful, but now it was composed of *other* nations. *For* until the siege of *the Judeans* by Emperor Hadrianus, the successions of the overseers of the assembly in Jerusalem were fifteen in number, all of whom were Hebrews in origin. Since they had genuinely received the knowledge of the Anointed-One, they had been approved as being worthy of the overseeing public-service by those who had had the power to judge such matters.

Now, therefore, this is a list of the overseers of the circumcision from the beginning until this time:

- First: Jacob, who was called a brother of the Lord.
- The second: Simeon.
- Third: Justus.³
- Fourth: Zakkai.⁴
- Fifth: Tobiah.
- Sixth: Benjamin.
- Seventh: Johanan.
- Eighth: Matthijah.
- Ninth: Philippos.
- 10th: Seneca.
- 11th: Justus.
- 12th: Levi.
- 13th: Ephraim.
- 14th: Joseph.
- 15th: Judah.

These are indeed the overseers of the circumcision. Now the first one to be entrusted with the public-service of the assembly after the overseers of the circumcision was Marcus, *who*, in the 19th year of Emperor Hadrianus, *was the 16th who had obtained this position*.

Now after Marcus, in the course of time, these following men would be successors of the oversight of Jerusalem up into the reign of the Roman Emperor Commodus:

- 17th: Cassianus.
- 18th: Publius.
- 19th: Maximus.⁵
- 20th: Julianus.
- 21st: Gaianus.⁶
- 22nd: Summachos.
- 23rd: Gaius.
- 24th: Julianus.
- 25th: Capito.⁷
- 26th: Maximus.
- 27th: Antoninus.⁸
- 28th: Valens.
- 29th: Dolichianus.
- 30th: Narkissos, who was an overseer in the reign of Emperor Commodus.

CHAPTER 37: SECTARIANS: SATURNILIUS & BASILEIDÉS & KARPOKRATÉS

Now as the name of our Savior and Lord Jesus *the* Anointed-One was advancing throughout all the race of the humans, certain charlatans and ministers of destruction, wearing the name of Christianity as merely a mask to cover up the promulgation of their own wicked teachings, were instruments of the good-hating

³ Eusebios / Epiphanius “Judah”

⁴ Eusebios / Epiphanius “Zechariah”

⁵ Eusebios, Chronicon(Jerome), Epiphanius / Chronicon(Arm) “Maximinus”

⁶ Chronicon(Arm, Jerome), Epiphanius / Eusebios, Synellus “Gaius”

⁷ Eusebios, Epiphanius, Chronicon(Jerome) / Chronicon(Arm) “Apion” / Synellus “Apion, but Capito”

⁸ some Eusebios, Chronicon(Arm, Jerome), Epiphanius / some Eusebios omit the names “Maximus” and “Antonius”

¹ Aramaic / Eusebios Greek “Chochebas”

² Hebrew equivalent / Gk “Beththera”

demon for the ruin of the souls of any of the faithful whom they were able to turn away from the path of the truth.

Accordingly, from Menandros (the successor of Simon the magician) there proceeded a certain serpentine power, having two mouths and two heads, which established the chiefs of two different sects: both Saturnilius¹ and Basileidés.

Now Saturnilius was from a city in Syria, Antiocheia, which is near Dafneh. And he established teaching-places of God-hating sects throughout this region. Therefore, for the most part, Saturnilius decreed false-accounts like those of Menandros. For he slandered and debased Yahweh (the god of the Judeans, the god who is the authentic creator of the heavens and of the earth) by asserting, that he was merely one of seven rebellious *heavenly* messengers who created the world and the *first* human, and that the prophets were merely speaking the messages of these apostate messengers and of the Adversary. This charlatan also asserted, that Jesus the Anointed-One was uncreated and bodiless and formless, but that he came only in the form and semblance of a human, doing everything *merely* in appearance—being created, walking about, being visible, suffering; but that Jesus came to overthrow the God of the Judeans. Saturnilius also falsely declared, that each human has been created inherently either good or wicked, but that marriage and procreation are from the Adversary. Now the majority of those who belong to this sect abstain *entirely* from animal food; and, by this type of feigned self-restraint, they drew away many.

Now Basileidés, the other learner of the *sectarian* Menandros, after making his way into the country of Egypt, spent some time there, before going to Prosopitis and Atrib, and then to the districts around Sais and Alexandria.² Accordingly, this vagabond spent his entire life infusing his venomous teachings in these regions. Now Basileidés issued slanderous decrees which were similar to those of Saturnilius, in respect to the nature of Yahweh God and the creation of the world and of the *first* human, and that Jesus the Anointed-One came *only* in appearance, but that he is not a human and has not taken flesh.

However, Basileidés did not restrict himself to these false teachings. Instead, he and Isidōros, Basileidés' genuine boy and learner, under the pretext of secret accounts which they asserted were delivered to them by the emissary Maththai,³ and Glaukias (an alleged interpreter of the emissary Petros), as well as by Bar-Cabbah and Bar-Coph and others (who were prophets which never existed).

For Basileidés additionally asserted, that Jesus the Anointed-One transformed Simon of Kyréné into his own form while he was bearing the cross, while he himself *transformed* into the form of Simon, and handed Simon over to be crucified in his place, and Jesus returned to the heavenly-places without suffering. And because of this, he denies that there will be a standing-up of flesh.

Now Basileidés also deceitfully instructed, that the following: the eating of meats sacrificed to idols (which he was making use of without hesitation), and every sort of sexual-intercourse and licentiousness, and the unguarded renunciation of the faith in seasons of pursuit, are matters of indifference. He also commanded upon his followers a silence of five years. And he also practiced magic, and used images, and incantations, and invocations, and every other kind of curious arts, by which they attempted to invoke the barbarous names of various *heavenly* messengers.

Therefore, at this season, there were many men of the assemblies who were fighting rationally for the truth. These included Agrippa Castor, who brought forth a most sufficient refutation against Basileidés. But despite being stung by these irremediable refutes, followers of this wicked sect would remain for at least two hundred years.

Now Karpokratés, a contemporary of these *false teachers*, was the father of another sect, called that of the Knowledgeable-Ones (*Gnostics*). And they did not desire, like *Basileidés*, to transmit the magical *arts* and incantations and sorceries⁴ of Simon secretly any longer; instead, *they* did so openly, boasting, as of something great, of love-charms and thank-offerings which they carefully instructed, and of certain demons which both sent dreams to them and gave magical aid to them, and of certain other similar evil-performances. Also, in accordance with these things, they taught, that it was necessary for those who wanted an initiation into their mysteries (or rather, abominations), to perform all the most obscene and unspeakable deeds. For example, they performed homosexual unions and carnal intercourse with women, and thought that their women should be common property *among them*. For *Karpokratés* asserted, that there was no other way by which they might escape the cosmic chiefs (as they called them), except by having fulfilled their obligation to all of them through mysteries such as these.

For like the other two deceivers, Karpokratés indeed maintained a similar teaching on the creation of the world, but that Jesus the *Anointed-One* was not born from a virgin, *but* was instead begotten of Joseph, and was like *all* the other

humans, with the exception that his soul was vigorous and clean; and, that anyone else who embraces the same condition can become as he is. And this false teacher, like many others before him, denied a standing-up of the body.

Now these deceivers also commit idolatry. For they possess images, some of them painted, and others formed from different kinds of material (such as gold and silver), including a likeness of the Anointed-One, which they ridiculously assert was made by Pontius Pilatus at the time when Jesus lived among them. And they crown these images, and set them up along with the images of the lovers-of-wisdom (philosophers) of the world. And they have other modes of esteeming these *images*, similar to the *practices* of the nations. Now *Karpokratés* had a son named Epiphanés, who inherited in his impious practices.

This is how it happened that the demon who rejoices in evil, by making use of these ministers, enslaved to destruction those who were deceived by them, but how he furnished the unbelieving nations with a great abundance of ill-words against the divine account. For since these sects assumed the name of Christian, the rightful declarations against them were unfortunately poured forth to the slander of the entire nation of the Christians. So an impious and absurd suspicion about us Christians was circulated, namely, that we practiced illegal *sexual* commerce with mothers and sisters, and also enjoyed unsacred foods. Yet truly, the Slanderer did not succeed in this for long, for the truth established itself, and, as time went on, shone with a great light. For as the truth brought forth for itself more champions who advanced *like* an army against the godless sects in unwritten arguments and written demonstrations, the slander which had been brought against all the *holy* decrees of the assembly was extinguished. Among these champions of the faith was Hégésippus.

CHAPTER 38: DEATH OF EMPEROR HADRIANUS / BEGINNING OF THE REIGN OF ANTONINUS THE PIOUS

Now after the war with the Judeans, Emperor Hadrianus of the Romans began to grow sick. For even before this, he indeed was accustomed to have blood running from his nose, but at this time it became distinctly even stronger. And as his sickness increased, he often prayed that he would cease to exist, but often desired to kill himself. But due to the great flow of blood, Hadrianus began to waste-away, and this led to dropsy. And knowing that he would soon pass away, Hadrianus appointed Antoninus as emperor. But since Antoninus was childless with no male little-ones, Hadrianus adopted for him: Commodus and Marcus Annus Verus (also later known as Marcus Aurelius). Now indeed, by the use of certain magical arts and witchcrafts, Hadrianus was emptied of the fluid, but he was quickly filled *again*. And his sickness grew so severe, that he was not *even* able to do away with himself. So indulging in unsuitable foods and drinks, he came-to-his-end at Baiae.

Now Hadrianus lived 62 years, and 5 months, and 19 days, and was a monarch for 20 years and 10 months and 28 days.⁵ And Antoninus, called the Pious, succeeded to the principality of the Romans.

Now regarding the Judeans, Antoninus granted one favor to them, in which he granted them amnesty from the Roman law in regards to the circumcision of their sons:

Rescript of the Divine Pius:

The Judeans are being permitted to be circumcising their-own sons. Anyone who might do this in *those* not of *that* same religion, will incur the penalty for castration.

Now in the 1st year of the reign of Emperor Antoninus of the Romans, Telesphoros, overseer of the Roman assembly, ceased from this life in the eleventh year⁶ of his public-service. Yet truly, Telesphoros' end was eminent because it was on account of his faithful testimony. And after the death of this excellent testifier, Huginos received the lot of the oversight of the Romans; he was the ninth overseer in succession from the emissaries.

CHAPTER 39: SECTARIANS: VALENTINUS & Kerdōn & Marcus

Now about this time, there was a certain man named Valentinus, who at first was a follower of the Christian faith. Now he originally preached in Egypt: in Atrib, and Prosopitis, and Arsinoé and Thébais; and in Lower Egypt: in Paralia, and Alexandria. But in the time of Huginos (overseer of Roma), Valentinus came to Roma where he preached. (But *later*, he bloomed under Huginos' successor Pius, and remained until the oversight of Anikétos.)

Now at first, Valentinus had expected to become an overseer, because he was an able *man* both in cleverness and eloquence. But another, because he had suffered for his testimony, gained this dignity *instead of him*. So Valentinus broke away from the authentic assembly. But on reaching Kypros, he abandoned the

¹ Hégésippus, Justin, Hippolytus, Epiphanius, Theodoret / Irenaeus, Tertullian, Eusebios "Saturninus"

² Chronicon states that it was the 16th year of Hadrianus that Basileidés was in Alexandria

³ traditionally translated in English to "Matthew"

⁴ may also be translated to "use of drugs" or "poisons"

⁵ Hippolytus(Chronicon) / Cassius "20 years, 11 months" / Eusebios, Chronicon(Jerome) "21 years" / Eutropius "in the 21st year, 10th month, 29th day" / Chronography354 "20 years, 10 months, 14 days"

⁶ Eusebios / Chronicon(Jerome) gives the length of his oversight as "11 years" / Chronography354 "11 years, 3months, 3 days"

faith and became perverted in mind. For being roused by *the* ambition of revenge, he applied himself with all his might to abolish *the* truth. And after discovering the trail of a certain old *Hellenic* opinion, he followed the same path, which was full of all sorts of absurdities and confusing intricate nonsense which was in no way connected to the Anointed-One. Now Valentinus, indeed wrongly asserted that Jesus the Anointed-One was not born from Miriam, but merely ‘passed-through’ her, but *also* denied a standing-up of dead *humans*. And *he asserted* that no matter what *he and his followers* do according to the flesh, be it wicked and profane, they will be saved in any case, because they themselves are spiritual and all such deeds are merely fleshly and of a nature which will one day be-lost.

Now there was a certain Kerdōn, who had grasped his starting-point from both the party of Simon the magician and from the sectarian Saturnilius. He was an immigrant from Syria, and who came to Roma under the oversight of Huginos. Now this false teacher taught, that *the* God preached by Moses and the law and prophets was not *the* father of our Lord Jesus *the* Anointed-One, and that the Anointed-One was not begotten of Miriam and has not appeared in flesh, *but* instead, that he *merely* did everything in appearance. Now *Kerdōn* also rejected a standing-up of *the* flesh. He also renounced the Old Covenant (which was given by Moses and the prophets) as being foreign to God, and that Jesus *the* Anointed-One had come to put an end to the principality and tyranny of this God. However, he also rejected most of the New Covenant writings, using only the Good-Message according to Loukas, which he possessed in a mutilated form.

Now at first, this wasp entered the assembly and made *public* confession, *yet* continued in this way: indeed, sometimes he taught secretly, but sometimes he made *public* confession again; but he was convicted for teaching evil *things* and withdrew from the company of the *genuine* brothers. However, in his short stay in Roma, he managed to impart his venom—indeed one of Kerdōn’s primary learners was Loukianos; but the other was Markiōn of Pontos, who, succeeding Kerdōn, augmented this teaching-place of falsehood, reviling shamelessly.

Also during this *period*, there was a man whose name was Marcus, whose teacher was Valentinus, and who was experienced in magical sleight-of-hand¹ and in demons. For indeed, apart from the fact that he asserted, that Jesus *the* Anointed-One did not come in *the* flesh, and that there will not be *a* standing-up of *the* flesh, he deceived many through tricks. For indeed he pretended to turn liquids into the blood of some demon whom he summoned; but he also corrupted many by both appearing to prophesy himself and by causing any women whom he considered worthy of his favor to prophesy. For he occupied himself with women, and the ones who were the best-dressed and edged with purple and *the* most wealthiest of these. In an effort to get them into his power, he often flattered them, and saying things such as these, “First receive the favor from me and through me. Prepare yourself as a bride awaiting her bridegroom, so that you may be what I am, and I what you are. Plant the seed of the light in your bridal chamber. Receive the bridegroom from me; and contain him and be contained in him. Behold, the favor has descended upon you; open your mouth and prophesy!”

But if the woman answered, “I have never prophesied, and I do not know how to prophesy,” he would give a second set of invocations to astound her, declaring, “Open your mouth; utter any old thing, and you will be prophesying!”

But she, conceited and puffed-up by these *words*, fevered in soul with the expectation that she was going to prophesy, with her heart beating more than it should, would venture to utter things which were frivolous and random—all vainly and recklessly, since she had been made feverish by a vain spirit. And from then on, she would think that she was a prophet and would be thankful to Marcus for bestowing his own favor on her, and would attempt to repay him, not only with the giving of her possessions (and he amassed considerable money in this way), *but* instead, also with a communion of their bodies.² For she would be eager to be altogether united with him, in order to be restored to his false god with him. But Marcus also administered love-charms and love-potions to the women in order to outrage and corrupt their body and to cause them to love him with passionate-desire.

Now although he tried, like he had done with the rest, to pursue some of the more faithful women (who feared God and were not fooled) by directing them to prophesy, they snorted and cursed at him, separating from such an *impious* company as this. For they knew, that prophesy is not engendered in the humans by Marcus the magician; instead, it is *only* those, to whom *the* true God sends his favor from above, who have the god-given *gift* of prophesy, and who utter *things* where and when God wishes, but not when Marcus directs. For the one who directs is greater than the thing which is being directed. Therefore, if Marcus or anyone else, who are but mere humans, are able to direct *prophesy*, and at their dinners, make a regular game of directing each other to prophesy *by* lot, and divine for them as their desires dictate, then it is obvious that these spirits which are at their bidding and which speak when *Marcus and his companions* choose,

are earthly and feeble, but are reckless and ruthless, sent by the Adversary for *the* deception and ruin of those who fail to maintain the vigorous faith which they received through the assembly at the beginning.

Now one of the ministers of the authentic assembly in Asia had the following misfortune, because he welcomed Marcus into his house: His wife was well-shaped, and she was utterly-destroyed in *both* her thought and her body by this magician, and she followed him for a long time. Then, when the brothers had managed to turn her back with great difficulty, she spent the rest of her time in confession, mourning and lamenting her ruin by the magician.

Now also certain learners of his, who wandered about in the same region, deceived and utterly-destroyed many women, proclaiming themselves so perfect that no one was able to equal the greatness of their knowledge, and that they were higher than any power, *and that*, for this reason, they were able to do everything freely and have no fear in anything and had become untouchable and invisible to Yahweh God the Judge.

Now by saying and doing such things, they completely beguiled many women in Rhodanousias. Branded in their conscience, indeed *some* of these women even made open confession, but *others*, ashamed to do this, quietly *withdrew* themselves, despaired of the life of God, and indeed in some cases, entirely forsook it.

CHAPTER 40: SECTARIAN: KOLARBAS & HÉRAKLEŌN & SECUNDUS & PTOLEMAIOS / OPHITES & KAINITES & SHETHITES

Now about this time and shortly afterwards, many additional sect-chiefs and their duped learners were spawned in various localities and whose precise date of birth is obscured. Indeed, the first set of these arose from the school of Valentinus. For one of his successors was Kolarbas,³ who was a fellow-student of Marcus and drew on Marcus’ witchcraft. And indeed, he was formerly a subordinate-chief of Marcus, having the same resolve as him, their sect being like a two-headed serpent. But later, like a head cut off a creeper’s body and still breathing, he committed deadly unrighteous-things against many, by showing to them something which was supposedly greater and more experienced than what his contemporaries and predecessors had *obtained*. And in addition to his nauseating vomit, he, like Marcus, asserted that Jesus *the* Anointed-One did not come in *the* flesh, and that there will not be *a* standing-up of *the* flesh.

Now Hérakleōn was a successor of the sectarian Kolarbas, and was a man who was well-known by the sect-chief Valentinus and held the same opinions as him. But he wished to exceed his predecessors by supposedly devising further nonsense for the sake of making his own unique gathering of dupes. Indeed, he additionally asserted, that the Father was merely a genderless human.

Now also after Valentinus, arose the sectarians Secundus and Ptolemaios, who agreed entirely with Valentinus and expounded everything in his way, except that they expanded his impious teachings. Now there was a certain Epiphanés, who was a son of the sect-chief Karpokratés, and his mother was Alexandria. Indeed, on his father’s side he was an Alexandreian, but on his mother’s, a Kephallénian. Now Epiphanés, being taught in the teachings of his own father and being the *student* of Isidōros (son of the sectarian Basileidés), associated with the sect of Secundus. Now *Epiphanés* only lived 17 years, and at Samé in Kephallénia he was honored as a god for over 200 years. There a temple of quarried stones was both erected and dedicated to him, with altars, sacred-precincts, *and* a museum. And the Kephallénians gathered together at the temple every new moon in order to celebrate with sacrifices the day, which they asserted, that Epiphanés became a god. They both poured libations to him and feasted in his honor, and they sang his praises. But Ptolemaios also received his teaching from Isidōros and Valentinus, and his suppositions varied little from those of his teachers.

Now the second set of these sect-chiefs took their designation from the individuals whom they honored. Indeed, those who are called Ophites, or Nakashites, glorified the serpent to such an extent that they even regarded him as the Anointed-One and rejected the true Anointed-One, Jesus. (For serpent in the Hellenic tongue is ‘ophis’ and in Hebrew ‘nakash’.) Now they did this, because the serpent was the one who had conferred the knowledge of good and of evil on humans. They, taking their cue from the sects of Nikolaos and *the* so-called Knowledgeable-Ones, also asserted that the Anointed-One did not exist in substance of flesh, and that a salvation of *the* flesh is not to be hoped for. And they did not admit anyone into their congress until he had brought imprecations against Jesus. And they had a real serpent which they kept in a basket in order bring out to perform some profane rites.

But the Kainites are followers of Kain the son of Adam, whom they praise and count as their father. And in addition to Esau, and Korah and his companions, and the Sodomites, they praise Judah of-Kerioth (the Judah who delivered *up* Jesus to the Judeans). For they asserted, that Judah the traitor alone knew the truth about

¹ may also be translated to “dice-playing”

² literally “a communion of a body”

³ Hippolytus, Tertullian / Irenaeus, Epiphanius, Theodoret “Kolorbas”

Jesus. And indeed they have all sorts of profane mysteries, through which, they asserted, no one can receive salvation unless they perform, (which are nothing but obscenities and the committing of every sin there is), but that these mysteries would have been hindered had not Judah betrayed Jesus. But in order to promulgate their assertions, they even forged a fictitious history about the virtues of Judah and about his betrayal of Jesus the Anointed-One, which they named 'The Good-Message according to Judah'. They similarly reject the law and the one who spoke in the law, and deny a standing-up of *the flesh*.

But the Shethians proudly trace their race to Sheth the son of Adam, whom they glorify, and whom they even call the Anointed-One and maintain that he himself is actually Jesus. But they also asserted, that everything is the work of *heavenly* messengers and not of God. And indeed, they preached all sorts of strange babblings which seemed to be harmonious in spirit with all the rest of the so-called Knowledgeable-Ones. But they also forged fictitious revelations in the names of various holy men, including Abraham and Moses, which are full of evil.

CHAPTER 41: VARIOUS OVERSEERS / SECTARIAN: MARKIÖN

In the 5th year of Emperor Antoninus of the Romans, after Huginos, overseer of the sojourn in Roma, came-to-his-end at the close of the fourth year¹ of his oversight, Pius was entrusted with the public-service of *the assembly* in Roma. Now while Pius was overseer, his brother, Hermas, wrote 'The Shepherd' in the city of Roma. Also during the emperor's 5th year, Erös was appointed after Comélius to be the fifth overseer of *the assembly* in Antiocheia.

Yet truly, in the 6th year of Emperor Antoninus, in the assembly in Alexandria, after Eumenés had completed thirteen full years of the oversight, Marcus (not the magician) was appointed to be a shepherd in *his place*.

* * * * *

Now about the 7th year of Emperor Antoninus of the Romans, following the death of Huginos, there arose a sectarian named Markiön. He was a native² of Pontos (which was later known as Helenopontos), but of *the city* of Sinöpé. Now in his early lifetime, he supposedly practiced virginity, for he was a monk and son of an overseer of the assembly of God. But in time, he became acquainted with a virgin, and seduced the virgin from her hope, degrading both her and himself through his violation of her. And for seducing her, he was ejected from the assembly by his own father. For his father, due to his extreme piety, was an illustrious *man* and one who took great care of the assembly, and who was distinguished in the public-service of the oversight. But Markiön earnestly-pleaded and requested many times for a change-of-mind, *but* he could not obtain it from his own father. For the old-man and overseer was not only distressed because Markiön had fallen, *but* instead because he was bringing the disgrace on him as well. Since *Markiön* was unable to get what he wanted from him by fawning, he, unable to bear the jest of the majority, ran away from the city, and arrived at Roma itself after the end of Huginos, overseer of Roma. And he, meeting the elders who were still alive and who had been taught by the learners of the emissaries, asked for admission to gather-together *with them* at *their* engagement, and no one would gather-together with him. Finally, seized with jealousy, since he was not able to obtain both the privilege of a high office³ and the entry into the assembly, he thought *about it* and took refuge in the sect of that cheat and swindler Kerdön. And afterward, Markiön, being roused to great fury and arrogance against the assembly, founded his own sect with the intention to destroy the assembly of God.

Now Markiön reviled the true God, asserting, that Yahweh God is the evil god who created the heavens and the earth; but that the Slanderer is the neutral god; but that the third god, which he himself invented, is the good god and the enemy to Yahweh God, but who did not make any of the things in the world. But he also fabricated, that Jesus the son of God was sent, not by Yahweh God, but by his so-called good god in order to deliver humans from the anger of Yahweh God. Now because of these things, he threw out the law and all *the* prophets, saying that *the prophets* prophesied in accordance with Yahweh God, whom he falsely deems as the evil god; and he asserted that everyone who has opposed Yahweh God, such as Kain and Esau and the Sodomites, were saved by Jesus, but that the righteous humans, such as Cenocho and Noah and Abraham, did not partake of salvation because they trusted in Yahweh God.

But furthermore, he even rejected many other writings, using only the Good-Message according to Loukas and several of the emissary Paulus' letters (versions of which he himself had mutilated, extracting everything which was contrary to his own opinion, both everything which was said respecting Yahweh God who made the world, and the quotations of the prophets which proclaim the coming of the Lord Jesus).

Now Markiön also chose to deny the birth of Jesus the Anointed-One, believing that he did not come in the flesh, but was merely a phantasm, having

underwent neither his birth or his suffering except in appearance. And he also denied the standing-up of the flesh, saying that it is of the soul alone, and claimed that there are reincarnations of souls and transmigrations from *one* body to *another* body. But furthermore, Markiön asserted, that everything made or appointed by Yahweh God should be abstained from, including marriage, which he declared to be nothing but destruction.

Now his two primary learners were Lucanus⁴ and Apellés. And, through these successors and their other dupes, this sect would endure for over two hundred years, sowing its illegitimate seeds throughout Roma and Italia, Egypt and Palaestina, Arabia and Syria, Kypros and Thébais in Persia, and in other places.

CHAPTER 42: THE CHRISTIAN LIFE

Now Christians are distinguished from the rest of humans, *but* not by land, nor voice, nor customs. For they neither dwell in cities of their own, nor use a unique form of dialect, nor practice a peculiar lifestyle. No truly, this lesson of theirs had not been discovered by human intent and thought,⁵ nor are they devoted to a human decree as some are. But dwelling in both Hellenic and barbarian cities (as each has been allotted), and following *the* customs of the countries (both in clothing and abode and the rest of *their* lifestyle), they demonstrate a marvelous and confessedly remarkable *character* of the constitution of their own citizenship.

They dwell in their own fatherlands, *but* instead as *if they were* sojourners. As *if they were* citizens, they share everything *with each other*, and yet endure everything *as if they were* strangers. Every strange *land* is a fatherland to them, and every fatherland is a strange *land*. They marry like all *humans* do; they beget children. (In fact, at this time, there were even those who married solely for the purpose of bringing up little-ones.) Instead, they do not hurl *out* their offspring and become man-murderers. And anyone who refused to get married would be self-restrained, not giving way to unrestrained intercourse. (In fact, one *individual*, to prove that *sexual-immorality* is not a practice among the Christians, even went so far as to present a petition to Félix (who was *the* leader in Alexandria), so that a physician might be allowed to remove his testicles. For the physicians said that they were forbidden to do this without the leader's permission. And when Félix absolutely did not wish to sign *his consent*, the youth remained by himself, satisfied with *the approval* of his own conscience and of those who were like-minded.)

They offer a common table, *but* instead not a *common* bed. They experience *things in the flesh*, *but* instead they do not live after *the flesh*. They spend their time on earth, *but* instead, live as citizens of *the* heaven. They obey the designated laws, and they have victory over the laws by their own lifestyle. They love everyone, and are pursued *harmfully* by everyone. They are not understood, and judgment is pronounced on *them*. They are put to death, and they receive life. They are poor, and they make many rich. They lack everything, and they are abundant in everything. They are dishonored, and they are glorified in their dishonor. They are reviled, and they are made righteous. They are abused, and yet they bless. They have outrages committed on them, and they render honor. When they do good, they are chastised as evil *men*. When they are chastised, they rejoice like *men* who are receiving life. They are warred against by *the* Judeans like foreigners, and are pursued *harmfully* by *the* Hellenes. And those who hate them cannot state the cause of their enmity.

For even up till that time, the Judeans, allowing no Christian to live, continued in their evil, even cursing at their congregations all of those who had become Christians, and who had proved to them that the Jesus who was crucified is the Anointed-One. And the other nations put *the Judeans'* curses into effect. And when they could find no fault in the Christians, they brought against them slanders of being cannibals and other such unfounded and ridiculous calumnies. But whenever the Christians surrendered their money, *the impious-ones* plotted against their bodies and their souls, pouring upon them crowds of charges of which they were not guilty, even in thought, and doing away with those who merely confessed that they were Christians. And when either party refused to listen to *the Christians*, instead contending to force them to deny the name of the Anointed-One, *the Christians* (who are among every race of humans) even endured and were enduring all *kinds* of suffering.

But the Christians, even though they had among themselves commoners and artisans and old-women who were unable in speech to defend the benefit of *the religion*, yet by their works, they exhibited the benefit of its character. For they did not rehearse speeches, *but* instead exhibited good practices. For instead of hating their enemies, the Christians have been taught to return even the hatred of their enemies with love. When struck, the Christians do not hit back and return blow for blow; and when plundered, they do not bring those who ravaged and plundered them before a court-of-justice. Instead, they have been taught, indeed to those who throw dirt on one side of the forehead, to even offer the other side of

¹ Eusebios / Chronicon (Jerome) gives the length of his oversight as "4 years" / Chronography 354 "12 years, 3 months, 6 days"

² literally "was of the race"

³ literally "the privilege of the front seats"

⁴ Tertullian, Origen / Epiphanius "Lucianus"

⁵ literally "an intent and thought of humans"

the head as well; but to those who take away their tunic to even give their cloak. For they give to those who ask, and love their neighbors as themselves.

In fact, there are many humans throughout all the earth, having formerly delighted in war and murder of one another, and in all evil, having become Christians, have converted their weapons of war into implements of peace; and not only do they no longer wage war against their enemies, *but* instead, do not even lie nor deceive their examiners, and prefer to be put to death rather than deny him, confident that, by confessing the Anointed-One, God will give to them *the* good-things which he promised through the Anointed-One. *For* they even rejoice as they die for the name of that beautiful Rock.

And in addition to this, *the Christians* not only did not speak evil of those who had brought *these* railings against them, *but* blest them. And they prayed for *the Judeans* and for the rest of those who were plotting against their lives, that the Anointed-One would have mercy on them.

Although they were beheaded, and crucified, and thrown to beasts and chains and fire and every other torture, *the Christians* would not forsake their confession of the faith. Instead, the more they were pursued *harmfully*, the more did others in ever-increasing numbers embrace faith and worship God through the name of Jesus.

For in those days, these *Christian* brothers would gather together *as one*. But the day on which all of them held their common gathering was Sunday, because it is both the first day on which God made the world, and the day on which Jesus the Anointed-One stood-up out of dead *humans*. (For he was crucified on the day before Saturday, and on Sunday he appeared to his emissaries and learners.) *Therefore*, on this day, all of *the Christians* who were living in cities or fields would gather-together to one place, and the memoirs of the emissaries or the writings of the prophets were publicly-read as long as possible. Next, after the public-reader had ceased, the one who is presiding-over *them* would verbally *issue* the warning and challenge *for each individual* to make an imitation *in their own life* of these beautiful things.

Next, they would all rise together and pray, offering prayers in common for both themselves and for *any* of the illuminated-ones (that is, those who had been recently illuminated with the truth of the teaching of the Anointed-One), and for all others everywhere, that they might be deemed worthy (now that they had learned the truth), and also, that by their works, might be found to be good citizens and keepers of the commandments *of God*, so that they might be saved with the perpetual salvation. Having ended the prayers, they would greet one another with a kiss.

Next, bread and a cup of wine mixed with water would be brought before the one who is presiding-over the brothers. And he, grasping them, would give praise and glory to the Father of everything, through the name of the son and of the spirit, the holy *spirit*, and would offer prayers and thanksgivings (as he was able *and* at considerable length) for being counted worthy to receive these things from *God*. And after he had concluded the prayers and the thanksgivings, all the people who were present would shout their assent, saying, "May it be!"

Now when the one who is presiding-over them had given thanks, and all the people had shouted their assent, the ministers would give to each of those who were present, a portion of the bread and wine mixed with water over which the thanksgiving was pronounced; and the ministers would carry back *a portion* to those who were not present. And this food was called a thank-offering, of which no one was allowed to have a portion but the one who had faith that the things which are taught by the Christians are truthful, and *who* has been immersed, and whose lifestyle is in accordance with what the Anointed-One has imparted to us.

Now those who were wealthy and plentiful among them, and *who* wished to do so, would each give whatever they wished. And what was collected was deposited with the one who is presiding-over *them*. And *with it*, he helps both orphans and widows, and those who, through a sickness or any other cause, were lacking *anything*, and those who are in chains, and the sojourners who were among them. *So in this way*, he would take care of all of those who were in need. And *the Christians* were always staying together. For everything which they were being supplied with, they would bless the Maker of everything through his son Jesus the Anointed-One and through a spirit, the holy *spirit*.

And the demons tremble at the strength of the name of Jesus the Anointed-One (who was crucified under Pontius Pilatus (who was procurator of the Judeans)). And even then, all the demons and wicked spirits which were adjured-out in the name of this very son of God were conquered and subjected to *the Christians*. But if anyone among the Judeans would attempt to adjure them out in the name of anyone born among them, or kings, or righteous *men*, or prophets, or fatherland-chiefs, not one of the demons would be subjected to them. (Instead, if the Judeans adjured them out in the name of the God of Abraham and *the* God of Isaac and *the* God of Jacob, they would probably be subjected to them. However, some of their out-adjurers *were able* to adjure-out *the demons* by using the art of the nations, using incenses and bands.)

CHAPTER 43: JUSTINUS THE ONE-FOND-OF-WISDOM (PHILOSOPHER)

Now during the reign of Emperor Antoninus *the Pious*, a Christian named Justinus, *son* of Priscus, son of Bakcheios, from Flavia Neapolis in the Syrian Palaestina became known. **2** Now sometime before this period, this Samaritan had been converted to the teachings of Christianity in the following way:

3 Now in order to satisfy his fondness-of-wisdom, Justinus, as he submitted to various so-called wise-men and men-fond-of-wisdom (philosophers) in various locales, he, after delighting in the teaching of Platōn,¹ supposed that he had become a wise-man. **4(1)** And while he was in this state, when he wanted to be filled with much quietness and to avoid the pathway used by humans,² he would go into a place which was not far from *the* sea. **5** But one day, after he came-to-be near that place, with the intention that he was going to be being there by himself, an old elderly-man, who was not contemptible, exhibiting a meek and solemn appearance, followed him at a short distance. But as *Justinus* halted, he, after he turned around, stared at him sharply.

6(2) And he³ declared, "Do you know me?"

Justinus said, "I do not."⁴

"Then why are you staring at me like that?" *the elder* declared.

"Because," *Justinus* declared, "I am surprised⁵ that you happened to be here. For I did not expect to see any men here."

"I am concerned," he declared, "about some *members* of my house. But they have gone away from me. And therefore, I have come to search around for them, if perhaps they might show up somewhere. But why are you here?"

"I take joy in such pastimes," *Justinus* declared. "For my dialogue with myself is uninterrupted, because there is nothing to distract my attention. Places like this are most effective for a fondness-of-reasoning."

"You are fond-of-reasoning, but not fond-of-works nor fond-of-truth," he declared, "nor striving to be a practical *man* rather than a wise-man?"

"But what greater good could one work," *Justinus* declared, "than to indeed prove that the reason is leading everything, but that the one who seizes *this reason* and rides it, can look down on the errors of the others and their pursuits, seeing that they are doing nothing which is healthy nor dear to God. But without a fondness-of-wisdom (philosophy) and correct reasoning, a *man* does not have sensibleness. For this reason, every human should be someone-fond-of-wisdom, and should deem this to be *the* greatest and most honorable work. But the rest should be second and third. And, indeed, *if* these *things* depend on a fondness-of-wisdom (philosophy), then they are of moderate *value*, and worthy of acceptance; but *if* they are deprived of it and are not connected with it *in any way*, they are base and coarse to those who pursue them."

"Therefore," he declared, interrupting, "does a fondness-of-wisdom make prosperity?"

"Yes, above all," *Justinus* declared, "and it alone."

"For tell me," he declared, "what is a fondness-of-wisdom? And what is the prosperity which it makes? Unless something prevents you from telling *me*."

"Indeed, a fondness-of-wisdom," *Justinus* explained, "is experience of what exists, and full-knowledge of the truth. But prosperity is a reward of this experience and this wisdom."

"But what are **you** calling 'God'?" he declared.

"That which always has the same nature and *the same* manner, and is the cause of all other *things*. This is God." This was how *Justinus* answered him.

And that *elder* listened to *Justinus* with pleasure, but *once* again asked, "Is not 'experience' a term commonly *applied* to different matters? For whoever is experienced in any of the arts, *such as* of generalship, or of steering, or of healing, is called experienced. But this is not so of the divine and human *matters*. Is there an experience which furnishes us with knowledge of the human and the divine *things*, and, then, a full-knowledge of the divinity and the righteousness of them?"

"Yes, above all," *Justinus* declared.

"What then? Do we know humans and God in the same way that *we know* music and arithmetic and astronomy, or anything such as this?"

"Not at all," *Justinus* declared.

"Your answer has not been correct then," he declared. "For indeed, we acquire the experience of some of *these* through a lesson or by some pastime, but others by seeing them. Yet if someone were to say to you, that in India there exists an animal⁶ which does not have the same genius as all the others, *but* instead is of such and such a *species*, multiform and various-colored, you would not know it unless you saw it. Instead, you could not give⁷ an account of it unless you had heard *about it* from the one who had seen it."

"For certainly not," *Justinus* declared.

¹ commonly known in English as "Plato"

² literally "the pathway of the humans"

³ literally "who"

⁴ literally "I deny"

⁵ literally "marveling"

⁶ literally "a living-creature"

⁷ literally "speak"

“How then,” he declared, “can the ones-fond-of-wisdom (philosophers) be correctly minded about a god, or speak truthfully *about one*, when they have no experience of him, having neither seen him at any time nor heard him?”

“But, father,” *Justinus* explained, “instead, the Deity cannot be seen by the same eyes as the other animals¹ are *seen*. Instead, he is grasped by *the* mind alone, as Platōn declares; and I have faith in him.”

“Does our mind then,” he declared, “have such and so vast a power? Or does it not perceive what exists through the senses? Or will a human mind see God at any time, if not ornamented by a holy spirit?”

“For Platōn declares,” *Justinus* explained, “that the eye of the mind has a *nature* such as this and has been given to us, in order that we may be able to see with it, when it is clean, the very being who is the cause of everything which the mind perceives—who has neither color, nor form, nor size, nor anything which an eye can see, who instead, he declares, is beyond all essence, not expressible, not describable, *but* instead is alone beautiful and good, who comes at once into those souls which are well-disposed because of their affinity to and passionate-desire of seeing him.”

“What affinity then,” he said, “do we have with God? Is the soul also divine and immortal and a part of the royal mind itself? But as this *royal mind* sees God, is it also attainable for us to comprehend the Deity in our mind and thereby be prosperous *even now*?”

“Yes, indeed, by all means,” *Justinus* declared.

“But do all the souls of all the animals² perceive him? Or indeed, is *the soul* of a human one kind, but *that* of a horse and of a donkey another?”

“No. Instead, those which are in all are similar,” *Justinus* answered.

“Then,” he declared, “will horses and donkeys see God, or have they ever seen God at any time?”

“No,” *Justinus* declared. “For not *even* the majority of the humans do; only those who live righteously, who have been cleansed through righteousness and by every other excellence.”

“Then,” he declared, “*you would believe that* it is not because of his affinity that a *man* sees God, nor because he has a mind, *but* instead because he is sound-minded and righteous?”

“Yes,” *Justinus* declared, “and because he has the *ability* to be minded about God.”

“Then what? Do goats or sheep do *anything* unrighteous to anyone?”

“Not one, not one,” *Justinus* explained.

“According to your reasoning,” he declared, “these animals³ will see *God*?”

“No. For their body, being of such *nature*, fetters them.”

“If these animals could receive a voice, you can be sure that it would be more reasonable for them to ridicule our body. But now, let us leave *alone* this *topic*, and let us agree with what you are saying. But tell me this: Does the soul see God while it is in the body, or after it has been released from it?”

“Even indeed while it appears in a human,” *Justinus* declared, “it can be possible to *see God* through the mind; but especially after it has been released from the body and exists of itself, does it reach the one whom it passionately-desired all the time?”

“And does it remember this *sight of God* when it comes back into a human?”

“It does not seem so to me,” *Justinus* declared.

“Then what is the advantage of those who have seen *God*? Or what does *the man* have who has seen more than he who has not seen, unless he remembers this fact that he has seen him?”

“I cannot say,” *Justinus* explained.

“But what will the judgment be for those who are deemed unworthy of this sight?” he declared.

“They are imprisoned in bodies of beasts, and this is their chastising.”

“Do they know then, that this is the reason that they are in such bodies, and that they have sinned?”

“I do not think *so*.”

“It would seem that they gain no advantage *from* their chastising. Instead, I would say that they are not chastised unless they apprehend the chastising.”

“For no.”

“Therefore, souls neither see God nor transmigrate into different bodies. For *otherwise* they would know that they were being chastised, and they would be fearful to afterward sin even the slightest. But I do agree with you, that they are able to perceive that there is a god, and that righteousness and piety are beautiful,” he declared.

“You are correct,” *Justinus* spoke.

“Therefore, the ones-fond-of-wisdom (philosophers) know nothing about these things. For they cannot even tell what a soul is.”

“It does not seem so.”

“Nor-even should it be called immortal. Because if it is immortal, it would also clearly be unbegotten.”

“But it is unbegotten and immortal, according to some Platōnists.”

“Do **you** also say that the world is unbegotten?”

“The *ones* say so. Yet however, **I** do not agree with them.”⁴

“You are correct. For what reason would one have to think that a body, being so solid, and having hardness, and composite, and changeable, and decaying, and is renewed every day, has not originated from some cause? But if the world is begotten, it is necessary that the souls are also begotten. And perhaps there is a *time* when they did not exist. For they were created for the sake of humans and the other animals (if you will say that they have been begotten separately by themselves and not together with their own bodies).”

“That seems to be correct.”

“Are they, then, not immortal?”

“No, since it also appears that the world itself was begotten.”

“Instead, **I** do not declare that all the souls are dying. For this would truly be a gift to the evil *men*.”

“Instead, what *happens to them*?”

“Indeed, the souls of the pious *men* are to remain in a better place, but *the souls* of the unrighteous and wicked *men* in a worse *place*, waiting for the time of the judgment then. In this way, the *ones* indeed *who* were made-to-appear worthy of God are not ever⁵ dying-off. But the *others* are chastised as long as God allows them to exist and *as long as* he might be wanting them to be being chastised.”

“As-a-result, is what you are saying agree with what Platōn hinted at in his Timaios about the world, saying that it is indeed perishable since it is a begotten thing, but that it will not be released nor destined to death through the will of God?”

“Does it seem to you that the same thing could be said about the soul and about everything? For whatever exists after God or will exist, has a perishable nature, and may be both blotted-out and cease to exist. For God alone is unbegotten and incorruptible. And because of this, he is a god, but everything else after him is begotten and corruptible. For this reason, even the souls die and are chastised. If they were unbegotten, they would not have sinned, nor have become so senseless, nor so cowardly and again bold; instead, they would not purposely room inside swine, and serpents, and dogs; nor, if they were unbegotten, would it be proper to compel them. For the one who is unbegotten is similar and equal to another one who is unbegotten, and he is to be preferred to the other, neither in power nor in honor. For this *very* reason, there are not many things which are unbegotten. For if there was some difference between them, you would not, *even* if you searched for it, find the cause of the difference. Instead, after sending the thought always to infinity, you would finally grow weary and take a stand on one Unbegotten, and declare that he is *the* cause of everything.”

“Do you think,” *Justinus* declared, “that these things escaped the notice of these wise men, Platōn and Pythagoras, who have been like a wall and a prop of fondness-of-wisdom (philosophy) to us?”

“It does not matter to me,” he declared, “whether Platōn nor Pythagoras nor anyone else had such opinions. For this is the truth. But here is how you may learn it. The soul itself either is life or it has life. If then, indeed, it is life, it would cause something else to live, not itself, even as motion causes something other than itself to move. But no one would contradict that the soul lives. But if it lives, it does not live as life itself, instead, as an assimilator of the life. But *whatever* partakes of anything is different from what it partakes of. But the soul partakes of life, since God wills it to live. In this way, then, it will not even partake *of life* when *God* does not want it to live. For *the power* to live is not its own *attribute*, as it is of God. Instead, even-as a human is not *living* through everything, but-neither is the soul always conjoined with the body (instead, whenever this joining must be released, the soul leaves the body and the human no longer exists), even so, whenever the soul must cease *to live*, the life-giving spirit is taken from it, and there is no more soul, instead, it also goes back to the place from where it was taken.”

“Therefore,” *Justinus* declared, “should anyone consult a teacher? Or from where might anyone be helped, if the truth is not *even* in them?”

“A long time ago, there were *men* who are older than all of those who are deemed men-fond-of-wisdom (philosophers), *men who were* happy and righteous and friends-of-God, who uttered *things* by a divine spirit and predicted *events* which would happen *in the future*, *events* which are now happening. Now we call them prophets. They alone also saw the truth and declared it to humans, of whom they were neither wary of nor ashamed *to speak in front of*, not overcome by a *desire for* glory; instead, they spoke only the things which they heard and the things which they saw, being fully-filled with a holy spirit.

“Now their written-compositions still remain even now, and he who has read them is very much helped, even *in his knowledge* about *the* beginning and about *the end of things*, and *matters* which the ones-fond-of-wisdom (philosophers)

¹ literally “other living-creatures”

² literally “living-creatures”

³ literally “living-creatures”

⁴ literally “whom”

⁵ literally “still”

should know, provided that he has put faith in them. For they gave no proof at that time of their accounts, since, being trustworthy testifiers of the truth, they were above all proof. But the events which have taken place and are now taking place, force *you* to be assenting to *the truth of the things which they are uttering through themselves.*

“Yet furthermore, they may be rightly believed because of the powers which they discharged, since they also glorified the Maker of everything, God and Father, and sent out messages *about* his son, *the Anointed-One*, who was *sent* by him. This the false-prophets, who are filled with the misleading and unclean spirit, have never done nor are doing; instead, they dare to energize powers for amazing the humans,¹ and they glorify the spirits and demons which mislead *men*. But above all, pray that gates of light might be opened to you. For these things are not made visible nor comprehended by everyone, unless God and his Anointed-One might give comprehension *to him*.”

After that *elder* had spoken these *things* and still many other *things*, he went his way, after he directed *Justinus* to be pursuing them. And *Justinus* never saw him *again*. But immediately, a fire was kindled in his soul; and a passionate-desire for the prophets and those men, the *ones who* are friends of *the Anointed-One*, took hold of him. *While* also rationalizing these accounts, *Justinus* found this fondness-of-wisdom (philosophy) alone to be both immovable and useful.

And at the same time, *Justinus*, hearing the Christians being slandered, but seeing that they were also² fearless of death and of everything else which is ordinarily fearsome, concluded that it was not possible that they could *actually* be living in evil and fondness-of-pleasure. For what person-fond-of-pleasure or *man* without self-restraint, and one who counts it good to eat human flesh, was able to welcome death so that he might be deprived of his desires, *but* instead would not always *want* to live in this present life and attempt to escape being noticed by the chiefs; yet would, much less denounce himself *when the consequence would* be being murdered?

And this was how *Justinus* became someone-fond-of-wisdom (philosopher).

Now at this particular *time*, *Justinus* was especially in full-bloom. Still wearing the garb of someone-fond-of-wisdom (philosopher), he negotiated *with his opponents on the subject* the divine account, and contended for the faith—especially, indeed against the sectarian Markiōn; but also against the Judeans, including a dialogue which he held in the city of Ephesos with Truphōn a distinguished *man* among the Hebrews, proving to them from the prophets that Jesus was the Anointed-One. Now one of *Justinus*’ more well-known learners was Tatianus.

CHAPTER 44: EARTHQUAKE IN BITHYNIA / TESTIMONIES OF PTOLEMAIOS & LUCIUS

Now about the 14th year of Emperor Antoninus of the Romans, a most fearsome earthquake occurred in the region of Bithynia and the HellésPontos (when translated this is, the Sea of Hellé). **2** And various cities either met with serious disaster or fell down entirely, and in particular Kuzikos, whose abominable inner-sanctum, which was said by the nations to be both the greatest and the most beautiful of all the inner-sanctums, was overthrown. **3** And, in the interior of the country, a mountain peak was rent, causing a surge of sea-water to pour out. **4** And the spray of pure and translucent sea-water, being blown about, was driven a great distance over the earth.

* * * * *

5(1) Now about the 15th year of Emperor Antoninus of the Romans, there was a certain woman who lived with an unchaste man, she herself³ having also formerly been unchaste. **6(2)** But when she came to the teachings of the Anointed-One, she was recalled to her senses,⁴ and attempted to persuade her man to come to his senses,⁵ referring *him* to this teaching and bringing him a message, that there will be a chastising in a perpetual fire for those who do not live both sound-mindedly and with a correct rationalization. **7(3)** But he, because he continued in *the* same acts of licentiousness, alienated his spouse from him. **8(4)** For she, considering it an impiety to live any longer as the woman of a man, who, contrary to the law of nature and what is righteous, was seeking to try every means of pleasure, wanted to separate their union.⁶ **9(5)** And when she was shamed by her *friends*, who counseled her to remain with him in the hope that at some time in the future the man might have a change, she forced herself to stay. **10(6)** But after this man went into Alexandria, a message was brought *to her* that his conduct was worse than ever. *So* in order that she might not become a partner *with him* in his⁷ unrighteous-deeds and impieties by continuing in their union⁸ and by living *with him* and

¹ literally “powers to the amazement of the humans”

² Justin / Eusebios add

³ Justin / Eusebios omit “herself”

⁴ more literally “she returned to a sound-mind”

⁵ more literally “to come to a sound-mind”

⁶ literally “joining”

⁷ literally “the”

⁸ literally “the joining”

sharing a bed, she, after she gave a bill-of-divorce⁹ to him, was separated *from him*.

11(7) But this man ought to have been rejoicing, that she had indeed put an end to those actions (which had she had formerly indifferently committed with the servants and the hirelings, when she rejoiced in *bouts of drunkenness* and every evil), and, that she wished for him to put an end to them too. *However*, when she had been freed from him against his wish, he made an accusation *against her*, saying, that she was a Christian.

12(8) And indeed, she issued a little-book to the emperor, asking, that, first, she might be permitted to set her house in order, then, after the affairs of her house had been set in order, to defend *herself* against the accusation. And *the emperor* permitted this.

13(9) But this former man of hers, indeed, since he was no longer able to say anything *against* her, turned his attacks against a certain Ptolemaios, who had been a teacher of hers in the Christian lessons. **14(10)** For he persuaded a centurion, a friend of his, who had thrown Ptolemaios in chains, to seize Ptolemaios and inquire one thing: was he a Christian? **15(11)** And Ptolemaios, being fond-of-truth and not of a deceptive nor a false-spoken disposition, confessed that he was a Christian. *So* he was put in chains by the centurion, and was chastised in the prison over a long time.

16(12) But at-last, when *Ptolemaios* was brought before Urbicus the prefect of Roma, he was similarly examined only with this *question*: if he were Christian. **17(13)** And again, being conscious of the beautiful *things* which he had gained from the teaching of the Anointed-One, he confessed *that he was a member of* the teaching-place of the divine excellence. **18(14)** (For the *man* who denies anything, either does so because he condemns the thing itself, or he avoids the confession because he is conscious that he is unworthy and *is* foreign to the deed; neither of which applies to the true Christian.)

19(15) And after Urbicus directed him to be led-away *to punishment*, a certain Lucius, who himself was also a Christian, seeing how irrational the judgment was, declared to Urbicus, **20(16)** “What is the reason for this? Why have you chastised this human, who is not an adulterer, nor a sexually-immoral *individual*, nor a man-murderer, nor a clothes-stealer, nor a robber, nor been convicted of any unrighteous-deed at all, but only *because he* confesses that he bears *the* name of a Christian? You, O Urbicus, are not judging in a manner befitting *the Pious*¹⁰ emperor, nor *the* one-fond-of-wisdom (a boy of Caesar), nor the consecrated senate.”

21(17) And, without any other answer, he declared to Lucius, “You also seem to me to be such.”

22(18) And after Lucius declared, “Most certainly,” *Urbicus* directed that he also be led away *to punishment*. **23(19)** But *Lucius* confessed his thanks. For he knew that he would *soon* be delivered from such wicked masters and would be going to a good father and king of the heavens.¹¹ **24(20)** But another, a third, who also came forward, was further penalized by being chastised.

CHAPTER 45: JUSTINUS’ DEFENSE TO EMPEROR ANTONINUS

Now about the 15th year of the reign of Emperor Antoninus (at a time when Félix had *Roman* leadership over Alexandria),¹² *Justinus*, who had also labored most sufficiently for the faith against the Hellenes, was also spending his time in Roma. And he, in behalf of the Christians who were being unrighteously hated and abused, addressed accounts containing a defense for *the Christian* faith to Emperor Antoninus *the Pious*; and to his son Verissimus (that is, Marcus Aurelius); and to Lucius *Verus* (someone-who-was-fond-of-wisdom), a natural son¹³ of Caesar and adopted by *the Pious-One*; also to the consecrated senate and to *the* whole populace of *the* Romans. Now in this document, *Justinus* defended the Christians against the slanders of cannibalism, and sexual-immorality, and atheism (for because of the Christians’ refusal to bow-down to any god except the one true God, they had been accused of this), and opposition to the Roman leadership, and he even urged the Romans to destroy the statue of Simon the magician.

Now Emperor Antoninus, having also been entreated by other *Christian* brothers in Asia who were being crushed by all sorts of outrages at the hands of the local populaces, eventually thought it fit to address the Commonalty of Asia with the following constitution:

Emperor Caesar Titus Aelius Hadrianus Antoninus, *the August-One, the Pious*,¹⁴ great chief-priest, of tribunician authority for the fifteenth *time*,

⁹ Latin “repudium” / equal to the Greek “apostasion”

¹⁰ a slight pun on the name, since the Emperor’s Latin name “Pius”, is translated here in Greek to “eusebei” the actual word which means “Pious”.

¹¹ Justin / Eusebios “king: God”

¹² Chronicon(Jerome) dates this event to the 4th year of Emperor Antoninus, but this is much too early, since Félix was not a leader in Alexandria till much later.

¹³ literally “a son by nature”

¹⁴ Justin Martyr / Eusebios “Caesar Marcus Aurelius Antoninus Sebastos Armenicus”

consul for the third *time*, father of *the* fatherland,¹ to the Commonalty of Asia, greetings.

I indeed know,² that the gods are also careful that *humans* such as this do not escape *their* notice. For, if *the gods* were able, they would rather³ chastise the *ones who are* not wishing to bow-down to them than *all of you**. It is *these individuals* whom you* are throwing into disorder, accusing them of being atheists and with other things which we cannot prove.⁴ Now it would be to their advantage to have the reputation of dying for their own God than to live⁵ due to the *things which you* are* accusing *them of*. For this reason, they are even victorious, giving up their souls rather than to comply with your demands.

Nor is it not reasonable⁶ for you* to remind me about the quakings which have taken place, and are still taking place, since you* who are despondent when they do occur should compare⁷ your* conduct with theirs, who have become much well-outspoken in the god *than you* are in yours**. And indeed during this time, you* have apparent ignorance of the gods, and neglect the temples, but have no experience of the religious-rites of the god. And you* are so envious of those who are religious-observers of him, that you* beat and prosecute them *even* to death.⁸

But on behalf of such *individuals*, even certain other⁹ leaders of the provinces have also already¹⁰ written to our deified father, and who wrote in reply, that they should not trouble any such *individuals*, unless they were shown to be making some attempt on¹¹ the Roman leadership. But many have also pointed out such *men*, to whom I have also written in reply in accordance with my father's opinion.

But if anyone takes¹² action¹³ against any such *individual merely* because he is such an *individual*, let that *individual*, against whom the charge is brought, be released, even if a *charge* such as this is brought to light. But let *the man* who brings the charge be liable to a rightful-punishment.

Published in Ephesos in the Commonalty of Asia.

Now this letter was, in particular, written to the Larissians, and to the Thessalonians (of which Gaius came-to-be *the* first overseer), and the Athénians, and to all the Hellenes.

CHAPTER 46: POLYKARPOS AT ROMA / TESTIMONY OF POLYKARPOS / EIRÉNAIOS' BOYHOOD

Now in the 16th year¹⁴ of Emperor Antoninus, Marcus, after ten years, rested from the public-service, and Keladiōn took over the public-service of the assembly of the Alexandreians.

Now in the 18th year¹⁵ of Emperor Antoninus, in the city of the Romans, Pius ceased *this life* in the fifteenth year¹⁶ of his oversight, and Anikétos was presiding-over *the Christians* there. Hégésippos was in Roma at this time, and he would remain there until the oversight of Eleutheros.

But throughout this time, the sectarian Markiōn continued to sow the seeds of his wicked teaching. But also, one of the learners of the sectarian Karpokratés, a deceived woman named Marcellina, came to Roma, and, spewing forth the corruption of the teachings of Karpokratés, she led multitudes astray in *the time* of Anikétos.

Now about this time, while Anikétos was leading the Roman assembly, Polykarpos was at Roma. Polykarpos always taught the things which he had learned from the emissaries, and which the assembly of God had also handed down. When he was staying at Roma, he turned away many from the sectarians Valentinus and Markiōn to the assembly of God, preaching that he had received

¹ Justin Martyr / Eusebios omit "father of the fatherland"

² Eusebios / Justin Martyr "should have thought"

³ Justin Martyr / Eusebios "For they would be much more likely"

⁴ Justin Martyr / Eusebios "disorder, having confirmed them in their knowledge, which they hold by accusing them of being atheists"

⁵ Justin Martyr / Eusebios add

⁶ Justin Martyr / Eusebios "Now it is not amiss"

⁷ Justin Martyr / Eusebios "place, indeed you are despondent when they do occur, but are yet comparing"

⁸ Justin Martyr / Eusebios "theirs. Therefore indeed, they have much more well-outspoken in the god *than you are*, while *all of you**, during the whole time of your* apparent ignorance, both neglect the other gods and the religious-rites of the Undying-One, whose religious-observers, *that is the Christians*, you* beat and prosecute *even* to death."

⁹ Justin Martyr / Eusebios "even many"

¹⁰ Justin Martyr / Eusebios add

¹¹ Justin Martyr / Eusebios "concerning/regarding"

¹² Justin Martyr / Eusebios "anyone persists in"

¹³ Justin Martyr / Eusebios "actions"

¹⁴ Chronicon(Latin Jerome) / Chronicon(Arm) "18th"

¹⁵ Chronicon(Latin Jerome), supported by Eusebios / Chronicon(Arm) "15th"

¹⁶ Eusebios / Chronicon(Jerome) gives the length of his oversight as "15 years" / Chronography 354 "20 years, 4 months, 21 days"

from the emissaries this one and only system of truth which had been transmitted by the assembly. But on one occasion, when Markiōn met him and declared, "Recognize us," Polykarpos himself, taking caution not to communicate¹⁷ with any of those who would restandardize¹⁸ the truth, answered, "I am recognizing you. I am recognizing the firstborn of the Adversary."

And also while the happy Polykarpos was at Roma, he had a discussion with Anikétos on an inquiry concerning the *proper day to celebrate* the Passover. For indeed, Polykarpos had always observed the Passover on the 14th day of the month of Nisan (which was the same day on which the Judeans had formerly been commanded to sacrifice the lamb, regardless of which day of the week it happened to fall on) with Johanan the learner of our Lord and with the other emissaries whom he had spent time with. But Anikétos observed a different tradition, which had been handed down by different emissaries, that is, to observe the Festival of the Savior's Passover on the first Lord's day (that is, Sunday) following the 14th day of Nisan. But there were also some who did not observe this festival at all, since it had not been handed down to them to do so.

But truly, Polykarpos was unable to persuade Anikétos to observe the Passover on the 14th day. For Anikétos said, that he should hold to the customs of the elders who had proceeded him. But neither was Anikétos able to persuade Polykarpos not to observe *this tradition*. So while they disagreed a little about other *matters*, they straightaway made peace *with each other*, not wanting to be lovers-of-strife on this topic. And although these things were like this, they communed together; and in the assembly Anikétos conceded the thank-offering to Polykarpos out of respect *for him*. And they departed from each other in peace, maintaining *the peace* of the entire assembly (both of those who observed *it* and of those who did not).

Now at this *time*, when Philippos of Tralleis was chief-priest and Statius Quadratus proconsul, and while *the* greatest pursuits *against the Christians* were disturbing Asia, Polykarpos, overseer of Smyrna, having survived a long time, was now a very aged *man*. And he was arrested by Hérōdés the police-chief and brought to a stadium where he gave his testimony of Jesus the Anointed-One before Philippos the Asia-chief. And after being condemned to death, Polykarpos, testifying under the hands of both the nations and the Judeans, departed this lifetime gloriously and most illustriously on the second *day* of the month Xanthikos, seven *days* before the Kalends of March at the eighth hour.¹⁹ (Now the rest of the acts and the details of the testimony of Polykarpos are recorded in the Testimony of Polykarpos, which was written by some members of the assembly of God sojourning at Smyrna.) And at the *very day and hour in which* Polykarpos testified in Smyrna, one of his learners, Eirénaios, existing *far away* in the city of Roma, heard a voice like a trumpet, saying, "Polykarpos testified!"

For some time prior to this event, Eirénaios, in his early manhood, had previously seen Polykarpos in lower Asia and heard the lectures which he gave to the multitude, and how he brought messages *about* his association with Johanan and with the rest of those who had seen the Lord, and how he related from memory their accounts, and the things which he had heard from them about the Lord, and about *the Lord's* power and about his²⁰ teaching, how Polykarpos received these things from the eyewitnesses of the account of the life, and brought *forth* all these messages in harmony with the writings. And through the mercy of God, Eirénaios had listened to these things, recording them not on paper *but* instead in his heart, and for the rest of his life he would ruminate on them.

And on certain occasions, when Polykarpos had been confronted with the corrupted discourses of sectarians, he would cry out and stuff his ears, and according to his custom, would say, "O beautiful God, to what seasons have you preserved me, that I should bear these things?" He would even flee from the place in which he was sitting or standing when he heard such *erroneous* accounts. And Polykarpos had even sent letters to the neighboring assemblies, to support them, or to some of the brothers, to admonish them and impel them.

But also while Eirénaios was still a boy, he had seen Florinus (a man who would later become a sectarian) in lower Asia, moving in splendor in the royal court and trying to win a good-reputation with Polykarpos.

Indeed, in the 23rd year of his reign, the Roman Emperor Antoninus, called the Pious, consumed by a fever, died at the age of 77, after having completed 22 years

¹⁷ literally "to partake in (or 'to commune with') an account (or 'discourse/speech')"

¹⁸ literally "restamp" (as in, someone stamping their stamp on top of a coin which had already been stamped); could also be translated to "reminted"

¹⁹ February 23, ~2:00PM

²⁰ literally "the"

and 3 months¹ of the principality. And his son, Marcus Aurelius Verus, who was also called Antoninus, succeeded him, together with his brother Lucius.

CHAPTER 47: TESTIMONY OF JUSTINUS

Now about this *time*, Justinus the one-fond-of-wisdom (philosopher), addressed a second book in behalf of the Christian decrees to Marcus Aurelius and Lucius, concerning the wicked pursuits *against the Christians* committed under Urbicus and the slanders and revilements gushing forth from Crésécens the Kunik² and the other pursuers.

For accordingly, this Crésécens, who had made his nest in Roma, indeed, for *gaining* the favor and pleasure of the many who had been led astray, publicly testified against the Christians, that they were atheistic and impious, although he himself surpassed everyone in pedophilia, but was altogether addicted to a fondness-of-silver. Now Justinus confronted him, proposing and asking him certain questions, and learned and proved that Crésécens indeed knew nothing about the teachings of *the Anointed-One*. And when Justinus, by preaching the truth, had frequently refuted him in dialogues in the presence of an audience,³ and was convicting the ones-fond-of-wisdom (philosophers) of being gluttons and cheats, he feared that either Crésécens, or some of those involved in the pursuit of Ptolemaios and Lucius, would now attempt to form a plot against him. Therefore, he had written a defense of the Christian faith to the emperor Marcus Aurelius.

However, Crésécens, a man who, emulating the lifestyle and manners of the Kuniks, *professed* to despise death, was so terrified of death, that in the end he endeavored to bring about Justinus' death and that of Justinus' learner Tatianus, as though it was an evil *thing*!

So, in this season of the lawless defenders of idolatry, while Marcus Aurelius was emperor of the Romans, impious ordinances had been published against the pious Christians in city and country, in order to force them to offer libations to vain idols. Therefore,⁴ while Junius Rusticus was the urban prefect of Roma (he held this position from about the 2nd to the 7th years of the reign of Marcus Aurelius), the holy testifiers⁵ Justinus, Charitōn, Charitō, Euelpistos, Hierax, Paiōn, and Liberianus⁶ were arrested *and* brought in before Rusticus. Now Rusticus was the most influential in leading the emperor astray into the so-called philosophy known as Stoicism.

Now after the *holy testifiers* had been brought in before the platform, Rusticus the prefect⁷ spoke to Justinus, "First, obey the gods and obey the kings."⁸

Justinus spoke, "The *act* to be being-compliant to the orders of our savior Jesus the Anointed-One is blameless and without-condemnation."⁹

Rusticus the prefect spoke, "What kind of reasonings do you pursue?"

Justinus spoke, "Indeed,¹⁰ I have tried to learn all *types* of reasonings, but I have committed myself to the true reasonings of the Christians, even though these *things* may not be pleasing to those who hold to the false-opinions."

Rusticus the prefect spoke, "Therefore,¹¹ Are these the reasonings which are pleasing to you, *you* entirely-miserable person?"¹²

Justinus spoke, "Yes, I follow them with their correct¹³ decree."

Rusticus the prefect spoke, "What decree do you mean?"

Justinus spoke, "The one which we piously hold regarding the God of the Christians, whom we alone hold to have been the maker and¹⁴ crafter of the entire creation¹⁵ from the beginning, both visible and invisible;¹⁶ and the Lord Jesus the Anointed-One, the boy of God,¹⁷ who was preached beforehand by the prophets as one who was to come down to the humans as a preacher of salvation and a teacher of beautiful lessons.¹⁸ And-I, being *but* a human, suppose that what¹⁹ I say is insignificant in comparison to his infinite²⁰ divinity; *but* I confess the *existence* of a prophetic power, because a proclamation has been made beforehand about this *man*, whom I have *just* now declared to be a son of God. For you have come-to-know that in earlier times, the prophets foretold about this coming presence among²¹ humans."

¹ Chronicon(Jerome) / Cassius "24 years" / Hippolytus(Chronicon) "<?? years>, 8 months, 22 days" / Chronography³⁵⁴ "22 years, 8 months, 28 days" / AureliusVictor(Liber) "in the 22nd year of his reign less a month" / AureliusVictor(Epitome) "after 23 years of leadership" / Eutropius "in the 23rd year"

² more commonly known from the Latin transliteration "Cynic"

³ literally "of hearers"

⁴ B / A "the lawless ordinances of idolatry"

⁵ B / A omit "testifiers"

⁶ B / A "Paiōn, Liberianus, and their companions" (a late romance version of this account has "Paiōn, and Valerianus")

⁷ B / A "brought in, the prefect"

⁸ B / A "What *sort* of lifestyle do you live?"

⁹ B / A "One which is blameless and without condemnation before all humans."

¹⁰ B / A omit "Indeed"

¹¹ B / A add

¹² B / A omit "you completely-miserable"

¹³ B / A omit "correct"

¹⁴ B / A omit "maker and"

¹⁵ B / A "of the making of the entire world"

¹⁶ B / A omit "both visible and invisible"

¹⁷ B / A "and the boy of God, Jesus the Anointed-One"

¹⁸ B(C), A / B(HV) "learners"

¹⁹ B / A "But what"

²⁰ B / A omit "infinite"

²¹ literally "in"

Rusticus the prefect spoke, "Where do *all of you** meet?"

Justinus spoke, "Wherever each one chooses and is able. For do you suppose that we are able²² all meet in the same place? But not so, since the God of the Christians is not circumscribed by place, instead, being invisible, he fills the heavens and the earth, and he is bowed-down to and glorified by the faithful-ones everywhere."²³

Rusticus the prefect spoke, "Tell me, where do *all of you** meet, or at what place do you gather together your learners?"²⁴

Justinus spoke, "I have been staying above the bathhouse of Martinus the son of Timiotinus,²⁵ and for all the time of my residing at Roma (this is my second *time*), I²⁶ have known no other gathering but the one there. And if anyone wished, they could come to my *place*, and I would share with him the accounts of the truth."

Rusticus the prefect²⁷ spoke, "Well then,²⁸ doubtless you are a Christian?"

Justinus spoke, "Yes, I am a Christian."

Rusticus the prefect spoke to Charitōn, "Yet tell me,²⁹ Charitōn, are **you** also a Christian?"

Charitōn spoke, "I am a Christian, by a directive of a god."

Rusticus the prefect turned to Charitō, speaking, "But³⁰ What do **you** say, Charitō?"

Charitō spoke, "I am a Christian by the gift of God."

Rusticus the prefect spoke to Euelpistos, "But³¹ what are **you**, Euelpistos?"³²

Euelpistos, a slave of Caesar, answered,³³ "And-I am a Christian, after I was freed by the Anointed-One. And, by-means-of favor of the Anointed-One,³⁴ I partake of the same hope."

Rusticus the prefect spoke to Hierax, "And **you**³⁵ are a Christian?"

Hierax spoke, "Yes, I am a Christian. For I both worship and bow-down to the same God."

Rusticus the prefect spoke, "Did Justinus make *all of you** Christians?"

Hierax spoke, "I was a Christian, and will be."³⁶

But³⁷ Paiōn stood up, speaking, "And-I am a Christian."

Rusticus spoke, "Who is the one who taught you?"³⁸

Paiōn spoke, "I received this beautiful confession³⁹ from my parents."

Euelpistos spoke, "I indeed pleasantly listened to the reasonings of Justinus, but I received my *teaching about how to be* a Christian from my parents too."⁴⁰

Rusticus the prefect⁴¹ spoke, "Where are your parents?"

Euelpistos spoke, "In Kappadokia."

Rusticus the prefect said to Hierax, "Where are your parents?"

But he answered, saying, "The Anointed-One is our true father, and our faith in him is our mother. But my earthly parents have come-to-their-end.⁴² And after I was dragged-off from Ikonion in Phrygia, I came here."⁴³

Rusticus the prefect spoke to Liberianus, "And what do **you** say? Are you a Christian, but not *willing* to act piously toward the gods?"⁴⁴

Liberianus spoke, "And-I am a Christian. For I act piously toward and bow-down to the only true God."⁴⁵

The prefect turned to Justinus, saying,⁴⁶ "Listen, you who are said to be reasonable and *who* suppose that you know true reasonings.⁴⁷ If you are whipped and beheaded are you convinced that you will ascend to the heaven?"

Justinus spoke, "I am hoping to have his decrees in the future,⁴⁸ if-at-any-time I might endure these *things*. But I have also come-to-know, that, to all who have lived in this manner,⁴⁹ there remains the divine favor *even* until the conflagration⁵⁰ of the entire world."⁵¹

²² B / A add

²³ B / A omit "But no so...everywhere."

²⁴ B / A omit "do you gather together your learners"

²⁵ B / A "of Murtinus"

²⁶ B / A "(Murtinus) for all the time of my residing at Roma (this is my second *time*), but I"

²⁷ B / A omit "the prefect"

²⁸ B(V) / B(CH), A omit "well then"

²⁹ B / A omit "Yet tell me"

³⁰ B / A add

³¹ B / A "And"

³² B(HV) / B(C), A omit "Euelpistos"

³³ B / A "Euelpistos spoke"

³⁴ B / A omit "I have been freed by the Anointed-One" & "by the favor of the Anointed-One"

³⁵ B / A "you" (non-emphatic)

³⁶ B / A "I have been a Christian for a long time."

³⁷ B / A omit "But"

³⁸ B / A "Who taught you?"

³⁹ B / A "received it"

⁴⁰ B / A omit "too"

⁴¹ B / A omit "the prefect"

⁴² B ("But...come-to-their-end.") / A "Hierax spoke, "They have come-to-their-end."

⁴³ B (And after...here.) / A "But it has been a considerable time since I was dragged-off from Phrygia."

⁴⁴ B (And what...toward the gods?) / A "You, are you also a Christian?"

⁴⁵ B / A "I too am a pious Christian."

⁴⁶ B / A "The prefect said"

⁴⁷ B / A omit "Listen, you...reasonings."

⁴⁸ B (possible emendation "hope...mansions") / A "hope of my endurance"

⁴⁹ B / A "have lived correctly"

⁵⁰ B(H), A / B(CV) "completion/fulfillment"

⁵¹ B / A omit "the divine favor" & "of the entire world"

Rusticus *the* prefect spoke, “Therefore, you preconceive that you will ascend into the heavens to receive certain recompenses?”¹

Justinus spoke, “I am not preconceiving, instead, I know with certainty, and I am fully assured *of it*.”²

Rusticus *the* prefect spoke, “Well then, may we come to the remaining *matter*, the necessary and pressing affair. Therefore, since³ *all of you** have come-together: Offer sacrifice with one accord to the gods.”

Justinus spoke, “No one who is sensible changes from piety into impiety.”⁴

Rusticus *the* prefect spoke, “If *all of you** do not become-compliant, you* will be mercilessly⁵ punished.”

Justinus spoke, “We have a prayer, that *if* we are punished because of our Lord *the* Anointed-One,⁶ we will be saved, since this is *the* salvation and outspokenness which we will have at the fearsome and world-wide platform of our master and savior.”

But the rest of the testifiers also similarly spoke, “Do what you want. For **we** are Christians and we do not offer sacrifice to idols.”⁷

Rusticus *the* prefect gave his decision, saying,⁸ “Those who have not wanted to sacrifice to the gods and to yield to the emperor’s ordinance are to be led away to be whipped *and* to suffer the rightful-punishment of being beheaded⁹ in conformity of the laws.”

Now the holy testifiers, glorifying God, having gone out to the customary place, had their heads cut off, and they¹⁰ fulfilled their testimony in their confession of our savior. But some of the faithful-ones, having secretly taken their bodies, laid them in a suitable place.¹¹

CHAPTER 48: TATIANUS’ CONVERSION / THE ENKRATITES AND SEVÉRUS

Now Justinus’ learner, Tatianus, who had also been plotted against by Crésécens, was preserved from the present pursuit *against the Christians*. Now this was how he had converted to the Christian faith:

At first, Tatianus had participated in the mysteries of the so-called gods of the Romans, and had examined the religious-rituals being composed by effeminate-males and lesbians, but indeed found one of their gods delighting in human gore¹² and the blood of slaughtered men, but another not far away from Roma sanctioning acts of the same kind, one demon here, another there, instigating the perpetration of evil. Therefore, he *retired* by himself, and sought how he might be able to discover the truth.

But while he was doing this, he happened to fall upon the writings of the prophets, which he indeed found to be older than the Hellenic decrees but too divine to contain their errors. And by both the not-puffed-up sayings, and the artificial speaking *of the writers*, and *by the fact* that the entire production was easy to apprehend, and *by the foreknowledge* of the future-events, and *by the extraordinary quality* of the transmitted-messages, and *by the fact* that the entire *universe* was a monarchy, he was led to put his faith in these *writings*. But with his soul being taught of God, he indeed discerned that the first ones brought about a rightful-punishment, but that the *divine writings* put an end to the slavery which is in *the* world, and indeed detached *humans* from a plurality of chiefs and ten-thousand tyrants, but gave *to them*, not what they had not previously received, *but* instead what they had received but were prevented by the error from retaining.

Therefore, seizing these *truths*, Tatianus wished to strip off his former errors as the childish *things* of a baby; and, due to his Hellenic background and his Hellenic discipline, had become a hearer and learner of Justinus the one-fond-of-wisdom (philosopher).

Now at first, while Tatianus was blooming with Justinus, he bore himself beautifully and was sound in the faith. But after the testimony of Justinus, Tatianus began to cherish different opinions from his, and he left the assembly. Becoming elated with an opinion of *himself* being a teacher, and puffed-up with *the idea* of being superior to the rest, he became an engraver of his own teaching-place which he composed, inventing a system similar to Valentinus, while, like Markiōn and Saturninus, he promoted perpetual abstinence and pronounced marriage to be both destruction and sexual-immorality. But he was also the first to deny that salvation was possible for the first human, Adam, on account of the fact that he was the originator of disobedience.

¹ B / A omit “to the heavens to receive certain recompenses”

² B / A “I am persuaded with certainty”

³ usually “after”

⁴ B / A omit “Rusticus *the* prefect spoke, “Well then, let us...to impiety.”

⁵ B / A omit “mercilessly”

⁶ B / A omit “because of our Lord *the* Anointed-One”

⁷ B / A omit “since this is the...to idols.”

⁸ B / A omit “saying”

⁹ B / A omit “*and* to suffer the rightful-punishment of being beheaded”

¹⁰ B / A omit “had their heads cut off and they”

¹¹ B (H has “distinguished” instead of “suitable”) / A omit “But some of the...suitable place.”

¹² literally “gore of humans”

Now Tatianus first founded his teaching-place in Mesopotamia,¹³ but he established his teaching mostly between Antiocheia by Dafneh and Kilikia, but even more in Pisidia. But Tatianus’ school, within less than 300 years from its founding, would be completely quenched *and* terminated. However, the so-called Enkratites (which means ‘Self-Restrained-Ones’ in the Hellenic tongue), having gotten their share of this *poison* from him in person, were his successors.

Now while the so-called Enkratites indeed hold some teachings about God and the Anointed-One in similar manner with the assembly of God (such as a standing-up out of dead *humans*), nevertheless, in addition to holding the same sectarian decrees as their founder Tatianus (in particular, their forbidding to marry, from which the name of their sect was derived), they glorify themselves by adding further customs. *These include*, refraining from *the* meats¹⁴ of animals, being water-drinkers (not drinking wine at all), and devoting the remainder of their lifestyle to being dry *like a eunuch*.

Therefore, Tatianus and his followers were rebuked by the prophecy of the emissary Paulus, when he spoke:

But the spirit explicitly says, that in later seasons, certain *persons* will stand themselves away from the faith, paying-attention to misleading spirits and to taught-*materials* of demons, in hypocrisy of false-accounts, whose own conscience has been cauterized. *They are* preventing *individuals* to be marrying; to be keeping themselves distant *from* solid-foods, which God created for¹⁵ sharing with thanksgiving to the *ones who are faithful* and have recognized the truth. Because every creature of a god *is* beautiful; and not-one *is* thrown-away,¹⁶ *while it is* being taken with thanksgiving. For it is being made-holy through an account of a god and petitions.

(1 Timothy 4:1~4)

In fact, these sectarians do not even receive Paulus’ letters, but revile him by calling him an intoxicated-person. Instead, they assert that the Slanderer is not subjected to God, and that marriage and the drinking of anything like wine are plainly works of the Slanderer. Now the Christian Mousanos wrote against some brothers who had gone over to this sect.

But a little later, a certain *man* named Sevérus added might to the sect of Tatianus. Therefore, he and his followers indeed used *the* law and prophets and good-messages, *but* interpreted the ideas of the consecrated writings in their own way. But they reviled Paulus the emissary, rejecting his letters, nor accepted the Acts of the Emissaries. Now Sevérus additionally impiously taught, that the vine was produced by the seed of the Slanderer and therefore wine should be rejected; and that a woman is the work of the Adversary, and that those who have marital intercourse are doing the work of the Adversary. But he also rejected a standing-up of *the* flesh. Now the sectarian followers of this party, called Sevérians, would remain for at least two centuries.

CHAPTER 49: TESTIMONIES OF KARPOS & PAPULOS & AGATHONIKÉ

Now also sometime during the reign of Emperor Marcus Aurelius, while the proconsul was residing in Pergamon (a city in Asia) the happy Karpos and Papulos, testifiers of the Anointed-One, were brought before him. Now the proconsul took his seat, declaring, “What is your name?”¹⁷

But the happy-one declared, “My first and most distinctive name is Christian, but if you are inquiring-of my *name* in the world, it is Karpos.”

The proconsul spoke, “The ordinances of the August-One regarding the obligation of revering the gods (the *ones who are* administering all the *things*), have been made-known to you. I counsel *all of you** to come forward and to sacrifice.”

Karpos spoke, “I am a Christian. I revere *the* Anointed-One, the son of God, who has come in *these* latter times for our salvation, and has delivered us from the misleading of the Slanderer. But I will not sacrifice to idols such as these. Do what you want. For I am unable to sacrifice to fraudulent phantoms of demons. For those who sacrifice to them are like them.

“For the true ones who bow-down, according to the divine reminder of the Lord (those who bow-down to God in spirit and in truth), take on the likeness of the glory of God and become immortal with him, sharing in the perpetual life through the account of *God*. So those who serve these *gods*, take on the likeness of the vanity of the demons, and they are-lost along with them in Gehenna. For they should rightly receive a rightful-punishment with the misleader of the humans (which are the most-special creation of God). I am speaking *about* the Slanderer *here*, who, out of his own wickedness, jealously-provoked *the humans*. For this reason, know, proconsul, that I will not sacrifice to them.”

¹³ literally “in the Middle of the Rivers” / Epiphanius (who is not fully reliable in this period) states that these assemblies were formed in about the 12th year of Antoninus (which he takes to be Pius, but it should be Marcus Aurelius Antoninus). However, the year cannot be firmly established.

¹⁴ literally “foods”

¹⁵ literally “into”

¹⁶ literally “thrown-off”

¹⁷ literally “What are you called?”

But the proconsul became furious, declaring, “Sacrifice to the gods, and not act foolishly.”

Karpos, smiling gently, spoke, “May the gods be destroyed who have not made the heaven and the earth.”

The proconsul spoke, “It is necessary for you to sacrifice. For this is what the emperor directs.”

Karpos spoke, “The living-ones do not sacrifice to the dead-ones.”

The proconsul spoke, “Are the gods seeming to you to be dead?”

Karpos spoke, “Do you want to listen? These *gods*, which are *derived* out of humans, never lived at-any-time, in order that they might also die-off. But do you want to learn that this is true? Take away the honor which you are thinking that you are offering to them, and you will know that they are nothing. They have originated from earth’s sediment, and are destroyed by the time. For our God, who is timeless and has made the ages, remains incorruptible and perpetual; always the same, he is not susceptible to increment nor diminution. But these *gods* even come from humans, and, as I declared, are destroyed by the time.

“But do not marvel at their bringing forth of oracles and deceit. For the Slanderer, having, in *the* beginning, fallen from his glorious rank because of his own depravity, wages war on God’s affection for the humans; and pressed-down by the holy *ones*, he struggles against them and prepares *his* wars beforehand, and, anticipating, brings a message to his own *allies*.

“And similarly, by *his experience* of the daily events of our *lives*, he, being older than the time, ventures to foretell the *future* events which are *the evil things* which he himself intends to do. For by the decision of God, he knows this unrighteousness (and God allows him to try the humans), *while he is* seeking to mislead them from piety. Therefore, be persuaded by me, consul, that you are in no little vanity.”

The proconsul spoke, “By allowing for you to talk so much nonsense, I have led you into revilement of the gods and the August-Ones. Therefore, in order that we might not let you progress-forward any more: Are you sacrificing, or what are you saying?”

Karpos spoke, “I am unable to sacrifice. For I have not at-any-time sacrificed to idols.”

Therefore, *the proconsul* straightaway directed him to be hung up *and* scraped. But *Karpos* kept shouting, “I am a Christian!” But after being scraped many *times*, he was strained and was no longer strong enough to utter *anything*.

And the proconsul, leaving Karpos alone, turned to Papulos, saying to him, “Are you a councilor?”

But he said, “I am a citizen.”

The proconsul spoke, “Of what city?”

Papulos spoke, “Of Thuateira.”

The proconsul spoke, “Do you have any children?”

Papulos spoke, “Yes, many through God.”

But one of the populace cried-out, saying, “He is saying that he has children from his faith as one of the Christians.”

The proconsul spoke, “Why did you lie by saying that you have children?”

Papulos spoke, “Are you wanting to learn that I am not lying, *but* instead am speaking truthfully? I have children of mine from God in every province and city.”

The proconsul spoke, “Will you sacrifice, or what do you have to say?”

Papulos spoke, “I have been enslaved to a god from my youth, and I have never sacrificed to idols. Instead, I am a Christian, and you are not having to hear any more from me than this. But-neither am I *going* to speak of something greater or more beautiful than this.”

But he was also hung-up and scraped, changed three yokes,¹ and did not raise *his* voice. Instead, like a noble athlete, he received the fury of the Opposer. But when the proconsul observed their surpassing endurance, he directed them to be burned alive. And going down, both of them hastened to the amphitheater, so that they might all the more quickly be released from the world. And first, Papulos was nailed to the *piece* of wood which was *then* set up straight. And after the fire was brought near, he calmly prayed, giving up his soul.

And after him, Karpos, as he was being nailed to *the wood*, smiled-approvingly, but the bystanders were amazed, saying to him, “What are you laughing at?”

But the happy-one spoke, “I saw the glory of *the* Lord and I was made-to-joyce. But simultaneously, I am also released of *all* of you* and I am not a partaker of your* *evil-deeds*.”

But as the soldier laid down the *pieces* of wood, he was setting them on fire from underneath. The holy Karpos, *while he was* being hanged, spoke, “We were also born from the same mother, Eva, and we have the same flesh. Instead, let us endure everything, looking forward to the court-of-justice which is the true *one*.”

After he had spoken these things and the fire drew near, he prayed, saying, “Blessed are you, Lord Jesus *the* Anointed-One, son of God, because you deemed

me worthy, and me the sinner, of having this portion in you.” And with these sayings, he gave up his soul.

Now Agathoniké was standing there, and she saw the glory of the Lord as Karpos had declared that he had seen it. And coming to know that *this* was the heavenly call, she straightaway raised up her voice, “Here is the meal which has been prepared for me. Therefore, I must partake of *and* eat of this glorious meal!”

But the populace cried-out, saying, “Have mercy on your son!”

But the happy Agathoniké spoke, “He has a god who has the power to have mercy on him, because he is the supervisor over everything. But let me do what I have come for.” And stripping off her cloak, she threw herself gladly on the *piece* of wood.

But those who saw *this*, sung a dirge, saying, “It is a terrible judgment, and these are unrighteous ordinances!”

But she was raised up, and, as soon as she was touched by the fire, she cried-out three *times*, speaking, “Lord, Lord, Lord, help me! For you are my place of refuge!”

And this was how she gave up her spirit and came-to-her-end together with the holy *ones*. *Afterward*, the Christians covertly collected their remains *and* carefully-guarded them.

CHAPTER 50: SECTARIANS: LUCANUS & APELLÉS & HERMOGENÉS

Now at some point, the sectarian Markiōn finally professed a change-of-mind, and he agreed to the conditions which were granted to him by the assembly of God, that he should receive reconciliation if he restored to the assembly all the others whom he had been training for perdition.² However, he was prevented *from doing so* by death, and this sect was divided into different *offshoots* of knowledge.

And among these were both Potitos and Basilikos, and also Suneros. But one of the most prominent who arose was one of his followers and learners, Lucanus.³ Now he indeed taught the same kinds of revilement as Markiōn and Kerdōn had taught, including the full rejection of marriage. But, detaching from *his master* and forming a society by himself, *Lucanus* founded his own sect, by which he additionally asserted that there was neither a standing-up of soul nor of flesh, but of a third nature which he himself fabricated, and other such fantastical nonsense. But this sect was quickly snuffed out.

Now the other prominent learner of Markiōn was Apellés, who was also a schoolmate of Lucanus. Now he, like his superintendent, asserted that there is not a standing-up of dead *humans*, and, rejecting the law and the prophets, attempted to abolish *their authenticity* as if they had spoken falsehoods and had not known God. But he, being displeased at what was being stated by his teacher, began to teach differently for the following reason.

For he, deserting the self-restraint of Markiōn, lapsed into *the company* of a female and withdrew to Alexandria, out of sight of his master. But in the meantime, he stumbled on another virgin, Philoumené, who afterward became *an* enormous whore. And having been encircled by her efficacy, he, considering her to be a prophetess, committed to writing the so-called manifestations which he had learned from this girl, who was in fact possessed by a demon. Because of her, he ceased following Markiōn by no longer asserting that the Anointed-One had come merely in appearance; *but* instead, that the Anointed-One did come in the flesh, but he asserted, that this flesh was not received from Miriam the virgin but that he himself wove it together from the adjacent substance of the world; and, that after his standing-up *out of dead humans* and having shown that very flesh to his own learners, he again destroyed the body of flesh from himself by dissolving *the* borrowed elements back into *the* earth from which his body had been *derived*, and soared away to the heaven from where he had come. After being corrupted by these teachings for some years, he returned from Alexandria, no longer a Markiōnite.

However, Apellés did further elaborate on some of Markiōn’s nonsense, by falsely asserting, that there were five gods—the first of these which he *alleged* is a good god, whom the prophets did not know; and that one of these gods, who turned out not to be good, was the creator of everything—which, due to his inefficient faculty, was badly created.

Now later, in the reign of Commodus (who would succeed Marcus Aurelius as emperor of the Romans), Rhodōn, of *the* race of Asia, who had been a learner of Tatianus at Roma, and who contended against the sect of Markiōn, would converse with Apellés *in person*, reproving him to *his face*.

Now about this time, there also arose a certain Hermogenés (also known as Hermogenous), who, erroneously reasoning that it was impossible that God could make the generated *things* out of things which are not, asserted that the ungenerated eternal God made everything out of a coeval and second equally preexistent, equally ungenerated, equally eternal substance known as ‘material’;⁴

² Literally “loss”

³ Tertullian, Origen / Epiphaniés “Lucianus”

⁴ sometimes rendered in English as “matter”

¹ may also be translated to “pairs”

but which, unlike God, is evil and impure; and that, likewise, a soul was formed from this material rather than from a breath of God. But he did correctly confess that the Anointed-One is the son of the god who created everything, and was born of a virgin and of a spirit, and, that after his suffering, was raised up in a body and appeared to his learners and proceeded to the Father. However, he asserted, that as the Anointed-One was going up into the heavens, he left his body in the sun.

CHAPTER 51: NOTEWORTHY CHRISTIANS OF THESE DAYS

Now in the 6th year of the leadership of Emperor Marcus Aurelius, after Keladiōn had been presiding-over the Alexandrian sojourn for fourteen years, Agrippinus took up the succession as its overseer.

And instead, in the 8th year¹ of Emperor Marcus Aurelius, Sōtér succeeded Anikétos as the overseer of the Roman assembly, after *Anikétos* had completed 11 years² in all. For from the beginning, it was a custom of the Roman assembly to indeed be a benefactor to all the brothers in various ways, also sending supplies to many assemblies in every city, thereby indeed refreshing the poverty of the needy, but taking the initiative to provide for the brothers in the mines, by the supplies which he sent. The overseer Sōtér did not only maintain *this custom*, but instead he even increased it: indeed providing the transmission of the abundance to the holy ones, but encouraging the brothers who went up to Roma with happy accounts as an affectionate father would his children.

But also about this time, in the Antiocheian assembly, Theophilus was known as its sixth overseer from the emissaries.³ (Indeed, Cornélius was the fourth, having been established after Hérōs; but after him, in the fifth place, Erōs had succeeded to the oversight.) Now Theophilus contended against both the sect of Hermogenés and that of Markiōn. Therefore indeed, Maximinus,⁴ the seventh from the emissaries, would eventually succeed him as overseer of the Antiocheian assembly.

Now Dionysios, who had the oversight of the sojourn in Korinthos handed over to him, was encouraging and admonishing the brothers in various localities. Indeed, he admonished the Lakedaimōnians to both peace and unity. But he stimulated the Athénians to faith and to the citizenship of the Good-Message, of which he reproached them of having esteemed lightly, as if they had almost seceded from the account of Jesus since Publius had testified for his faith in the Anointed-One during the pursuits of that time against the Christians. For indeed Publius had been the one who was presiding-over the assembly in Athénai, but after the testimony of Publius, Quadratus had been established as overseer; and through his effort they were brought together again and were allotted a rekindling of the faith.

Now Dionysios also defended the Nikomédeians from the sect of Markiōn, by waging war against it by means of the truth. And he encouraged many of the other brothers in other assemblies (such as Gortuna (whose overseer was Philippos, a man who also opposed Markiōn), and Amastris, and Pontos, whose overseer was Palmas; and Knōsos, whose overseer was Pinutos; and Roma, whose overseer was Sōtér).

Now Modestus also contended against the sectarian Markiōn, exposing the error of this man more clearly to everyone than any of the other brothers had done.

CHAPTER 52: A PLAGUE BREAKS OUT / MELITŌN & APOLINARIOS DEFEND THE CHRISTIANS

Now by about the 8th year of the reign of emperor Marcus Aurelius, a plague began to overtake numerous Roman provinces, and a great pestilence began to devastate all of Italia, so that everywhere villages, fields, and towns were left without cultivation or inhabitant, and all that was left were deserted ruins and forests.

And in the 9th year, the emperor Lucius Verus, while sitting with his brother Marcus Aurelius in a carriage, died of apoplexy. Now on the death of Lucius Verus, Marcus Aurelius became the sole ruler of the state, and the pursuit of the Christians did not cease.

Now after the death of Lucius Verus,⁵ Melitōn the Eunuch, the overseer in the assembly of Sardeis and whom many considered to be a prophet (and who later died at Sardeis), was well-known at the time. And he addressed a defense to Emperor Marcus Aurelius on behalf of the Christian faith. For about this time, many Christians were being pursued. Among these was the overseer Sagaris, who testified during the season when Servilius Paulus was proconsul of Asia, and fell asleep in Laodikeia.

Now while Melitōn was urging the emperor to show favor to the Christians, he also explained to him:

Nerō and Domitianus, alone of all the emperors, persuaded by certain bewitching humans, have wanted to establish a slander against our school of reasoning; and, in consequence of an unreasonable habit of bringing defamations against the Christians, it has come to pass that a falsehood has gushed forth from them. Instead, your* pious fathers corrected their ignorance, having reproved them many times in writing, whenever they dared to revolt against the Christians. Indeed, among them, your grandfather Hadrianus indeed evidently wrote even to many others, but also to Fundanus the proconsul and general of Asia. But your father, when you were also administrating with him, wrote to the cities about not revolting against us. Among these writings are those to the Larissians, and to the Thessalonians and Athénians, and to all the Hellenes. But since you also have the same knowledge about the Christians as they do, and, yet, are much more philanthropic and fond-of-wisdom, we are persuaded that you will be doing everything—as-much-as we are beseeching of you.

Also in the days of this emperor,⁶ Apolinarios,⁷ overseer of the sojourn in Hierapolis in Asia, addressed a defense on behalf of the faith to Marcus Aurelius, emperor of the Romans. But later, he contended against the sect of the Phrygians, which, yet truly at that time,⁸ was beginning to sprout.

CHAPTER 53: SECTARIAN: MONTANUS & HIS FALSE-PROPHETESSES (PHRYGIANS)

For at that time,⁹ Montanus, with his false-prophetesses Priscilla (also known as Prisca) and Maximilla, were making the beginnings of their deviation. Now there is a certain village in Musia near Phrygia which is called Ardabav. There, when Gratus was proconsul of Asia, a newcomer of the faith whose name was Montanus, in an immoderate desire of soul of a love-for-the-first-rank, gave the Opposer an access into him. After this caused him to become both borne-by-a-spirit and suddenly fall into a kind of possession and ecstasy, he began to both utter and be disconcerted by strange expression, prophesying contrary to the custom of the assembly according to its tradition and its succession from the beginning.

Now at that time, some of those who were within hearing of the bastard utterances¹⁰ indeed were burdened, and they rebuked him as being efficacious, and being possessed by a demon and in a spirit of misleading, and troubling the crowd. They, remembering the distinction made by the Lord and his warning about the coming of the false-prophets, censured him and prevented him from uttering anything. But others were elated as if by a holy spirit and a prophetic favor, and were not a little conceited; and they, forgetting the distinction of the Lord, encouraged the maddening and diminutive and people-misleading spirit, and were beguiled and misled by it until it was no longer prevented so as to keep silence.

But the Slanderer, being honored by them unworthily, both awakened and inflamed their understanding which had been lulled to sleep away from the faith according to truth, so that he even roused two more women, Priscilla and Maximilla, and filled them with the bastard spirit, so that they even uttered out-of-their-mind and unseasonably and strangely, exactly like Montanus. And indeed the spirit pronounced them happy as they rejoiced and were conceited over it, and puffed them up by the greatness of its announcements. But sometimes it even condemned them openly in a sagacious and trustworthy manner, so that it might even appear to be critical. Now Priscilla and Maximilla, as soon as they were filled with the spirit, left their husbands,¹¹ although they were falsely called virgins by their followers.

Now Montanus and his prophetesses, through the false spirit, taught, in direct contradiction to the emissary Paulus, that all second marriages, even if a spouse from the first marriage had died, were nothing but adultery; and they expelled anyone who had contracted a second marriage. They also ordained laws for fasting, and introduced new fasts, and festivals, and meals-of-parched-food, and meals-of-radishes.

They, expecting the new heavenly Jerusalem to descend in the table-land of Pepouza and Tumion, named these small deserted cities in Phrygia 'Jerusalem', and they wanted to gather-together people there from everywhere. There they celebrated certain mysteries and supposed that they were making themselves holy. For one of their prophets asserted that while she slept in Pepouza, the Anointed-One came to her dressed in a white robe and assuming the form of a woman, and slept beside her and imbued her with the wisdom, and revealed to her that this place was holy, and that Jerusalem would descend from the heaven to there.

⁶ Chronicon(Jerome) dates this to the 10th year of Marcus Aurelius

⁷ Eusebios / Jerome(IllustriousCh26; Chronicon) "Apolinarius" / Jerome(IllustriousCh40) "Apollōnios"

(Apolinarios, whom Eusebios refers to as the same individual, Jerome incorrectly considers to be two distinct individuals named "Apolinarius" and "Apollōnios")

⁸ Chronicon(Jerome) dates the start of Montanus to the 11th year of Marcus Aurelius

⁹ Chronicon(Jerome) dates this to the 11th year of Marcus Aurelius

¹⁰ literally "voices"

¹¹ literally "men"

¹ Eusebios / Chronicon(Jerome) "9th year" / Chronicon(Armenian) would place it between the 4th to 7th years

² Eusebios / Chronicon(Jerome) "10 years" / Chronography354 neglects his oversight entirely

³ Chronicon(Jerome) dates this event to the 9th year of Marcus Aurelius.

⁴ Eusebios / Chronicon "Maximus" (which places this event in the 17th year of the reign of Marcus Aurelius)

⁵ Chronicon(Jerome) dates this to the 10th year of Marcus Aurelius

Now they also established money collectors. They contrived the taking of gifts under the name of offerings. They provided salaries for those who preached his *doctrinal* reasoning, that its teaching might prevail through gluttony. They were also accused of *dying their hair*, and using mascara, and being fond-of-ornamentation, and playing with tables and dice, and lending *money* at usury, and receiving gifts. Maximilla also falsely-prophesied, that there would be no more prophets after her, *but* instead the consummation. And the rest of their prophecies, which they collected in heaps of texts, were ambiguous and irrational, in direct contrast to the authentic prophets who were before them. And even though Maximilla claimed she was prophesying, she, unlike the authentic prophets, told her listeners not to listen to her but to the Anointed-One, thereby admitting the spuriousness of her own discourses even against her own will.

Now there were many other authentic works of the divine favor still being accomplished in different assemblies at that time, which furnished a belief among many that these individuals were also prophets. But even so, those of the Phrygians who were deceived were few. For after the faithful-ones in Asia often came-together in many places throughout Asia to consider the matter, and after they had scrutinized the fresh utterances of Montanus and his prophetesses, they pronounced them profane and rejected the sect, both expelling them from the assembly and debarring them from the community. And because the audacious-speaking spirit received neither honor from nor an access into the entire universal assembly under the heaven, it taught *these false-prophets* to revile *the assembly*, calling all of its members by way of reproach 'soulish-ones'.

Now esteemed men and consecrated overseers of that time, Zōtikos from Cumane village, and Julianus from Apameia, indeed attempted to refute the spirit which was operating in Maximilla while she was pretending to prophesy in Pepouza. But they were prevented by Themisōn's party (who quite-clearly were of one-mind with her and cooperated with the spirit), who muzzled their mouths, not permitting the false and people-misleading spirit to be refuted by them. However, later, when this Themisōn did not bear the sign of the confession of *the Anointed-One*, but instead threw aside the chains for much money, he *even* boasted that he was a testifier. Now Sotas in Anchialos wanted to throw the demon out of Priscilla, and the hypocrites did not allow him.

Now later, when Montanus and Maximilla had died, rumors of their deaths quickly spread throughout the countries, telling how they, incited by a maddening spirit, hung themselves at different times. But the followers of Montanus, Alkibiadēs and Theodotos in Phrygia continued to promulgate their assumption regarding this prophesy. But eventually another rumor spread, which stated that this Theodotos, the first procurator of their so-called prophecy, was sometimes lifted up and taken up into *the heavens*, both becoming ecstatic and entrusting himself to the spirit of the deceit, and was pitched and *came-to-his-end* evilly. Instead, no one was able to verify the truth of the rumors of their deaths.

And whenever those of the assembly of *God* who were called to testify for the faith according to the truth met with some of the so-called testifiers who were following the sect of Montanus (who were also known as Phrygians or Kataphrygians), they both separated from them and were murdered without communing with them, because of their unwillingness to agree with the spirit which was in Montanus and the women. Among those who would later disassociate with them, included Gaius and Alexandros from Eumeneia who testified in Apameia on the Maiandros.

Now later, the followers of these false-prophets were called Quintillianists, or Pepouzians, or Priscillianists, for under the direction of Quintilla and Priscilla they initiated both men and women at Pepouza. Yes, these sects even ordained women as allotted-ones, as overseers and elders and the rest. But in their assembly, seven virgins with lamps often came in, dressed in white, to falsely prophesy to the people. But they deceived them with a show of some sort of enthusiasm, also making them all weep by shedding tears and pretending to mourn for the lifestyle of the humans, as though to lead them to pity of a change-of-mind. They also gave thanks to Eva because she was the first to eat from the Tree of the Sensibleness. Now at least one of the deviations of this sect even eventually went so far as to hold a certain festival, in which they pierced an innocent little-one, merely a little infant, all over its body with bronze needles to get its blood for sacrifice, pretending that this was a mystery in the name of *the Anointed-One*. Now one of these offshoots, being later influenced by the sect of Noētos, also asserted that the Father himself is the Son, and came under generation and suffering and death.

CHAPTER 54: THE RAIN MIRACLE

Now in the 12th year of Emperor Marcus Aurelius Antoninus Caesar, not only did Mount Vesuvius erupt again, but the pestilence throughout the entire orb was so great, that the Roman army and all the legions which were stationed far and near in winter quarters were slaughtered almost to extinction, so that they were unable to carry on the wars which immediately sprang up without *having acquired* a new levy of soldiers.

Now Emperor Marcus Aurelius often personally participated in many of the wars which arose against him; and when he did so, he often appointed very noble

leaders. Among them was Pertinax, whom he had appointed over the first legion Adiutrix (which means 'Rescuer' in the language of the Romans).

Now in about the 13th year¹ of the emperor's reign, during his expedition in Germania, after he had subdued *the Marcomanni* and *the lazyges*, he also engaged in a great war with those who were called *the Quadi*. Now he came to Cotinum, which was in the very core of Germania and far within *their enemies'* borders. Now with him was a mixed army composed of *the first legion Adiutrix*, and *the tenth (both Gemina and Fretensis (which, in the Roman language, mean 'Twins' and 'of the Strait' respectively))*, and the so-called twelfth legion of Meliténé. And while he was at Cotinum, arraying himself for a battle against *the Germans and the Sarmatians*, he was overtaken on the frontier by seventy-four *regiments of 1,000 men each, which are called 'dragons'*,² from nine miles away.

Now when the Quadi had encircled them in regions which were convenient *for their purpose*, the Romans were eagerly contending with their round-shields locked together. And the barbarians, indeed were shut out of the battle, *but* were expecting to easily take them due to both the heat and due to the thirst of *the Romans*; but *the barbarians* posted *themselves* all around *them* at intervals to fence them in, preventing them from getting water from anywhere. For *the barbarians* were many and *were* superior in number. Therefore, the Romans were in an entirely bad³ *situation*, from their weariness, and from their wounds, and both *the sun* and their thirst; and so, they could neither fight them nor retreat. And because the army was oppressed by thirst for five days, the emperor was *in a state of helplessness*, since all of them were on the point of being utterly-destroyed from *their condition*.

Therefore, when the emperor compared himself and his multitude with the greatness of the barbarians and foes, he slipped down to pray to the gods of *his fathers*. But being neglected by them, and looking at the confines to which his power was reduced, he called to the Christians, who were soldiers of the twelfth legion. Now on account of a faith in their God, whom they bear in their conscience, the Christians, being at enmity with physical warfare, did not begin the battle with weapons, even though they were drawn up in *battle* array before their foes. Instead, after they put *one knee down on the ground* (as was the *Christian* custom of prayer at that time), they turned to supplications to God. But when the emperor discovered the multitude and greatness of the Christians *in the legion*, he scolded them. (For he had been led to assume that all Christians courted death out of mere obstinacy.)

Now although such a spectacle of *prayer* appeared to be incredible to their foes, something else even more incredible immediately overtook them: For the Romans were standing in both their battle array and their positions, and were completely-burning *in the heat*, when suddenly many masses-of-clouds rushed together; and much heavy-rain, not without the aid of God, burst down on the *Roman* army.

Now when the *rainshower* burst down *on them*, indeed, first, all of *them* threw their heads back and received it in their mouths. Then, indeed some held out their round-shields, but some also their helmets, to catch it, both quaffing it themselves with yawning *mouths*, and giving it to the horses to drink. And when the barbarians rushed upon them, *the Romans* both drank and fought simultaneously. And yet some, who were becoming wounded, gulped-down both the blood which poured into their helmets and the water at the same time. And most of them were so occupied with drinking, that they would have suffered a terrible *defeat* under their foes, had not a strong hail-storm and no few thunderbolts fallen upon their foes.

Therefore, in the one place, *one* saw both water and fire being borne simultaneously from the heaven. And indeed, *the Romans* had been both wetted and drinking, but their foes, being driven by a thunderstroke into flight and destruction, had been set on fire and dying. And the fire did not reach the Romans, instead, if it even reached any of them, it was straightaway extinguished; nor did the heavy-roun help the barbarians, instead it, even like excessive *amounts of oil*, actually roused the flame against them. So they had to search for water *even* while it was raining. And indeed some wounded themselves and extinguished the fire down with their *own* blood, but others even ran over to the side of the Romans, and *were certain* that they alone had saving water. Accordingly, Emperor Marcus Aurelius even had mercy on them.

Now he was hailed by the soldiers as emperor for the seventh *time*. Now although he was not accustomed to accept *anything* such as this before the council voted it, nevertheless, he both took it himself and received it as if from a god.

This was both how Emperor Marcus Aurelius won an unexpected victory *against the Germans and the Sarmatians*, but it had been given to him by God (for the Deity had unexpectedly preserved them when they had been endangered in the battle); and how the twelfth legion, by the performance of this incredibility by

¹ Chronicon(Jerome) / Chronicon(Armenian, Syriac) "12th year" / Chronicon(Paschale) "11th year" / Cassius is not specific, but in its chronological placement, it would either be in the 13th or 14th year

² in this context, a dragon is a troop of 1000 men, each of which had a standard in the form of a dragon over it

³ literally "evil"

prayer, demonstrated that it was worthy of its title, having been called 'Fulminata' (which means 'Thunderbolt-Thrower' in the language¹ of the Romans).

And *Marcus Aurelius* sent a letter to the Senate, in which he testified, that Christians were responsible for their victory:

Emperor Caesar Marcus Aurelius Antoninus, Germanicus, Parthicus, Sarmaticus,
To the Roman populace and to the consecrated Senate, greetings.

I made manifest to *all of you** the greatness of my goal, of what I did in Germania after a crisis, in which I was hemmed in² on the frontier in much toil and sufferings,³ while I was being overtaken in Cotinum by seventy-four 'dragons' from nine miles away. But after they came-to-be near us, our scouts informed us; and Pompeianus, our war-chief, made-clear to whatever things we had already saw. (But I had been overtaken by the greatness of an unmingled multitude, and I had with me an army, a mingling composed of the first legion, and the tenth (both Gemina and Fretensis). For we had seen that there was an all-mingled multitude of a crowd, numbering 97,000.⁴

Therefore, when I compared myself and my multitude with the greatness of the barbarians and foes, I slipped down to pray to the gods of our fathers. But being neglected by them, and looking at the confines to which my power was reduced, I called to those whom we say are Christians. And by inquiry, I discovered their multitude and greatness. And I scolded them, which was not proper, for afterwards I recognized their power.

They began the battle like this: with no equipment of missiles, nor weapons, nor trumpets, since they are at enmity with this practice, on account of the god which they bear in their conscience. Therefore, it is likely, that those whom we supposed to be atheists, have a self-acting god enwalled in their⁵ conscience. For having hurled themselves on the ground,⁶ they did not only beg their God on behalf of me, but instead even on behalf of the whole army, that he would alleviate our present thirst and famine. For, for a period of five days, we had not taken any water, because there was none to be had; for we were in the very core of Germania and far within our enemies' borders. But as soon as they had hurled themselves on the ground and prayed to a god of whom I was ignorant, straightaway water came down from the heaven. Indeed, the coldest fell on us, but a fiery hail on those who plot against the Romans. Instead, as they prayed, even we, straightaway, recognized an arrival of a god, as of one who is insurpassable and indestructible.

Therefore, on the spot, let us begin by allowing such persons to be Christians, lest by requesting anything of their god, they may obtain such a weapon to use against us. But I counsel, that no person such as this be prosecuted for being a Christian. But if anyone is found prosecuting the Christian for being a Christian: indeed, I wish it to be made clear, that a Christian who is brought to trial should be acquitted, if he confesses himself to be one (as long as he is not being prosecuted for anything else, except that he is a Christian), but, that the one who brings him to trial is to be being burned alive. But, that the Christian who has confessed that he is one and is verified to be such, should not be compelled, by the one who is being entrusted with the province, into a change-of-mind and to be deprived of his freedom.⁷

But I also wish, that these things be ratified by a decree of the Senate. And I direct, that this edict of mine be published in the Forum of Trajanus, in order that this decision may be able to be known with certainty. The prefect Vitrasius Pollio will see to it that this edict is sent throughout the provinces. But anyone who wishes to make use of it and to have it brought to them by him, must not be prevented from obtaining a copy of our edict which has been published.

And although Emperor Marcus Aurelius did not openly remove the punishment from the Christians, yet in another way, he openly dispersed it by adding a sentence of condemnation, and a more severe one, against their accusers.

Now the victory of this particular battle was so influential to the emperor, that afterwards, when a massive column was erected, on which was engraved a story of the events of the wars which he waged against the Germans, this rain miracle was depicted as one of the scenes. And this column still exists to this day.

¹ literally "voice"

² literally "crisis of the covering"

³ Emendation (Greek "pathon") / Manuscripts (Gk "spathon")

⁴ emendation from an obvious textual corruption / manuscript "977,000" (the minimum would have been 74,000, based on 74 'dragons' each with 1000 men, which would make the number 97,000 much more realistic)

⁵ literally "the"

⁶ literally "earth" (also in next occurrence)

⁷ literally "to be transferred to a state of illiberality"

CHAPTER 55: TESTIMONIES OF THE CHRISTIANS OF LUGDUNUM & VIENNA (PART 1)

Now therefore, in the 17th year of the reign of Emperor Marcus Aurelius, while his son Commodus was co-emperor, Sôtér, overseer of the Roman assembly, came-to-his-end from this present life in the eighth year⁸ of his leading of the assembly. Yet truly, Eleutheros (who had been appointed a minister of the former overseer Anikétos) succeeded Sôtér in the lot of the oversight, being the twelfth one from the emissaries.

Now in the same year,⁹ the pursuit of the Christians was rekindled more vehemently in certain parts of the earth, as a result of an attack of the populaces in the cities; in consequence, tens-of-thousands were made resplendent by testifying. Therefore indeed, one country in which a stadium was prepared for them, was Gallia, whose metropolises, distinguished and surpassing the others of the country, are Lugdunum and Vienna. The Rhodanos River passes through both of them, flowing in an ample stream about the entire country.

Therefore, in this region, certain men, who were no more than servants of the Opposer, not only shut the Christians out of houses and bathhouses and marketplaces, but instead, they even forbade any of them from universally appearing in any place whatever.

And first, indeed, the Christians nobly endured whatever the crowd heaped on them in a mass: shouts and blows and draggings and plunderings and throws of stones and confinements, and everything else which a multitude made savage loved to inflict on their enemies and foes. And being led into the marketplace by both the tribune and the authorities who were presiding-over the city, they were examined before all the multitude. And after they confessed, they were locked-together into an enclosure until the arrival of the leader.

But afterwards, they were led before the leader who treated them with the utmost cruelty. And Vettius Epagathos, one of the Christian brothers, who, although young, was filled with a love for God and his neighbor. Accordingly, he walked in all the commandments and righteous-deeds of the Lord blamelessly, and performed all his duties to his neighbor without hesitation, having much zeal for God and fervor in the spirit. Being of such character, he could not bear the judgment which was being made so irrationally against the Christians; instead, he became exceedingly-indignant, and even requested, that he be heard in order to defend his brothers, that there was nothing atheistic nor impious among them.

But even though he was a distinguished individual, those who were around the platform shouted him down. And the leader refused to tolerate his righteous request. Instead, he merely wanted to learn whether he was also a Christian. But he, confessing this with the clearest voice, was also taken away into the lot of the testifiers, being referred to as an intercessor of Christians. By this, he indicated the fullness of his love, being well-pleased even to lay down his soul in the defense of the brothers.

From then on, the rest of the Christians were thoroughly-judged and separated into two groups, and some were even clearly ready to become the first-testifiers, and completed the confession of their attestation with all eagerness. But there were also others who appeared to be unready and untrained and without strength, who were unable to bear the strain of such a great contest. And about ten of these in number were aborted¹⁰ from the faith; and this caused the rest of the Christians great grief and immeasurable mourning, and blunted the eagerness of the rest who had not yet been arrested: for although they had suffered all the terrors, they nevertheless continued to stand by the testifiers and did not leave them.

But at that time, all the Christians were greatly scared because of the uncertainty of the confession of the testifiers, not because the Christians feared the chastisings which were being applied, but instead, because they looked to the end, and were terrified that some of the testifiers might fall away. However, those who were worthy were arrested each day, filling up the number of the testifiers, so that from the two assemblies all the earnest-ones and those by whom the Christians' affairs were especially held together were collected.

But some of the national household-slaves of the Christians were also arrested, since the leader had publicly directed, that all the Christians should be examined. And these (who were being ensnared by the Adversary, after they were filled-with-fear of the tortures which they beheld the holy ones suffering, urged-on by the soldiers), lied-against the Christians, saying that they engaged in cannibalistic Thuesteian meals and incestuous Oidipodeian intercourse, and in as-much-as is not fitting either to utter nor to think about. But when these accusations were uttered, everyone raged like beasts against the Christians, so that, even if any had previously been moderate on account of cordialness, they became greatly harsh and gnashed their teeth against the Christians.

⁸ Eusebios / Chronicon(Jerome) gives the length of his oversight as "8 years" / Chronography354, due to a scribal in the text, accidentally omit Eleutheros entirely and gives Sôtér an oversight of "9 years, 3 months, 2 days"

⁹ Eusebios "in the 17th year" / Chronicon(Jerome) "7th" (possibly by scribal error)

¹⁰ some Eusebios / other Eusebios, Rufinus "these fell away"

From then on, the holy testifiers endured chastisings beyond all description, the Adversary being ambitious¹ that the reviling *words* might be stated even by them. But all the anger of crowd and of leader and of soldiers beyond all measure fell upon Sanctus, the minister from Vienna; and upon Maturus, indeed, a new-convert, *but* instead a noble competitor; and upon Attalos, of the race of Pergamon, where he had always been a pillar and stanchion; and upon Blandina, through whom the Anointed-One exhibited that things which appear shabby and ugly and contemptible to humans, are deemed worthy of great glory with God, because of the love for him shown forth in power and not boasted of in appearance.

For while all *the Christians* were terrified, *Blandina's* fleshly mistress, who was herself also one of the competitors among the testifiers, was struggling, lest because of the weakness² of her body, she would not be able to freely-speak the confession. *Because of this*, Blandina was filled with so much power, that she was released and those who were taking turns torturing her in every way from morning to evening grew exhausted, and they confessed that they were conquered, unable to do anything further to her. And they marveled *at the fact* that she was still breathing, since all her body was broken and *torn* open. And they testified, that *merely* one form of torturing was sufficient to draw out the soul of a human, yet not *even one* such as these and *especially* of so many. Instead, the happy woman, like a noble athlete, renewed her youth in her confession; and what she was saying, "I am a Christian, and nothing we do is bad," brought her refreshment and rest and insensibility from what was happening to her.

But Sanctus also nobly endured (beyond all measure and above *that* of every human) every torment *known* to humans. When the lawless *men* hoped, through the continuance and the greatness of the tortures, that they would hear something from him which was not proper *to be said by Christians*, he resisted them with such determination that he would not *even* tell them his own name, nor *his* nation, nor what city he was from, nor whether he was a slave or free. Instead, he answered to all their inquiries in the Roman language,³ "I am a Christian." And he confessed this instead of a name and instead of a city and instead of a race and instead of everything else; but *those of* the nations did not hear any other word⁴ from him.

As a result, he even aroused a great fondness-of-strife of both the leader and of the torturers against him, so that, when they could not conceive of anything further to do to him, they, in the end, stuck red-hot copper plates to the most delicate limbs of his body. And indeed these burned, but he himself remained unbending and unyielding, firm in his confession, bedewed and empowered by the heavenly spring of the water of the life which comes forth from the bowels of the Anointed-One.

But the poor-body was a testifier of what happened to him, being *one* whole wound and bruise, and shriveled and having lost the shape of a human. *But the* Anointed-One suffering within him, perfected great glory, rendering the Opposer ineffective, and setting an example to all the rest that nothing is to be feared where *the Father's* love is, nor anything painful where we find *the* Anointed-One's glory. For some days later, the lawless *men* racked the testifier again. And they deemed, that with his body swollen and inflamed, if they would apply the same instruments-of-chastisement, they would overcome him (since he could not *even* bear the touch of the hand), or that if he should die in the tortures he would produce fear in the rest of *the Christians*. Not only did this not happen, *but* instead, even contrary to all of *the human's* expectation, he lifted up his head; and his body straightened during the subsequent tortures, and regained its former form and the use of its limbs, so that, by the favor of the Anointed-One, the second racking became for him not a chastising *but* instead a healing.

But the Slanderer thought, that he had already also consumed Biblis, who was one of the ones who had denied *the Anointed-One*. But he, wanting to also condemn her by revilement, led her to a chastising, *in order* to compel her, as if she was already injured and lacking manliness, to speak ungodly things about *the Christians*. But she returned to sobriety under the racking; and, as if awaking from a deep sleep, she was reminded through this temporary retribution of the perpetual chastising in Gehenna. And contradicting the revilers, she spoke-against *them*, declaring, "How would *people* such as this eat little-ones, when they are not even allowed to eat blood of irrational animals?"⁵ And from then on, she confessed herself to be a Christian, and was added to the lot of the testifiers.

But as the tyrannical instruments-of-chastisement were rendered ineffective by the Anointed-One through the endurance of the happy *ones*, the Slanderer invented other contrivances: confinements in the cells in the darkest and the most harsh parts of the enclosure, and the stretching of the feet in the stocks,⁶ being stretched as far as *the* fifth hole, and the rest of *the* torments which his servants,

when angered and filled with a slanderous *spirit*,⁷ are accustomed to inflict upon those who were confined. *This happened*, so-as to *cause* the majority to be suffocated in the enclosure, yet *only* as-many-as the Lord wanted to come-out of *this life* in this manner—he exhibiting his glory.

For indeed, although some of them were tortured so bitterly, that it seemed impossible for them to live, *even if* they received every *sort of* treatment, they survived in the enclosure—indeed, desolate of the attention of humans, but being invigorated-afresh under the Lord and empowered even in body and soul. And they were urging-on and consoled the rest. But the *ones* who were youthful and recently arrested, whose bodies had not been previously tormented, could not bear the burden of the confinement; instead, they died within.

But the happy Potheinos, who had been entrusted with the ministry of the oversight in Lugdunum, was over ninety years old and altogether weak⁸ in his body, indeed, scarcely able to breathe because of a bodily weakness. But he was invigorated-afresh by an eagerness of spirit through the urgent desire *which he had* for his attestation of *the Anointed-One*. He was also dragged to the platform. Indeed, his body was even worn-out⁹ under his old-age and under his sickness, but his soul was preserved in him, that through it *the* Anointed-One might triumph.

When he was conveyed by the soldiers to the platform, escorted by the civic authorities and all the multitude, who made all sorts of shouts against him as if he were the Anointed-One himself, he gave the beautiful attestation. But when he was interrogated by the leader, "Who is the God of the Christians?" he declared, "If-at-any-time you are worthy, you will know."

But at this, he was dragged about unsparingly and suffered manifold blows. Indeed, those who were nearby outraged him in every way with their hands and feet, nor were they ashamed of his age; but those who were at a distance, hurled at him whatever each of *them* had in his hands. But all of *them* deemed it to be a great offense and impiety to omit *any* licentiousness against him. For they even imagined that in this way they would be avenging their *own* gods. And straining to breathe, he was hurled in the enclosure, and his soul departed after two days.

Then a great arrangement of God occurred, and *the* immeasurable mercy of Jesus was displayed, indeed, in a manner rarely occurring among the brotherhood, but not beyond the art of *the Anointed-One*. For those who had been deniers of *the Anointed-One* at the first arrest were confined with the others, and also shared in the terrors. For at this season, their denial was of no advantage to them. Instead, indeed, those who confessed what they were were confined as Christians, no other incrimination being brought against them; but the rest were held as man-murderers and stained *individuals*, being chastised twice as much as the rest. For indeed, the joy of the attestation and the hope of what was announced, and the love toward the Anointed-One and the spirit of the Father lightened the burden of the *first group*; but the conscience of those of the *second group* greatly punished *them*, so that, even as they passed, their appearances were distinguished from the others.

For indeed, *the first group* advanced cheerfully, glory and much favor blended with their appearances, so that even their fetters invested them like attractive ornamentation, and *they were* simultaneously sweetly-perfumed with the scent of the Anointed-One, so that some supposed that they had even been anointed with a worldly perfume. But the *others* were downcast and humble and ugly, and quite-full of every *kind of* disgrace. But even besides this, they were reproached by *those of* the nations as ignoble and lacking-manliness, indeed, receiving charges of man-murderers, but having slain the all-honorable and glorious and life-making name. When the rest of *them* observed this, they became fixed; and those who were arrested unhesitatingly confessed, nor gave a thought to *any* slanderous rationalization.¹⁰

CHAPTER 56: TESTIMONIES OF THE CHRISTIANS OF LUGDUNUM & VIENNA (PART 2)

After these things, the attestations of their departure *from this life* finally divided into every form:

Therefore indeed, Maturus and Sanctus and Blandina and Attalos were led in to the beasts for a public and common spectacle of the inhumanity of the nations, the day for the fight with the beasts having been designated for their sake. And indeed, Maturus and Sanctus again passed-through every chastising in the amphitheater, as if they had suffered nothing at all before, but rather as though they had dislodged their rival in several lots and were now holding the contest for the crown. They again bore the gauntlet of the whips (according to the local custom), and the violences from the beasts, and everything which the mad populace (some here, others there) invoked and demanded—above all the iron chair, on which their bodies were fried, satiating *the populace* with a burning-scent.

Not *even* with this did *the impious-ones* cease, instead, they were driven still madder, wishing to be victorious over *the testifiers'* endurance. And they did not

¹ literally "with-fondness-of-honor"

² literally "strengthlessness"

³ literally "voice"

⁴ literally "voice"

⁵ literally "living-creature"

⁶ literally "wood"

⁷ may also be translated "with a spirit of the Slanderer"

⁸ literally "strengthless/without strength"

⁹ literally "released"

¹⁰ may also be translated "to a rationalization of the Slanderer"

hear anything else from Sanctus except a voice of the confession which he had been accustomed to say from *the beginning*. Therefore indeed, these *testifiers*, after their soul had survived long through a great contest, were at last sacrificed, they themselves having been a spectacle for the world throughout that day in place of all the *usual* variety of the gladiatorial-battles.

But Blandina was hung-up on a *piece of wood*, exposed as food for the beasts which were thrown in to *devour* her. And because she looked as if she was hanging-up in the form of a cross *and* because of her dynamic prayer, she produced much eagerness within those who were competing, as they saw her during the contest and with their outward eyes *saw* through their sister Him who had been crucified for them. And after none of the beasts at that time touched her, she was taken down from the *piece of wood and* cast back into the enclosure.

But Attalos was also greatly demanded by the crowd, for he was also famous. He entered, a ready competitor on account of a clear conscience, having been genuinely trained in Christian exercises and having always been a testifier of truth among *the Christians*. And he was led around the amphitheater, a board being led before him on which was written in Roman: "This is Attalos the Christian." And the populace was bursting with vehemence against him. When the leader learned that he was a Roman, he directed for him to be taken and put with the rest of those who were in the enclosure; *for he had* sent a letter to Caesar concerning *those in prison*, and was waiting for his decision.

But the intervening season was not idle nor fruitless for them. Instead, in one instance, there was a certain Alkibiadés who was among them, who was living a very ascetic lifestyle. And at first, he partook of nothing at all, instead using only bread and water. But when he tried to continue *to live this way* even in prison, it was revealed to Attalos, after his first contest which he had accomplished in the amphitheater, that Alkibiadés was not doing well¹ in not using the creatures of God and leaving behind an impression of a stumbling-block for others. But Alkibiadés was persuaded to partake of every *creature* without restraint, and he returned thanks to God.

But most importantly, through the endurance of *the testifiers*, the immeasurable mercy of the Anointed-One was displayed. For through those who were living *in the Anointed-One*, the dead *in the faith* were made alive, and the testifiers showed favor to those who were not testifiers. For through them, most of those who had denied retraced their steps and were reconceived and rekindled and learned to confess. And now living and accentuated, they approached the platform to again be questioned by the leader. For Caesar had sent a letter *stating* that indeed they should be beaten-to-death, but if any *of them* should deny then those should be released from *the prison*.

As the national-festival was beginning here (but which was *packed* with many-humans who had gathered-together for it from out of all the nations), he led-up the happy-ones to the platform, making a theatrical-display and a procession for the crowds. For this reason, he even interrogated them again, and indeed as many as seemed to possess Roman citizenship he cut-off their head, but the rest he sent to beasts. But the Anointed-One was greatly glorified by those who, though they had previously denied him, now, contrary to the conjectures of the nations, confessed. For they were even interrogated privately as if they were really going to be released from *prison*, and, confessing, were added to the lot of the testifiers. But some, being the sons of the destruction, reviled the Way. But all of the rest were added to the assembly *of God*.

And while these *individuals* were being interrogated, *there was* a certain Alexandros, indeed Phrygian by race, but a healer by profession,² who had spent time in Gallia for many years and was known to nearly everyone by his love for God and outspokenness of his reasonings. *This Alexandros*, standing by the platform and by a nod impelling them to *make* their confession, it was clear to those who were around the platform that he *looked* like a woman who was in labor. But the crowds became indignant, because those who had previously denied were now confessing again; and they shouted Alexandros down as if he was the cause of this. And the leader had him set near him and interrogated *him*, *asking* who he was. But when *Alexandros* declared that he was a Christian, *the leader*, becoming angered, condemned him to beasts.

And on the next day, *Alexandros* entered along with Attalos. For even to also gratify the crowd, the leader had again given Attalos to beasts. And in the amphitheater, they passed through all the implements which had been invented for chastising; and having endured a greatest contest, they were finally also sacrificed. Indeed, Alexandros neither moaned nor growled at all, instead he conversed with God in his heart. But Attalos, when he was placed on the iron chair and was scorched, as the burning-scent arose from his body, declared to the multitude in the Roman language,³ "Behold! This, what **you*** are doing, is eating humans, but we do not eat humans, nor perform any other wicked *act*!"

But when he was asked, "What name does the god have?" he answered, "God does not have a name like a human does."

But after all these things, on the last day of the gladiatorial-battles, Blandina was again brought in, along with Pontikos, a boy of about fifteen years *old*. And they had been led in daily to see the chastisings of the rest, and had been compelled to swear by their idols. And due to the *fact that* they remained steadfast and despised them, the multitude grew savage, so that they had no pity on the age of the boy, nor were ashamed because she was a woman. But they exposed them to all the terrible *torments*, and drew them in turn through every chastising,⁴ repeatedly compelling them to swear, *but* instead were not able to manage this. For indeed, Pontikos, urged-on by his sister (so that even the nations saw that she was urging him on and fixing him), having nobly endured every chastising, gave up the spirit.

But the happy Blandina, last of all, herself also retracing *the other testifier's* steps through all the same contests, hastened after them, rejoicing-exceedingly in her departure, as if being called to a bridal dinner instead of being thrown to beasts. And after the whips, after the beasts, after the frying-pan, she was finally thrown into a net *and* thrown beside a bull. And having been thrown-upward by the animal,⁵ she did not sense what was happening to her, because of the hope and possession of what she had faith in, and because of her intercourse with the Anointed-One. She was also sacrificed. And the nations themselves confessed, that never yet among them had a woman suffered so many and such *tortures* as these.

Instead, not *even* this was enough to bring satiety to their madness and their cruelty of the holy *ones*. For incited by a savage beast, savage and barbarous tribes are difficult to appease, and their outrage found another peculiar opportunity in the bodies. For, because they did not have a human rationalization, the fact that they had been conquered did not make them abashed, but it even enkindled their anger *even more* exactly like a beast, and the leader and the populace displayed a similar unrighteous hatred for *the Christians*. For even those who had been suffocated in the enclosure, they threw-beside dogs, carefully guarding them by night and day, lest any of them should be buried by *the Christians*. And then they exposed their remains both to the beasts and to the fire, indeed torn-to-pieces, but some charred, and the head of *each* of the rest along with whatever *else* had been severed, they left unburied in like manner, strictly guarding them with soldiers for many days.

And some indeed snorted and gritted their teeth against them, seeking to take further excessive vengeance on them. But others laughed and jeered, magnifying their own idols and attributing the punishment of the Christians to them. But *even* those who were more gentle and who sympathized with them to some extent, reproached *them* many *times*, saying, "Where is their god? And how did their religion profit them, which they preferred *even* to their own soul?" And indeed, this was how variegated *their attitudes* were toward *the Christians*. But *the rest of the Christians* had a great mourning because they were not able to conceal the bodies in the earth. For neither did night come to *help them*, nor did *pieces of silver* persuade, nor did an entreaty cause them to be abashed. But they watched in every way, as if they would derive *some* great gain if *the bodies* would not receive a burial-place.

Therefore, the bodies of the testifiers, after being exhibited and exposed in every way for six days and afterward burned and reduced to soot, were swept into the Rhodanos River (which flowed nearby) by the lawless *men*, so that no remnant of them might appear on the earth. And they did this, as if they were able to be victorious over God and bereave them of the regeneration, in order, as they said, "that they may have no hope of a standing-up, of which being convinced of, they introduced among us a strange and new religion, and despised the terrors, prepared even to go to the death with joy. Now let us behold if they will stand-up, and if their god is able to help them and to take them out of our hands."

Throughout the time of their torments and confinements, the testifiers had humbled themselves under the mighty hand *of God*. But indeed, they made a defense for everyone, but accused no one. They released everyone, but fettered no one. And they prayed for those who had inflicted terrible *things* on them. For even through the genuineness of their love, they did not boast over the fallen-ones, instead they supplied those who were lacking, having *the affections*⁶ of a mother; and, shedding many tears on their behalf before the Father, they requested life. And he gave it to them, and they distributed it among their neighbors, having departed to God bringing *with them* victory in everything. Always loving peace, and commending peace to *the Christians*,⁷ they went in peace to God, leaving behind no toil to the assembly *of God*, nor sedition and war to the brothers, *but* instead joy and peace and harmony and love.

CHAPTER 57: EIRÉNAIOS / DEATH OF EMPEROR MARCUS AURELIUS

⁴ may possible be translated "drew them through *the* entire circle of chastising"

⁵ literally "living-creature"

⁶ literally "bowels"

⁷ four Eusebios, Rufinus, Nicephorus (literally "and commending peace to us") / most Eusebios "and always commending peace"

¹ literally "beautiful"

² literally "experience"

³ literally "voice"

CHAPTER 58: SCILLITAN TESTIFIERS

Now in the 1st year of Emperor Commodus,³ Julianus was entrusted with the oversight of the Alexandrean assemblies, after Agrippinus had fulfilled the public-service for twelve years.

2 Now at this time, Vigellius Saturninus *the* proconsul was *the* first to use *the* sword against *the* Christians in Africa. 3(1) And during *the* consulship of Praesens (for *the* second time) and Claudianus, on *the* 16th day before *the* Kalends of August⁴ at Scillium in Carthage, *the* following *Christians* were arraigned in *the* council-chamber: Speratus, Nartzalus, and Cittinus, Donata, Secunda, and Vestia. 4 Saturninus *the* proconsul said, “All of you* are able to be earning *the* indulgence of our lord *the* emperor, if you* might be returning⁵ to a sound⁶ mind.”

5(2) Speratus said, “We have never done evil. We have never lent work to iniquity. We have never spoken *anything* evil. Instead, after we accepted evil *done to us*, we gave⁷ thanks, on account of which we are observing our own emperor.”

6(3) Saturninus *the* proconsul said, “We are also religious, and our religion is simple; and we swear by *the* fortune of our lord *the* emperor, and we pray for his salvation, which **you*** too are being-indebted to be doing.”

7(4) Speratus said, “If you may tranquilly lend me your* ears, I will speak *the* mystery of simplicity.”

8(5) Saturninus said, “I will not lend ears to you *who* are initiating evil against our sacred rites. Instead, be rather⁸ swearing by *the* fortune of our lord *the* emperor.”

9(6) Speratus said, “I am not recognizing *the* empire of this age. Instead, I am more-greatly serving that God, whom not-one human has seen, nor is able to be seeing with these eyes. 10 I have done no theft. Instead, if I have bought anything, I give-back *the* tax, because I recognize my Lord, *who is the* emperor of kings and of all nations.”

11(7) Saturninus *the* proconsul said to *the* rest, “All of you*, be ceasing⁹ to be of this persuasion.”

12 Speratus said, “It is *an* evil persuasion to be doing murder, to be speaking *a* false testimony.”

13(8) Saturninus *the* proconsul said, “All of you*, be unwilling to be participants of this dementia.”

14 Cittinus said, “We have no one else whom we might be fearing, except only our Lord God,¹⁰ who is in *the* heavens.”

15(9) Donata said, “Honor to Caesar as-if Caesar, however fear to God.”

16 Vestia said, “I am *a* Christian.”

17 Secunda said, “What I am, I wish to be.”

18(10) Saturninus *the* proconsul said to Speratus, “Are you persevering *in* being *a* Christian?”

19 Speratus said, “I am *a* Christian.”

And they all consented with him.

20(11) Saturninus *the* proconsul said, “Are *all* of you* wanting to have *a* space to deliberate?”

21 Speratus said, “In *a* matter so righteous, there is no deliberating.”¹¹

22(12) Saturninus *the* proconsul said, “What are *the* things in your case?”

23 Speratus said, “Books and letters of Paulus, *a* righteous man.”

24(13) Saturninus *the* proconsul said, “All of you*, be having *a* delay of thirty days and be thinking *it* over.”

25 Speratus again said, “I am *a* Christian.”

And they all consented with him.

26(14) Saturninus *the* proconsul read out *the* decree from *the* tablet:

Speratus, Nartzalus, Cittinus, Donata, Vestia, Secunda and *the* rest, having confessed that they are living in accordance with *the* Christian rite, since after opportunity was offered to them of returning to *the* custom of *the* Romans they have obstinately persisted, it is determined that they are to be put to *the* sword.

27(15) Speratus said, “We give¹² thanks to God.”

Nartzalus said, “Today we are testifiers in *the* heaven. Thanks be to God.”

28(16) Saturninus *the* proconsul ordered *it* to be being declared by *the* herald, “Speratus, Nartzalus, Cittinus, Veturius, Félix, Aquilinus, Laetantius, Januaria, Generosa, Vestia, Donata and Secunda, I have directed to be being led to *death*.”

29(17) They all said, “Thanks be to God.”

³ Eusebios / Chronicon(Armenian) “2nd year of Commodus” / Chronicon(Jerome) “19th year of Marcus Aurelius”

⁴ July 17th

⁵ literally “go-back”

⁶ literally “good”

⁷ literally “moved”

⁸ literally “be more-able”

⁹ literally “desisting”

¹⁰ BC / A “our Lord Jesus *the* Anointed-One”

¹¹ BC / A “changing”

¹² literally “move”

Now while the previously-mentioned testifiers were still in chains, Eirénaios (a learner of Polykarpos and of Papias, and *one* who spent his time among the Kelts,¹ and an elder of the sojourn in Lugdunum) was sent by the brothers in Gallia to Eleutheros, overseer of Roma, with letters. For because discord had arisen among them concerning the Montanists, the brothers in Gallia had set forth their own discreet and most orthodox judgment in the matter, also publishing several letters from the testifiers who had been murdered among them. But also included with these letters, was the account of their testimonies. Now these letters were not only sent to Roma, but also to the brothers throughout Asia and Phrygia, *enabling these brothers* to act as elders for the peace of the assemblies.

But after Potheinos, who, *living* a full life of 90 years, had come-to-his-end with the other testifiers in Gallia, Eirénaios succeeded to the oversight of the sojourn in Lugdunum, of which Potheinos had been the leader. Now Eirénaios contended against the sects both of Markiōn and of the Valentinians. For after acquainting himself with the knowledge of learners of Valentinus by engaging with some of them, he vigorously unfolded the boundless depth of Valentinus’ many-errors, stripping-bare his evil.

Now during these days, there were countless examples of the divine and incredible power in certain assemblies everywhere who put their faith in Jesus the Anointed-One and were calling on his name. For although *the* followers of Simon and Karpokratés were deceiving many with their magic, performing things through means of angelic invocations and incantations and other wicked curious arts, these sectarians were not able to confer sight on *the* blind, nor hearing on *the* deaf, nor put to flight all sorts of demons (except, perhaps, for those which they themselves were sending into others), nor cure *the* weak or *the* lame or *the* paralytic or those who were distressed in any other part of *the* body (as was often being done by *the* Christians), nor furnish effective remedies for *any* external accidents which might have occurred; nor were they able to arise the dead *humans* (for denying *a* standing-up of dead *humans*, they did not even believe that such things were possible).

Whereas the true learners of Jesus the Anointed-One, in his name, were receiving the favor from him, accomplishing good-works for *the* benefit of the rest of the humans, even as each one had received the gift from him. For indeed, some certainly and truly drive out demons, so that those who were cleansed from the wicked spirits even often put their faith *in* God and *enter* into the assembly. But *others* even have a foreknowledge of the future *events*, and visions, and prophetic sayings. But many brothers in the assembly had prophetic favors and, through the spirit, were uttering all kinds of tongues, and leading the secrets of the humans into the open for their benefit, and describing the mysteries of God.

But *others* were healing the sick by the laying on of the hands and restoring them to health. And often in the brotherhood of *Christians*, through the constraint and the requesting of an entire assembly of a region, with fasting and much entreaty to the Lord, the spirit of the one who had come-to-an-end returned and the human was favored by the prayers of the holy *ones*. For in the assembly, sympathy and compassion and steadfastness and truth, for *the* aid and encouragement of humans, were not only being displayed without fee or reward, but *the* *Christians* were laying out their own means for *the* benefit of others. And so, while those who were cured very frequently did not possess the things which they required, they received them from *the* *Christians*. For as the assembly has received freely from God, it also freely ministers.

Now in consequence of all the murders of Christians which were taking place, Athénagoras, a Christian, but who had been tainted by the same sentiments as Montanus in his opinion of all second marriages being adulterous, addressed a plea for the Christians to the emperors Marcus Aurelius Antoninus and Lucius Aurelius Commodus, in which he refuted the false charge of cannibalism against the Christians, explaining that Christians detest all cruelty and murder, even refusing to attend contests of gladiators and beasts, and knowing that the use of drugs to bring on an abortion was nothing but murder.

Now in the 18th year of Emperor Marcus Aurelius, Smyrna, a city of Asia, where Polykarpos had been murdered on account of his faith in God, was terribly wiped-out by a fire and both earthquakes and chasms. And indeed, streets and schools for naked-athletics were destroyed; but some inner-sanctums of their abominable gods indeed were laid down, but others were sunk, leaving behind a knoll of ruins and corpses, a desolate *land*.

Now at the start of the 20th year of his reign, Marcus Aurelius Antoninus, at the age of 58 years and 10 months and 22 days, died on the 17th day of March after suffering from an illness at Vindobona in Pannonia, after having been emperor for 19 years and 11 days.² And his son, Lucius Aurelius Commodus, received the leadership *in his stead*.

¹ others, Latin / Epiphanius “Delphi”

² Cassius / Hippolytus(Chronicon) “19 years, 5 months, 12 days” / Chronography354 “18 years, 11 months, 14 days” (but this document also erroneously includes an emperor “Verus” before “Marcus Antoninus, of which it gives a reign of “7 years, 8 months, 12 days”) / Chronicon(Jerome) “19 years, 1 month” / Eusebios “19 years” / Eutropius “in the 18th year”

30 And all of them were presently beheaded for the name of the Anointed-One.¹ 31 And not long afterward, Vigellius Saturninus the proconsul lost his eyesight.

CHAPTER 59: PANTAINOS / MARCIA'S FAVORING OF THE CHRISTIANS / TESTIMONY OF APOLLŌNIUS

Now about that time, there was a man who was very glorious for his discipline, whose name was Pantainos. He had charge of the lecturing of the faithful-ones in *Alexandria*. For a teaching-place of the consecrated accounts was established among them in the past, and continued even into the reign of the Roman emperor Constantinus. And it was composed of powerful men who had earnestness about the divine things. But at this time, *Pantainos* was especially conspicuous, having been previously influenced in the philosophical system of those who are called Stoics.

Therefore, in his very ardent disposition, he displayed such an eagerness for the divine account that he was even appointed to be a preacher of the Good-Message of the Anointed-One to the nations of the East, being dispatched by *Démétrios* overseer of *Alexandria*² even as far as the earth of the Indians. And when *Pantainos* had arrived in India, he discovered among some of those there who already knew the Anointed-One, the Good-Message according to *Matthai*, which had anticipated his arrival. For *Bar-Tolmai*, one of the twelve emissaries, had preached to them, also leaving with them the writing of *Matthai* which had been written in Hebrew characters, which they had saved until that time. Yet truly, after many successes, *Pantainos* would lead the teaching-place at *Alexandria* until he came-to-his-end.³ At this time, *Titus Flavius Clémens* was being trained at *Alexandria* with *Pantainos* to be his teacher.

Now in the 2nd year of the reign of Emperor *Commodus*, the temple of *Sarapis*⁴ (one of the detestable gods of the Egyptians) in the city of the *Alexandriens* was burned down by a fire.

Now Emperor *Commodus* was indeed guilty of many unseemly deeds, but murdered many people. As a result, indeed many plots were formed against him by various individuals, but he also murdered many men and women, indeed some openly, but some secretly by drugs.

Now there was a certain *Marcia*, the concubine of *Quadratus* (a man who was murdered in the 3rd year of *Commodus*' reign). And *Marcia* saw those who had plotted against *Commodus* violently perish. But after *Quadratus*' death, she became the concubine of *Commodus*. Now she both made every-effort on-behalf of the Christians and became-a-benefactor to them many times, inasmuch-as she was also able to do everything in-the-presence-of *Commodus*.

Because of this, the attitude toward the Christians turned quickly milder, as peace by a favor of the Deity came upon the assemblies throughout the whole inhabited earth. And the account of salvation was leading every soul of every race of humans to the pious religion of the God of everything, so that even at *Roma* many who were distinct because of riches and race, made room, together with their entire house and with their entire race, for salvation.

Now, despite the favors being bestowed on the Christians, in about the 6th year of the reign of Emperor⁵ *Commodus*, a pursuit was again prepared against the Christians. Accordingly, there was a man named *Apollōnios*, of the city of *Roma*, who was proclaimed abroad among the faithful-ones for discipline and fondness-of-wisdom. Yet, the beautiful-hating demon aroused one of his ministers, who was suitable for his purpose, to bring an accusation against *Apollōnios*. And so he was led to a court-of-justice. Instead, this terrible man indeed entered the lawsuit at a wrong time, because by a royal standard it was not permissible for informers of such things to live. So immediately the informer's legs were broken, *Perennius* the dealer-of-justice having carried out this vote against him.

But yet the dealer-of-justice earnestly besought and requested *Apollōnios* to give an account of himself before the summoned council. So he presented before all of them an eloquent defense of the faith for which he was testifying. And he was chastised by being beheaded, as if by a decree from the senate, since there was a mighty law among them which required, that those who were once brought to a court-of-justice and did not change their supposition should not be discharged. (Now the rest of the acts and the details of the testimony of *Apollōnios*—the words⁶ which he spoke in the presence of the dealer-of-justice, and the answers which he gave to the questions of *Perennius*, and his entire defense before the Senate—are recorded in the Acts of *Apollōnios*.)⁷

CHAPTER 60: CAPITOLIUM DESTROYED / CRIMES OF KALLISTOS

¹ BC / A "And so all of them together were crowned with a testimony."

² Jerome add this information of uncertain authenticity

³ Jerome states that he "taught in the reigns of the Emperor *Sevêrus* and *Antoninus* surnamed *Caracalla*."

⁴ *Clemens**Alexandria* / Jerome "Serapis"

⁵ Eusebios "king"

⁶ literally "voice"

⁷ The current documents called 'Acts of *Apollōnios*' which survive (in this case, in Greek and Armenian), due to their serious divergences from the account presented by Eusebios, are not authentic, and are definitely not the ones which were known to him.

Now in the 9th year of the reign of Emperor *Commodus*, lightning destroyed the *Capitolium* in *Roma*, wrapping it in flames. And with a great fire having been caused, the library, and also nearby buildings, were consumed.

Now also about this time, there happened to be a certain man of faith from out of the house of *Caesar*, a household-slave of *Karpophoros*. Inasmuch as *Kallistos*⁸ was surely of faith, *Karpophoros* entrusted no small amount of money to him, after he professed that he would bring in gain out of a banking business. After he⁹ received a bank-table, he set-his-hand to it in the place said to be the *Piscina Publica* (which means 'Public Pool' in the Roman tongue). In time, no small amount of deposits were entrusted to him by widows and brothers under the pretext of giving it to *Karpophoros*. But after the man made-away with¹⁰ the entire amount, *Karpophoros* was being-at-a-loss. After he practiced this, there was not one left who did not bring-a-message to *Karpophoros* about these things. But *Karpophoros* declared, that accounts would be being demanded¹¹ from him.

After *Kallistos* saw these things and was suspecting danger from his master, he ran-away, making his flight alongside the sea. After he¹² found a boat in *Portus* ready for putting out to sea, he went on board, intending to sail to wherever it happened to be bound. Instead, he was not able to escape being noticed. For there was not one left who did not bring-a-message to *Karpophoros* about what had happened.

But *Karpophoros*, in accordance with this information, went to the harbor, attempting to rush onto the boat. But the boat was already standing in the middle of the harbor. But while the ferryman was being-slow, *Kallistos*, who was in the boat, after he saw his master from afar, and after he knew that he himself was going to be arrested, despaired of his life. And after he rationalized that these affairs had finally come to an end, he cast himself into the sea. But after the shipmen leaped-down into the skiffs, they took him up involuntarily. But the ones from the earth greatly cried out. And this was how *Kallistos*, after he was delivered to his master, was brought back to *Roma*. His¹³ master deposited him into a *pistrinum* (which means 'bakery' in the Roman tongue).

But after some time passed,¹⁴ brothers came before *Karpophoros*. They were exhorting him, how he might lead the fugitive out of the chastisement, asserting that *Kallistos* had confessed to having money laid-away in-the-presence of some individuals. But *Karpophoros*, being a devout man, was saying that, he indeed did not care about¹⁵ his own money, but was thinking-seriously-about the deposits. For many were weeping to him as they said, that they had entrusted their money to *Kallistos*, under the pretext that they had entrusted it to *Karpophoros*. And after *Karpophoros* was persuaded by them, he directed for him to be led-out.

But *Kallistos*, having nothing to pay and not being able to run away (since he was being watched), contrived an artifice by which he hoped to die. And on a sabbath, he, pretending that he was going to his debtors, went to the congregation of the *Judeans*, who were gathered-together. And after he stood, he seditiously-opposed them. But after the *Judeans* were seditiously-opposed by him, they, after they outraged him and inflicted blows on him, were dragging him before *Fuscianus*, who was the prefect of the city of *Roma*.

But this-is-what the *Judeans* answered, "The Romans have acknowledged that we may come-together to be publicly reading-aloud the paternal laws. But after this man entered-upon our meeting, he was preventing us from doing so, by seditiously-opposing us, asserting himself to be a Christian."

Now *Fuscianus* happened to be before a platform. And due to what was being said by the *Judeans*, he was indignant with *Kallistos*. And there was not one left who did not bring-a-message to *Karpophoros* about what was occurring.¹⁶

But after the man hastened upon the platform of the prefect, he cried out, "I beg you, lord *Fuscianus*, do be putting-faith-in this man; for he¹⁷ is not a Christian. But he was seeking death, after he made-away¹⁸ with much money of mine, as I will prove."¹⁹

But after the *Judeans* concluded this to be a fraud, as if *Karpophoros* was seeking to use this excuse to acquit²⁰ *Kallistos* for himself, they cried-out-against him with greater hostility before the prefect. But after the prefect was moved by these *Judeans*, he, after he whipped *Kallistos*, gave him to be sent into a mine in *Sardonis*,²¹ where he would remain for a time. And this was the occasion of his so-called testimony.

CHAPTER 61: PLAGUE IN ITALIA / EVIL PASSOVER DISPUTE

⁸ literally "whom"

⁹ literally "who"

¹⁰ literally "the man disappeared-out"

¹¹ literally "declared, for accounts to be being demanded"

¹² literally "who"

¹³ literally "whose"

¹⁴ literally "came-through"

¹⁵ literally "indeed was unsparing of"

¹⁶ literally "performing"

¹⁷ literally "who"

¹⁸ literally "disappeared-out"

¹⁹ literally "show-off"

²⁰ literally "to take-out"

²¹ Greek / Latin "Sardinia"

Now in the 10th year of the reign of Emperor Commodus, a great pestilential sickness spread over Italia, but the suffering was most severe in Roma, since the city was both filled with many humans and was receiving *people* from every quarter, causing the ruin of many beasts-of-burden and humans. Accordingly, 2,000 *humans* often came-to-their-end in Roma in a single day. Then, on *the* counsels of the healers, Commodus left Roma. And both the emperor and those in the city, following the directing of the healers, filled both their nostrils and ears with both incenses and aromatic-herbs. *However despite this*, the sickness was at its prime, causing *the* ruin of many humans and every animal¹ which came into contact with the humans.

But also, many others, not only in the town, *but* instead also throughout almost the whole principality, died *at the hands of* villainous men; for on hire, they pricked *people* with tiny needles which were smeared with some poisonous drugs. And no account was made for those who were being-lost *to death*, for Commodus was harsher to the Romans than every disease and act of villainy.

Yet truly, in the 10th year of the reign of Emperor Commodus,² Eleutheros, after having performed *the* public-service of the oversight of the assembly in Roma for thirteen years,³ was succeeded by Victor.

Also in the same year, after Julianus had completed his tenth year *as overseer of the Christians* in Alexandria, Démétrios was entrusted with the public-service of the sojourns *there*.

Now at this time, the following were also overseers of various assemblies: Serapiōn of Antiocheia (who had succeeded Maximinus),⁴ and Theophilos of Caesarea in Palaestina, and Narkissos of Jerusalem (the fifteenth in succession from the siege of the Judeans under Emperor Hadrianus), and Bakchullos of Korinthos in Hellas, and Polykratēs of Ephesos (who was about 65 years old in the Lord), and Eirénaios of Gallia, and others in Orhai.

Now about this time,⁵ many of the overseers from the various above-mentioned assemblies, including Victor of Roma, held meetings and engagements on the subject of the celebration of the Passover. And without the instruction of God or any present revelation of a prophet or a spirit, and in opposition to the teachings of the emissaries (who taught against mandating such things), they, through mutual correspondence, formulated a decree for the Christians everywhere, that the Passover be celebrated on no other day than Sunday.

But at this time, the sojourns in Asia were continuing to follow the practice of Johanan the emissary and Polykarpos of Smyrna and Thraseas (also an overseer and a testifier from Eumeneia who fell asleep in Smyrna) and Melitōn, and many others, by celebrating the Passover on the fourteenth day of the month, regardless of which day of the week it fell on. (And still others did not celebrate this festival at all.) So the overseers of Asia, led by Polykratēs of Ephesos, opposed this decision of celebrating the festival only on Sunday, deciding to continue to observe it according to their own custom.

Indeed, when Victor, who was presiding-over the Roman *Christians*, learned about this opposition, he suddenly attempted to cut-off the sojourns of all Asia, along with the adjacent assemblies, from the common unity, since he believed that they were holding an erroneous opinion. And yet he inscribed documents and preached that all the brothers *in Asia* were absolutely not to be communed with.⁶

Instead, this did not yet please all the overseers. They issued counter requests to Victor to be sensible toward the *matters* of the peace and of both the unity and love toward one's neighbors; but they also rebuked him sharply. And among them was Eirénaios. Yet truly, although Eirénaios personally celebrated the Passover only on Sunday, he sent letters in *the name* of the brothers whom he was leading in Gallia, fittingly exhorting Victor not to cut-off entire assemblies of God because they kept a different tradition. Eirénaios reminded Victor of the previous dispute between Polykarpos and Anikétos over the Passover, how they were unable to persuade the other to celebrate a custom other than what had been handed down to them, but yet made peace and communed together; and not only this, but how many other previous overseers of Roma had done the same. And he also recalled how, in the past, many assemblies everywhere, celebrating many various differing traditions regarding the Passover celebration, all continued to live in peace with one another and *even* sent a thank-offering to other sojourns who observed it differently than them.

And indeed, Eirénaios was a peacemaker in this matter, both exhorting in this way for the peace of the assemblies and being an elder. But he did not only confer on this matter with letters to Victor, but also with most of *the* different chiefs of *the* assemblies.

CHAPTER 62: SECTARIANS: FLORINUS & THEODOTOS

¹ more literally "living-creature"

² Eusebios / Chronicon(Armenian) "7th of Commodus" / Chronicon(Jerome) "1st year of Sevérus"

³ Eusebios / Chronicon(Jerome) "15 years" / Chronography354 omit his oversight entirely, due to a scribal error. Due to this, some of the data may still be present as part of Sôtér's "9 years, 3 months, 2 days"

⁴ Chronicon(Jerome) dates this to the 11th year of Commodus

⁵ Chronicon(Jerome) dates this event to the 4th year of Sevérus

⁶ literally "absolutely incommunicable"

Now while Victor was overseer of the Roman assembly, several different sectarians arose. One of these was Florinus (who in the past had been moving in splendor in the royal court and was trying to win a good-reputation with Polykarpos, learner of Johanan the emissary). He fell away from *the* body-of-elders of the assembly, and dragged away many of the assembly *and* led them to his own opinion, which had never been taught, either by the learners of the emissaries, nor by the elders after them. For Florinus asserted that God was the maker of evils. And *this false-teacher* had also been drawn down by the misleading of the sect-chief Valentinus. And once again, Eirénaios, overseer of Lugdunum, both contended directly against Florinus, and also rose up, urging Victor to expel Florinus and his teachings from among the assembly.

Now another of these sectarians was Theodotos, who indeed was from Byzantion (which was later called Constantinopolis, and is now called Istanbul). He was a leather-worker by craft,⁷ but was learned in the account of *Jesus*. In a season of a pursuit *against the Christians*, he was arrested by the chief of the city along with *some more men*, and was probed with the others on account of *the* Anointed-One. Indeed, all the other slaves of God won a victory *and* attained heavenly prizes by testifying of *the* Anointed-One. But *Theodotos* digressed by denying *the* Anointed-One and by falling-away from the mark of the truth. And he, much ashamed because many reproved him, fled his fatherland and went up to Roma where he passed *his time*.

But being recognized by the *Christians* in Roma, he once again incurred the same reproof there; *for* those who knew him for his extensive-learning charged him, of being an excessively-learned man who had fallen from the truth.

But for a bad defense for himself, he invented a new opinion, declaring, "I did not deny God, *but* instead I denied a human."

Next they asked, "Which human?"

He answered, saying, "I denied a human, *the* Anointed-One."

After this, he formed an opinion, asserting that Jesus is a bare human, and lived a common life *like* all *other* humans, and had *merely* become pious; but that he surpasses them in this respect: that, according to *the* counsel of the Father, he was born from a virgin, and the holy spirit overshadowed her. But *this false-teacher* asserted, that *the Anointed-One* had not been made of flesh in the womb of the virgin, but that afterwards he descended upon Jesus at his immersion in the Jordan, who, coming from on high, descended on *Jesus* in a form of a dove. And *Theodotos'* followers sowed various deviations of this teaching.

Next, as a bad defense for himself, *Theodotos* collected whatever *verses from the holy writings* which he found useful to formulate a ridiculous excuse for his secession, twisting their interpretation to suit his purpose. And indeed *Theodotos* maintained that he had not sinned by denying the Anointed-One, declaring, "For the Anointed-One himself has spoken, 'Every revilement will be forgiven to the humans, and whosoever might speak an account against the son of man,'⁸ will be forgiven. But whoever might revile the spirit, the holy *spirit*, will not be forgiven."⁹ (Matthew 12:31-32)

But Jesus himself has rebuked this excuse himself, saying, "But whichever *man* might deny me in-front of the humans, I will also deny in-front of my Father, the *one* in the heavens."⁹ (Matthew 10:33)

Now Victor, the overseer of the assembly in Roma, banished *Theodotos* from the community; and he was the first person thrown out of the community on account of this senselessness.

For *Theodotos* the leather-worker had two primary learners, Asklepiodotos⁹ and another *Theodotos* the banker. Now this second *Theodotos* additionally asserted, that Melchizedek is a chief of all powers, and that he is greater *even* than the Anointed-One. But they even brought offerings in Melchizedek's name as if they would attain life through him, and asserted, that it is he who brings cases to God's *court*. But some of them even deny both the law and the prophets.

And in these days, there arose many more sectarian teachers of the so-called Knowledgeable-Ones (*Gnostics*), including the Doketai, and Mun'im the Arabian, and Beron (who forsook the delusion of Valentinus), all of which fabricated further profane teachings.

CHAPTER 63: FIRE IN ROMA

Now the wicked deeds of Emperor Commodus continued to multiply. And in the 11th year of his reign, he killed many of *the* nobles, and provided *the* Roman populace with notable games. And in the 12th year of his reign, a conflagration happened at Roma. For although there was no preceding rainshower, nor mustering of masses-of-clouds, but only a small preliminary quaking of *the* earth, a fire broke out as a result of the *earthquake* *and* all of the abominable sacred-precinct of Peace was incinerated, *the* greatest and most-beautiful of *all* the works in the city, and *the* richest of all temples, being ornamented with both gold and silver, and which everyone used as a deposit for his possessions; and many rich *men* were reduced to day-laborers.

⁷ literally "art"

⁸ literally "against the son of the human"

⁹ most Eusebios / one Eusebios, Nicephorus, Theodoret "Asklepiados"

But after the fire had incinerated both the inner-sanctum and all the enclosure, it also spread to the majority of the city, incinerating many beautiful works in the city as the fire was fed for days. *These works* included the inner-sanctum of one of their abominable gods who was called Hestia or Vesta, and the Palatium. *Now the fire*, not able to be extinguished by human hands, did not finally diminish until rainshowers barred its raging. And because of this, the entire incident, both its beginning and end, was regarded by the Romans as being of divine origin.

And as a result of so many terrors being heaped upon the city one after another, the populace no longer looked upon *Emperor Commodus* with goodwill, instead they believed that the cause of these things were the murders which he had ordered without trial, and the rest of the sins which he had committed in his lifetime. For in addition to the spontaneous murders of anyone who disagreed with him and countless acts of sexual-immorality and acts of excessive drunkenness, he personally engaged in gladiatorial-battles, and was so egotistical that he renamed months after himself and erected human-images of himself all over the city, causing even those who were not Christians to deem him grossly impious.

CHAPTER 64: CHRISTIANS RELEASED FROM MINES OF SARDONIA

Now after Kallistos had been in a mine in Sardonian¹ for a time, and since there were other testifiers in that place as well, Marcia (a concubine of Emperor Commodus, who was considered to be a God-loving woman), wanted to work a good work. So after she called to herself the happy Victor (who at that time was the overseer of the assembly in Roma), she inquired of him which testifiers were in Sardonian. Now after the man gave-up all their names, he did not give the name of Kallistos, having come-to-know the things which he had dared to do.²

Therefore, after Marcia obtained her request from Commodus, she gave the letter-of-release to Hyakinthos, a certain elderly eunuch. After he received it, he sailed-through into Sardonian. And after he gave it up to the person who at that season was the procurator of the country, he released the testifiers, with-an-exception of Kallistos.

But Kallistos, falling-on-his-knees and shedding-tears, was supplicating for himself to also obtain a release-from the mines. Therefore, after Hyakinthos became-ashamed, he made a request before the procurator, asserting that Marcia had provided permission for him to release Kallistos, and that he would make the arrangements for the procurator to be free-from-danger. Now after the procurator was persuaded, he also released Kallistos from imprisonment.

After Kallistos came-to-be-present at Roma, Victor was altogether being caused to have hatred over the event having come-to-be. Instead, since he was tenderly-compassionate, he kept-tranquil. But guarding against the reproach made by many (for the things having been dared to be done by Kallistos were not a long-ways-away), but also because Karpophoros was still falling-against him, Victor sent Kallistos to be remaining-down in Antium, after he ordained some monthly provisions³ to him.

Now throughout the reign of Emperor Commodus, there were also other presidents who favored the Christians, officials who, despite being resolute and cruel, made allowances to dismiss themselves of cases which were being made against the Christians. For example, Cincius Severus, proconsul of Africa, gave a remedy to the Christians at Thysdrus, telling them how to respond so that they could be dismissed. And there was Vespronius Candidus, another proconsul of Africa, who dismissed a Christian, instead of satisfying the tumultuous citizens.⁴

And earlier, when Arrius Antoninus, proconsul of Asia, was vigorously pursuing the Christians there, all the Christian citizens, in one united body, brought themselves before his tribunal. After he had ordered a few to be led away to execution, he said to the others, "O terrible men, if you* want to die, you* have cliffs or nooses."

CHAPTER 65: DEATH OF EMPEROR COMMODUS

Now in the 13th year of his reign, on the 31st of December, Emperor Commodus deliberated commemorating a festival to one of the Romans' abominable gods, which was to take place on the 1st of January, by making his public appearance before the Romans, not from the royal house according to custom, but from the gladiatorial barracks, clad like a gladiator and accompanied by the rest of the gladiators. Now Emperor Commodus reported these intentions to Marcia, the concubine whom he held in highest honor, for he did not keep anything from this woman, as if she were his spouse; instead, he allowed her to do everything, as if she were an August-Woman, with an exception of some of the impious rituals of the Romans.

When she learned about Commodus' irrational and unseemly deliberation, she first importuned him, and fell down before him with tears, begging him not to outrage the Roman principality, and not to risk giving himself to gladiators and

desperate humans. But after multiple pleadings, she did not achieve anything. Indeed, she left him, still shedding-tears.

But after Emperor Commodus sent for both Laetus, the prefect of the encampment, and Eklektos, the foremost man of his chamber, he directed them to prepare the gladiatorial barracks in accordance with his intentions. But they tried to plead with him and to persuade him not to do anything unworthy of the kingdom.

But Commodus, vexed at this, indeed commissioned them, but he returned to his bedroom, where he wrote down on a writing-tablet the names of those who were to be murdered that night. Indeed, first was Marcia, but followed by Laetus and Eklektos, but then a large multitude of the prime senators. For indeed, he wanted to make away with the elders and the rest of his father's friends, since he was ashamed to have solemn witnesses of his disgraceful works; but he wanted to freely-hand-out the property of the ones who had many-possessiones by distributing it both to the soldiers and to the gladiators—indeed, so that the soldiers would guard him, but that the gladiators would entertain him.

After writing on the writing-tablet, he left it on the couch, thinking that no one would go into his bedroom. But he completely forgot about the infant boy whom Commodus, out of affection for, named Philocommodus (indeed, one of those who went about naked of clothing, but was ornamented with gold and highly-valued stones, and whom the effeminate of the Romans always took joy in). Now Commodus, who exceedingly-loved him, would often sleep with him.

Now after Commodus had left his dwelling, this boy ran into the chamber as he usually did, and picked up the writing-tablet to play with, and left the house. But he met Marcia. But after hugging and showing friendly-affection to him (for she also had affection for the boy), she took the writing-tablet away from him, afraid that in his infancy he might ignorantly utterly-destroy something essential in his play. But when she read the writing-tablet, she found that it was a death-warrant, and that she was destined to die before all of them, followed by both Laetus and Eklektos, and also the rest who were to be murdered in this way.

So she wailed-aloud, also saying to herself, "O Commodus, this is my thanks for both my goodwill and my affection, after having put up with both your outrage and your drunken-behavior for so many years? Instead, you drunk, you shall not outwit a sober woman!"

After speaking these things, she sent for Eklektos. (Now it was a custom to have him come to her as the chamber guard; yet still, he was slandered of having sexual intercourse with her.) Now she gave the writing-tablet to him, declaring, "See what a kind of festival we are destined to celebrate tonight?"

Now Eklektos both read it and was panic-stricken. Therefore, sealing-up the writing-tablet, he sent it by one of his faithful messengers for Laetus to read. Now he, being troubled, also came to Marcia. And they concluded, that they must strike first or suffer the consequences, nor was there a season for procrastination or postponement. And they resolved to give a poisonous drug to Commodus. But Marcia assured them, that it would be easy for her to give it to him. For she was accustomed to both mixing and giving him the first drink, so that he could have the pleasure of drinking from the hand of one whom he passionately-desired.

Now when Commodus came back, Marcia threw in the drug into the cup, and, mixing it with a fragrant wine, gave it to him to drink. Now straightaway he fell into drowsiness and fell asleep. But since this frequently happened to Commodus on other occasions after he had been intoxicated, Eklektos and Marcia directed everyone to return home.

Therefore, indeed for a little time, he lay quiet; but as the drug spread around his stomach and bowels, he began to vomit violently. Yet, after much vomiting, they feared that Commodus would recover by getting rid of the drug and cause all of them to lose their lives. So after they found a youth named Narkissos (not the one who was an overseer of the assembly in Jerusalem), who was both noble and mighty, they persuaded him to go in and strangle Commodus in return for great prizes. Now as Commodus was laying there overcome by the drug and drunkenness, Narkissos ran into the bedroom, murdering him by squeezing his neck. This indeed was the end of the lifetime of Commodus, who died at the age of 31 years and 4 months, after he had reigned for 12 years and 9 months and 14 days⁵ from the date of the end of his father. And Laetus and Eklektos and Marcia declared that Commodus' sudden death was due to apoplexy, while Laetus and Eklektos and the rest of the soldiers proclaimed Pertinax as the next emperor of the Romans. And immediately after Pertinax's ascension, Marcia became the wife of Eklektos.

CHAPTER 66: REIGNS OF EMPERORS PERTINAX & JULIANUS

Now Emperor Pertinax refused to allow the Roman soldiers to plunder any longer or the Caesariani to behave licentiously; because of this, they both hated him terribly, and sought for an emperor who would give to them the complete authority to be uncontrollable and unchaste. Now Laetus first utterly-destroyed many of the soldiers, pretending that Emperor Pertinax had directed it. And the

¹ Greek / Latin "Sardinia"

² Literally "the things having been dared from him"

³ Literally "nourishments"

⁴ may also be translated "dismissed a Christian as a tumultuous person, who must satisfy the matter with his fellow citizens"

⁵ Cassius / Hippolytus "12 years, 8 months, 24 days / Eutropius "12 years, 8 months" / Eusebios, Chronicon(Jerome), Aurelius(Epitome) "13 years" / Chronography354 "16 years, 8 months, 12 days"

rest of them, fearing that they too would also be-lost, made an uproar, and 200 of them invaded the Palatium with drawn short-shorts, and slaughtered the emperor together with Eklektos. Now this was how Emperor Pertinax, at the age of about 67, after having governed the Romans for 87 days,¹ died. And Julianus succeeded him as emperor of the Romans.

Therefore, *emperor Julianus* indeed slaughtered Laetus and Marcia, so that those who had plotted against Commodus were destroyed all together. (And later, Sevérus, the emperor who would succeed Julianus, gave Narkissos, the one who had strangled Commodus, to beasts.) But *Julianus*, in addition to his luxuriating and inebriating and other acts of wickedness, also killed many boys as part of magic-rites, as if he could also divert the destined *misfortunes* which were coming against him if he was able to learn about them beforehand.

For a man named Sevérus, persuaded by sleeping-visions and dreams, had a steadfast hope of obtaining the leadership of the Romans and of avenging the death of Emperor Pertinax. Now when Sevérus' army had both advanced to Roma and had infiltrated the city without any resistance, the senate, seceding to Sevérus' side, voted, that indeed Julianus should be done away with, but that Sevérus should be proclaimed as sole emperor. So at their direction, Julianus was murdered at the age of 60, after having reigned for 66 days.² And Sevérus succeeded him as emperor of the Romans.

CHAPTER 67: EMPEROR SEVÉRUS ATTACKS HIS ENEMIES

Now on establishing himself in power, Emperor Sevérus of the Romans furnished a heroic-shrine to the former Emperor Pertinax, and ordered that his name should be said in connection with all the prayers and all the oaths, and that a golden image of him should be led into the hippodrome.

Now Emperor Sevérus lost no time in sending his forces to march out against Niger, one of his rival claimants. Now when he and his forces were constrained from their advance by Niger's forces at the fortification *blocking the* pass through the Taurus Mountains known as the Kilikian Gates, Niger's *forces* finally proved distinctly superior, due to their multitude and the nature of the place. They would have completely prevailed *over them*, had not masses-of-clouds fallen upon their face out of clear-weather and a wind out of still-air, followed by both hard thunders and sharp flashes-of-lightning, a turbulent heavy-rain³ and much snow. For indeed, since these *things* were at the backs of Sevérus' *soldiers*, they did not grieve them, but, *believing* that they were being helped by the Deity, they gained boldness; while Niger's *soldiers* were strongly troubled, since it was falling directly against them, and they, *believing* that *the Deity* was warring against them, were *beset with anxiety*. A great and severe torrential *stream* rushed-down; *and* since the normal course was dammed *up* and the fortification was holding-back the flow, *the stream* became much and violent. But since the wall was not able to hold-back the stream, the water,⁴ little-by-little, separated the joinings, but finally the foundations gave-way under the flow, exposing everything, while the torrential *stream*, leveling the place, opened a way for itself. And so *Niger's force* fled in fear, and about 20,000 of Niger's *men* were-lost. And not long after this, Niger was beheaded, and Emperor Sevérus proceeded to rightfully-punish those who had been of the *same* mind as Niger.

And one of Sevérus' expeditions was a three-year siege against the city of Byzantium. Now in Byzantium there was a certain Caecilius Capella, a former Roman proconsul of Africa under Emperor Commodus, who, during his procuratorship, had condemned the Christian Mavilus of Hadrumentum to the beasts.⁵ Indeed, God did not punish him immediately for his crimes, but granted him a time to change his mind. However, he did not desist from his wickedness. And when the Romans finally captured Byzantium as a result of a famine, they killed all the soldiers and the magistrates. And Caecilius Capella, immediately before his death, could not help exclaiming, "Christians, rejoice!"

Now while the Romans were besieging the city, Emperor Sevérus, out of a desire for glory, advanced with his army against the barbarians, both the Orhites, and the Hadyabians, because they had seceded and were besieging Nisibin; and they were defeated by Sevérus. *But* now, after the death of Niger, they sent elders to him, not to beg his pardon, as if they had acted-unrighteously, but instead to even demand a good-deed *from him* in return, and had made it *appear* as if they had been under him. For they had been saying, that it was on his account that they have destroyed the soldiers who were of the *same* mind as Niger. And they also sent him some gifts, *and* promised to give-up both the captives and the spoils which were still around. However, they had not been wanting to forsake the walls which they had seized, nor to receive guards; instead, they had also been begging that the remaining *ones* be led out of the country. It was through these *things* that the war was put together.

¹ Cassius / Aurelius(Epitome) "85 days" / Eutropius "on the 80th day" / Hippolytus(Chronicon) "7 months" / Chronography354 "75 days" / Chronicon(Jerome) "6 months" / Eusebios "less than 6 months" [both Jerome and Eusebios completely ignore the short reign of Julianus, emperor after Pertinax]

² Cassius / Hippolytus "2 months and 2 days" / Aurelius(Epitome) (in error) "7 months" / Eutropius (in error) "8 months" / Chronography354 "65 days"

³ Cassius / Hérodiän "shower"

⁴ Hérodiän(P) omit "the water"

⁵ Tertullian(manuscript N) / other manuscripts (in error) attribute the condemning of Mavilus to Scapula

Now after Emperor Sevérus crossed the Euphrates, throwing himself into his enemies' *territory*, he reached Nisibin. Now he commissioned his generals among the barbarians, and they were proceeding to both ravage the country of the barbarians, and to take their cities. Now at this time, a certain brigand *named* Claudius, who was overrunning Judah and Syria and who was being very hastily sought for in consequence, both came to *Sevérus* some *day* with some horsemen and as if he was some tribune, and greeted him and regarded him with affection; and he was not discovered straightaway, nor caught later.

Now at that season, the Skythians were desiring to wage-war. *And* while they were taking-counsel *together*, both thunders and flashes-of-lightning, *along with* a shower and thunderbolts fell upon them, and killed their three principal *men*, and restrained them. Now Emperor Sevérus sent out his army against the principality, and they were subduing it; but Sevérus gave *some* worthiness to Nisibin, *and* turned the city over to a horseman.

Now in about the 5th year of Emperor Sevérus, *the* Judeans and *the* Samaritans were trying to rebel *and* a war happened. *But* Sevérus restrained them with iron.

Now *Emperor Sevérus* spent a sufficient *amount* of time in Roma, and appointed his sons Antoninus (also called Caracalla and Bassianus) and Geta to be companions in the kingdom and emperors. *But* wishing to win glory for himself by raising trophies against *the* barbarians, he, using the friendship which the king of Hatra had shown for Niger as a pretext, advanced with his army to the east. Now *Sevérus* also planned to attack Armenia, but the Armenian king made peace with him, and the emperor pressed on to Hatra. Now at this time, Abgar, the king of Orhai (that is, the city of Edessa), fled beforehand to *Emperor Sevérus*. He also gave his boys over to him as hostages for an assurance of his faith. He also led most of *his* archers to be auxiliaries *of the Romans*.

Now after *Emperor Sevérus* crossed Mesopotamia and Hadyab, and ravaged many villages and cities in Arabia Félix, he besieged the city of Hatra on a summit of a mountain in the country of *the* Hatreneans. And even though he brought every kind of machine and technique against the walls, his army, like Emperor Trajanus before him, was unable to capture Hatra, and he retired from the siege.

CHAPTER 68: BARDAISAN & KING ABGAR / FLOOD IN EDESSA

Now about this time,⁶ as the sects were abounding in the land between the rivers (that is, Mesopotamia), there was a certain Bardaisan, a Parthian, who was both a most-capable man *and* most-dialectical in the Syrian language,⁷ and who was one of the most skilled of archers, able to shoot 'pictures' merely with bow and arrow, composing extremely precise outlines by shooting a series of arrows into whatever representation he wished upon the target, even at a distance. Now he composed dialogues against the followers of the sectarian Markiön, and against certain others who were authors of various different opinions. And because he was very powerful at rationalizing *with others*, there were many who were well-known by him. At first, *Bardaisan* had belonged to the school according-to the sectarian Valentinus, but afterwards, having passed-sentence against it and having refuted most of his myths, he indeed thought that he had transferred to the more correct knowledge *of Christianity*; and yet truly, he did not entirely wash-off the filth of the old sect *of Valentinus*. And on one day, which is the first *day* of the week, the Christians would assemble themselves together; and on the appointed days they would abstain from sustenance.

At first, Bardaisan assimilated King Abgar, the ruler of Orhai, a most-sacred and most-eloquent man, and collaborated with him while also having had a share in his discipline. *Now* in Syria and in Orhai, many would cut-off *their genitals* for their detestable goddess Tharatha.⁸ And after King Abgar had faith in *the Anointed-One*, he⁹ directed, that everyone who was cutting-off his genitals should also have his hand cut-off. And from then on, no one cut-off *their genitals* in Orhai.

Now in the year 513 *of the Hellenes*, in the reign of Emperor Sevérus and in the reign of King Abgar, son of King Ma'nu, in the month of Second Tishrin,¹⁰ the fountain of water, which proceeded from the great palace of King Abgar the Great, increased, and it prevailed, and it rose up according to its former manner, and it overflowed and ran out on all sides, so that the courts and the porticoes and the royal houses began to be filled with water. And when King Abgar saw it, he went up to the level ground on the mountain which was above his palace, where the servants of his kingdom sat and where they dwelled. And while the wise men were calculating how so much water was being added *and* heaped up, it happened that there was a great and violent rain during the night. And the river came, but not on its *usual* day, and not in its *usual* month, but strange waters came. And the *water* found the river-locks which were closed *both* with great pieces of iron

⁶ Jerome dates this to the 12th year of Marcus Aurelius, but this is doubtful, as both Eusebios and Jerome seem to have confused Marcus Aurelius Antoninus with Antoninus 'Caracalla'

⁷ literally "voice"

⁸ Bardaisan (original Syriac "TRT") / Eusebios (Greek translation) "Rhea"

⁹ Bardaisan (original Syriac) / Eusebios (Greek translation) "And in a single decisive-moment, King Abgar" or "And in a single turn, King Abgar"

¹⁰ which is estimated to be November 201AD

which were overlaid on them, and with bars of iron which supported them. But not prevailing against them, the waters rose like a great sea beyond the walls of the city. And the waters began to come down over the parapets of the wall of the city.

And King Abgar stood on the great tower which was called “of the Persians”; and, by the light of torches, he saw the water. And he commanded, and they took away the gates and the eight river-locks of the western wall of the city from where the river flowed out. But at that very hour, the waters broke down the western wall of the city, and entered the city, and overthrew the great and beautiful palace of the king. And *the waters* carried away everything which was found before them: the desirable and beautiful buildings of the city, whatever was near the river, on the south and on the north of it. And *the waters* destroyed the temple of the assembly of the Christians. And more than 2,000 humans were killed by this event, many of them while they slept in the night; the waters came suddenly, and they were drowned. And the city was filled with the sound of lamentation.

And when King Abgar saw this destruction which had befallen *the city*, he commanded that all the artisans of the city should remove their arches from *being* near the river, and that no man should build their arches near the river. And by the wisdom of measurers and those who were skilled, arches were placed, so that the breadth of the river would be increased, and *these arches* increased its former measurement. For if the waters were many and strong, the width of the river was too small to receive the water of twenty-five brooks when they conflux from all sides.

And King Abgar commanded everyone who sat in the portico, that they were to labor against the river. From the First Tishrin until Nisan, they were not to lodge in their arches, except for the islanders who guarded the city. For all the time of winter, five of them were to lodge on the wall above the place where the waters entered the city. And when they perceived by night and heard the sound of strange waters beginning to enter the city, and if anyone heard the sound and neglected it and did not promulgate, “Behold the waters!”, the contempt of the *man* who despised the command of the king would be requited. And this command was decreed from this time, and it was to be like this *even* to the day of the ages.

King Abgar commanded, and a building for his royal house was built for him, a winter house at Tabara. And there he dwelled all the time of winter. And in summer, he came down to the new palace which was built for him at the fountain head. And his nobles also built buildings for themselves to live in, in the *same* neighborhood where the king was, in the high street which was called “Beth-Sahraya”, which in Aramaic means “Lunar House”.¹ And in order to restore the former welfare of the city, King Abgar commanded, and the tributes due from those who were within *the city*, and from those who were dwelling in the towns and in the villages, were remitted. And tribute was not demanded from them for five years, until the city was enriched with humans, and was crowned with buildings. And at the command of King Abgar and the confidants of Edessa, this event was recorded; and it was received and deposited with the prefects, who are over the archives of Edessa.

And later, in the year 517 of the *Hellenes*,² Abgar would build a palace in his own citadel.

CHAPTER 69: OVERVIEW OF THE OVERSIGHT OF ZEPHURINOS / SECT OF NOÉTOS & KALLISTOS

Now after Victor, the overseer of the assembly in Roma, had been presiding over the public-service of *the assembly* for 10 years,³ Zephurinos was appointed as his successor in about the 9th year of the reign of Emperor Sevérus.

Now during *the time* of Zephurinos, there was a certain confessor named Natalius. He had been deluded by the sectarians Asklepíodotos and Theodotos the banker. Now Natalius was persuaded by them to be called an overseer of this sect, with a salary, so that he received from them 150 denarii per month. Therefore, when he had become one of them, he was often warned by the Lord through visions. For the compassionate God and our Lord Jesus *the Anointed-One*, did not wish that a *man* who had been a testifier to his own sufferings should be-lost outside an assembly. But since he paid indifferent attention to the visions (being entrapped both by the first-seat among them and by that shameful-gain which causes most *men* to be-lost), he was finally whipped by holy messengers through the whole night, being not a little tormented. So arising in the morning and dressing in sackcloth and sprinkling himself with ashes, he, with much effort and tears, fell down before Zephurinos the overseer, rolling at the feet of not only the body-of-allotted-ones, *but* instead even the laity.⁴ But with his tears, he scarcely moved the compassionate assembly of the merciful Anointed-One (after he also employed much beseeching *and* after he also showed the welts of the blows which he received) to commune with *him*.

Now about this time, there was a certain *man* whose name was Noétos, an Asian of the race of the Smyrneans.⁵ Now this diverse man, by means of his mere fleshly reasoning, conceived many assumptions concerning the nature of the incomprehensible and incorruptible God, as if his constrained human mind was capable of conceiving such unattainable ideas on its own. And by means of his impaired reasoning and confused babbling, he was the first who brought forth the teaching, that the Father is himself the Anointed-One, is himself the Son, is himself the holy spirit, and that the Son himself is the Father, and so forth, so that when it pleased the unbegotten Father of the universe (who made everything) to be begotten, the Father of the universe himself, being himself begotten from a virgin, became his own son, and *that* the Father himself suffered, and *that* he committed his spirit to himself, dying and not dying, and *that* he raised himself up on the third day after being wounded by a lance and being speckled with nails, and *that* he himself is sitting at his own right hand. *Noétos* also said that he himself was Moses, and his brother was Aaron.

When the happy elders heard these *things*, they, after they summoned him before the assembly, were probing him. But at the beginning, he was denying that he had such sentiments. But afterward, after concealing himself among some *individuals*, and organizing *some* others, who had embraced the same error, he afterward wished to uphold his opinion as if *it were* clean. So the happy elders summoned him again before them, *and* were reproving him.

But he was withstanding them, saying, “What evil, then, am I doing in glorifying the Anointed-One?”

But the elders answered him back, “We also truly know one God. We know *the Anointed-One*. We know *that* the son suffered exactly as he suffered, died exactly as he died, and stood-up *on* the third day, and is at the right *hand* of the Father, and is coming to judge living and dead *humans*. And we say these things which we have learned.”

Then, after reproving him, they drove him out of the assembly. *And* he carried such a puffed-up-attitude, that he organized a school. *Therefore*, a *man* named Epigonos became *Noétos*’ minister and learner. And *Epigonos*, during his visit at Roma, sowed his godless opinion *there*, and made Kleomenés his learner. And along with him, there was another partisan of this sect at Roma, Praxeas, who also came from Asia. However, it was primarily Kleomenés, who, being foreign to the assembly in *both* his lifestyle and conduct, made the opinion of *Noétos* mighty during the season of Zephurinos, the overseer of Roma. *For Zephurinos* was in fact a man *who was* an idiot and of shameful-gain, and illiterate, and one inept in *things* pertaining to the assembly, and was only imagining that he was managing *the affairs* of the assembly. Now Sabellius was one of the first who was misled by Kleomenés, but, afterward, Zephurinos himself was corrupted by these false teachings of Noétos in the following way:

After *Victor, the overseer of Roma*, had fallen asleep, Zephurinos, having collaborated-together with *Kallistos* in the institution of the body-of-allotted-ones, honored *Kallistos* to his own harm.⁶ And he transferred *Kallistos* from Antium, establishing him in the cemetery⁷ which is on the Appian Way in Roma. *Now Kallistos*, who was a man crafty in evil and subtle⁸ in misleading *others*, had *one purpose*: to hunt after the throne of the oversight of *the assembly in Roma*. *And he*, who was always associating with *Zephurinos* and paying him hypocritical service, made it clear to *others* that *Zephurinos* was not able to *properly* judge things which were being said, nor to comprehend the plot of *Kallistos*; for everything which *Kallistos* was conversing with him about were things in which *Zephurinos* took delight.

Now through the means of Sabellius, *Kallistos* was inducing the sect of *Noétos*. And since *Zephurinos* was a receiver-of-bribes and fond-of-silver, *Kallistos*, by offering him gain, was persuading Zephurinos to *the opinions of this sect*, and, as a compensation, was leading him to renounce whatever he wished. *Now at first Zephurinos* merely assented to those who were present *who wanted* to be learners of Kleomenés, *but in the course of time*, *Zephurinos*, having *Kallistos* as his counselor and fellow-competitor in the evils, was dragged under *him*, and rushed-impulsively into the same *error*. *And in the end*, *Kallistos* was able to persuade *Zephurinos* into always throwing seditions between the brothers, while *Kallistos* himself, with knavish⁹ rationalizations, was afterward furnishing himself with a friendship from both sides *in order to be voted by the majority as the future overseer*. And indeed, he was saying to *those of the truth*, when *they were* in private, *that* they were like minded *with himself*, thereby having deluded those who were like minded; but again, he was *acting* similarly toward those of Sabellius’ *persuasion*, whom *Kallistos* also displaced, though he was capable of correcting him.

Now there was a certain man named Hippolytos, who had been presiding over an assembly of *Christians*, and who had been a learner of Eirénaïos. Now Eirénaïos had previously refuted the Noétians in his conversations with him. So at

¹ Emendation / Chronicle “Beth-Sahroye”, which means “Vagrancy House”

² which is estimated to be 205AD

³ Eusebios, Chronicon(Jerome) / Chronography354 “9 years, 2 months, 10 days”

⁴ literally “people”

⁵ Hippolytus (twice in Refutation, once in Against Noétos) / Epiphanius “Ephesians” (definitely in error)

⁶ literally “evil”

⁷ more literally “sleeping-place”

⁸ may also be translated to “diverse”

⁹ literally “man-monkeying” (an idiom for a knavish individual)

this time, Hippolytos, and others who shared his serious concerns about the sect, exhorted *Sabellius*, and he did not harden himself. But whenever *Sabellius* continued alone with *Kallistos*, he was incited into turning back to the opinion of *Kleomenés* by *Kallistos*, who asserted, that he was like minded with *Kleomenés*. But, indeed, at that time, *Sabellius* did not comprehend the craftiness of *Kallistos*, but later he would come to know.

Now *Kallistos* himself led *Zephurinos* forward to publicly say, "I know one God, the Anointed-One, Jesus, and I know no one except him who is begotten and able-to-suffer." But then he would say, "The Father did not die, but instead the Son." In this way, *Kallistos* kept up an unstoppable sedition among the people.

After Hippolytos' party knew *Kallistos*' designs, they were not assenting to him, convicting him and standing-firmly-against him in-behalf of the truth. Now due to the fact that everyone, except for Hippolytos' party, were assenting to his¹ hypocrisy, *Kallistos*, withdrawing into desperation,² was calling them 'ditheists' (because they believed that there was a distinction between the Father and the Son), violently³ vomiting upon them the poison lurking within him. Furthermore, Hippolytos' party never assented to them, instead, they very-often set themselves against them, and utterly-refuted them, and forced them to unwillingly confess the truth. They, indeed, being abashed and collecting together under the truth, were confessing for but an hour, but after not much time, were again rolling in the same mire. So under the succession of these two men, the teaching-place of *Noétos* continued to become mighty and to increase, due to the fact that *Zephurinos* and *Kallistos* helped them to prevail.⁴

CHAPTER 70: CHRISTIANITY & SECTS CONTINUE TO SPREAD, ESPECIALLY IN AFRICA

Now while all these things were transpiring, the teachings of the Good-Message of the Anointed-One continued to spread, and some of those who were dwelling within many nations put their faith in *Yahweh* God: *Parthians*, and *Medes*, and *Elamites*; and those inhabiting *Mesopotamia*, *Armenia*, *Phrygia*, *Kappadokia*; those dwelling in *Pontos*, and *Asia*, *Pamphylia*; those lingering in *Egypt* and inhabitants of the regions of *Africa* beyond *Kyréné*, *Romans* and dwellers; and then *Judeans* in *Jerusalem*, and other races; and the varieties of the *Gaetuli*, and the confines of the *Mauri*; all the limits of the *Hispanians*, and the diverse nations of the *Galatians* and the *Britons*—inaccessible to *Romans* but a true subject of the Anointed-One; and of the *Sarmatians*, and the *Dacians*, and the *Germans*, and the *Skythians*; and of many remote nations, and of many unknown provinces and islands.

Now among the Christians in *Africa*, there was a powerful preacher in *Carthage*, a married man named *Quintus Septimius Florens Tertullianus*, an influential man who did much by exhorting and reproving the assembly of the Christians in truth, and even writing a verbal-defense to the emperors on behalf of the Christians who were being falsely accused and maltreated.

Now the Christians are not distinguished by a mark on the body, but by a sign of innocence and modesty. For the ones in *Africa* saw themselves as a body of humans united by a joint-consciousness of religion, by a unity of discipline, and by a league of a common hope. They met together as a gathering and congregation, in order to pray to God. They also prayed for the emperors, for the ministers and for those in power, for the condition of this age, for the occurrence of peace, for the delay of the finale. They met to reiterate out of the divine literatures, whatever the present times made it necessary to read, either forewarning them or causing previous things to be remembered. For by the sacred words, they nourished their faith, they erected their hope, affixed their confidence, condensed their discipline by the inculcations of God's commands. In that place, there were also exhortations, reproofs and divine censures. And they made judgments with great gravity, being made by men who were certain they that are being seen by God; and those who sinned grievously were severed from the rest of the community of the Christians, from prayer and the gathering and all holy commerce.

The proved men of their seniors presided over them, obtaining that honor, not by a monetary price, but instead by a good testimony. For there is nothing of God which has a monetary price. Though they had a treasure chest, it was not made up of a sum of money, as if the religion could be purchased. Each man, on one day a month, or whenever he wished, put in a little, but only if he wished, and only if he was able. For no one was compelled to do so, instead, it was voluntary. These gifts were deposits of piety. For they were not dispensed on sumptuous-meals, nor prolonged conviviality with wine and drinking-bouts, nor unacceptable eating-houses; instead they were used for supporting and burying the poor, and for boys and girls destitute of property and of parents, for seniors now confined to the house, likewise for those who had been shipwrecked, and for those in the mines, and if anyone of them were on islands or in prisons. Provided that the cause for

being there was that they belonged to the sect of God, they were nurslings of their confession.

And even in regards to family possessions, which, due to disputes in conjunction with these things, usually dissolves the brotherhood between the non-Christians, instead created brotherhood among the Christians. Accordingly, being one in mind and soul, they did not waver in making everything a common-lot. Every possession was without distinction among them, except for their wives.

Now these Christians partook of a supper, which they called 'Agapé' (which is the Greek word for 'love') in which they benefited poor men. And since it was a service of religion, it did not permit any vileness nor immodesty, but sobriety, tempering their merriment with gravity and with chaste conversation, with a body even more chaste, so that to some, even the mention of chaste intercourse raised a blush. Now before reclining, they would first taste of a prayer to God. They ate only what satisfied hunger, drunk as is befitting one who is moderate. It was enough, as those who remembered, that even during the night they must worship God; they talked as those who know that the Lord is listening. After the water for washing the hands and lights were brought in, each was called to sing to God, either from the holy writings or from his own aptness. As the feast commenced with a prayer, so it ended.

They left from it, not to form into mobs of violence, nor into divisions of men who run-about from place to place, nor into eruptions of lasciviousness, but instead to have as much care of our modesty and chastity as if they had been dining at a school of discipline rather than a dinner. And so much did they shrink from human blood, that they did not even find it lawful to see or to hear of homicide, and did not even use the blood of eatable animals in their food. For they were the same in their congregation as they were when dispersed from one another. They were universally, what they were also singly. They injured no one, they afflicted no one. They did not make marriage into adultery. They treated their orphans piously. They gave aid to those who were in need. They, not knowing how to hate, did not render anyone evil for evil.

Yet, they continued to be hated by those who were not Christians. They were despised by those who were offended because they rejected the pleasures of the rest of humanity: the insanity of the circus, the immodesty of the theater, the atrocity of the arena, the vanity of the athletic-compounds. They were cried out against by those who were envious that the Christians were abiding in the city, in the fields, in the castles, in the islands, that both genders, every age and condition, even high rank, were passing over to the name of the Anointed-One. They were slandered of being adulterous and cross-worshippers (for although the Christians were reminded of the death of the Anointed-One when they saw the image of a cross in something such as the mast of a ship, they neither worshipped them nor wished to have them). They were falsely accused of being the cause of every public disaster, of every detriment with which the people were visited (for if the *Tiber River* rose as high as the city walls, if the *Nile* did not rise over the fields, if the heaven stood still, if the earth moved, if a famine, if a pestilence, straightaway the cry was, "Christians to the lion!"). Every day they were invested by their enemies, every day they were betrayed, often surprised in their gatherings and their congregations. They were tempted with sausages of blood in order to force them to transgress what they held to be unlawful. They were hung on crosses and stakes, and their sides were torn by claws. And yet, every day, the number of the Christians continued to increase.

However, throughout this time and throughout the future pursuit of the Christians, the sects, both that of *Noétos* and that of *Montanus*, were spreading within *Africa* and were especially abounding in *Carthage*. Now an overseer of *Roma* had been on the point of acknowledging the prophecies of the false-prophets *Montanus*, and *Prisca*, and *Maximilla*, and, in consequence of the acknowledgement, was offering peace to the assemblies of *Asia* and *Phrygia*, who had succumbed to their spuriousness. Now at some point, *Praxeas* had been temporarily imprisoned for his confessing of the faith, and, when he had come to *Roma* from *Asia*, he, by insisting on the authority of that overseer's predecessors in defense, was rightly able to compel that overseer of *Roma* both to revoke the letters of peace which had already been discharged, and to desist from his purpose of acknowledging the spurious gifts of *Montanus*' party. However, *Praxeas* was corrupted by the false-teaching of *Noétos*. Therefore, when *Praxeas* eventually arrived at *Carthage* in *Africa*, he would sow the seed of *Noétos* while many of the Christians there were asleep in their simplicity of doctrine.

Now while *Praxeas* was present in *Africa*, *Tertullianus* confronted the sectarian and was able to successfully persuade him into renouncing the teaching of *Noétos*; and, after *Praxeas* had written down his recant in his own handwriting, it was given to the rest of the assembly. However, at this time, *Tertullianus*, driven by the envy and abuse of the allotted-ones of the Roman assembly, was attracted to the sect of *Montanus*. Indeed, correctly refusing to outright reject any new prophecy, but failing to properly discern the spuriousness of the false-prophecies of *Montanus* and *Prisca* and *Maximilla*, he fell prey to the enticement of the false spirits which were operating through them; and, due to his acknowledgement and defense of this deception into which he was misled, he

¹ Literally "the"

² Literally "into a loss-of-mind"

³ Literally "from force"

⁴ Literally "settled them" (as in, to settle accounts with someone)

would subsequently separate himself from the rest of the assembly and adhere to the sect of Montanus.

CHAPTER 71: A PURSUIT BEGINS UNDER EMPEROR SEVÉRUS / TESTIMONY OF LEONIDÉS

Now at first, Emperor Sevérus, father of Antoninus, was remembering of the Christians. For he searched for Proculus (a Christian surnamed Torpacion, a procurator of Euodia) who had once cured him by means of olive-oil, and he kept him in his palace until his death. And *his son* Antoninus, knowing *this man* very well, was educated with Christian milk. But even prominent women and prominent men, whom Sevérus well knew were *Christians*, were not only not injured by him, but he even bore a genuine testimony in their favor and openly resisted the populace when they were raging against *the Christians*.

But *now*, about this time, while *the generous-gift of the emperors* was being distributed at the camp, the soldiers, laurel-crowned, were approaching. There was a certain one of them, more a soldier of God and more steadfast than the rest of his brothers (who were presuming that they could be enslaved to two lords). He alone stood out, having a bare head, with the crown hanging idle in his hand—being recognized by everyone as a Christian because of this discipline. Finally, everyone began to single him out. Those at a distance made sport of him, those close up gnashed their teeth at him. Constantly murmuring, *the news* was carried to the tribune, and that the person had now departed from the order.

Immediately, the tribune said, “Why is your attire so different from the others?”

He said, that he was not permitted to act with the rest.

When he was demanded to give his reasons for doing so, he responded, “I am a Christian.”

From the votes which were taken, the case was referred to a higher-court, and the defendant was led to the prefects. At once, he relieved himself of his heavy cloak. He took off from his feet, the uncomfortable heavy-military-boot. He gave up the short-sword, which was not necessary for the defense of the Lord. And the laurel-crown dropped from his hand. And there in prison, he expected to receive the generous-gift of the Anointed-One.

From then on, some of those who called themselves Christians, began to state their sentiments, “Why must he be so abrupt and headlong and desirous to die? Because in his interrogation over a mere matter of dress, he has brought trouble on the Christian name, as if he was the only brave man among so many brothers and comrades, as if he was the only Christian!” And like those still belonging to the faithless nations, they muttered, that such a good and long peace had been endangered.

Therefore, in the 10th year of his reign, Emperor Sevérus, indeed while Laetus (not the Laetus who murdered the emperor Commodus and who was killed by the previous emperor Julianus) was leader of Alexandria and the rest of Egypt, but while Démétrios had recently received the oversight of the sojourns of the Christians there, also set in motion a pursuit against the assemblies of the Christians. And so vehemently did the pursuit disturb the thought of many, that many were babbling that the arrival of the anti-anointed-one was nearing. Yet indeed, in every place, bright attestations of the athletes of piety were performed; but these especially multiplied in Alexandria, to where, as to a greatest stadium, athletes of God were brought from Egypt and all Thébais. These athletes, through both their most-patient endurance in various tortures and methods of death, were wreathed with crowns laid up with God. And among these, was Leonidés (the one who was said to be the father of Ōrigenés).

Therefore, when the pyre of the pursuit had been greatly kindled, and tens-of-thousands were being wreathed with the crowns of their testimony, such a passionate-desire for a testimony seized the soul of Ōrigenés, that, although still being a boy, he, in his eagerness, went close to the dangers, both springing-forward and rushing into the contest. Yet, it was merely a little step and the discharge from this present lifetime was near, but his eagerness was prevented through the interference of his mother. Accordingly, indeed, at first, she begged him with rationalizations, imploring him to spare her motherly disposition toward him. But when she saw, that he, having come to know that his father *Leōnidés* had been caught and was being guarded in a prison, was augmented even more vehemently and had been entirely carried away with his rush concerning the testimony, she hid all his clothing from him in order to force him to remain at home.¹

But since there was nothing else which he could do, and an eagerness stretching beyond his age would not allow him to keep quiet, he sent an encouraging letter to his father *Leōnidés* about testimony, in which he advised him in this style, saying, “Be hold-fasting, that you might not be otherwise minded due to us.”

Now Ōrigenés was Egyptian by race, and he had been trained in the divine writings from the time that he was still a boy. Accordingly, it was not moderately that he busied himself with them, for his father, besides giving him the general

education,² made these *divine writings* a matter of no secondary importance. Accordingly, *his father* kept urging him before beginning his Hellenistic lessons, to train himself in the consecrated disciplines, each day exacting from him things out of learning and by recital. But the boy did not do this indeliberately, instead, he was even very much eager to busy himself with them.

But because he was engaged with the writings of the so-called Hellenistic ones-who-were-fond-of-wisdom (philosophers), he came to know the figurative interpretation employed by them in the Hellenistic mysteries. And due to their deceptive allegorizing of ancient narratives, which had already been inherited in part by some of the Christians in Alexandria, Ōrigenés, not content with the simple and obvious instructions of the consecrated accounts, began to apply figurative interpretations to the holy writings, and began to fabricate all sorts of speculations about their so-called ‘deeper meaning’, which indeed were not derived from God, but from his own imagination. But *his father* would sharply-rebuke him to his face, advising him not to seek anything beyond the clear meaning.

But after his father *Leōnidés* had had his head cut-off on account of his testimony, he left behind him his boy Ōrigenés. And Ōrigenés, who was still young, not quite seventeen years old, was left destitute with his mother and his smaller brothers, six in number. Yet truly, the wealth of his father was confiscated for the royal treasuries, and Ōrigenés found himself, along with his relatives, in want of the necessities of this present lifetime. However, he happened to receive both the right-hand and rest from a woman who, indeed, was rich in this lifetime, and notable in other respects. Yet truly, at that time, she was tendering a famous man named Paulus, one of the sectarians, at Alexandria. This man was of the race of the Antiocheians, but she both, had him as her adopted son, and treated him exceptionally.

Instead, although it was still necessary for Ōrigenés to associate with Paulus, he was giving distinct samples of his correct-opinion in the faith; because, on account of the supposed sufficiency Paulus had in rationalizing, a multitude of ten-thousand in number were collected together with him, not only sectarian individuals, but instead even Christians. Yet Ōrigenés could never at any time be impelled to unite with him in his prayer; for he, although a boy, observed a rule of the assembly, abhorring the teachings of the sects. But having been led forward by his father in the lessons of the Hellenes, Ōrigenés, after his father’s end, applied himself both more ardently and wholly to the study of these accounts, so that he even had a moderate preparation in the grammatical arts. And not long after his father’s end, by giving himself up to these things, he excessively thrived (as a person of his age), with the necessities of life.

CHAPTER 72: THE SCHOOL AT ALEXANDREIA / PURSUITS IN EGYPT AND AFRICA

Now during this season, Titus Flavius Clémens, who was combating the teachings of Basileidés and Valentinus and many other sectarians through his discourses, was leading the way of the oral-instruction of the Christians at the school in Alexandria, so that Ōrigenés, while still a boy,³ was also one of his regular-attenders. However, Clémens, having adopted the same figurative interpretation of narratives and other writings from the Hellenistic ones-who-were-fond-of-wisdom (philosophers), and the deceived Philo (a Judean of Alexandria who followed in their suit), and even Simon the magician, and the rest of the so-called knowledgeable-ones, began to allegorize the consecrated writings and to introduce numerology into them, thereby interpreting them to mean whatever he wished, as if he could derive some hidden meaning from them by his own fleshly reasoning—however (unlike the case with many of his successors), these speculative interpretations of his never led into impious teachings. Nevertheless, he nursed the impure egg which his pupil Ōrigenés was already hatching.

Now every day, Clémens and the rest of the Christians were observing before their eyes, plentiful springs of testifiers who were being half-roasted, being impaled, having their heads cut off. But eventually, everyone was driven-away from the school in Alexandria by the threat of the pursuit of the Christians. And while Ōrigenés was being-schooled-by-means-of the lectures there, and there was no one there dedicated to orally-instruct, some of those of the nations approached him in order to hear the account of God: The first of these was Ploutarchos; the second was Ploutarchos’ brother, Héraklas. So Ōrigenés was in his eighteenth year when he began to be presiding-over the oral-instruction of the teaching-place.

Now also about this time, the pursuit was underway in Carthage, under Hilarianus, the procurator. And in about the 11th year of Emperor Sevérus, a large number of Christians were apprehended. Now the most well-known of these were: Vibia Perpetua, and Saturus, and Felicitas; and along with them, were Revocatus, and Saturinus, and Secundulus. And all of these who survived the torments of the prison gave their testimony at the camp game on the birthday of Caesar Geta

¹ literally “in order to bring him a necessary/force of remaining at home”

² literally “discipline”

³ most Eusebios, Nikephoros / two Eusebios, Eusebios(Rufinus) omit “while still a boy”

and were murdered on *the Nones of March*.¹ There were also others who had been-lost before them: Jocundus and Artaxius and another Saturninus, who all were blazed alive *in the same persecution*; and also Quintus, who himself also being a testifier, had died in the prison. (Now the rest of the acts and the visions and the details of the testimony of Perpetua and her companions, are recorded in *the Suffering of Perpetua and Felicitas*.)

And also while Hilarianus was presiding, *the unfaithful-ones* exclaimed concerning *the areas of the sepulchres of the Christians*, “*There will not be any areas for them!*” But the result was, that they themselves had no areas for *threshing*,² for they did not gather any harvests *that year*. For shortly after the persecution against the Christians had begun, on Mount Vesuvius, both *the largest fire burst-forth*, and there were *the greatest of bellowsings*, which *could be heard* even into Capua, which is in Italia.

Now also about this time, as the pursuit of *the Christians* was augmenting under Aquila, the leader of Alexandria, *Origenés* was also prominent, when he acquired an especially famous name among all of those who were of the faith, by both *the offer of his right hand and the eagerness* which he was displaying to all the holy testifiers, both unknown and well-known to him. For not only was he with them while they were in bonds, nor *only* while they were being examined up to *their last sentence*. Instead, even when the holy testifiers were being led-away to death, he was using much outspokenness and was drawing near to the same danger as them; so that, when he was courageously approaching and, with much outspokenness, greeting the testifiers with a kiss, a populace of the nations in a circle around him, often became maniacal and almost stoned him to death. But he would happen to incredibly escape from them. And again and again, at that time, when *Origenés* was being plotted against on account of both his very great eagerness and outspokenness concerning the account of *the Anointed-One*, he would be carefully-guarded. But so extensive was the war of the unfaithful-ones against him, that they even stationed soldiers, made into bands, around the house where he was staying, because of the multitude of those who were being orally-instructed by him in the consecrated faith.

But day-by-day, the pursuit of *the Christians* was burning-forth against him, so that the entire city could no longer contain him. Indeed, *Origenés* went from house to house, but was driven from every-side, on account of the multitude who were approaching the divine teaching through his *effort*, since even the works of his *daily* activity encompassed marvelous correct-actions of a most-genuine fondness-of-knowledge. Accordingly, he led tens-of-thousands into his own zeal.

But when *Origenés* saw still more regular-attenders approaching him (for the oral-instructing of the lecturing had been committed to him alone by Démétrios, the man who was presiding-over the assembly), he regarded the teaching of the grammatical reasonings to be inharmonious with the training in the divine disciplines. So he, without delay, broke-off the oral-instruction of the grammatical reasonings as *being unprofitable and contrary to the consecrated lessons*.

Next, with a fitting rationalization, so that he might not have need of assistance from others, he distributed as many written-compositions as he had of ancient reasonings, although he had cherished them fondly,³ being content with having four oboli a⁴ day brought to him by the man who had purchased them. Also, for many years, he continued to live in this manner like someone-fond-of-wisdom (philosopher), stripping himself of every sediment of youthful desires. And indeed, throughout an entire day, he was carrying-on labors of no small amount of training; but even for the greater portion⁵ of the night, he dedicated himself to the study of the divine writings.

Origenés also was especially persevering in a lifestyle of someone-fond-of-wisdom (philosopher); indeed, sometimes by the exercises of abstinences-of-food, but sometimes by having limited the time⁶ of his slumber, which he made an effort never to take on a bedding, but instead on the ground. But most of all, he thought that *the voice of the Savior in the Good-Message* must especially be observed, in which he both exhorts us about not having two tunics nor to use sandals, nor to be worn-out by the cares of what is going to happen in the future.⁷ (*Matthew 10:10; 6:34*)

Instead, *Origenés*, employing an eagerness even greater than his age, was persevering-to-the-end in cold and nakedness. Also, driving to the summit of surpassing poverty, he was especially striking those around him with *astonishment*. Indeed, he was grieving tens-of-thousands of his subordinate-chiefs who were vowing to share all things in common with him, on account of the labors which they had been seeing him contribute concerning the divine teaching. Yet, he did not give-up his perseverance. Accordingly, he even tread the earth for many years without ever using a sandal; instead, even for most of his years, he

¹ March 7

² There is a play on words here, since Lat ‘area’ (which in general is nearly equivalent to the English word ‘area’), also can be used to have a more specific meaning, both a ‘burial area,’ and a ‘threshing area’ (that is, a threshing-floor).

³ literally “with-fondness-of-beauty”

⁴ literally “the”

⁵ literally “time”

⁶ literally “by having measured the season”

⁷ literally “time”

abstained from *the use of wine and the other things which are beyond necessary food*, so that he fell into danger of being an upsetter and corrupter of his own chest.⁸

Now in contrast, in many of the well-known assemblies, especially in the larger cities, some of the overseers of this time were having more pride than the princes of the nations, giving themselves all but bodyguards, like kings. They were terrifying people and making themselves inaccessible, especially if *those persons* were poor. If anyone would come and would ask one of these overseers to do something for him, they would act more insolent to that *individual* than the cruelest tyrants and princes would to their petitioners. But other overseers tried to fill the body-of-elders of their assembly with members of their own families, instead of with men who were fit to occupy them.

So *Origenés*, by heaping up such examples of a lifestyle of someone-fond-of-wisdom (philosopher) alongside those who were observing him, naturally was stimulating many of his regular-attenders to the same zeal as himself, so that even at present no ordinary persons of the unfaithful nations, as well as of those from *the interests* of both discipline and fondness-of-wisdom, were being led-over to his teaching. And some of these *individuals*, after they received from him, in the depth of *their* soul, a genuine faith in the divine account, were becoming prominent in the season of the pursuit of that time against *the Christians*. And after certain ones among them were captured, they died on account of their testimony of *Jesus the Anointed-One*.

CHAPTER 73: TESTIMONIES OF PLOUTARCHOS & SERENUS, HÉRAKLEIDÉS & SERENUS & HÉRAIS, AND OF POTAMIAINA & BASILEIDÉS

Now indeed, the first of *Origenés*’ regular-attenders who died on account of his testimony of *Jesus the Anointed-One* was Ploutarchos, a man who lived beautifully and was ornamented with a divine testimony. For as he was being led-away to his death, *Origenés*, who was present with him to the very end of his lifetime, was almost done away with by his fellow citizens, as if he was clearly responsible for his death. But *Origenés* was preserved.

But after Ploutarchos, the second of *Origenés*’ regular-attenders to be displayed as a testifier was Serenus, who, through a fire, gave the proof of a faith which he had received.

The third testifier of the same lecturing was Hérakleidés, who was still an oral-student; but after him, the fourth was Hérós, who was a new-convert. Both of them had their head cut-off.

Still, besides these, the fifth from the same school, being acclaimed⁹ as an athlete of piety, was a different Serenus. He, after a greatest endurance of tortures, was chastised by *loosing his head*.

But also a woman, Hérais, still an oral-student, received the immersion through the fire, going out of this *present* lifetime.

The seventh among these is Basileidés. He led-away Potamiaina, who was famous, even after her death, among those of her country. Indeed, she contended in tens-of-thousands of ways against those who passionately-desired her on behalf of both the purity and chastity of her body (in which she appeared-prominent). For therefore, even her soul and the ripeness of her body were flowering in bloom. But bearing-up-against tens-of-thousands of things, and finally, after tortures (too terrible and horrible to speak about), she was done away with through a fire, along with her mother Marcella. Yet the dispenser-of-justice, whose name was Aquila, laid harsh torments on all her body, and finally threatened to give her over to gladiators for them to *inflict an outrage on her body*. But after she reviewed the situation for a short moment, she was asked what she had decided. And she gave such a reply, which, according to their opinion, rang-out as being impious.

Now at once, as she received the terms of her sentence, Basileidés, one of those who was enlisted in an army, received Potamiaina, and was leading her away to the death. But as the multitude was trying to annoy her and to pierce her with unchaste words, indeed, he was restraining and driving away the outragers, demonstrating the greatest mercy and philanthropy toward her. But she accepted the sympathy which he had concerning her, recommending that the man be of good-courage. For after she departed *this life*, she would make a request to the Lord for him, and it would not be long before he would be repaid with a recompense for what he had done for her. But having spoken this, she nobly withstood the issue, fiery pitch being poured slowly and in small drops on different parts of her body, from the tips of the feet, even as far as the head. And this indeed was the conflict which this famous maiden struggled-against.

But not a long time passed before Basileidés, being requested by his fellow-soldiers to take an oath for a certain reason, strongly-maintained that it was absolutely not possible for him to be swearing; for he was a Christian, and he was confessing this openly. Therefore indeed, at the first, they were thinking that he was *only playing-around*; but when he was persistently affirming it, he was led to

⁸ Eusebios(Gk), Epiphanius / Eusebios(Lat: Rufinus, Christophorosonos) “stomach”

⁹ literally “preached-loudly”

the dispenser-of-justice. On confessing his opposition, he was given over to bonds.

But when the brothers in God were coming to him, and were inquiring-of him *about* the reason for this sudden and incredible impulse, he spoke, “Potamiaina, for three days after her testimony, appeared before me by night, *and* placed a crown on my head. She also declared, that she had been invoking favor from the Lord and had been obtaining her claim, also that it would not be long before she would take me with her.”

At this, the brothers distributed to him the seal in *the* Lord. On the next day, he, appearing-prominent in his testimony of the Lord, was having his head cut-off.

But many others in Alexandria also suddenly came-over to the account of *the* Anointed-One in those times; for *many claimed that* Potamiaina appeared to them in *their* slumbers and invoked them.

However, Ōrigenés himself did not altogether escape suffering for the holy account of the faith and name of *the* Anointed-One: indeed, he was often being dragged throughout the city, being reproached, being thrown-under irremediable tortures. For even also at one season, the Hellenes shaved him, *and* set him on the ascent of the sacred-precinct of their idol, which is called Sarapeion. *And* they ordered him to give-out palm branches to those who were going-up for the unlawful-act and bowing-down before the idol. (For the priests of their idols take this posture.) But after he took the branches, he cried-out with a great voice and a bold purpose, not terrified nor having hesitated, saying, “Come here! Do not take the branch of the idol, *but* instead, the branch of *the* Anointed-One!”

Now at this *time*, while Ōrigenés was accomplishing *the* work of the oral-instruction at Alexandria, he committed a deed, which, indeed, was *the result* of an immature and youthful way-of-thinking,¹ yet truly at the same time, was including a greatest sample of a faith and a soundness-of-mind. For he took the words, “There are eunuchs—whichever *ones* made themselves eunuchs due to the kingdom of the heavens” (*Matthew 19:12*) too simply and too youthfully. At the same time, he imagined that he was fulfilling *the directive* of the saving voice. But at the same time, he shut-out all suspicion of shameful slander *in the minds* of the unfaithful-ones. For although he was youthful in age, he held intercourse on divine *subjects*, not only with men alone, but also with women. *Because of these things*, he was impelled to accomplish a work of the saving voice, *and* considered that it would escape *the notice* of the majority of those who were well-known to him. But it was not possible to conceal such a work, even though he was wishing to.

In fact, when Démétrios (for he was presiding-over the sojourn there) later came to know *about this*, he indeed, especially marveled-much at the reckless-act, but yet he approved the eagerness and the genuineness of his faith, exhorting him to be of good-courage. And he was urging him on to apply himself now, even more, to the work of the oral-instruction. Yet truly, without precaution,² Ōrigenés was accomplishing the work of the divine teaching at Alexandria for **all** who were present, by night and by day, dedicating all of his leisure, untiringly, to the divine lessons and to his regular-attenders.

CHAPTER 74: VARIOUS INCIDENTS THROUGHOUT THE PURSUIT

Now while the pursuit against the Christians raged throughout the inhabited *earth*, there were many more noteworthy incidents among the Christians, which included the following:

In Kappadokia, Claudius Lucius Hieronymianus,³ indignant that his wife had become a Christian, had treated *the* Christians with cruelty. Left alone in his praetorium, wasted by pestilence, breaking out with living worms, he said, “Let no one know, lest *the* Christians rejoice and Christian wives have hope.” Afterwards, he recognized his error in having caused some to fall away from their resolution due to *the torments which he had inflicted on them*; and he died, almost a Christian.

Now Asper, a proconsul of Africa, when a human was slightly abused and immediately fell away *from the faith*, did not compel him to sacrifice, having previously professed in the presence of the advocates and the assessors, that it pained him that such a case should have fallen upon him.

Pudéns, another proconsul of Africa, also dismissed a Christian who had been sent to him. For understanding that *the indictment against him* was *merely a vexation*, he tore up *that same indictment*, refusing, in accordance with *his imperial mandate*, to hear a human without an accuser.

And *the notary* of one of *them*, when he was thrown headlong by a demon, was liberated *from it* by a Christian. And others had a relative and a little-boy *healed*. And many honorable men, apart from the commoners, were remedied from demons and infirmities. For while the Judeans no longer had prophetic or prodigious *signs*, still saved among the Christians were considerable traces and

¹ Literally “diaphragm” (similar to how in English the word “heart” has both a literal and an emotional sense)

² Literally “unguarded”

³ Emendation / Tertullian “Herminianus”

remnants of that holy spirit, by which they alone were dispelling *the* assaults of demons and were dispelling demons from *the bodies of humans* by both *the* torments of words and *the* conflagration of prayer, without any reward and without pay.

For it is not by invocations, or making use of *the* practice of spells, or by works of either magic or of drugs that Christians seem to be strong over demons, driving them out of the souls of humans. Instead, it is by *the* simplest out-adjurations: “in the name of Jesus”, and *sometimes by the recital* of histories which are about him according to the divine writings, especially by those who have faith in these things and are speaking in a sound and genuinely trusting state. For by these means, many were released from harsh occurrences, and distractions, and madness, and ten-thousand other *things* which could not be treated by humans nor demons. For when demons and other invisible powers are adjured-out by the true and only God, the miserable *beings* in obedience to the mere mention of the name of Jesus, fearing that name as of a *being* mightier *than them*, unwillingly shiver in *the bodies of the humans* whom they are waging-war against, and either leap out at once, or vanish gradually, according to *the faith* of the sufferer or *the* grace imparted by *the* healer. And everywhere those who were escaping from the demons, after they had been freed from this enslavement, were dedicating themselves to God, and were daily plunging themselves into a clean *life of piety*. But sometimes, demons were even driven out of the animals;⁴ for many-times *even* they suffer the injury and the things such as this by the operation of certain demons.

But yet genuinely faithful Christians also accomplished many healings by calling-on the *mere* name of Jesus, which can remove distractions from purposes of humans, but even sicknesses in those whom God wishes. And even beasts, such as scorpions and snakes, are unable to injure *humans* where faith is *present*, provided that they are not struck by distrust, but are immediately signing and adjuring, and treading upon *the* beast. *In fact, the Christians*, having been endowed by God with *the same power as the emissaries*, even aided those of *the nations who were afflicted by these types of beasts*.

But *this name* can make in *someone* a certain marvelous meekness and a subjugation of character, and a philanthropy, and a goodness, and a serenity in those who do not pretend to *be Christians* for the sake of the *common* life or certain human wants, *but* instead have genuinely received the account about God and *the* Anointed-One and the coming judgment.

But the Christians were also *foreseeing* certain *things* which were going to happen, according to the intention of the account of *God*. And certain other manifestations, which are not easily-contemptible, were being accomplished.

Now *at this time*, there was *also* a certain Christian brother, who, because his slaves had crowned his door *with wreathes* after the public joys had been announced, was severely chastised in a vision that same night. However, he himself had not crowned them or commanded *them to be crowned*; for he had gone out before, and, after his return, had reprehended *the* fact that this had been done. To such a degree are *Christians* appraised by God in such matters, *even* on account of the discipline of *their* family.

Now there was a certain woman who went to a theater, and returned *home* from there with a demon. Therefore, during *the* adjuring, when *the* unclean spirit was burdened because *he was being accused* that he had dared to attack a believer, he firmly said, “And indeed I did it most righteously, for I found her in my own *domain*.”

And there was another *woman*, who, on the very night of the day on which she had heard a tragic-actor, was shown in a dream: a linen-cloth, *which* was upbraiding her by naming that tragic-actor. *And at the end* of five days,⁵ that woman was no longer in *this* age. These two incidents demonstrate, that those who enter the spectacles and *the* theaters, are not only able to be penetrated by demons, but, by communing with *the* Slanderer through these means, fall-away from *the* Lord.

Now Rutilius, a holy testifier, after having so often fled from pursuit from place to place, even buying *security* from danger with money (as he thought), was, despite *the* complete security which he had procured for himself, at last unexpectedly apprehended. And after he was brought to *the* president, he was broken down by torments. Then *he was thrown* into a fire, and repaid to *the* mercy of God a suffering which he had avoided.

There was also a certain Domnus, who, in the season of the pursuit, fell-out of the faith in *the* Anointed-One to the Judean self-imposed-religion.

CHAPTER 75: DEATH OF EMPEROR SEVÉRUS / MURDER OF EMPEROR GETA

Now when the *inhabitants* of the island of Caledonia (that is, Scotland), deserted the Romans, Emperor Sevérus, after his soldiers had invaded their country and killed everyone whom they met, was preparing to wage-war against them himself. And while he was doing these things, an extensive sickness carried him off on the

⁴ more literally “living-creatures”

⁵ literally “of the fifth day”

fourth *day* of February in Eboracum (that is, York) in Britannia. However, Sevérus' son, Antoninus, even while his father was alive, wanted to be the monarch. And so, since his father was slow to die, he was trying to persuade both healers and servants to work-evil around their treatment of the old-man. Now Emperor Sevérus lived 65 years, and 9 months, and 25 days; and he ruled-over the principality of the Romans for 17 years, and 8 months, and 3 days.¹ And Sevérus was succeeded by his boys Antoninus and Geta, but the pursuit of the Christians did not abate.

Now Antoninus and Geta, even long before their father's death, while still striplings, were being utterly-destroyed by luxury and way-of-life in Roma, as well as an excessive effort to *indulge* in both the theater as well as chariot-driving and dancing. They were also embezzling money—indeed, vying with one another in the similarity of their works, but being at odds with one another in their efforts against each other. For if the one attached himself to a *certain faction*, the other would assuredly be choosing the opposite side. But both their flatters and their attendants were flattering them and drawing them into the pleasures of their *young* age. For the two brothers were dishonoring² women and outraging boys.

But after the death of their father, the hatred and the sedition were increasing. For if a leader or chief was to be appointed, they would choose their own friends. If dealing justice, they were opposite minded, often to the ruin of those to whom they were dealing justice. Also in the shows, they were making efforts to *choose* opposite *factions*. They also were trying to persuade both cupbearers and cooks to throw a noxious drug into *each other's drinks*.

But finally, Antoninus (a man who never regarded anyone with affection, but who hated everyone who was excelling) was not able to bear *this any longer*. Instead, being driven by the desire of a monarchy, he, in December in the 1st year of their reign, had his brother Geta killed in his own mother's arms, at the age of 22.³ But his mother was not permitted to mourn nor to lament for her son. Instead, she was being compelled to be rejoicing and laughing as though at some great good-fortune. But of both the Caesariani and the soldiers who had been with Geta, he killed⁴ 20,000 on the spot, men and women together, not even sparing the infants, nor athletes and charioteers and dancers whom Geta had enjoyed. But every night humans of every kind were being brought to be slaughtered. And as he continued to commit countless other atrocities, he even reached such a level of depravity that he actually believed that he was Alexandros the Great reincarnated, and married his own stepmother; and, although he himself was *the* most-adulterous of men, he bore enmity toward and even murdered those who did the same thing.

CHAPTER 76: NARKISSOS

Now during the 1st year of Emperor Antoninus, after Serapiōn (overseer of the assembly of the Antiocheians) rested *from this present life*, Asklépiadés (who himself also appeared-prominent on account of his confessions under the pursuit of the Christians), succeeded to the oversight of the assembly at Antiocheia. Now Serapiōn, before he had come-to-his-end, thoroughly-refuted the so-called Good-Message according to Petros, which had been forged and ascribed to Petros by some of the sectarians, and by which some in the sojourn of Rhossus had run-around into teachings which were different-in-opinion *from the truth*.

And also during this time, Alexandros (who was a pupil of his lords Pantainos and Cléméns, through whom he was aided and became acquainted with Origenés; and who was still imprisoned since his confession of the Anointed-One which he had made under Emperor Sevérus), sent Cléméns the elder to congratulate Asklépiadés. For even though Alexandros was in prison, he knew that his imprisonment was in accordance with the foresight and oversight of Yahweh God.

Now while all these pursuits *against the Christians* were going on throughout the reigns of Emperor Sevérus and his son Antoninus, Narkissos, the overseer of the assembly in Jerusalem, was performing incredible *things*:

During *one* of the great all-night Passover watches, the olive-oil ran-out on the ministers. At this, as a terrible despondency seized the entire multitude, Narkissos ordered those who were preparing the lights, to draw water in order to have it brought back to him. But after this was performed simultaneously at *his* word,⁵ he, after he prayed-over the water with faith (the genuine *faith* into the Lord), encouraged them to pour it down the lamps. Now after they also did this, the nature changed⁶ *from* out of water into a quality of olive-oil. And the brothers guarded a small portion of it as a sample⁷ of the marvel.

Now on another occasion, certain foul manikins, unable to bear *Narkissos'* vigorous and firm lifestyle, who were anxious of being caught and submitted to a

court-of-justice because of the ten-thousand evils which they had been conscious of, sought to take him beforehand by stitching-together a plot, and they sounded-out a certain terrible slander against him. Next, in order to gain the faith of those who were listening to it, they were confirming their accusation by oaths: and indeed, the *one* was swearing, that truly he might be destroyed by a fire; but the *other*, that truly his body might be consumed by a foul sickness; but the third, that truly that his vision might be incapacitated. Instead, even though they were swearing in this manner, the mind of the faithful-ones paid no attention to them, because all of both the sound-mindedness and virtuous conduct of Narkissos were shining before everyone. Yet truly, *Narkissos* himself, not able to endure the depravity of what had been said by *them*, and, besides, having followed the lifestyle of someone-fond-of-wisdom for a long *time*, escaped from the entire multitude of the assembly, escaping-notice by spending most of *his* years in deserts and obscure fields.

Instead, the great eye of rightful-punishment was not unmoved by the things which were taking-place, but was swiftly pursuing these impious *men* with the imprecations with which they bound themselves by forswearing. Therefore indeed, the first, together with his whole race, was incinerated, when, for no other reason than having a small spark fall upon it, the house in which he was staying had been entirely set on fire from underneath during the night. But the body of the *second*, was suddenly being filled from *the* tips of *his* feet to his head with a sickness which he had punished himself with.

But the third, seeing what had happened to those who were before him, and dreading the inevitable rightful-punishment of the God who is observing all, indeed confessed to everyone what they themselves had contrived in common. But while changing his mind, he was so worn-out by his lengthy wailings, also leaving behind so many tears, that the vision *in both of his eyes* was utterly-destroyed. And these indeed were the punishments which these *men* received for their false-account.

Now since Narkissos had departed, and no one knew where he happened to be, those who were presiding-over the bordering assemblies, supposed that they would seek a different overseer by a *vote* of a show of hands. His name was Dios. He, having been presiding-over *them* for not a long time, was succeeded by Germanion. And *Germanion* was succeeded by Gordios.⁸ In his *time*, Narkissos reappeared from somewhere. The brothers called him back to the superintendence, all greatly admiring him still *even* more on account of both his retirement and his fondness-of-wisdom, and above all *because* God deemed it worthy to avenge him.

Now at this time, Alexandros, who had displayed manliness during the pursuit of the Christians, and, after their struggles in *their* confessions, had been guarded by the foresight of God, was no longer in his imprisonment. And since *Narkissos*, because of his shining old-age, was also no longer able to perform his duties, the stewardship of God was calling Alexandros (who was *at that time* an overseer of a different sojourn) to the public-service simultaneously with Narkissos, by a revelation which appeared to him by night in a vision.

Now therefore, in this way, *Alexandros*, as if following a divine-oracle, had made the journey from the earth of Kappadokia (where he was the first who had been deemed-worthy of the oversight) to Jerusalem, on account of a vow and an investigation of the holy places. They received him in a friendly *manner*, no longer permitting him to return home because of a different revelation which they also saw by night, which also proclaimed *the* clearest voice to those who were especially effortful among them. For it was making-clear, *that* they, after they came-before *the place* outside *the* gates, *were* to receive the overseer having been foreordained for them *from* out of a god. Now after they performed this, with the common resolve of the overseers *who were* managing surrounding assemblies, they were constraining him by necessity to remain. Therefore, in the 2nd year⁹ of the reign of Emperor Antoninus, and when Narkissos was about 116 years old, Alexandros became the 35th overseer¹⁰ of the assembly in Jerusalem, while Narkissos, his predecessor, was still remaining in this *temporal* lifetime, and oversaw along with him.

CHAPTER 77: FURTHER PURSUIT OF CHRISTIANS IN AFRICA

Now as the pursuit of the Christians continued to rage throughout Africa, there were massive floods throughout the earth for at least a year. And these were accompanied by fires which hung all night over *the* walls of Carthage, and preceding thunders. And even in the 2nd year of the reign of Emperor Antoninus, on the 14th day of the month of August, during the convent of Utica, *the* light of *the* sun was almost *entirely* extinguished due to an eclipse.

But despite these threatenings and signs of God's imminent wrath, *the* persecutors hardened themselves against these portents, while the Christians prayed that they would only be local. For even then, the Christians, under Scapula, *the* proconsul of Africa, were being persecuted with *the* short-sword by

¹ Cassius / Hippolytus(Chronicon) "...for 14 years" / Hérōdian, Chronicon(Jerome), Eusebios, Aurelius(Epitome) "...for 18 years" / Chronography354 "for 17 years, 11 months, 28 days" / Eutropius "died in the 18th year, 4th month of his reign" / Aurelius(Liber) "in the 18th year of his reign"

² literally "shaming", but in the context of raping women

³ Chronography354 states that he reigned "10 months, 12 days" (but its dates are often very erroneous and untrustworthy)

⁴ Cassius / Hérōdian "slaughtered"

⁵ literally "account"

⁶ literally "thrown-into-a-different-position"

⁷ literally "example"

⁸ Eusebios, Epiphanius, Chronicon(Jerome) / Chronicon(Arm), Syncellus "Gordianos"

⁹ Chronicon(Jerome) / Chronicon(Arm) "4th year"

¹⁰ Chronicon(Jerome) / Chronicon(Arm) "36th overseer" (in error)

the president of Legionis and the president of Mauritania. But the Christians knew, that greater *the* contests, greater *their* rewards.

Yet despite this persecution, Tertullianus (who had unfortunately been seduced by the false-teachings of Montanus and his false-prophetesses), wrote a defense to Scapula the proconsul. Now he did not do this because he was dismayed or greatly disturbed by the persecutions which they were suffering from the ignorant unfaithful-ones, but because he loved his enemies. And being saddened by Scapula's ignorance, he had compassion on his human error. Tertullianus shared with him the peaceful and righteous lifestyle performed by the Christians. And he reminded him of the terrible divine retributions which had befallen many of the Roman officials who had dared to persecute the Christians throughout the recent persecutions, also indicating to him that God, not striking them down immediately for their crimes, had had exceptional patience with them, desiring that they too might change their mind from fighting God and might receive forgiveness from him for their sins. Therefore, Tertullianus urged Scapula to consider these things, and to change his mind before God's imminent retribution overtook him as well.

CHAPTER 78: EMPEROR ANTONINUS' EXPEDITIONS AGAINST ORHAI & THE SURROUNDING NATIONS

Now in about the 2nd year of the reign of Emperor Antoninus, King Abgar of the Orhites died and was succeeded by his son Abgar. However, the Christian Bardaisan survived after the eldest Abgar's end, until the time of Antoninus Caesar, to whom he addressed his most-capable dialogue, along with other works which he wrote due to the pursuit of *the Christians* which arose at that time. But *Bardaisan* also rose-against Antoninus' companion Apollōnios, by refusing to say that he denied that he was the Christian. But he was nearly appointed to present a confession; and, defending himself like a man with an intelligent account of piety, he answered. "I do not fear death," he declared, "which is necessary to come, even if I do not speak-against the king."

Now after Abgar son of Abgar, king of the Orhites, had gained the might over his fellow-tribesmen, there was not one of the superior *men* whom he did not perform the most terrible *things* upon. Indeed, he was giving an account that he was forcing them into changing to the Roman customs, but in fact he was insatiately indulging his authority over them. So *Emperor Antoninus*, using *this situation as a pretext to invade Orhai*, had deluded Abgar, king of the Orhites, inducing him to come to him as a friend. Then *Antoninus* seized him and bound him. And since Orhai was now left without a king, he subdued it. Now after this, *Emperor Antoninus* did the same to the king of the Armenians. And truly, the Armenians did not comply with him, but instead took up *their* weapons against him.

Now after *Emperor Antoninus* ravaged all the earth and all the sea and left nothing anywhere unharmed, the spells of some of his foes caused him to be out of his mind and stricken-sideways. For some of them declared, that they had used magical-powers to strike his diaphragm. For indeed, he was also sick in his body (indeed from visible but also from unexplainable illnesses), but even in his soul, by certain bitter phantasms; and yet often, he was even supposing that he was being struck by his father and his brother, both with short-sword in hand.

And because of these *things*, *Antoninus* indeed led up souls which had departed *this life* in order to grasp a remedy against them, including the soul of his father and that of *Emperor Commodus*. But not one of them spoke to him except *Commodus*, who said, "Walk nearer, rightful-punishment, which *the* gods request from you for *Sevērūs*," and, "In secret places, *you* have a fatal sickness." But although *Emperor Antoninus* served many of the abominable gods of the nations, not one brought a healing to either his body or his soul.

CHAPTER 79: FURTHER EXPLOITS OF ŌRIGENÉS

Now while all these things were going on, Ōrigenés (who was also called Adamantios, because his rationalizations were linked together like adamantine chains), toward the beginning of the reign of Emperor Antoninus, at the time when Zephurinos was leading the assembly of *the Romans*, visited Roma. For he prayed to see the most-ancient assembly of the Romans. There he met many of the brothers, including the elder Hippolytos, with whom he became especially well-acquainted. After spending a not long *time* there, he was returning to Alexandria. And there he was fulfilling the habitual work of the oral-instruction with all effort. For *Démétrios*, who was an overseer there at that time, was urging him on and was all but entreating him to give his assistance without hesitation to the brothers.

But when Ōrigenés saw that he no longer had the leisure for the deeper *study* of the divine *things*, both for the probing and interpretation of the consecrated documents, and, in addition, for the oral-instruction of those who were coming to him, who were not *even* giving him *time* to take a breath (for one after another were going to and fro from his teaching-place from dawn even until evening), he divided the multitude. From among his regular-attenders, Ōrigenés selected Héraklas, appointing him a companion in the oral-instruction. Indeed, Ōrigenés committed to *Héraklas* the first preliminary of those who were just learning the

elementary-principals of *Christianity*, but kept for himself the lecturing of those who were *already* trained.

Now Héraklas was a *man* who was both effortful in the divine *things* and otherwise a most-eloquent man and who was not bereft of a fondness-of-wisdom. For when Ōrigenés had discovered him, *Héraklas* had already devoted himself for five years to the teacher of the philosophical lessons, before Ōrigenés had begun to hear lectures on those accounts. And now, *Héraklas* held a seat in the body-of-elders of the Alexandreians.

Also at this *time*, Ambrosios, who was of the *same* mind as the sect of Valentinus,¹ was convicted by Ōrigenés' negotiating of the truth. And *Ambrosios*, as if his mind was illuminated² by a light, was shunning the sect, and was assenting his *former* reasoning over to the correct-opinion of *the* assembly, and adopting the *true* faith of God.

But as Ōrigenés dedicated himself to the account of *God*, and the *good* report³ about his ability was spreading and crying-out everywhere, many others among the disciplined also came to him to make a test of the man's proficiency in the consecrated accounts. But indeed tens-of-thousands of the sectarians, but *also* those from the Hellenistic lessons, as well as not a few of the exceptionally shining persons-fond-of-wisdom (philosophers), were coming to him. Because of this, Ōrigenés imitated Pantainos (*one of his predecessors in the school at Alexandria*), and who helped many before Ōrigenés' time, and who had no small preparation in *secular studies*) by supposing that he would probe both the opinions of the sectarians, and what the ones-fond-of-wisdom (philosophers) were reported⁴ to be saying about truth. Accordingly, *those who were coming to Ōrigenés*, through their *own* effort, were attending to him, receiving a disciplining from him, not only in the divine-*things*, but also in the extramural fondness-of-wisdom (philosophy).

For as many as Ōrigenés saw who were innately-clever *individuals*, he was leading-in and was committing *them* to philosophical lessons: geometry, and arithmetic, and other preparatory-lessons-of-discipline; and *then*, he was leading them forward to *learn about* the sects of the ones-fond-of-wisdom (philosophers) and describing their written-compositions, both commenting-on and inspecting each, so that the man was being proclaimed⁵ a great person-fond-of-wisdom (philosopher) even among *the* Hellenes themselves. But he was leading-on many of the amateurs to the ordinary⁶ documents, asserting that they would *receive* no little convenience from these for both the exposition and preparation of the divine writings. It was especially for this reason, that he considered training in the worldly and philosophical lessons a necessity even for himself.

Now about this time, while Ōrigenés was spending his time⁷ at Alexandria, someone of the soldiery appeared and gave a letter both to Démétrios, who was the overseer of the sojourn at *Alexandria*, and to the prefect of Egypt at that time, which was from the leader of Arabia. He requested, that Ōrigenés should be sent with all haste in order to communicate an account to him. And he arrived in Arabia. But having accomplished the purpose of his arrival in a short time, he returned back to Alexandria.

CHAPTER 80: WAR ON ALEXANDREIA / ŌRIGENÉS' RETREAT / EMPEROR MACRINUS

Now in the 6th year of the reign of Emperor Antoninus of the Romans, the emperor had heard that he himself was being slandered and mocked at by the populace of Alexandria for various reasons, not the least of which was the murder of his brother Geta. Therefore, he rushed to destroy the city of Alexandria, concealing his anger and pretending that he longed to *see* them. But when he reached the suburbs, indeed, the principal *men* came to meet him, and he greeted them with his right hand, and *then* he killed them. But, indeed after transmitting-a-message to all the humans of *the city* to stay at home, but after occupying all the roads and even the roofs beforehand, Emperor Antoninus completely-armed all the army and threw *his soldiers* into the city, and slaughtered innumerable amounts of persons. But of the money, indeed a *portion* was plundered, but a *part* was utterly-destroyed. But therefore, many of the strangers of *the city* were destroyed-together with them. And yet not a few of those who had come with Antoninus were, in ignorance, utterly-destroyed together with them. For as both the city was great and the humans were being murdered in all parts of it both by night and by day, it was not possible to distinguish anyone. Instead, they had been dying wherever they happened to be, and their bodies had been immediately thrown into deep ditches, in order to keep the greatness of the event unseen by the rest. But so great was this murder, that the outflows of the Nile and all the shore around the city were stained red by the flows of blood through the plain.

¹ Eusebios / Epiphanius "Some say that Ambrosios was a Markiōnite, but some that he was a Sabellian"

² literally "shone-upon"

³ literally "declaration"

⁴ literally "had an appropriate-message brought"

⁵ literally "preached"

⁶ literally "circular" (as in something which is recurrent)

⁷ literally "was making his pastime"

But all the strangers were driven-out, except for the merchants, and clearly all the property of these *individuals* was plundered. And indeed, Emperor Antoninus was present for most of these *things*, looking-on and taking part, but even issuing orders from the Sarapeion; for he had been living¹ in the sacred-precinct even during the very nights and days of the bloodsheds, which he himself called rites-of-purification. But he abolished both the spectacles and the public-messes of the Alexandreians, and directed, that Alexandria should both be divided-by-a-wall and guarded at intervals, in order that *the citizens* might no longer visit one another without-anxiety. After working these *things*, Emperor Antoninus left the city and came to Antiocheia. (Now the rest of the details of this invasion of Alexandria by Emperor Antoninus and his wicked deeds against its citizens, are written by the secular historians, namely Hérōdian.)

Now after this war *had been* kindled in the city, Ōrigenēs withdrew from Alexandria. Indeed, he went to Palaestina (that is Israel), but had been spending his time² in Caesarea. And there, the overseers of *Palaestina* (including Alexandros overseer of Jerusalem and Theoktistos³ of Caesarea) asked Ōrigenēs to both discuss and to interpret the divine writings in public at⁴ the assembly, although he did not yet have the laying-on-of-hands *to be part of* the body-of-elders.⁵

But Ōrigenēs stated in reply, “This has never been heard of, nor has taken place up to now, that *some of the common* people should preach⁶ in the presence of overseers.”

For at that time, indeed, in Egypt, no one was permitted to preach in the assemblies unless he was part of the body-of-elders; but in Palaestina, whenever persons were found who were fit to help the brothers, they were summoned by the holy overseers to preach before⁷ the people, even if they were not part of the body-of-elders.

So when Démétrios, overseer of Alexandria, wrote to the overseers of Palaestina concerning this issue of Ōrigenēs’ preaching while not being an elder, Alexandros and Theoktistos were defending themselves by explaining the custom of their assemblies to him. Nevertheless, Démétrios again called-back Ōrigenēs by documents, as well as by men who were ministers of the assembly, urging him to return to Alexandria. So after he came, he resumed *his work* with accustomed effort.

Now when Emperor Antoninus was about to set out of Antiocheia on his last journey, his father appeared to him in a sleeping-vision, short-sword-in-hand, saying, “As you killed your brother, so I will slaughter you.” And shortly after this, while he was traveling through Syria, he was assassinated between Edessa and Haran by a certain centurion of his own bodyguard. So Antoninus, surnamed both Caracalla and Bassianus, lived 29 years and 4 days,⁸ and he reigned 6 years and 2 months and 2 days.⁹ And Macrinus succeeded him as emperor of the Romans.

Now during the first year of the reign of Emperor Macrinus, the theater, the hunting *theater*, was struck by thunderbolts on the very day of one of the festivals of the detestable gods of the Romans, incinerating its entire upper circuit and burning-down the entire ground of the arena; and at this, the rest of it was burned with fire and reduced to ruins. Human aid was not strong enough *to save it*, even though every water was flowing. Nor was the heavenly afflux, which was both extensive and severe, powerful enough *to quench it*, to such an extent, that the

¹ may also be translated “arbitrating”

² literally “was making his pastime”

³ Eusebios / Photius “Theoteknos”

⁴ literally “at the common of” (with the meaning in Greek, as translated)

⁵ Epiphanius (Panarion #64/44.2:1-8) gives some additional information about Origenes which is not contained anywhere else, including that he sacrificed at Alexandria at this time before he left, and more details about his subsequent time at Philistia. Because no other source gives these accounts, most scholars highly doubt their authenticity. Unable to reach a conclusion on their authenticity, they are included as a footnote. “Instead, Origenes did not remain worthy of the prize to the end. For he had been an object of most-extreme envy for his protruding eloquence and his preparatory-discipline, and this even more managed to sharpen the chiefs who had the authority in that season. For with slanderous mischief, the works of evil had it in their mind to treat the man with obscene-conduct and making that a retribution; so they made-ready an Ethiopian to abuse his body. But Origenes, not able to bear even the thought of this slanderous operation, his voice bursting-forth, that if he had to choose either one of these acts which were set-before-him, he would rather sacrifice. But truly, he did not accomplish this with a voluntary purpose. Instead, since he had agreed to do it at all, he threw frankincense on his hands and let it down into the fire of the altar. And this was how he was excluded⁶ from the testimony by both the confessors and testifiers who judged him, and then he was expelled from the assembly. But since he had consented to this in Alexandria, and was not able to bear the jeering of those who were reproving him, he withdrew and chose to dwell in the land of Philistia, that is, in Judah. Accordingly, he went-up into Jerusalem, and would be propelled by the priesthood, as a man who was such an expounder and eloquent, to speak at the assembly. (For they assert that he had been considered-worthy of the eldership earlier, before the sacrificing.) Therefore, since those who were then managing in the priesthood of the holy assembly in Jerusalem were propelling him to speak at the assembly and were forcing him very much to do so, he arose on his feet and only spoke the verse of the 49th Psalm, *bypassing* all of the intervening-verses, as it says in the Psalm. “But to the sinner, God speaks, “Why do you describe my righteous-regulations and take-up my covenant in your mouth?” He closed the little-book, gave it over, and sat-down with weeping and tears, everyone weeping together with him.”

⁶ literally “converse”

⁷ literally “to converse before”

⁸ CassiusDio / Aurelius(Epitome) “lived almost 30 years” / Jerome “. . . in the 43rd year of his life” (in error)

⁹ CassiusDio / Hippolytus “6 years, 9 months, 2 days” / Chronography354 “6 years, 2 months, 15 days” / Chronicon(Jerome) “7 years” / Eusebios “7 years and 6 months” / Eutropius “died in the 6th year, 2nd month of his reign” / Aurelius(Liber) “died in the 6th year of his reign” / Hérōdian (in error) “served as emperor without his father and brother for 11 years”

water from each of *the sources* had been consumed by the power of the thunderstrokes, and, in part, even caused *further* damage.

But it was not before long that Emperor Macrinus, because he began to hinder luxury and increased wages for the soldiers of the Roman army (although he himself indulged in endless luxuries), was killed by one of the disgruntled soldiers at the age of about 54 years. So after Macrinus had reigned for but 1 year and 2 months lacking 3 days,¹⁰ a different Antoninus received the leadership of the Romans.

CHAPTER 81: THE OVERSIGHT OF KALLISTOS / FALSE-REVELATION OF HELKESAI

In the first¹¹ year of Antoninus, emperor of the Romans, the overseer of *the assembly* of the Romans, Zephurinos, having held the public-service for 18¹² whole years, left this *present* lifetime, and was deposited in the cemetery of Kallistos which is on the Appian Way in Roma. After him, the oversight was put into the hands of Kallistos.

Now after the end of Zephurinos, Kallistos, having used Sabellius’ party as part of his scheme to secure himself the oversight of the assembly in Roma, and supposing that he had obtained what he had been pursuing, rejected Sabellius as not being correctly minded. *He did this* because he was anxious of Hippolytos, and was supposing that he could brush-off the accusation against himself among the assemblies, as if he himself was not of a foreign mind.¹³ Therefore, *Kallistos* was a warlock and crafty, and, in time, seized-and-carried-off many *with him*. But also having the poison in his heart, and not being correctly¹⁴ minded about anything, but simultaneously even being ashamed to say the truth, *Kallistos* (not only due to his saying to Hippolytos’ party, “All of you* are ditheists,” when he publicly reproved them, *but* instead also due to being lengthily accused by Sabellius as one who had transgressed his first faith), invented a new sect.

Kallistos, following a recomposition of the teaching of the sectarian Noétos melded with that of Theodotos, taught:

The Account himself is *the Son*, and he himself is *the Father*—indeed, called a *different* name, but is one, the undivided spirit. *The Father* is not one but the Son another, but they are one and the same; and the entirety of *creation* is being filled of the divine spirit, both those above and those below. The spirit, which became flesh in the virgin, is not different from the Father, *but* instead is one and the same *as the Father*. *But he also* asserted, that the Father suffered together with the Son, but not that the Father himself suffered or is a different person than the Son. This warlock, venturing on such *false-notions*, composed a teaching-place contrary to the assembly, after he taught in-this-manner.

And first, he contrived assenting to the humans in regard to their pleasures, saying that all their sins were forgiven by himself. For the one who was gathering-together with anyone else *besides Kallistos* and who was said to be a Christian, if he sinned, the sin, *Kallistos’ party* declared, is not accounted to him, if *only* he ran-up-to the school of Kallistos. Many were pleased with his rule, having been struck in conscience, as well as having also been simultaneously rejected¹⁵ by multiple sects. But even some, at the reprobation of Hippolytos’ party, had been thrown-out of the assembly by them. These *individuals* joined the *followers of Kallistos*, and multiplied his teaching-place.

Kallistos decreed, how if an overseer sinned anything, if even a *sin* toward death, it was not necessary *for him* to be being disposed, asserting, that they were to let the darnel grow-together with the wheat. *Therefore*, his hearers, pleased with his decrees, continued with him. *But having* despised the Anointed-One, they were not hindering *any act* of sinning, asserting that they are forgiving *all* those who are well-pleased with *Kallistos’ false-teachings*. For he even also permitted women, if they were both husbandless¹⁶ as well as burning with a passion of maturity or were not wishing to overturn their own worthiness through a lawful marriage, that they might have whomever they would take as a bedfellow, whether a household-slave or a *freeman*; and that a *woman*, though not lawfully married, might have such an *individual* instead of a husband.¹⁷ From this *situation*, women, who were said to be faithful-ones, began to cause barrenness *in themselves* with their own hands by binding-themselves-around and using drugs, in order to expel what was being conceived, because they were not wishing to have a child from a slave, nor from any frugal *man*, for the sake of their relatives and excessive wealth. This was how great an impiety the lawless *Kallistos* gave-away for, by teaching adultery and murder at the same *time*; yet he and his

¹⁰ CassiusDio / Hippolytus(Chronicon) “1 year, 2 months, 6 days” / Chronography354 “1 year, 4 months, 2 days” / Hérōdion, Eusebios, Chronicon(Jerome) “1 year” / Aurelius(Liber) “barely 14 months” / Aurelius(Epitome) “14 months” / Eutropius “1 year and 2 months”

¹¹ Eusebios / Chronicon(Jerome) “second”

¹² Eusebios / Chronicon(Jerome) “17” / Chronography354 does not have the length of his reign (due to lacuna or scribal error)

¹³ literally “was not foreignly minded”

¹⁴ literally “straightly”

¹⁵ literally “thrown-off”

¹⁶ literally “manless”

¹⁷ literally “man”

followers continued to call themselves a universal assembly. *And also during his oversight, they dared, for the first time, to introduce a second immersion.*

Now Kallistos and Hippolytos also contended about the martial restrictions for overseers and elders and ministers. Now Kallistos allowed those who had been twice-married and thrice-married to be appointed among *the* allotted-ones; but also, that if anyone *currently* in the allotment might become married, to remain in the allotment, and that such an individual was not sinning. But Hippolytos was of the opinion, that anyone who was in any of these conditions should not be permitted to be among *the* allotted-ones, and that such a man was sinning.

And even later, after Kallistos' oversight would come to an end, his¹ teaching-place would continue for some time, observing his² customs and his tradition, not discerning with whom it is necessary to be communing with, *but* undiscernibly³ bringing the communion to all *persons*. Therefore, Hippolytos' party referred to them as Kallistians.

Now at this time, even in Africa, Tertullianus, who was still corrupted by the false-prophecies and false-teachings of Montanus and his successors, also resisted the false-teachings Kallistos (although due to a belief of his, that it was impossible for those who were once faithful-ones and had subsequently sinned a sin toward death, such as adultery or sexual-immorality, to be forgiven and to be readmitted into the assembly even if they changed-their-mind from this sin, he opposed Kallistos more vehemently than Hippolytos). However, sometime after this, Tertullianus would recognize the errors of the false-teachings and false-prophecies of Montanus and the others, and throw-off every vanity of the sect of Montanus, though he would still refuse to embrace that of Kallistos. And Tertullianus would live to a decrepit old age.

With the teaching of this *Kallistos* having sounded throughout all the world, a different man who was deceitful and who was full of a loss-of-mind, looked into this *type* of activity. He was called Alkibiadés, and was dwelling in Apameia of Syria. Judging himself to be more fierce and more innately-clever in cheating than Kallistos, he came upon Roma. *And* he brought some book *with him*, asserting that a certain righteous man, Helkesai, had received it from Serae of Parthia, *and* that he gave it to a certain *man* called⁴ Sobiai. This book, which claimed to be a revelation from a heavenly messenger, asserted that a new good-message of forgiveness of sins was proclaimed in the third year of *the* reign of Trajanus; and, that those who have been involved in every licentiousness and stain and lawless-deeds (including bestiality and incest and adultery and other acts of sexual-immorality), if *only* any of them is a believer, on being converted, and obeying and putting faith in this book, should receive a forgiveness of sins by being immersed in a second immersion of his, which is in addition to what Jesus *the* Anointed-One has given, and which is complete with so-called marvelous mysteries and with incantations and oaths to holy spirits and to messengers of prayer.

But he dared to continue an artifice of these knavish-tricks, after he received a starting-point from the previously-mentioned decree which Kallistos put himself to preside-over. For after he contemplated *that* many *were* taking-pleasure on-the-basis of such a professed-thing *as* Kallistos' teaching, he supposed that he *could* seasonably make *an attempt* with his own hands.

Helkesai also taught that faithful-ones should be circumcised and be living according to a law, and to honor the day of the sabbath on account of the authority of what he called 'wicked stars of the impiety'. But they did not confess that there is *only* one anointed-one, *but* instead that there is indeed one superior to the rest, *and* that he is often transfused in many *different* bodies, and would continue to frequently be born from other virgins; and that he was now in Jesus, who was *merely* born a common human. He also said, that to deny *Jesus the Anointed-One* is an indifferent *matter*, and that indeed he who comprehended will, under necessity, indeed deny with his mouth but not in his heart. Now the followers of this sect were strutting about astrology and mathematics and magical-arts, and pretended to have powers of foreknowledge. Now in addition to their book of falsehood, they use all of the writings of both *the* Old Covenant and *the* Good-Messages, but they entirely reject those of the emissary *Paulus*. Their successors were called either Helkesites or Sampsaeans.

But Hippolytos' party was withstanding even this *false-teaching*, *and*, to a great extent, did not permit *the rest of the assembly* to be misled by it. For Hippolytos' party convicted many of *them* that this was an operation of a bastard spirit and a notion of a heart which was puffed-up; and, that this *false-teacher*, was like a wolf raised-up to strike many wandering⁵ sheep, which Kallistos, by his misleading-away, scattered-abroad.

CHAPTER 82: REIGN OF EMPEROR ANTONINUS / START OF THE REIGN OF EMPEROR ALEXANDRUS

¹ literally "the"

² literally "the" (also in next instance)

³ literally "unjudgingly"

⁴ literally "said"

⁵ usually translated elsewhere "misled"

Now Antoninus, emperor of the Romans (also called Elagabalus or Héliogabalus), did not want to privately sin, but did so publicly, and even killed many of the glorious and rich Romans who were disapproving and mocking his sinful lifestyle. Now when Antoninus was about 16 years old, he adopted Alexandrus, who was 12, as Caesar, with the intention of teaching him his own wicked practices. But Alexandrus' mother, Mamaea,⁶ indeed led *him* away from Antoninus' shameful and indecent works, but secretly she sent-for teachers of every discipline as well as trained him in sound-minded lessons. Antoninus altogether was being altogether vexed at this, and changed his opinion about placing *Alexandrus* as his son and companion in the principality. Therefore, he scared-away all of *Alexandrus'* teachers from the royal-palace as well as, indeed, killed some of the glorious *men* but banished others, asserting that they would utterly-destroy his son by not allowing him to indulge in dancing and to celebrate the mysteries of Bacchus (one of the detestable gods of the Romans). But *Antoninus'* drunken-behavior ran-aground to such an extent that he appointed *actors* from the stage and public theaters, and charioteers and comedians and mimes, along with men notorious for shameful acts, to principal positions.

But with everything reduced in this way to outrage and drunken-behavior, all of *the Romans*, and especially the soldiers, were bearing enmity *toward him* and were being exasperated. So they were more favorably inclined toward Alexandrus, and had expectations of stronger *things* in a boy who was behaving well-orderly and sound-mindedly. They also kept watch-over *Alexandrus* when they saw that Antoninus was plotting-against him. *Alexandrus'* mother, Mamaea, also did not allow her boy to taste anything eatable or drink anything which was sent to him by *the emperor*, instead only those who were supposed to be most trustworthy⁷ were chosen by his mother to handle *Alexandrus'* food. But *Mamaea* was also privately giving money to the soldiers in order to win their good-will toward Alexandrus.

After Antoninus was learning about this, he was plotting-against Alexandrus and his mother in every way. Instead, all his plots were debarred by the grandmother of them both. But since *Antoninus'* plots had not succeeded, he undertook to dismiss the boy from the honor of Caesar. But the soldiers were indignant at this action, and favored Alexandrus instead of Antoninus. But Antoninus ordered the arrest and punishment of the soldiers who openly supported Alexandrus. However, the soldiers, unwilling to obey this directive, and wanting to rid themselves of such a disgraceful king, did away with Antoninus and his mother as he was attempting to flee.

Therefore, indeed, Antoninus, at the age of 18,⁸ after he had reigned for 3 years and 8 months and 28 days,⁹ and had led a lifestyle too indecent to describe, the soldiers publicly-proclaimed Alexandrus emperor of the Romans and led him up into the royal-palace, while he was still a youth and still very much under the discipline of his mother and his grandmother. He immediately proclaimed his mother *an August-Woman*, *and* she grasped the stewardship of affairs.

But Mamaea, left alone with her boy, still tried to both govern and be mighty over him in the same *fashion*. Also seeing that he was already becoming a fully-ripe youth, she had been anxious, that his fully-ripe maturity, supported by both his freedom-of-terror and authority, might run him aground into the sexual sins. *So* the court was being watched-over from every side, nor was anyone who was slandered of having a base lifestyle being admitted to the stripling, lest his customs would be utterly-destroyed if his flatterers stretched what was becoming fully-ripe into shameful desires. Therefore, she gathered-together wise men around her son, in order that his customs might be properly-ordered by them, choosing the better *men* of the body-of-seniors as councilors, communicating to them everything which had to be done. And she was persuading him to sit as a judge continuously and for most the day. *For* being occupied about the more important *matters* and the royal necessities, he would not have a season to be pursuing any of the sins. But *Alexandrus* was governed by a natural meek and tame custom, always inclined to what was philanthropic, as was made-clear as he grew more mature.¹⁰

Now Emperor Alexandrus' mother, Mamaea, was a most god-revering woman. *Therefore*, when the *good* report¹¹ of Origenés was crying-out everywhere *and* reached even as far as her ears, she held it to be of much worth to see the man, and to make a test of his intelligence about the divine-*things* which were being marveled at by *everyone*. Certainly, when she was spending-time in Antiocheia, she called him up *to her* with a military body-of-spearmen. After he spent-time there for a time, *and* after he showed to her both a great many things

⁶ CassiusDio, Hérodian / Eusebios "Mammaea"

⁷ literally "faithful"

⁸ CassiusDio, Hérodian / Aurelius(Liber) "16"

⁹ Hippolytus(Chronicon) / Eusebios, Jerome "4 years" / Eutropius "2 years and 8 months" / Chronography354 "6 years, 8 months, 18 days" / Aurelius(Liber) "in the 30th month of his reign" / Hérodian "more than five years" (in error)

¹⁰ literally "as his maturity advanced"

¹¹ literally "declaration"

for the glory of the Lord and of the excellence of the divine teaching-place,¹ he hastened *back* to his accustomed lecturing.²

Now in the 1st year³ of Alexandrus, during *the consulate of Antoninus, for the 3rd time*,⁴ and Alexandrus, Kallistos, after holding the oversight of the assembly in Roma for 5 years and 2 months and 10 days,⁵ suffered *as a testifier*. Now on the day before the Ides of October,⁶ his body was deposited at Milestone III on the Aurelian Way in Roma; and the public-service was left to Urbanus, who became overseer of Roma during *the consulate of Maximus and Elianus*.⁷ Now in this *time*,⁸ Philétos⁹ also succeeded Asklepiadés in the assembly of the Antiocheians.

CHAPTER 83: MIGRATION OF ŌRIGENÉS FROM ALEXANDREIA TO PALAESTINA

Now at this *time*, since Ambrosios had been from a different sect and was an eloquent man and was effortful about the readings of the divine writings, he asked Ōrigenés to explain to him what he supposed were their hidden meanings. So Ōrigenés, being urged-on by Ambrosios, spoke that he would become an interpreter of all the divine writings; and he pursued expounding on them and began his commentaries on these writings. Instead, in doing this, Ōrigenés did not preserve his fame unquenchable to the end. For his multi-experience happened to be his great fall. For because he was wishing to leave none of the divine writings uninterpreted, he clothed himself into an allurement to a sin and dictated deadly words originating from his own imagination, interpreting-allegorically as much as he supposed he was able, and speaking with much nonsense, as he betook himself to fabricating explanations which were incompatible and incongruous with the things which are written, vaunting that the plain sayings of Moses are enigmas and regarding them as oracles full of hidden mysteries, and making them mean whatever he personally wished. Ōrigenés was not only rebuked by many of the Christians for his presumptuous deviations, but also by unfaithful-ones.

Now while these *things* were happening in this way, Urbanus, who oversaw the assembly of the Romans for 8 years and 11 months and 12 days,¹⁰ died during *the consulate of Agricola and Clementinus*,¹¹ and was deposited in the cemetery of Kallistos which is on the Appian Way in Roma. And he was succeeded by Pontianus during *the consulate of Pompeianus and Pelignianus*.¹² But Zebinos¹³ followed Philétos *as overseer* of the assembly of the Antiocheians.¹⁴

In their *time*, Ōrigenés, due to a pressing need in assemblic affairs, journeyed into Athénai in Hellas through Palaestina (that is Israel). And, without the knowledge of the overseer of Alexandria, who at that time was Démétrios, and contrary to a tradition held by the assembly in Alexandria, Ōrigenés received a laying-on-of-hands to an eldership in Caesarea in Palaestina before the overseers: Theoktistos,¹⁵ overseer of Caesarea in Palaestina, and Alexandros, overseer of Jerusalem, both of who approved Ōrigenés to be worthy of the highest honor.

Now at first, Démétrios, overseer of Alexandria, used to have praises for Ōrigenés and used to construe him into his *group of most intimate-friends*. This *event* turned the affection of Démétrios into hate, and his praises to criticisms. However at this time, Démétrios, in an attempt to refute Ōrigenés' eldership, was describing the deed of Ōrigenés' emasculation to the overseers throughout the inhabited-earth as being a most-deviant *act*. And a meeting of overseers and of some elders was being gathered against Ōrigenés. *Nevertheless*, as Ōrigenés advanced greatly in glory, as well as acquired no small name by humans everywhere for his excellence and wisdom, Démétrios, for lack of any other accusation *against him*, made a terrible slander of this action which Ōrigenés had committed long ago when he was a boy, and had the courage to include in these accusations those who had led him forward to the body-of-elders. But it was voted that, indeed, Ōrigenés would be removed from Alexandria, and not be allowed to spend his time in there, nor to teach *there*; however, that the honor of the eldership should in no way be removed from him. Yet instead, despite the dissent of the overseers of Palaestina (especially Alexandros), and Arabia, and Phoiniké, and Achaia, Démétrios, together with some Egyptian overseers, with the decision of those who had formerly voted on Ōrigenés' side, also publicly-renounced his eldership. *The assembly in Roma* also likewise gathered a senate against him.

¹ literally "teaching-place"

² may also be translated "pastime"

³ Eusebios, Chronography354 / Chronicon(Jerome) "3rd year"

⁴ 222AD

⁵ Chronography354 "5 years, 2 months, 10 days" / Eusebios, Chronicon(Jerome) "5 years"

⁶ 222-10-14

⁷ 223AD

⁸ Chronicon(Jerome) dates this to the 1st year of Macrinus / Chronicon(Armenian) to the 6th year of Antoninus Caracalla

⁹ Eusebios, Chronicon(Jerome) / Chronicon(Armenian) "Philippos" / Syncellos "Philétos or Philippos"

¹⁰ Chronicon(Jerome) / Eusebios "8 years" / Chronicon(Jerome) "9 years"

¹¹ 230AD

¹² 231AD / Chronicon(Jerome) dates this to the 12th year of Alexandrus (~234AD)

¹³ most Eusebios / one Eusebios, Nicephorus "Zebenos" / Rufinus, Jerome, Armenian, some Eusebios "Zebennos/Zebennus"

¹⁴ Chronicon(Armenian) dates this to the 6th year of Alexandrus / Chronicon(Jerome) to the 7th year of Alexandrus

¹⁵ Eusebios / Photius "Theoteknos"

Now it was in the 10th year¹⁶ of the reign of Alexandrus, emperor of the Romans, in which Ōrigenés, after having been exiled from Alexandria, made his migration from there to Caesarea in Palaestina, leaving the oral-instruction of the teaching-place¹⁷ of *Alexandria* to Héraklas. There Theoktistos, overseer of Caesarea, gladly welcomed him, *allowing* him to pass *his life* in Caesarea in Palaestina, and entrusted him with all authority to be teaching.

But not long afterward, Démétrios, overseer of the assembly of the Alexandreians, was coming-to-his-end,¹⁸ having nourished the public-service for 43 full years. But Héraklas, who was giving excessive evidence of a philosophic and ascetic life and had also been one of Ōrigenés' regular-attenders, was esteemed worthy to succeed Démétrios in the overseer public-service of Alexandria. And Dionysios succeeded *Héraklas* in the lecturing of the oral-instruction.

Now at some point, Dionysios read the compositions and the traditions of the sectarians, indeed blotching his soul for a little *time* with their totally-stained reflections, but receiving this profit from them: the ability to refute them by *himself* and to abhor them much more. And *because of this*, a certain brother among the elders was debarring *him* and was trying to make *him* anxious that *he* would be kneaded-together into the mire of their wickedness; for *he said that*, *Dionysios* would severely-injure *his* own soul. And *Dionysios* sensed that he was speaking truth.

Yet after a God-sent vision came-to *him*, it invigorated *him*; and an account *given to him* ordered *him*, saying distinctly, "Read everything whichever you might receive into *your* hands. For you are adequate to set-straight and test each; and from the beginning, this has also been a cause of your faith." And *Dionysios* welcomed the vision.

Now in the days of Héraklas, in Alexandria, Ōrigenés, the one called Adamantios, was *again* expounding his own sect on Wednesdays and Fridays. Therefore Héraklas separated him from the assembly and drove him from Alexandria, as a deserter of the healthy teaching and who marked the correct-opinioned faith with a false-stamp. But the banished Ōrigenés, departing into Syria, reached a city named Timai, which had a correct-opinioned overseer named Ammōnios, who even allowed Ōrigenés to speak an instructional account in his assembly. But Héraklas, having heard what he had stated, went out to Timai, and deposed Ammōnios because of this, and appointed an overseer in his place: Philippos, a certain younger man who had a great citizenship among the Christians. But later, Héraklas, being beseeched by the people of his city, again accepted Ammōnios for an overseer, and gave the oversight of Timai to both Ammōnios and Philippos. But after Héraklas withdrew from there, indeed Philippos never took the oversight, instead, when Ammōnios expounded or, accordingly, was performing the duties, he was continuously standing behind him all the days of the life of Ammōnios. But when Ammōnios had fallen asleep, then Philippos assumed the oversight, and became one of the overseers distinguished in excellence.

Now at this *time*, Firmilianus, overseer of Caesarea in Kappadokia, was being eminent, introducing such an extensive earnestness¹⁹ about Ōrigenés, that indeed he was calling-out to him to *have him* come to that region in order to give help to the assemblies, but he then journeyed to him at Judah and was spending time together with him there, for the sake of his own improvement in the divine *subjects*. Truly, Alexandros, who was presiding-over the *assembly* in Jerusalem, as well as Theoktistos, the *overseer* of Caesarea, were devoting all their time to *Ōrigenés as their only teacher*, and were consenting to him the interpretation of the divine writings and *for him* to practice the rest of the assemblic discourse.²⁰

CHAPTER 84: END OF THE REIGN OF EMPEROR ALEXANDRUS

Now Emperor Alexandrus entered the thirteenth²¹ year of his reign without shedding *any* blood, nor was anyone murdered by him. Furthermore, anyone who fell under the greatest incriminations, he nevertheless spared from being murdered, a practice of leniency which no other king up until that time had done. But his mother, Mamaea, did not preserve in her pious ways. *For Alexandrus* was incriminating his mother and was being altogether vexed at seeing her fondness-of-money and that she had been obsessively effortful about it. For she was pretending that she was collecting it in order to have it for Alexandrus to give as a favor to the soldiers without-envy and easily, *but* she was storing it up for herself. And this *deception* was causing his reign to be slandered, even though he personally both opposed and was vexed at her forcible confiscation of anyone's wealth and inheritance.

But *Alexandrus'* mother also led a woman to him from the patricians. *Although* he was dwelling-together *with her* and was loving her, she was pursued *harmfully* in the royal-palace by *his mother*. Both outraging, and wanting to be

¹⁶ Eusebios (~232AD) / Chronicon(Jerome) "11th year" (~233AD)

¹⁷ literally "teaching-place"

¹⁸ Chronicon(Jerome) dates this to the 9th year of Alexandrus

¹⁹ literally "effort"

²⁰ elsewhere translated "account"

²¹ emendation, based on Jerome and other sources / Hérōdian "fourteenth" (which seems to be in error)

the only queen, she was also envious that her title would be going to her. An outrage proceeded to such an extent, that the father of the maiden, although Alexandrus was altogether honoring him as *his* father-in-law, was not able to bear Mamaea's outraging toward both him and his daughter. So he fled into the military-encampment. Indeed, he was aware of the gratitude¹ which he owed Alexandrus for having used to honor him, but he was incriminating Mamaea on account of how she was outraging *them*. But Mamaea became indignant, and directed him to be done away with, and threw the girl out of the royal-palace and banished *her* into Libyë. But she did this both in opposition to Alexandrus and was constraining *him to do so*. For he was exceedingly governed by his mother, and did everything that she was directing *him to do*. Therefore, Alexandrus, as far as he himself was concerned, indeed administered the kingdom blameless for twelve² years.

But in his thirteenth³ year, he received letters that Artaxerxes, the Persian king, had crossed *over into* the mountains of the Roman principality and was intending to recover all of Asia for the Persian principality. When Alexandrus received a message about these things, he was not moderately disturbed, especially since, from a child, he had been brought up in peace, and always leasured in the luxury of the city. Therefore, he first decided to persuade Artaxerxes to be content with what was already his, and tried to instill fear in him by reminding him of the might of the Romans. But Artaxerxes was not considering what had been sent to him, instead he led *his soldiers forward* and began to overrun all the Romans.

But Alexandrus was deeming that these things could not be tolerated,⁴ and his leaders were calling him. So, although he was indeed vexed that *this undertaking* went against his inclination, he nevertheless gathered-together a multitudinous army and marched against the Persians, leaving the city of Roman in tears. However, during the actual battle, Alexandrus, having divided the Romans into three armies, did not lead forward his army due to his mother. For she had convinced Alexandrus, that it was necessary for others to take risks for him, *but* instead that he himself should not draw-up-into-battle-order. It was this *reluctance* which caused one part of the Roman army to be-lost-by-means-of the Persians; and the hazards of the cold environment and the ensuing sicknesses destroyed almost all the rest of the Romans in the mountains after they withdrew to Antiocheia.

Now in the Roman army, there was a man named Maximinus, whom Alexandrus had entrusted⁵ with both *the care of the encampment* as well as the principality of the nations, and who had claimed the favor of the soldiers for himself with his gifts and all sorts of honors. *Therefore*, the youths in the army, indeed were rejoicing *over* Maximinus' manliness, but were making-fun of Alexandrus as being under his mother's governing, and because the affairs were being administered under both the authority and purpose of a woman, *and because* he had conducted the *elements* of war indifferently and unmanly. And they were reminding one another, that their missteps had been due to his hesitation, and that he had done nothing manly nor youthful during their expeditions. Therefore, the soldiers plotted, indeed to make away with Alexandrus, but to proclaim Maximinus as emperor and August-One. But even most of the rest of the soldiers who were still faithful to Alexandrus, were persuaded by Maximinus' supporters to secede to Maximinus, who was *already* being publicly-proclaimed by everyone as emperor without the authorization of the Roman senate.

But Alexandrus, trembling and failing in soul, returned into his tent. Both embracing his mother, and both bitterly-lamenting and incriminating *her* for the things which were happening to him, he was awaiting his murderer. Now a tribune as well as some centurions, being sent by Maximinus, rushed into the tent, doing away with both *Alexandrus* and his mother, and any of those who were supposed to be his friends or honored-ones, except for some who were able to flee or escape-notice for a brief time, *but* Maximinus soon⁶ apprehended them and killed them all.

This indeed was *the end* which seized Alexandrus and his mother, after he reigned 13 years and 9 days,⁷ blamelessly and without-shedding-blood. For he was a foreigner to works of murder and cruelty as well as unrighteousness, as well as being inclined to philanthropic and benevolent *behavior*. Accordingly, his reign was tarnished only because of being slandered on account of both the fondness-of-silver and stinginess of his mother. (And the rest of the acts of Alexandrus, and the details of his expeditions against Artaxerxes and the barbarians, are written in the books of the secular historians, namely Hérôdian.) And Alexandrus was succeeded by Maximinus as emperor of the Romans.

CHAPTER 85: MAXIMINUS' CRUELTY AGAINST ALEXANDRUS' HOUSE / TESTIMONIES OF PONTIANUS & HIPPOLYTOS / THE KORINTHIAN VIRGIN & THE MAGISTRATE

Now once Emperor Maximinus had taken the principality from *his predecessor Alexandrus*, he made much change, using his authority jaggedly and with much fear. He was attempting to transfer everything from a kingdom, which was both meek and altogether tame, into a tyranny of cruelty. Also having the murderous *disposition* of his fathers and of *his* country, he made provision in order to confirm the principality through cruelty. Therefore, he straightaway carried-off all the friends, the *ones who were* engaging in intercourse with Alexandrus, those who sat in congress with him who were called-together by the council. And indeed, *others* were commissioned to Roma, but *others* he shook-off from administration on some pretext. He also commissioned all the servants from the royal-palace, those who had been-together with Alexandrus for many years. But the majority of them were even killed, since he was suspicious of a plot against him, for *Maximinus* knew that they were still feeling-pain over the doing-away with of *Alexandrus*. *But also*, due to a grudge which *Emperor Maximinus* had toward the house of Alexandrus, most of which had been consisting of faithful-ones in God, he aroused a pursuit *against the Christians*, ordering that only the chiefs of the assemblies should be done away with as being responsible for the teaching according to the Good-Message.

Now at this time, while Sevérus and Quintianus were consuls,⁸ Pontianus, overseer of Roma, and the elder Hippolytos, both exiles, after having testified, were deported to Sardonian⁹ on the island of Vocina. *They both* died on the same island—indeed, Pontianus died on the 4th day before the Kalends of October,¹⁰ after having been the overseer of Roma for 5 years and 2 months and 7 days.¹¹ Now the two bodies would later be brought back to be deposited at Roma; and, on the Ides of August,¹² Hippolytos was deposited on the Tiburtian Way, but Pontianus was buried in the cemetery of Kallistos which is on the Appian Way in Roma.

Now sometime before these things, there was a certain most-highborn and most-seasonable virgin in the city of the Korinthians, who was practicing in the *state of virginity*.¹³ In that season, they slandered her to the dealer-of-justice there, who was a Hellene, during¹⁴ the season of the pursuers, as reviling both the seasons and the kings and speaking-ill of¹⁵ the idols. But those who were peddlers of such things, were drinking-to her beauty. Therefore, the *impious* dealer-of-justice, who was mad-for-women,¹⁶ pleasantly accepted the slander with equine ears and female-mad rationalizations. But when she was brought before this bloodstained man, he was driven even more frantic with the debauchery.¹⁷ And¹⁸ when, after moving every machine down on her,¹⁹ he²⁰ was not able to persuade this human of God,²¹ he subjected this noble woman to various outrages. But when he also failed in these, and was not strong enough to cause her to desert from the confession of the Anointed-One, then, he went insane against her,²² and did not commit her to a punishment, nor a torture, instead he placed her²³ into a brothel,²⁴ and instructed their pimp,²⁵ saying,²⁶ "Take her. And²⁷ Bring me three coins daily for this woman."²⁸

But he, exacting the money from her by a shameful-affair,²⁹ gave her up³⁰ to those who were wishing to have her in the hatred of that workshop.³¹ Therefore, when the women-hunters knew about this,³² they frequented³³ the workshop of the destruction, and,³⁴ giving the small-coin, they were consorting with her using the words of delusion.³⁵ But she was a most-solemn woman; and rationalizing with

⁸ 235AD

⁹ Greek / Latin "Sardinia"

¹⁰ 235-09-28

¹¹ Chronography354 / Eusebios "6 years" / Chronicon(Jerome) "5 years" /

¹² (236)-08-13

¹³ G / A "the excellent lifestyle"

¹⁴ G (lit. "under") / A (lit. "at")

¹⁵ G / A omit "speaking-ill of"

¹⁶ G / A "her beauty before the impious dealer-of-justice, who was mad-for-women. But he received"

¹⁷ G / A add

¹⁸ G / A "But"

¹⁹ G / A add

²⁰ G / A "the profane man"

²¹ G / A add

²² G / A "the Anointed-One, the untamed man went insane against her, then"

²³ G / A "and committed her to the following retribution: he placed the sound-minded virgin"

²⁴ literally "sexual-immorality-place

²⁵ literally "the one who pastured them"

²⁶ A / G "that"

²⁷ G / A add

²⁸ G / A "Return to me three coins daily for her."

²⁹ G / A add

³⁰ G / A "placed her before"

³¹ G / A add

³² G / A "about something such as this"

³³ G / A "they used to frequent"

³⁴ G / A "the lawless workshop." (omitting "and")

³⁵ G / A "the lawless workshop, giving the price of their dishonored business, and were wishing to converse with her toward seduction." ("seduction" is usually translated elsewhere to "ruin")

¹ literally "favor"

² emendation, based on Jerome and other sources / Hérôdian "thirteen"

³ emendation, based on Jerome and other sources / Hérôdian "fourteenth"

⁴ literally "were not endurable"

⁵ literally "put faith in"

⁶ literally "after not much"

⁷ Hippolytus(Chronicon) / Chronography354 "13 years, 8 months, 9 days" / Eusebios, Chronicon(Jerome), Aurelius(Epitome), Orosius "13 years" / Hérôdian "14 years" (seemingly incorrect) / Eutropius "in 13th year and 8th day" / Aurelius(Liber) "not more than 13 years"

herself in order to avoid them by deluding them,¹ she entreated them with earnest-entreaties, saying, “I have a certain ulcer hidden inside that place which smells terribly,² and I am anxious that *all of you** might come to have hatred for me, on account of that repulsive ulcer.³ Therefore, give a few days to me, and you* may have *my** authority and have me as a gift.” But with these rationalizations, the happy woman persuaded the debauching men, and sent them off for the meantime. Therefore, she was begging God with beseechings⁴ Moreover, the God who knew her thinking, how the sounded-minded woman was distressed in her heart for her purity, was giving attention to her: the guardian of the salvation of all humans managed, in those days, in the following manner.⁶

For this reason, God, beholding her soundness-of-mind, also implanted into a certain youth, a magistrate, who was beautiful in his purpose and in his form, with a fire-flaming zeal for death.⁷ And he, going-off with the appearance of unchastity,⁸ went-in at deep evening to the one who was taking care of the women, and he gave five coins to him, and said to him, “Allow me to spend this night with her.”⁹

Therefore, he went-in with her¹⁰ into the secret house, saying to her, “Rise, save yourself.”

And undressing her¹¹ and changing her into his own robes,¹² both the shirts and the woolen-mantle and all the manly apparel,¹³ he said to her, “Completely-cover yourself with the top¹⁴ of the cloak and go-out.”

And she sealed herself in this way, and¹⁵ went-out uncorrupt from that place and had been safely-brought-through absolutely¹⁶ unstained by the favor of the Anointed-One, and by the cause of the youth, who, by his own blood, released her from the dishonored seduction.¹⁷

Therefore, the next¹⁸ day, the act was known. The magistrate was committed to the infuriated dealer-of-justice. But when the untamed man had examined the noble athlete of the Anointed-One, and learned everything, he directed him to be thrown to¹⁹ beasts, so that even in this, the beautiful-hating²⁰ demon might be put to shame, because he became a double testifier, both for his own sake and for the sake of the happy woman.²¹

CHAPTER 86: PURSUIT UNDER SERENIANUS: WOMAN WITH A DEMON & ORIGENÉS INTO HIDING / ANTERÓS AND FABIANUS BECOME OVERSEERS OF ROMA

Now during these days, many conflicts and anguishes happened which were both common to all humans and privately to Christians. Likewise, there arose many and frequent movements of the earth, so that many places were undermined throughout Kappadokia and throughout Pontos. Likewise, certain cities, dragged into the abyss, were devoured by the opening of the gaping earth. From these things, a grave persecution also arose against the Christians in those regions on account of the name. For those of the nations had been frequently blaming the Christians as the cause of a famine; they even held the assembly of the Anointed-One responsible for the causes of pestilences. So when an earthquake happened in certain places and some ruins had been produced, those who were impious (that is, outside the faith) would say, that the Christians were the cause of the earthquake. However, not only this, but those who were reputed to be prudent among the nations, were speaking such things in public, that it was on account of the Christians that a most-serious earthquake had happened. It was for this very reason that their assemblies suffered persecutions and were being burned.

Now this persecution suddenly sprang-up after a long period of peace, and, out of an unexpected and startling evil, was made more terrible for the disturbing of the Christians, including Firmilianus, overseer of Caesarea in Kappadokia, and Origenés. At that time, Serenianus was president of the province, a bitter and

¹ G / A add

² literally “extremely”

³ G / A add

⁴ G / A add

⁵ G / A “But with most-fitting beseechings, she importuned God; and with pricked beggings, she sought to turn him to compassion.”

⁶ G / A add “Moreover...managed” & “in the following manner”

⁷ G / A “There was a certain youth, a magistrate, seasonable in his form, pious in his purpose, whom God implanted with such a fire-flaming spiritual zeal, that he even despised death.”

⁸ literally “the unchastity”

⁹ G / A “with this maiden”

¹⁰ G / A add

¹¹ G / A add

¹² G / A “undressing her robes, and changing her into his own clothing”

¹³ G / A “manly apparel” (plural)

¹⁴ literally “summit”

¹⁵ G / A “And she did this, and, sealing herself wholly with the mystery of the cross,”

¹⁶ G / A add

¹⁷ G / A add (“seduction” is usually translated elsewhere to “ruin”)

¹⁸ G / A “But on the following”

¹⁹ G / A add, and has “thrown-beside” instead of “thrown to”

²⁰ G / A add

²¹ G / A “to shame. For, whereas he supposed to clothe that manly man with an unlawful retribution, he displayed him as a double testifier for the Anointed-One, both having contended nobly for the sake of his own immortal soul and having persevered athletically in pains for the sake of that famous and happy woman. For this reason, he was also deemed-worthy of a double honor with the Anointed-One, and with the famous and happy crowns by his humanity.

harsh persecutor. However, the faithful-ones who were placed in this perturbation were fleeing here and there for fear of persecution, and were leaving their own fatherlands and were passing-over into other parts of these regions (for there was an opportunity to pass-over, because that persecution was not yet over the whole world, but it was local).

While these things were happening, suddenly, a woman emerged, who in a state of ecstasy, presented herself as a prophet, and acted as if she was filled with a holy spirit. However, she was so carried along by the assault of principal demons, that for a long time, she troubled and deceived the brotherhood of Christians, accomplishing certain admirable and portentous things and promised that she would make the earth move. By these lies and boastings, the demon operating through her, led astray the minds of the individuals who were following her to such an extent, that they obeyed him and followed him to wherever he commanded and led. He would make that woman walk barefoot through the harsh winter snows without being the least bit troubled or harmed from that walking. She also would speak, that she was hastening into Judah and Jerusalem, feigning as if she had come from there. Here she also deceived one of the elders named Rusticus, and another minister, so that they had commingled sexually with that woman (a fact which was detected a short time afterward).

For suddenly, one of the out-adjurers appeared to her, a man who was approved and who always lived well in regard to religious discipline. He, excited by the exhortation of many of the brothers, who themselves were strong and commendable in the faith, raised himself up against the vile spirit in order to conquer it, which, by subtle fallacy, had predicted a little earlier that a certain adverse and unbelieving tempter would come. Nevertheless, that out-adjurer, inspired by the grace of God, strongly resisted and showed that what had formerly been supposed to be holy, was indeed a most-vile spirit.

But that woman, who earlier, through tricks and fallacies, was attempting many things for the deception of the believers (among other things by which she had deceived many), also often dared to do this: she pretended, with an invocation which was not contemptible, to make the bread holy and to celebrate the thank-offering; and she offered a sacrifice to the Lord, not without the mystery of the accustomed proclamation; and she also immersed many, usurping the usual and legitimate words of interrogation, so that nothing might seem to differ from the assemblage regulation.

Now during this pursuit of the Christians, while Origenés was fleeing from the uprising of the Hellenes, there was a certain virgin named²² Juliana in Caesarea in Kappadokia, who was being said to be most-eloquent and most-faithful. She accepted him and concealed him in a house,²³ supporting the man at her own expense and her own²⁴ service and was keeping him secret. However, in the pursuit, unusual hardships had taken-hold of Ambrosios, Origenés’ friend, and Prôtoktétos, an elder of the sojourn in Caesarea, who were in danger of being executed at Germania, where Emperor Maximinus was at that time. Now Ambrosios had a marriage partner named Marcella, and children, and brothers and sisters. But despite this, he, as well as Prôtoktétos, were eminent in confession. For Origenés wrote to them in prison, exhorting them to not deny the faith on account of relatives, but to persist in boldly confessing Jesus the Anointed-One, even to death.

Now when the emperors were consuls, on the 11th day before the Kalends of December,²⁵ after a short interim, Pontianus, overseer of Roma, was succeeded by Anterós²⁶ in the oversight of the assembly in Roma. And after Anterós ministered the public-service for 1 month and 10 days,²⁷ and died on the 3rd day before the Nones of January when Maximinus and Africanus were consuls,²⁸ Fabianus²⁹ succeeded him during the same consulate. For after the end of Anterós, Fabianus, having come-together with others out of a field, was staying at Roma. While he was there, and after all the brothers had been welded-together in order to vote-by-a-show-of-hands the man who was to succeed to the oversight, many men who were both eminent and glorious were in the preconceptions of many. But Fabianus, although present, indeed, did not come into the intention of any human; but nevertheless, a dove flew-down from high in the air and perched on his head. Therefore, because all the people believed that this was an imitation of the descent of a holy spirit in the form of a dove upon Jesus the Anointed-One, they, instead of measuring him by the credentials as dictated by the emissary Paulus, with all eagerness and with one soul, cried-out that he was worthy. And without-delay, they took and placed him in the oversight of the assembly at Roma.

²² G / A add

²³ G / A add

²⁴ G / A add

²⁵ 235-11-21 – Chronography354 / Chronicon(Jerome) “1st year of Gordianus” / Eusebios places toward the beginning of Gordianus

²⁶ Eusebios, Chronicon(Jerome) / Chronography354, Augustine “Antheros”

²⁷ Chronography354 / Eusebios, Chronicon(Jerome) “1 month”

²⁸ 236-01-03

²⁹ Chronography354(13), most Eusebios, Chronicon(Arm, Jerome), Cyprianus, Augustine / some Eusebios, Eutychiuss, Alex. Cat. “Fabianus” / Chronography354(12) “Fabius” (Chronography354 also has his oversight beginning during the times of Maximianus and Gordianus and Philipppus)

Also at about that time,¹ Zebinos, the overseer of Antiocheia, departed from this *present* lifetime, and Babylas was succeeding him as the chief of the assembly there.

CHAPTER 87: YEAR OF SIX ROMAN EMPERORS / MORE ACTS OF ŌRIGENÉS

Now the general Roman populace were unable to continue to tolerate the cruelty of the tyranny of Emperor Maximinus, and the Roman senate proclaimed Antoninus Gordianus emperor, together with his son Gordianus in opposition to Maximinus. But during a battle against Maximinus, Gordianus, son of Emperor Gordianus, died. And when Emperor Gordianus was informed, that Maximinus was marching against him at Carthage, he hung himself,² and Maximinus' army devastated the city. But in his place, the Roman senate elected two men: Pupienus Maximus and Balbinus to be joint emperors. However, the people decided to chose Gordianus, son of Gordianus, son of Gordianus. And the senate, approving of this decision, appointed him Caesar, since he was not yet old enough to be an emperor. However, while Maximinus was besieging a city, both he and his son were killed, after he had continued for no more than three years.³ And with his death, the persecution of the Christians came to an end. Afterward, Pupienus Maximus and Balbinus, while each had a desire to be a monarch, were killed on the same day,⁴ and Gordianus was proclaimed emperor of the Romans.

Now while Ōrigenés was doing his customary duties at Caesarea, not only were many of the countrymen coming him, but instead even tens-of-thousands of regular-attenders from other-races-of-people who left their own fatherlands. Among these were Theodōros, also known as Grégorios, and his brother Athénodōros, whose father had previously died. Finding them terribly excited about the Hellenic and the Roman lessons, he instilled in them a passionate-desire for a fondness-of-wisdom, and urged them forward to exchange their former effort for the divine profession. But after they held intercourse with him for five whole years, they were sent back by him to their mother. However, they carried-away such an improvement concerning the divine-subjects, that although they were still young, both of them were deemed-worthy of an oversight in assemblies throughout Pontos. (The rest of the details of the conversion of Grégorios have been written in his Address of Thanksgiving to Ōrigenés, which is overflowing with flattery and overly-excessive praise.)

Bérullos, the overseer of Bozrah⁵ in Arabia (Bozrah was renamed Bostra by the Romans), after overseeing the assembly gloriously for a little while, was turning-aside from the assemblic rule, and was attempting to introduce strange things to⁶ the faith, having the courage to say, that our Savior and Lord did not preexist prior to being made into flesh and prior to his stay among humans, nor does he have a divinity of his own, but instead only the divinity of the Father was a citizen within him. Now in about the 6th year of Emperor Gordianus, a meeting was held on his account. And when many overseers were making debates and dialogues with the man on this matter, Ōrigenés, being summoned with different men, indeed went-down at first to hold an intercourse with the man, in order to try to find out what his mind was on the topic. But when Ōrigenés came to know what he was saying, he straightened what was not correctly-opinioned, as well as persuaded him with rationalization, standing him back up in truth regarding the opinion, as well as reestablishing him in his previous sound supposition.

Now Gordianus, emperor of the Romans, in the 6th year of his reign, defeated the Parthian nation. And when he was returning to his fatherland as a victor, he was killed near Tizfon, not far from Roman soil, when the soldiers were incited to a sedition by the deceit of the praetorian prefect Philippus. Therefore, Gordianus, in the 19th year of his life, finished six whole years⁷ as the leader of the Romans, and he was succeeded by Philippus, along with his boy Philippus, in the principality of the Romans.

CHAPTER 88: PHILIPPUS AND BABYLAS / DEATH OF HÉRAKLAS / FURTHER ACTIVITIES OF ŌRIGENÉS

Now Emperor Philippus of the Romans, who was reported by some to be a Christian, wanted, on a day of the last Passover vigil, to partake of the prayers at the assembly along with the multitude. But he was not permitted to enter by Babylas, who was presiding-over the assembly at that time, until he confessed and reckoned himself among those who were proved to be in trespasses as well as occupying the place of a change-of-mind. For otherwise, had he not done this, he would not have been received into the assembly by him on account of many incriminations against him. And yet, Philippus eagerly obeyed, having exhibited by his works, his genuine and reverent disposition concerning the divine fear.

Now the 3rd year of the reign of Emperor Philippus was the occasion of the 1000th anniversary of the founding of Roma. This year, being more august than any which had preceded it, was celebrated by the emperor with magnificent games. And in the same year, the theater of Pompeius and the Hekatonstulon burned down.

Now also in the 3rd year⁸ of this emperor, Héraklas, overseer of Alexandria, left this *present* lifetime, after a superintendence of 16 years over the assemblies of Alexandria, allowing Dionysios to take-up the oversight after him.

Now in the 4th year of his reign, Emperor Philippus constructed a city in his fatherland, Thraké, in Arabia, naming it Philippopolis after himself.

Now sometime during his reign, the emperor also constructed a reservoir on the other side of the Tiber River, because that region was being smitten by a shortage of water. He also took very honorable measures to abolish the practice of male prostitution.

Now also during the reign of Philippus, Ōrigenés, who was now more than 60 years old, wrote a letter to King Philippus himself, and another to his wife⁹ Sevéra, as well as various others to various persons. These included Fabianus, overseer of the assembly at Roma, who had accused Ōrigenés of having promulgated false-teachings. But Ōrigenés answered him, professing that he had had a change-of-mind for writing such things, and made an excuse by laying the blame on the indiscretion of Ambrosios, because he had published a secret-composition of his.

But about this time, others arose in Arabia, who were introducing an opinion which was foreign to the truth. They were saying, that at the present season, the human souls die-together-with the bodies at their end and are-lost-together-with them in the meantime, but that, at the season of the standing-up of dead humans, the souls will return to life again with their bodies. And then, when a meeting of no small size welded-together, Ōrigenés was summoned again. And there he also motivated public discourses¹⁰ about the debating, bearing them in such a way, that the thoughts of those who had previously slipped were changed.

CHAPTER 89: PURSUIT OF CHRISTIANS IN ALEXANDREIA

Now in about the last year of the reign Emperor Philippus, in the city of Alexandria, a soothsayer and maker of the evils for this city, motivated and urged-on the multitudes of the nations against the Christians who were dwelling there, and he rekindled among them the terror-of-demons¹¹ of their country. But the multitudes were fomented by this man; and taking every authority into their unsacred-work, they considered this religion of the demons, the thirsting for the blood of Christians, as the only form of piety.

Therefore, they first violently-seized an elder, whose name was Metras, and directed him to say ungodly words. Since he was not being persuaded by them, they were both striking his body with clubs,¹² and stinging his face and his eyes with sharp reeds. And after they led him into the suburb, they threw-stones at him.

Next, they led a faithful woman, who was called Quinta, to the idol's-temple, and were compelling her to bow-down before it. But while she was turning-away and abhorring it, they, after they tied her feet, were dragging her through all the city against the jagged stone-paved streets, the mill stones dashing-against her; and simultaneously, they were whipping her. Then, after they led her to the same place, they stoned her to death.

Next, with one accord, they all rushed to the houses of the god-revering-ones; and whomever each one was knowing as being one of his neighbors, they fell-upon and were leading them out, both robbing and thoroughly-plundering them. Indeed, they were appropriating the more valuable of the treasures; but flinging-around what was worthless and as much as was made of wood and burning them up in the roads,¹³ they were affording the city with an appearance as if it had been conquered by foes. But the brothers were turning-aside and were gradually-withdrawing, and, with joy, accepted the plundering of their possessions. And Dionysios, overseer of Alexandria, did not know of any of the Christians who, up to that time, had denied the Lord.

Otherwise, they then also took-hold of that most-marvelous virgin, an elderly-woman, Apollōnia. Indeed, beating her jaws, they knocked-out all her teeth. But after they heaped-up a pyre in front of the city, they were threatening, that they would burn her up alive if she would not join together with them in voicing the preachings of their impiety. But her begging was brief, and she was released; and she impetuously hopped into the fire, and was incinerated. After they also overtook Serapiōn at his own fireside at home, they, after they tormented him with hard tortures and after they broke all his joints in two, tossed him down headlong from the upper-story.

¹ Chronicon(Arm) dates this to the "1st year of Gallus" / Chronicon(Jerome) does not have a date for his death

² Chronography354 gives the reign of the two Gordianusi as "20 days"

³ Eusebios / Eutropius "reigned 3 years and a few days" / Orosius "in the 3rd year of his reign" / Chronography354 "3 years, 4 months, 2 days"

⁴ Chronography354 gives the reign of Pupienus and Balbinus as "99 days"

⁵ Eusebios, Jerome / Socrates "Philadelphía" or "Philadelpia"

⁶ more literally "to bring-in strange things alongside"

⁷ Eusebios, Chronicon(Jerome), Aurelius(Epitome), Orosius / Chronography354 "5 years, 5 months, 5 days"

⁸ Eusebios / Chronicon(Jerome) "5th year"

⁹ literally "married-woman"

¹⁰ literally "motivated discourses at the common"

¹¹ as in, a terror resulting if they did not do what was necessary please the demons

¹² literally "woods"

¹³ literally "ways"

The first year of Emperor Caesar Gaius Messius Quintus Trajanus Decius, the Pious, the Good-Fortuned, the August-One.
Day 20 of the month Pauni.

But there was not one road,¹ not a highway,² not a narrow *alley* passable for the Christians, not by night nor by day. Always and everywhere all were crying out, that if anyone was not celebrating-with-hymns their ill-reputed words, that it was necessary for him straightaway both to be dragged off and to be inflamed. And these things, indeed, fully-ripened in this way for many days. But, in turn, a sedition and war among their own tribe came upon those wretched people, and they turned their cruelty away from the Christians and toward one another. And indeed, for a short time, the Christians of Alexandria took a breath, since the wicked humans did not take an opportunity to incite their fury against the Christians.

For at this time, there were many disturbances in the Roman state affairs, especially in the eastern provinces, which, due to the excessive exactions of tributes, turned toward a revolution. Now elsewhere, a man named Decius was proclaimed emperor of the Romans and rose up against Emperor Philippus. Therefore, Philippus left his son in the city of Roma, and set out in person against Decius, even though he was weak in his body on account of his age. Now when the two armies engaged, Philippus fell at Verona in Italia after the defeat and loss of his army. When news of this had reached Roma, his son was killed in the praetorian military-camp as he was entering the 12th year of his life. So Philippus and his son reigned for 5³ years, and Decius succeeded him as emperor of the Romans.

CHAPTER 90: PURSUIT OF CHRISTIANS UNDER EMPEROR DECIUS

On account of the enmity which Emperor Decius had toward the former emperor Philippus, he immediately began to be infuriated against God, and he roused a pursuit against the assemblies of the Christians. For by the beginning of the month of June, he promulgated an ordinance throughout the entire Roman empire, that every individual was required to be making sacrifices to the demons and to be eating the sacrificial-victims which had been contaminated by their impious rituals; those who refused, were to suffer severe and cruel punishments, including tortures and death. Now in order to verify that this impious deed had been done, those who were sacrificing to the demons were required to address pamphlets to whichever Roman official had jurisdiction over them; and these pamphlets, in turn, were to be signed by that official after that individual had sacrificed to the demons and ate the sacrificial-victims in his presence.

The following is a copy of such a pamphlet:

To [those] chosen at the sacrifices at the city of Oxyrhynchos
From Aurelius Gaion son of Ammōnios and his mother Tæus

Indeed, I am always sacrificing and making-libations and revering gods, being accustomed to do so according to the directing under the divine judgment; and now before-the-face of all of you*, I am sacrificing and making-libations, and I tasted the consecrated-victims simultaneously with my woman [Ta]jos, and my sons Ammōnios and Ammōeanos, and my daughter Thekla, who are acting through me. And I am begging all of you* to record-down my statement.

The first year of Emperor Caesar Gaius Messius Quintus Trajanus Decius, the Pious, the Good-Fortuned, the August-One.
Day 3 of the month Epeiph.⁴

I, Aurelius Gaion, have given this declaration.

The following is another such pamphlet:

To those chosen at the sacrifices
From Aurelia Démos, fatherless, whose mother is Helena, wife⁵ of Aurelius Eirénaïos, from the block of Helléneion

And I have always continued sacrificing to the gods. And now in front of all of those, I, according to the ordinance, sacrificed and made-libation and tasted the consecrated-victims. And I am begging all of you to record-down my statement. Farewell.

I, Aurelia Démos, have given this declaration.

I, Aurelius Eirénaïos, wrote this for her, for she is illiterate.
I, Aurelius Sabinus, supreme-president, saw you sacrificing.

CHAPTER 91: PURSUIT OF CHRISTIANS IN ALEXANDREIA UNDER EMPEROR DECIUS

Now when the ordinance of Emperor Decius arrived in the city of Alexandria, all the Christians had cowered with fear. And indeed, straightaway, many of the notorious men, indeed, those who had been fearing, were moving forward, but those who were in public-service were being led to do so under constraint of their occupations; but others were being drawn by those who were about them. Also being called by name, they went-before the impure and unconsecrated sacrifices. Indeed, some of them were pale and trembling, as if they would not sacrifice, but instead were being sacrificial-victims and slaughter-victims for the idols. Because of this, a jeering was being laid upon them by many of the populace who had been standing-around, and indeed it was clear, that they were presently terrified in every respect, either to die or to sacrifice.

But some were running-toward the altars more readily, strongly-persisting with over-boldness that they had never previously been Christians. But the rest of them, indeed some were following each of these, but others were fleeing. But of those who fled, some were being conquered; and of those, indeed some withdrew until they received bonds and prisons. And certain ones who had even been confined for more days, then forswore even before they came before a court-of-justice.

But some, who even persevered in tortures to some extent, finally renounced their faith. But after the stiff and happy pillars of the Lord were made-mighty under him, and after they received power and patience proportionate and worthy of the strong faith which was in them, they have become marvelous testifiers of his kingdom:

The first of these was Julianus, a human afflicted with gout, not able to stand nor to walk. He was led-forward with two different men who were carrying him. Indeed, one of these two straightaway denied; but the other, who name was Kroniōn but was surnamed the Good-Minded, and the elder Julianus himself, both confessed the Lord. And they were being carried on camels through the entire city (which was very great) and, being elevated, were whipped. Finally, after the entire populace had poured themselves around them, the two men were melted-down in an unquenchable fire. There was also a soldier who stood-beside them as they were being led-away, and who set himself against those who were outraging them. They cried-out against him; and this most-manly heavy-armed-fighter of God, Besas was led-before them. Although he excelled in the great war concerning the piety, they cut-off his head.

And there was a certain different individual, indeed a Libyan by race, but true to his name simultaneously with his blessing, Makar. (For in Hellenic, 'makar' means 'happy'.) Much propelling was brought upon him by the dealer-of-justice in order to lead him toward a denial. But since he was not led to do so, he was incinerated alive. After them, there was both Epimachos and Alexandros. After they remained prisoners for a long time, and bore-through tens-of-thousands of pains from scrapers and whips, they were also dissolved in an unquenchable fire.

And with them were four women: Ammōnariōn, a holy virgin, whom the dealer-of-justice extensively tortured with excessive fondness-of-strife, since she revealed-beforehand that she would not vocalize anything which he was directing her to say. And after she truthfully-spoke what-she-had-promised, she was led-away. But the rest included the most-solemn elderly-woman, Mercuria. And there was Dionysia, who indeed was the-mother-of-many-boys-and-girls, but she did not love her⁶ children above the Lord. And there was another Ammōnariōn.⁷ When the leader felt-shame to continue torturing them ineffectually and to be proven inferior by women, they died by iron, after they received no-further test of tortures. For Ammōnariōn, the foremost-fighter, had taken these tortures upon herself in behalf of all of them.

But Hérōn and Atér and Isidōros, all Egyptians, and with them, Dioskoros, a little-boy about fifteen-years-old, were given-over to them. And at first, the dealer-of-justice tried to delude the stripling with rationalizations (as if easy to allure), and to force him by tortures (as if easily yieldable). But Dioskoros was neither persuaded nor gave way. But the rest, he most-savagely combed-out; and after they persevered, he gave them to a fire. But after he marveled at how Dioskoros both gained-distinction publicly and how he replied wisely to his queries privately, he excused him, after he declared, that he was granting⁸ him a postponement for a change-of-mind due to his stature. And for the time, this most god-fitting Dioskoros returned to the rest of the Christians, where he awaited the longer conflict and the more lasting contest.

¹ literally "way"

² literally "people-bearing-thing"

³ Aurelius (Liber, Epitome), Eutropius / Chronography 354 "5 years, 5 months, 29 days" / Eusebios, Chronicon (Jerome), Orosius "7"

⁴ 250, June, 27

⁵ literally "woman"

⁶ literally "the"

⁷ Eusebios (Gk) / Eusebios (Rufinus) add

⁸ literally "adding to the measure"

But a certain Nemesiōn, who was Egyptian, indeed, was blackmailed as dwelling in the same house with brigands. But he was released-from this slander (which was most foreign to the truth) before the centurion, and was pointed-out as being a Christian, and, as a prisoner, was taken before the leader. But the most-unrighteous leader caused-injury to him with double both the tortures and the whips which he inflicted on the brigands. Then he was incinerated between the brigands.

But a certain amassed contingent of soldiers, Ammōn and Zēnōn and Ptolemaios and Ingenes, and with them an elder named Theophilos, had stood before the court-of-justice. When a certain man was being judged as a Christian and was already inclining toward denial, they, standing-beside him, were grinding their teeth, and they were both motioning with their faces and lifting-up their hands and gesturing with their bodies. But after the attention of everyone was turned toward them, before anyone could otherwise seize them, they went up ahead of time to the scaffold, saying that they were Christians, so that both the leader and those sitting with him in congress became fearful. And indeed, those who were being judged were appearing to be of the highest good-courage in face of what they would be suffering, but their dealers-of-justice were terrified from this action. And indeed, they walked-in-procession from the court-of-justice and rejoiced-exceedingly in their attestation, God himself leading them in triumph gloriously.

Therefore, after many men and women, and youths and old-men, and maidens and elderly-women, and soldiers and commoners, and those of every race and every age, indeed some by whips and fire, but others by iron, were victorious in the conflict, they have received their crowns.

Instead, when the pursuit of the Christians under Emperor Decius was proposed, Sabinus, at that very hour, sent a frumentarius to search for Dionysios, overseer of the assembly in Alexandria. (For a frumentarius was a Roman intelligence agent, established to explore and report whatever disturbances¹ might emerge in the provinces.) Indeed, he himself stayed at his house for four days, expecting the arrival of the frumentarius. But he indeed, went-around investigating everything, the roads,² the rivers, the fields, where he preconceived that Dionysios was keeping-secret or walking; but he was having blindness, not able to be finding the house. For he was not having-faith that Dionysios, while being pursued, would be remaining in-his-house.

And scarcely, after the fourth day, God directed Dionysios to discharge himself from his house, and made a way for him which was incredible. Both he, and his boys, and many of the brothers, at the same time, went out together. For indeed, about sunset, Dionysios, together with those who were with him, which included both Gaius and Faustus and Petros and Paulus, fell under the hands of the soldiers and were led away as prisoners under the constraint of a centurion and generals and with their soldiers and servants into Taposiris. But Timotheos, according to the foresight of God, did not happen to be present and was not overtaken. But after he came afterward, he found the house deserted and servants keeping watch over it, but Dionysios and his companions having been reduced to utter-slavery.

A certain countryman had encountered Timotheos as he was fleeing from under them and was troubled. And he enquired about the cause of hurry. But Timotheos told him the truth.

Now when that man heard it (for he was on his way to be entertained-sumptuously at a wedding-festival, for it was a custom of theirs to pass the entire night in such meetings), he went-in and brought-a-message to certain men of Mareōtēs who were reclining. But they, with a single impulse, as if at a preconcerted-signal, all stood-up-and-went-out, and, moving on the run, quickly came; but, raising a war-cry, they fell upon Dionysios' party and the soldiers. And straightaway, the soldiers who were keeping watch over Dionysios' party took flight, and the countrymen set themselves upon Dionysios' party exactly as they were, lying-down on unbedded cots.

Indeed, Dionysios was deeming at first that they were brigands who came for robbing and plundering. So he stayed on the bed. He was naked except for a linen piece-of-clothing; but the rest of his clothing, which was lying-beside him, he held out to them. But they were both directing him to stand-up-and-get-out, and sending him out quickly.

And then, after Dionysios gained-insight as to why they were being-present, he shouted, beseeching and begging them to dismiss themselves and to leave them alone; but, if they were wishing to perform something useful to them, he was begging them to anticipate those who were leading them away and to cut-off his head themselves. And when Dionysios was crying-out in this way and the rest of his party was unwilling to follow them, these men of Mareōtēs rose him up by force. Indeed, he let himself fall on his back upon the ground, but they took-hold of him by his hands and feet, dragging him by force, and led him out. Now the testifiers of all these events, who had been following Dionysios, were Gaius, Faustus, Petros, and Paulus, who also took him up, carrying him as they led him

out of the small-city. And after they put him on a bare³ donkey, they led him away.

But not long afterward, Dionysios and Gaius and Petros were alone, orphaned from the other brothers, locked-up in a desolate and dry place in Libyé, set-at-a-distance of a three day's journey⁴ from Paraitonion. But in the city, indeed, the elders Maximus, Dioskoros, Démétrios, and Lucius, slunk-away into hiding, visiting the brothers unseen. For Faustus and Aquila, who were more renowned⁵ in the world, were wandering in Egypt.

CHAPTER 92: PURSUIT OF CHRISTIANS IN VARIOUS REGIONS UNDER EMPEROR DECIUS

Now during this pursuit of the Christians, during the consulate of Decius, for the 2nd time, and Gratus, on the 12th day⁶ before the Kalends of February, Fabianus, overseer of the assembly at Roma, was killed on account of his testimony, after having overseen the Christians there for about 13 years,⁷ during which he has divided the regions among the ministers and has directed many constructions to be constructed through the cemeteries. Now he was deposited in the cemetery of Kallistos which is on the Appian Way in Roma. Therefore, the assembly at Roma was left without an overseer for some months. And after Fabianus' suffering, the elders Moses and Maximus and the minister Nikostratos, after confessing, were arrested and thrown in a prison.

Now at Palaestina, Alexandros, the overseer of the assembly of Jerusalem, was, because of the Anointed-One, made to stand again before the leader's court-of-justices in Caesarea. And after he appeared-eminently in a second confession, he, being tested in a prison, happily rested from his life and has been crowned with glistening⁸ old-age and solemn gray-hair. But this man, after his bright and notorious attestation in the leader's court-of-justices, fell-asleep in that enclosure. And Mazabanes⁹ was proclaimed as his successor in the oversight of Jerusalem.

Now in Antiocheia, Babylas, overseer of the assembly in that city, in a manner similar to that of Alexandros, after giving a confession, ceased living while in prison. And Fabius¹⁰ was presiding-over the assembly there.

Therefore, indeed, at that time, while many of the faithful-ones were being warred-against by the unfaithful-ones, the impious men imposed themselves upon Ōrigenēs above all. And this man endured many things for the account of the Anointed-One: bonds and tortures against the body; also the punishment under iron and within the innermost-recesses of an enclosure, and having his feet stretched-out to four spaces under the instrument-of-chastisement, the stocks, for many days; also mightily bearing both threats of fire, and as many other things which were brought against him by his enemies, while the dealer-of-justice was eagerly-striving¹¹ with all his potency not to do away with him.

Now many others in cities and villages were pulled-apart by the nations. Ischuriōn was a procurator of a certain one of the chiefs, from whom he earned his wages. This man's employer¹² directed him to sacrifice. While he was not being persuaded to do so, his employer was outraging him. While Ischuriōn was remaining-in this resolution, he was abusing him foully. When he was standing-his-ground,¹³ he, after he took a very-big¹⁴ cane, thrust it through his intestines and his bowels, and killed him off.

There was also the multitude of those who wandered in deserts and mountains, who were utterly-destroyed under famine and thirst and icy-cold and sicknesses and brigands and beasts. But only very few of them survived. Among those who wandered in this way, was Chairēmōn, an extremely-old man, who was overseer of the city called Neilos. This man fled into the Arabian mountain, simultaneously with his female-partner,¹⁵ and did not return; nor were the brothers able to see either them or their bodies any more, although they scrutinized many places for them. But many, on that same Arabian mountain, were reduced-to-utter-slavery under the barbarous Saracens. Indeed some of them were barely ransomed at large quantities of money, but others never were.

CHAPTER 93: TESTIMONY OF THE HOLY PIONIOS THE ELDER AND THOSE WITH HIM (PART 1)

³ literally "naked"

⁴ literally "road"

⁵ literally "more seen-before"

⁶ Chronography354 gives "12th day" [250-01-21] for the date of his death" yet "13th day" for the deposit of his body [250-01-20]

⁷ Chronicon(Jerome) / Chronography354 "14 years, 1 month, 10 days" / Eusebios does not give a length for his oversight

⁸ literally "oily/fatty"

⁹ Eusebios / Chronicon(Jerome), Epiphanius "Mazabanos"

¹⁰ Liberian Catalogue, most Eus6.41 (this is correct) / Eusebios(6.39) "Babius" / some Eus6.41, Eus6.41(Rufinus), Chronicon(Armenian, Jerome) "Fabianus" / Synkellos, Eutychius, Alexandria Catalogue "Flabianus"

¹¹ literally "with-fondness-of-strife"

¹² literally "wage-giver"

¹³ literally "standing-in-place"

¹⁴ literally "very-great"

¹⁵ This late Greek word usually describes the spouse of a married individual who is currently living with them in the same house, and may be more literally rendered "one whom is living-together with"

¹ literally "motions"

² literally "ways"

On the second day of the sixth month, on a great sabbath,¹ on the spiritual birthday² of the happy testifier Polykarpos, under the pursuit of Decius against the Christians, the following were arrested: Pionios an elder, and Sabina a confessor, and Asklépiadés, and Makedonia, and Limnos an elder of the universal assembly. Therefore, Pionios knew before the day of Polykarpos' birthday, that they would all be arrested on that day. Therefore, while he, along with Sabina and Asklépiadés were in a fast, he knew that they were going to be arrested on the following day. After he took three woven chains, he placed them around the neck of both himself and Sabina and Asklépiadés, and he was expecting them in his³ house. Now he did this in-behalf of the ones who were going to be leading him away, lest someone might preconceive that they were being led into eating-stained-foods as the rest were doing, but instead, in order that all of them might have come-to-know that they were determined to being led off into a guardhouse straightaway.

Now it was the sabbath. And after they had prayed and received holy bread and water, Polemōn, the inner-sanctum-custodian, and those with him, stationed themselves in order to search for the Christians and to drag them off to sacrifice and to eat-stained-foods.

And the inner-sanctum-custodian declared, "You* have come-to-know the edict of the emperor, directing us to sacrifice to the gods."

And Pionios declared, "We have come-to-know the ordinances of God, which direct us to bow-down to him alone."

Polemōn spoke, "Then come to the marketplace; and-there you* will be persuaded."

And Sabina and Asklépiadés declared, "We are persuaded by a living god."

Therefore, he led them off without restraint. And as they walked along, everyone saw that they were wearing their bonds; and, as if it were an incredible sight, such a great crowd speedily rushed together, so that they thrust one another out of their way. And as they came into the marketplace, in the eastern portico, in the double-gate, all the marketplace and the upper-stories of porticoes filled with both Hellenes and Judeans and women. For they were on leisure because it was a great sabbath. But they also came up, looking at the tribunal steps and the voting arks.

Therefore, they stood them in the middle, and Polemōn spoke, "Pionios, it would be well⁴ for all of you* to also obey-the-chief like everyone else, and to sacrifice, in order that you* might not be chastised."

Therefore, after Pionios stretched-out his hand with a beaming face, he verbally-defended himself, speaking, "Men, you* who boast of the beauty of Smyrna, you* who are on the Melétos who solemnize (as you* declare) in Homéros,⁵ and those Judeans who are present-together among⁶ you*, hear while I make my brief disputation to all of you*.

"For I hear that you* are laughing-over and are rejoicing-over the deserters, and are deeming the failure of those who are willingly sacrificing to be but child's-play. But it was necessary for all of you*, indeed, O Hellenes, to be being persuaded by your* teacher Homéros, who counsels that it is not sacred⁷ to be boasting over the ones who are dying-off.

"But all of you*, O Judeans, Moses directs, 'If-at-any-time you might see the beast-of-burden of your enemy having fallen under its cargo, you will not remove yourself from it,⁸ instead, by standing-up, you will stand it up for him.'

(Exodus 23:5)

"Likewise, it was necessary for all of you* to also be persuaded by Solomon, 'If-at-any-time your enemy might fall,' it declares, 'may you not be made-to-rejoice-over him, but do not be lifting yourself up in his stumble.'

(Proverbs 24:17)

"For I myself, being persuaded by my teacher, prefer to die rather than transgress his accounts. And I am striving not to change from what I first learned and afterward taught. Therefore, who do the Judeans ridicule without-sympathy? For even if, as they are declaring, we are their enemies, instead, we still are humans who were treated-unrighteously. They are saying, that we have our seasons of outspokenness. Did we then treat anyone unrighteously? Did we murder anyone? Did we pursue anyone to destroy them? Did we compel anyone to commit idolatry? Or perhaps they imagine that their sins are similar to those which are now being done by humans out of fear? Instead, their sins differ as much as the voluntary sins are different from the involuntary ones.

"For who compelled the Judeans to finish rituals to Baal-Peor? (Numbers 25:3) Or to eat sacrifices of dead men? Or to commit-sexual-immorality with the daughters of those of foreign-tribes? Or to burn-up their sons and their daughters to idols? Or to murmur against God? Or to calumniate Moses? (Numbers 21:5) Or to be ungrateful to their benefactors? Or to turn-back in their hearts to Egypt?

¹ 250, February 23

² in this context, referring to the date of his death

³ literally "the"

⁴ literally "beautiful"

⁵ known to most English readers as "Homer"

⁶ literally "in"

⁷ literally "counsels it to not be sacred"

⁸ literally "not take yourselves away from beside it"

(Acts 7:39) Or, when Moses went-up to receive the law, to speak to Aaron, 'Make gods for⁹ us,' and to make a calf (Exodus 32:1-4), and as many as the rest of the things which they did? For they are able to be misleading all of you*. In that case, let them read to you* the book of the Judges, the Kings, the Exodus, and everything in them which reproves them.

"Instead, are they seeking to learn why it is that some, without having been forced, came to sacrifice on their own accord? And are you* pronouncing all Christians guilty due to those men? Consider the present life to be similar to a threshing-floor. Which pile is greater, chaff or the grain? For whenever the farmer might come in the process to thoroughly-clean the threshing-floor with a winnowing-fork, the chaff, being light, is easily carried away in the aerial spirit,¹⁰ but the grain stays where it was. See again, the dragnet which is thrown into a sea. Not everything which is gathers is useful, is it? This is also how is it with the present life. Therefore, how are you* wanting us to suffer these things, as righteous men or as unrighteous men? If, indeed, as unrighteous men, how will all of you* not surely also suffer the same penalty, being convicted as being unrighteous by your* own works? But if as righteous men, what hope do all of you* have when even the righteous ones are suffering? 'For if the righteous man is scarcely being saved, where will the impious and sinful person appear?' (Proverbs 11:31) For a judgment is lying over the world, which we are fully-convinced about on account of many reasons:

"Indeed, I also went-abroad and went-about all the earth of Judah. Also, passing-across the Jordan, I looked at a plot of earth which is testifying, even till now, of the anger produced from God, on account of the sins which were being done by those who dwelt there: slaying their guests, driving out their guests, constraining them. I saw a smoke, which is going-up even till now, and a plot of earth singed by a fire, bereft of every fruit and every moist substance. I also saw the Dead Sea, a body of water transformed and relaxed out its original-state by a fear which is divine, and not able to nurture a living creature. And anything which leaps into it is thrown upwards under the power of the water; and it is not able to hold down a human's body within it. For it refuses to receive a human, because it does not want to ever again be rebuked on account of a human.

"And I am speaking¹¹ to all of you* about things which are far away. You* are seeing and are describing¹² how the earth of Lydia Dekapolis is burning with a fire and lies-before us as an example of impious acts, even to us here. You* know a volcanic fire of Aitné and Sicilia,¹³ besides Lukia and the islands. Even if these things have been kept-away, far from all of you*, contemplate the use of the hot water. I am speaking¹⁴ about the kind which gushes up from the earth. And try to comprehend from where it is being kindled, from where it is being set on fire, if it is not coming out from an underground fire. But I also speak¹⁵ about partial conflagrations and floods, as all of you* in the case of Deukaliōn,¹⁶ as we in the case of Noah. Being partial, they occur in this way, in order that we might be made-to-know the universal calamities from observing the part.

"For this reason, we are surely testifying to all of you* about a judgment by a fire which is going to come, under the power of God through his Account, Jesus the Anointed-One. And due to this, we are saying, that we do not worship your* gods, and we will not bow-down-before the image, the golden image."

Now after Pionios said these things and many other things, as not to keep quiet for a long time,¹⁷ both the inner-sanctum-custodian and the ones who were with him, and all the crowd had their hearing set upon him, so that the calmness had become so vast that no one even¹⁸ growled.

But Pionios spoke again, "We do not worship your* gods, and we will not bow-down-before the image, the golden image."

So they led them into the open into the middle, and the idlers-in-the-marketplace stood-around them, who, simultaneously with Polemōn, were earnestly-entreatng Pionios and saying, "Be persuaded to us, Pionios, that we have-fondness-for you. And you are worthy to be living due to many things, on account of both your character and gentleness. It is beautiful to live and to see this light," and further other things.

But he said to them, "And-I myself say, that the act to be living is beautiful; but instead that one which we ourselves long for is better. And the light; but instead that true light. And therefore indeed all these things are beautiful, and we are not fleeing from them as though we are eager to die or because we hate the works of God. Instead, we despise these things which are lying in wait to ensnare us, because of the excessiveness of those different great-things."

But Alexandros, a certain idler-in-the-marketplace, a wicked man, spoke, "Hear us, Pionios."

⁹ literally "to"

¹⁰ in this context, obviously referring to the wind (may be also be translated "unseen-force/current/power")

¹¹ literally "saying"

¹² may also be translated "All of you*, be seeing and be describing"

¹³ Latin / Greek "Sikeila" (which is the original name and used in this speech)

¹⁴ literally "saying"

¹⁵ literally "say"

¹⁶ The name by which the Hellenes/Greeks refer to Noah

¹⁷ literally "keep quite by much/many"

¹⁸ literally "that not even someone"

Pionios spoke, “**You**, be concerned with hearing me. For what **you** have-come-to-know, I have come-to-know; but what **I** understand, **you** are ignorant of.”

But Alexandros wanted to ridicule him, since he was also declaring with irony, “But why these things?”

Pionios spoke, “For these *reasons*: In order that, though we are passing-through your* city, it might not be supposed that we have come to eat-stained-food; and in order that you* might learn, that we do not deem it worthy *even* to be inquired-of. Instead, we decided¹ that we are not going to depart into the Nemeseion, *but* instead into the guardhouse; and in order that the rest of you* might not, after you* *have* violently-seized us, lead us away by force, *but* instead will leave us *alone* because we are *already* bearing bonds. For possibly, not *one* of you* led us into your* idol’s-temple with bonds *on*.”

And this was how Alexandros was muzzled. And when they were again imploring him much, he said, “This is what we have decided.”²

And *while* Pionios was convicting them of many *things* and bringing-a-message to them about what is going *to come*, Alexandros spoke, “For what is the use of these discourses of yours*,” he declared, “when it is not possible for *any* of you* to live?”

Now *while* the populace was wishing to be making an assembly in the theater in order that they might hear more of this there, certain caretakers of the general, after they came-before Polemōn the inner-sanctum-custodian, spoke, “Do not allow him to utter *anything*, lest when they go in the theater there will also be a commotion and an investigation will be made about the human.”

After Polemōn heard these *things*, he said, “Pionios, if you are not wanting to sacrifice, at least go into the Nemeseion.”

But he declared, “Instead, it is not profiting your idols if we went there.”³

Polemōn spoke, “Be persuaded by us, Pionios.”

Pionios spoke, “I wish that **I** were able to persuade *all* of you* to become Christians.”

But after the *men* laughed greatly, they spoke, “You do not have *power* such as this in order to make us be burned alive.”

Pionios spoke, “It is much worse to be burned after you* *have* died-off.”

But *while* Sabina was smiling, the inner-sanctum-custodian and the *ones* who were with him spoke, “You are laughing?”

But she spoke, “If God wants *me* to, yes. For we are Christians. For as many as put their faith into *the* Anointed-One will laugh unhesitatingly in everlasting joy.”

They said to her, “Indeed, **you** are going to suffer something which you do not want to. For the *women* who are not sacrificing are put into a brothel.”⁴

But she spoke, “The holy God will take care of this.”

But Polemōn again spoke to Pionios, “Be persuaded to us, Pionios.”

Pionios spoke, “You have been directed *either* to persuade *us* or to chastise *us*. You are not persuading *us*, *so* be chastising *us*.”

Then Polemōn the inner-sanctum-custodian inquired, saying, “Will you sacrifice, Pionios?”

Pionios spoke, that “I am a Christian.”

Polemōn spoke, “What god are you revering?”

Pionios spoke, “The god, the almighty, the *one* who made the heaven and the earth and all the *things* in them and us all, who richly furnishes us with all *things*, whom we have known through his Account: *the* Anointed-One.”

Polemōn spoke, “Then at-least sacrifice to the emperor.”

Pionios spoke, “**I** do not sacrifice to a human. For I am a Christian.”

Next he inquired for *the sake* of a registrar, saying to him, “What are you being called?”⁵ A notary is writing *down* everything.”

He answered, “Pionios.”

Polemōn spoke, “Are you a Christian?”

Pionios spoke, “Yes.”

Polemōn the inner-sanctum-custodian spoke, “To which assembly *do* you belong?”

He answered, “The universal. For with the Anointed-One there is no other.”

Next, he came near Sabina. But Pionios had stated to her *beforehand*, that she was to call⁶ herself Theodoté. *He did this* so that, on account of her name, she might not fall into the hands of the lawless Politta, the *one* who had been her mistress. For in *the* season of Gordianus, this *woman*, wishing to change the faith of Sabina, after she shackled *her*, banished her in *the* mountains, where she would stealthily receive what was necessary from the brothers. But after these *things*, an effort was made to set her free from both Politta and her bonds; and she was spending most of her time with Pionios and was apprehended in this pursuit.

Therefore, Polemōn also spoke this to her, “What are you being called?”⁷

But she spoke, “Theodoté.”

But he declared, “Are you a Christian?”

But she said, “Yes, I am a Christian.”

Polemōn spoke, “To which assembly *do* you belong?”

Sabina spoke, “The universal.”

Polemōn spoke, “Who are you revering?”

Sabina spoke, “The god, the almighty, who made the heaven and the earth and us all, whom we have known through his Account: Jesus *the* Anointed-One.”

Next, he inquired-of Asklépiadés, “What are you called?”⁸

But he spoke, “Asklépiadés.”

Polemōn spoke, “Are you a Christian?”

Asklépiadés spoke, “Yes.”

Polemōn spoke, “Who are you revering?”

Asklépiadés spoke, “The Anointed-One Jesus.”

Polemōn spoke, “Is this *the* same one *or* another?”

Asklépiadés spoke, “No. Instead, also the same one whom the others have stated.”

But after they said these *things*, they were led-away into the guardhouse, but a large crowd were following behind so that the marketplace was filled. And some were saying about Pionios, “He has always looked pale-green, *but* now *look* how fiery-red his face is.” But Sabina was holding on with *all* her might to his robe because of the jostling of the multitude, so that some were saying, jeering at *her*, “Why how fearful she is to be weaned.”

But someone cried-out, “If they do not sacrifice, they should be chastised!”

Polemōn was declaring, “Instead, the rods are not leading the way for us to have authority.”

But someone else was saying, “See, *that* manikin is going off to sacrifice.” Now he had been speaking about Asklépiadés who was with *the rest* of *the* Christians.

Pionios spoke, “**You** are lying. For he is not doing it.”

But others were saying, “This one and that one sacrificed.”

Pionios spoke, “Each has his own choice. Therefore, this has *nothing* to do with me. I am called Pionios.”

But others were saying, “What a vast discipline,” and, “So it is.”

Pionios spoke, “Rather, this *all* of you* have come-to-know *when* you* were tested through famines and deaths and the other blows.”

But someone spoke to him, “And you went hungry with us.”

Pionios spoke, “I *did*, with a hope in God.”

After he spoke these *things*, they, after they barely *took* them out of the crowd (which was so pressing them with the result that they were being constricted), threw them into the guardhouse after they committed *them* to the prison-guards.

CHAPTER 94: TESTIMONY OF THE HOLY PIONIOS THE ELDER AND THOSE WITH HIM (PART 2)

Now as Pionios and those who were with him went-in, they found locked-up: an elder of the universal assembly *whose* name was Limnos, and a woman of Makedonia from *the* village of Karine, and a *man* from the sect of the Phrygians *whose* name was Eutychnian. Therefore when they were present together, the guards came to know that Pionios’ party was not taking the *things* which were being brought to them by the faithful-ones.

For Pionios was saying, “When we were having need of much more, we were a burden to no one. And are we to take it now?”

Therefore, the prison-guards were angered, because they themselves were *usually* being treated-philanthropically *by* being given *something* out of the *gifts* which were coming to *any* of *their* normal prisoners. And angered, they threw them into the interior, because they did not have any generosity from them at all.⁹ Therefore, after the prisoners glorified God, they became-tranquil, affording the usual-friendliness, so that the one in charge of the guards changed-his-opinion and led them back into their former *place*.

But the prisoners remained, after they spoke, “Glory to the Lord! For this happened to us for¹⁰ our good.” For they had amnesty¹¹ to be diligently-discoursing and to be praying night and day.

But therefore, nevertheless, *while* they were also in the guardhouse, many of *those* of the nations were coming, wanting to persuade them; and they were marveling at the answers which they were hearing from them. But as many of the Christian brothers as *there* were who had been dragged there by compulsion were also coming inside, making an intense weeping. *For* they were in great mourning each hour for them, especially those who were discreet and who came to *live* in a beautiful citizenship, so that Pionios was weeping. Now after Pionios had encouraged various Christians with many words, including warning them not to

¹ literally “judged”

² literally “judged”

³ literally “idols in order that we might come there”

⁴ literally “a place-of-sexual-immorality”

⁵ literally “being said to be”

⁶ literally “speak”

⁷ literally “being said to be”

⁸ literally “being said to be”

⁹ literally “have the whole humanity”

¹⁰ literally “into”

¹¹ literally “freedom-from-terror”

be enticed by the Judeans who were calling them into their congregations, he made every effort to get them to go out of the guardhouse.

But the inner-sanctum-custodian Polemōn, and the horse-chief Theophilos stood near them, with pursuers *against the Christians* and a large crowd, saying, "See! Euktēmōn, the *one* presiding-over! *all of you**, sacrificed-at the altar. May *all of you** also be persuaded. Lepidos and Euktēmōn are asking for you* in the Nemeseion."

Pionios spoke, "It is proper that those who were thrown into the guardhouse to be waiting for the proconsul. Why are *all of you** permitting that *man's* part to take place without him?"

Therefore, they departed after they spoke much, and they came back with pursuers and a crowd. And Theophilos the horse-chief declared deceptively, "The proconsul has sent in order that you* might be led-away to Ephesos."

Pionios spoke, "Let the *one* who sent word come and take us with him there."

The horse-chief spoke, "Instead, a prince is worthy-of-respect! But even if you don't want it, I am a chief!"

And after he took-hold of Pionios for himself, he constricted him with a scarf around his neck so as for him to be nearly choked. And he gave him over to some pursuers. Therefore, they came into the marketplace, along with the rest of them and with Sabina. And they were shouting with a great voice, "We are Christians!" And when they hurled themselves on the ground so that they would not be carried-away into the idol's-temple, the pursuers were picking Pionios up head downwards, since they were not able to otherwise restrain him from kicking them in the sides with his knees and squatting on their hands and their feet.

Therefore, picking him up, they led him as he was shouting, and placed him on the ground beside the altar, by which Euktēmōn had stood performing idolatry.

And Lepidos spoke, "Due to what reason are *all of you** not sacrificing, Pionios?"

Pionios' party spoke, "Because we are Christians."

Lepidos spoke, "Which God are you* revering?"

Pionios spoke, "The *one who* made the heaven and the earth and the sea and all the things in them."

Lepidos spoke, "The *one who* was crucified?"

Pionios spoke, "The *one* whom God commissioned on-the-basis-of the salvation of the world."

But after the chiefs greatly cried out, they laughed-loudly, and Lepidos cursed him.

But Pionios cried, "All of you*, have-respect for reverence-for-God. Honor righteousness. Recognize empathy.¹ Follow-after your own laws. You* are chastising us for not being persuaded, and yet *you** yourselves are not being persuaded: you* were directed to be chastising us, not to be forcing us!"

And at this, a certain bystander, Rufinus, the *one* who seemed to be² superior in the oratorical skill, spoke, "Cease, Pionios; do not be vain-opinioned."

But Pionios said to him, "Are these your oratories? Are these your books? Even Sokrates did not suffer these things under the Athénians. Now all are Anutos and a Melétos. Were Sokrates and Aristeidés and Anaxarchos and the rest vain-opinioned in your* view, because they also practiced fondness-of-wisdom and righteousness and patience?"

But when Rufinus heard these things, he kept-quiet.

But there was a certain man, the *one* who lived in prominence and worldly glory; and with Lepidos, he spoke, "Do not shout, Pionios."

But he said to him, "And do not force me. Kindle a fire and we ourselves will go up on it."

But a certain Terentius shouted-out from the crowd, "Have *all of you** come-to-know that this man has even roused up the others in order that they might not sacrifice?"

Therefore, the rest of the faithless-ones were putting crowns on them, but the holy ones were pulling them apart and were tossing them down. But the public servant had stood, possessing what had been sacrificed-to-idols. However, he did not dare to come near anyone, instead the public servant ate it down facing all of them.

But while Pionios' party was shouting, "We are Christians!" the pursuers, not being able to find anything to do to them, sent them back up into the guardhouse, and the crowd was mocking and was slapping them.

And someone was saying to Sabina, "Why were *you* not able to die-off in your own fatherland?"

But she spoke, "What is my fatherland? I myself am a sister of Pionios."

But Terentius, the *one who* was then instructing the hunts, spoke to Asklepiadés, "For a due-punishment, I will request for you to be put into the gladiatorial ambitious-rivalry³ with my son."

But Asklepiadés said to him, "You are not filling me with fear in this."

¹ literally "standing-over"

² literally "homeopathy" (the modern English usage of this word no longer retains the sense of empathy)

³ possible "who was glorified as being"

⁴ literally "fondness-of-honor"

And this was how they were led into the guardhouse. And while Pionios was going into the guardhouse into the pursuers, *one of them* knocked him greatly against the head so that the blow wounded him. But he kept-tranquil. But the hands and the sides of the *one who* struck him were so inflamed that the man was barely able to draw-a-breath. But after Pionios' party entered, they glorified God, because they remained unharmed in the name of the Anointed-One, and because neither the enemy, nor Euktēmōn the hypocrite, had prevailed over them. And they were finishing-through, causing each other to be supported with psalms and prayers.

But after these things, it was being said, "Euktēmōn deemed it worthy to compel us." And it was being said, that he carried away the little-lamb into the Nemeseion, and, after he roasted it and ate from it, he wanted to carry the whole thing away into his house, so that he became a laughing-stock due to his false-oath; and that he, crowned, swore by the fortune of the emperor and by Nemesis, that he was not a Christian nor, like those who remained, did he omit anything toward his denial.

But after these things, the proconsul came into Smyrna. And after Pionios was led-before him, he testified, after the memorandums were being taken down by the commanders, on the 4th day before the Ides of March.⁵ After he was seated before a platform, Quintillianus the proconsul inquired, "What are you called?"⁶

He answered, "Pionios."

But the proconsul spoke, "Are you sacrificing-on the altar?"

He answered, "No."

The proconsul inquired, "What religion or sect do you have?"

He answered, "The universal."

He inquired, "What is a universal?"

He answered, "I am an elder of the universal assembly."

The proconsul asked, "You are their teacher?"

He answered, "Yes, I was teaching."

He inquired, "You were a teacher of the stupidity?"

He answered, "Of the reverence-for-God."

He inquired, "What sort of reverence-for-God?"

He answered, "In God the father, the *one* who made everything."

The proconsul spoke, "Sacrifice."

He answered, "No. For it is necessary for me to be praying to God."

But he said, "We are revering all of the gods, and the heaven, and all the gods in the heaven. Do you attend to the air? Then sacrifice to it."

He answered, "I do not attend to the air, but instead to the *one* who made the air and the heaven and anything which is in them."

The proconsul spoke, "Tell me. Who made them?"

He answered, "It is not proper to tell you."

The proconsul spoke, "Surely it was God, that is Zeus, who is in the heaven. For he is a king of all the gods."

But Pionios was keeping-quiet, and, after he was hung up, was spoken to, "Are you sacrificing?"

He answered, "No."

After he was again tortured by his fingernails, he was spoken to, "Change-your-mind. Why have you lost your sense?"

He answered, "I have not lost my sense. Instead, I am filling myself with fear of a living god."

The proconsul said, "Many others sacrificed, and they are living and are of a sound-mind."

He answered, "I will not sacrifice."

The proconsul spoke, "Having been inquired-of,⁷ rationalize within yourself and change-your-mind."

He answered, "No."

He was spoken to, "Why are you making every effort for your death?"

He answered, "Not for my death, but instead for my life."

Quintillianus the proconsul spoke, "You are not doing a great undertaking by making-every-effort for your death. For even those who are enlisting to fight before the beasts for a smallest piece of silver despise death; and you are among these. Therefore, since you are making-every-effort for your death, you will be burned alive."

And it was read-aloud in Romanic from a small-wooden-tablet, "Pionios confessed that he is a Christian. We order him to be burned alive."

But he departed from there with all effort into the stadium because of the eagerness of his faith, and he willingly stripped-off his clothes as the commentator was standing by. Next, after he contemplated the pureness and decency of his own body, he was filled with much joy. But after he looked-up into the heaven and after gave-thanks to the God who had preserved him in his way, he unfolded himself out on the wood and permitted the soldier to puncture him with the nails.

⁵ (250)-03-12

⁶ literally "you being said to be"

⁷ literally "After you were inquired of"

But when he had been nailed down, the public *servant* spoke again, “Change your mind, and your nails will be pulled-out.”

But he answered, “For I sensed that they are inserted *to stay*.” And after thinking upon *it* shortly, he spoke, “Because of this, I am making *every* effort that I might arise more quickly, making-visible the standing-up out of dead *humans*.”

Therefore, they straightened him up again on the wood. And finally, after these *things*, there was also a certain elder, Métrodōros, of the sect of the Markiōnites. But it happened, that, indeed Pionios was on the right, but Métrodōros was on the left, except that both of them had been looking toward *the* east. But as they brought the timber before them, and heaped-up the *pieces* of wood in a circle around them, indeed Pionios shut his eyes so that the crowd assumed that he breathed-forth *his last*. But *while* the man was praying ineffably, he, after he came to the end of the prayer, looked-up. But the flame was lifting up as he spoke the last “may it be” with an elated countenance; and he said, “Lord, accept my soul.” Then calmly and painlessly, as though he was belching, he breathed-forth *his last* and gave his spirit for a deposit to the Father, the *one* who professed that he would guard all blood and every soul *which is* unrighteously condemned.

Now after the fire was extinguished, *the Christians* who were present saw that his body was like that of an athlete who had been arranged while he was fully-ripe. For even his ears had not become distorted, and his hair lay *neatly* on the skin of his head; but his beard had been arranged, blooming with the first-growth-of-whiskers. But his face had been shining-forth again, so that the Christians were supported *even* more in the faith, but the faithless came back dismayed and having fearing consciences.

This occurred when Julius Proculus Quintillianus was proconsul of Asia, when Emperor Gaius Messius Quintus Trajanus Decius *the August-One* was consul the second *time*, and Vettius Gratus was *consul*, on the 4th day before the Ides of March,¹ according to *the Romans*; but, according to *the Asiatic calendar*, on the 19th day of the 6th month, a sabbath, at the 10th hour; but, according to our *calendar*, the reigning of our Lord, Jesus *the Anointed-One*, to whom is the glory into the ages of the ages. May it be.

CHAPTER 95: START OF A PURSUIT IN AFRICA / LIFE OF CYPRIANUS PRIOR TO THE PURSUIT / VISIONS OF DISSENT AMONG THE CHRISTIANS OF CARTHAGE

Now throughout Africa, the Christians were clearly demonstrating to the unfaithful-ones that the power of a holy spirit was within them when they had adjured-out spirits through *the* true God, the demons, at once, withdrawing and confessing, as they were forced by means of torments of words to exit *the* bodies which they had possessed. For by means of *a mere* human voice and prayer of *the Christians* coupled with *the* divine power, *the demons* could be seen being struck with *the* spiritual whips and lashes of *the* hidden majesty of *God*, being scorched and parched with *a* spiritual fire, being stretched-out with *the* increase of *a* growing punishment, wailing, moaning, deprecating, confessing from where they came and *the* judgment which is to come, even being heard by those very *unfaithful-ones* who were worshipping them, so that *the demons* were either springing-forth at once or vanishing gradually, in proportion to as *the* faith of *the* sufferer is assisting, or as *the* grace of *the* healer is breathing. (And this was further evidenced by the fact that, when an individual, from whom demons had been driven out, was beginning to sin again, they were shaken by *the* returning of an unclean spirit.) On this account, *the demons* were urging *the* commoners to hate *the Christian* name, so that humans began to hate *the Christians* even before they had known them.

Therefore, *the* persecution raged most severely throughout *the* assemblies in Africa, especially in Carthage, where, at *the* time of *the* outbreak of *the* persecution, a man named Thascius Caecilius Cyprianus was *the* overseer of *the* assembly in that city. Now Cyprianus came from *a* family of nations *who* were inexperienced in *the* teachings of *Christianity*; and although studies and liberal arts imbued his devout breast, they brought him no advantage except in *this* present age. And while he had been lying in *spiritual* darkness, being tossed about on *the* sea of *this* restless age, doubtful and fluctuating in his wandering steps, ignorant of his own life, alien from truth and light, he was thinking that it was *a* difficult and hard *matter* (according to his character at *the* time), that divine mercy was being promised for his salvation, so that anyone might be capable of being born anew *and*, having been animated with *a* new life, should be able to put-off what he had previously been; and, that, although *the* structure of *the* body remained, *a* human might have changed himself in soul and mind.

“How,” he would relate, “is such *a* conversion possible, that *the* innate disposition which has grown hard in *the* corruption of natural material (or when acquired, has become inveterate by *the* affliction of old-age), should suddenly and swiftly be put aside? These things, deep and profound, have been thoroughly rooted within us. When does he learn thrift who was used to lavish banquets and large feasts? And when does he, who, conspicuous in precious vesture, having

flashed in gold and purple, dispose himself to common and simple clothing? He who has been amused by *the* fasces and honors cannot have become *a* private and inglorious citizen. For he who has been attended by crowds of clients, *who* has been embellished by *a* frequent company of an officious train, considers *it* *a* punishment to be alone. It is inevitable, as has always been, that winebibbing allures with its tenacious enticements, *that* pride inflates, *that* irascibility inflames, *that* rapacity is disquieting, *that* cruelty stimulates, *that* ambition delights, *that* lust precipitates.”

This is what he often *said* to himself. For as he himself was being held entangled by *the* very many errors of his prior life (from which he had been believing that it was not possible for him to remove) he was being disposed to give in to *the* vices which were adhering to him; and in despair of better-things, he indulged in his evils as if *they* were now proper and domestic to him.

But afterward, when *the* stain of his past lifetime had been wiped-away by *the* assistance of *a* generative wave, *a* light from above poured itself upon his serene and pure breast; afterward, when he had drawn-in *a* spirit from-heaven, *a* second birth had restored him into *a* new human. Marvelously, without measure, doubtful *things* were beginning to clarify² themselves to him, what was closed was opening, what was dark was shining, what formerly had been perceived as difficult was affording *a* means of *accomplishing* it, what had been thought of as impossible was capable of *being achieved*, so that he was able to recognize, that what was formerly born fleshly *and* would live addicted to delinquencies was earthly, *but* that what *a* spirit of holiness had been already animating, had begun to be of God.

While Cyprianus’ faith was in its first rudiments, he believed that nothing else was as dignified than *the* observance of self-restraint. And as *a* result of *the* reading of *the* holy writings, and with *a* desire to do what would be profitable in meriting God, he distributed his goods in order to sustain *the* want of poor individuals, dispensing *the* purchase-price of entire estates. In this way, he has united two benefits: contempt of *the* ambition of *this* age, and *the* conferring of mercy.

Now Cyprianus had *a* close-companionship with Caecilianus, *a* righteous man, and who was *an* elder both in age and in honor, *and* was *the* one who had corrected him from secular error to *a* knowledge of *the* true divinity. Cyprianus was loving Caecilianus with total honor and all observance, looking up at him with *an* obedient veneration, not only as his soul’s friend of the same age, but as *the* parent of his new life. At length, Caecilianus, delighted by his attentions, had been moved to such immense love for Cyprianus, that when he was departing *this* age, with his summons at hand, he was commending his wife and children to his care, and afterward made him, who was *a* participant in *the* community of his way of life, *the* heir of his piety. And in honor of him, Cyprianus adopted the surname ‘Caecilius’.

Now although *the* letters of *the* emissaries relate that new-converts should be excluded from being an elder (1 Timothy 3:6), Cyprianus, in direct opposition to these teachings, was immediately accepted into *the* body-of-elders and *the* priesthood. (For in those days, *the* Christians of various assemblies began to call *the* elders who were administering *the* thank-offering ‘priests’.) It was by *the* favor of *the* commonalty, that he was elected for *the* office of *the* priesthood and *the* rank of overseer while still *a* new-convert and considered *a* novice. Although he was still in *the* first days of his faith and *the* rudimentary age of his spiritual life and not yet in office, such *a* generous disposition was shining in him, that *the* people believed that he gave promise of *the* complete trustworthiness of *the* approaching priesthood.

When all the people eagerly demonstrated their love and honor for him, Cyprianus, estimating that he was undignified to claim such an honor, humbly withdrew, giving place for *the* older men. But *the* copious brotherhood had besieged *the* doors of his house, and throughout every access to *his* house, an agitated love was circulating, and it was evident that all of them were awaiting his coming with *a* suspenseful and anxious spirit. So when he came, *the* brothers received him with exceeding joy. But there were some who resisted him in his efforts. Nevertheless, he was complaisant with much meekness, very patiently, very benevolently; *and* he forgave them very gently, afterward, counting them among his most-friendly and most-necessary companions, to *the* marvel of many.

Cyprianus’ countenance was grave and joyous, neither *a* deeply-grieved severity, nor excessive affability, but *a* mixed tempering of both, so that one wondered whether he deserved to be most revered or loved. But neither was his attire dissimilar from his countenance, also being moderately tempered like himself. Secular pride had not inflated him, nevertheless, neither did affected penury make him sordid.

Therefore when this persecution had broken-out, Cyprianus realized that what was happening was *a* heavenly chastisement from God upon *the* Christians, on account of their fault and of their deserving, in order to prove his family, because *a* long peace had corrupted *the* discipline which had been divinely handed down to them, and in order to arouse their sleeping faith. For on one occasion, not long

¹ (250)-03-12

² literally “confirm”

before *the* persecution had begun, they had been reproached in *a* vision, because they were dormant in their beseechings and were not vigilantly praying.

And also prior to this outbreak, *the* Lord deemed *them* worthy to show and to reveal in *a* vision, "Make-petition, and *all of you** will obtain." Then next, *the* commonalty who were standing there were instructed to make-petition *on behalf* of certain persons designated to them. However, in *the* petition, there were dissonant voices and dissimilar wills; and this had vehemently displeased *the one* who had said, "Make-petition, and *all of you** will obtain," because *the* inequality of the commonalty was discrepant, and there was not one consensus¹ and simple and joint concord of *the* brothers.

And long before *the* tempest of this devastation arose, the Christians of Africa had been forewarned of it, having been shown the following *in a vision*:

A father-of-a-family was sitting, with a young-man sitting at his right-side. This young-man, anxious and somewhat-sad with a certain indignation, sat with a sad face, holding² his jaw in *his* hand. Truly, another, sitting on *the* left-side, was carrying a net, which he threatened to throw out in order³ to catch *the* people who were standing around.

And when *the man* who was seeing *this vision* had been marveling at what this might be, it was said to him, that *the* young-man who was sitting at *the* right-side was saddened and pained because his commands were not being observed; truly, that *the one* on *the* left-side was exulting because an occasion was being given to him by *the* father-of-the-family to assume *the* power of acting fiercely.

And as *this vision* had been shown, so it was brought about. And *at this time*, Cyprianus and the Christians in Africa saw fulfilled what had then been shown, that while⁴ they were despising⁵ *the* commands of *the* Lord; while they were not keeping *the* salutary mandates of *the* law which he has given for salvation; while everyone was eager to augment *his* patrimony, and, forgetful that what *the* believers had done before in *the* times of *the* emissaries should always have been done, with *the* insatiable ardor of desire, were applying themselves to amplifying their possessions; while among *the* priests there was no devoted religion, in *their* ministers no sound faith, in *their* works no mercy, in *their* manners no discipline; while among men *their* beard was corrupted; while among females *their* forms were painted, *their* eyes were adulterated after God's hands had completed them, *their* hair was colored in deception; while crafty frauds deceived the hearts of simple *individuals*, voluntary schemes for circumventing *the* brothers; while they were joining with unbelievers in *the* bond of marriage; while they prostituted *the* members of the Anointed-One to *the* nations; while they were not only swearing rashly, but committing perjury; while they were despising *the* superintendents with haughty swelling; while they were speaking-evil of one another with an envenomed mouth; while they were quarreling with one another with stubborn hatred; while many overseers, who ought to be an exhortation and an example to *the* others, despising *their* divine procurator, became procurators in secular affairs, relinquished *their* seat, deserted *the* commonalty, were wandering-about through alien provinces, hunting *the* markets for profitable wholesale; while *the* brothers in *the* assembly were starving, they were wishing to possess silver in abundance; while they were seizing estates by insidious frauds; while they were augmenting interest by multiplying usuries, *the* enemy had been receiving *the* capability of doing harm to them. For with a cast of *the* net, he was overwhelming those who were less armed and less cautious to resist. Cyprianus truly believed, that these evils⁶ would not have come upon *the* brothers⁷ if *the* brotherhood had been animated with one soul.

CHAPTER 96: CYPRIANUS INTO EXILE / MANY CHRISTIANS ARE HUNTED DOWN

Now immediately at *the* first words of *the* threatening enemy, a very large number of the brothers at Carthage betrayed *their* faith, and were prostrated by *the* attack of *the* persecution. Sacrificing to *the* idols before *the* magistrates, they were prostrating themselves by *their* own voluntary lapse without a conflict. Many of them even ran to the marketplace of *their* own accord!

One of these, who, of his own accord, ascended to *the* Capitolium to deny, became mute after he had denied *the* Anointed-One. Another, a woman who had denied, afterward went to *the* baths, where, being taken-hold-of by an unclean spirit, she lacerated with *her* teeth *the* tongue which had either impiously eaten or uttered. For after *the* polluted food had been consumed, *the* madresses of *the* mouth was armed to its own destruction. She herself was her own executioner,

¹ C "confession"

² V "sustaining"

³ Q "which he had been testifying to throw out, in order to threaten"

⁴ R "that *the* storm would exist as long as"

⁵ more literally "contemning" / LP "contempting" (that is "holding in contempt")

⁶ L "seas"

⁷ N omit "the brothers"

nor did she survive long afterwards. Being racked with pains of *the* belly and *the* bowels, she died.

Now at the outbreak of the persecution, Cyprianus, overseer of Carthage, was named publicly on *the* renowned list of *the* nations; and, after *the* first attack of *the* disturbance had suddenly arisen, *the* people, with a violent clamor, had frequently demanded Cyprianus; and by repeated requests, he was often being demanded for *the* lion. Considering not so much his own salvation as *the* public quietness of *the* brothers, Cyprianus withdrew in *the* meantime, lest *the* sedition might be further provoked on account of their indiscreet presence.

Now Cyprianus did not withdraw on account of dread of testifying even to his death, but because of a rightful dread, a dread which had been fearing to offend *the* Lord, a dread which had been preferring to obey God's commands than to be crowned with death. His mind, which was devoted to God in everything and enslaved in this way by *the* divine admonitions, believed that, had he not been complying with *the* Lord who was then ordering *him* to seek a hiding-place, that he would be sinning even in suffering.

Now while Cyprianus managed to escape, unharmed through *the* grace of God, many of the Christians throughout Africa, being confessors of *the* Anointed-One, were driven into exile. (Now about this time, some assemblies began to make a distinction between a confessor and a testifier. For confessors were those who merely confessed the name of the Anointed-One, but had not been put to death on account of it; while testifiers were those who, after confessing or testifying about the Anointed-One, were put to death.) And other confessors, who were imprisoned, were not retarded from confessing by the apprehension of torments, but, by *the* very torments themselves, were more stimulated for *the* spiritual conflict. Those who were true servants of *the* Anointed-One, stood with a liberated voice, with an incorruptible mind, with a divine virtue, naked indeed of secular weapons, but, believing, armed with arms of faith. Those being tortured stood more powerful than *the* torturers; and limbs,⁸ which were being battered and mangled, conquered claws, which battered and mangled them. A daily repeated fierce flogging was not able to surmount an impregnable faith, even though *the* structure of *their* internal-organs ruptured and it was no longer *the* limbs, but *the* wounds, of *the* servants of God which were being tortured.

Now many African Christians were captured, and, according to *the* command of *the* emperor, were to be put to death by famine and thirst. And they were shut up in two cells in such a way that nothing happened from *the* hunger and thirst. But *the* fire from *the* effect of *their* affliction was so intolerable that almost no one was being able to bear it. Now one of these who had been taken captive was a Christian named Mappalicus. When this man was in *the* presence of *the* proconsul, he, in the midst of his own excruciations, spoke to *the* proconsul, "Tomorrow you will see a contest." And what he said was fulfilled. For a heavenly contest was exhibited, and *this* servant of God carried out this combat which he had promised, and he was crowned by *the* Lord in *the* struggle.

Now in addition to Mappalicus, who departed during *his* questioning, among those who were-lost at this time were: Bassus in *the* mine, Fortunio in *the* prison, Paulus after *the* questioning, Fortunata, Victorinus, Victor, Herennius, Credula, Hereda, Donatus, Firmus, Venustus, Fructus, Julia, Martial, and Aristo, who by God's will died of hunger in prison. And there were many other Christians throughout Africa who were either confessors or testifiers, including Lucian, who confessed the name of our Lord Jesus *the* Anointed-One before *the* magistrates of this world. Nevertheless, there were also many who lapsed by denying *the* Anointed-One, and had stained *their* hands and mouths with sacrilegious contacts, or had no less polluted *their* consciences with *the* heinous pamphlets, among who were Mappalicus' mother and sister.

Now while *the* unusual and harsh rioting of a violent persecution had devastated God's people, *the* condition of *that* place from where Cyprianus, overseer of Carthage, had withdrawn did not now permit him to be present there. But even in *his* place of retreat, *the* divine censure was not ceasing to chastise *the* Christians by night nor day. Besides the nocturnal visions, also by day, the innocent age of boys among Cyprianus' party were being filled with a holy spirit, which, in ecstasy, was seeing with eyes, and was hearing, and was uttering those things by which *the* Lord was deigning to admonish and instruct *the* Christians. And yet, in his goodness toward them, he deigned to mandate to them through Cyprianus, saying, "Tell him to be secure, because a peace will come. But meanwhile, there is a brief-delay, so that some who still remain might be proved."

Nevertheless, although absent in body from *the* rest of *the* assembly, Cyprianus was not absent in spirit, nor in action, nor by his admonishing of them, so that he could counsel *the* brothers with moderateness according to *the* command of *the* Lord. Therefore, he sent letters of council to *the* body-of-allotted-ones, and of exhortation to *the* confessors, and of rebukes to *the* exiles when it was necessary, and of conciliatory-word and persuasion to *the* universal brotherhood for entreating *the* mercy of God; and he was admonishing *their* religious solicitude, telling them, that, in order to placate and appease God, to lament, not by voice alone, but also by fastings and tears and every kind of

⁸ literally "members" (also in next sentence)

intercession. But afterward, when torments also came, his sermon penetrated to both their tortured brothers and to those who, as of then, were only confined to be tortured *in the future*, in order to strengthen and to comfort them. And while he was in his place of retreat, Cyprianus was diligently concerned about the care of *the widows and the infirm and the poor* and any strangers who were in want, even furnishing them with expenses from his own portion, in order that *an operation for the needy* would be made more abundant and prompt. And, furthermore, Cyprianus had compassion and felt severe-pain on account of *the brothers* who had lapsed and fallen prostrate under *the severity of the persecution*, as if a part of *his heart* had been drawn with them.

CHAPTER 97: VARIOUS CHRISTIANS THROUGHOUT THE PURSUIT

Now a certain Saturninus wrestled with *the Slanderer* and powerfully confessed the name of *the Anointed-One*, and powerfully confessed in *the punishment of the claws*. And after receiving *various* torments, Saturninus was stationed in prison; but he would survive the length of the persecution, and subsequently be released.

Now there were two *Christian* brothers, Cestus and Aemilius. Although they were conquered in *the first encounter*,¹ *the Lord* forgave them and he made them victorious in *the second battle*, so that those who had previously yielded to *the fires* became stronger than *the fires* and overcame, bloodshed flowing out of their half-burned bowels.

Now there were three *Christian* brothers, Ninus, Clementianus, and Florus, who were apprehended in *the persecution*. And having confessed *the name of the Lord*, they were victorious over *the violence of the magistrates and the attack of the raging peoples*. Afterward, when they were excruciated before *the proconsul* with grave punishments, they were subjugated by *the force of the torments* and, through the lasting excruciations, fell-away from *the degree of glory* to which they were tending in *the full virtue of faith*. Nevertheless, after this grave lapse, they would not cease demonstrating their change-of-mind for three years, before they would be admitted *back* to communion by *the majority of the brothers*, since they perceived that they had fallen away, not through *an infirmity of the soul*, but had been wounded through *the weakness of the flesh*. (But others would not allow such a person to return to the assembly.)

Now elsewhere in Africa, there were some *individuals* who had previously sacrificed to *the demons*; but when they were tried for a second time, they, demonstrating a change-of-mind and following *the Anointed-One*, became exiled, forsaking their possessions and homes. Therefore, Félix (who sub-ministered to *the body-of-elders* under Decimus and who was next to Caldonius, *the overseer*, in bonds), and Victoria (his wife), and Lucius, became exiled, relinquishing *their possessions*, which *the state-treasury* now had in keeping. But there was also a woman whose name was Bona, who was dragged by her spouse to sacrifice. Her conscience was not guilty; but since those who were holding her hands sacrificed, she began to speak against them, "I did not do it, **you*** did it." This was how she also became exiled. Therefore, all of these sought peace from Caldonius, saying, "We have recuperated *the faith* which we had lost. We have changed-our-mind and have publicly confessed *the Anointed-One*." And after he had consulted Cyprianus, overseer of Carthage, they were granted peace.

Now at this time, Cyprianus, overseer of Carthage, while still in retreat, added three men to the body-of-allotted-ones who had survived the torments of the persecution:

Now the first of these was a *Christian* man named Celerinus. His grandmother, Celerina, was long ago crowned with a testimony. Likewise, his paternal-uncle and his maternal-uncle, Laurentius and Egnatius (who themselves also were once serving-in-the-military in *the encampments of this age*, but *later became true and spiritual soldiers of God*), while casting-down *the Slanderer* by *their confession of the Anointed-One*, deserved *the palms and crowns of the Lord* by their illustrious suffering.

Now at *the fervent beginnings of the persecution*, Celerinus, who was in Roma, had an encounter² with *the very prince and author of the disturbance, Emperor Decius himself*. And by the mercy of God, he bore with perseverance every *one of the tortures*, and, by *the bodily-strength of his faith*, bodily-strengthened *the weakness of the flesh*, and, with might, was victorious over the opposer. For 19 days in *the custody of a prison*, he was enclosed in cords and iron. But with *his body* placed in fetters, *his spirit* remained released and at liberty. *His flesh* wasted-away by a long-duration of famine and thirst, but God fed his soul with spiritual nutrients. Afterward he was released.

Now for many days, especially during the Passover Festival,³ Celerinus had been aching on account of *the death of two of his sisters, Eteusa and Candida*, who, in this devastation, fell from *the Anointed-One*. For Candida sacrificed and provoked *the Lord*; but the other he now addressed as 'Numeria', because she numbered out gifts in order that she would not have to have been sacrificing. But

she appeared to have only ascended to *the Three Fates* and then to have descended. Therefore, she did not sacrifice. However, the two women demonstrated a change-of-mind by the works which they had done toward the Christians who had been exiled, ministering to *the brothers* and warming them in everything. But those presiding-over *the assembly* in Roma, ordered them to remain as they were until *an overseer* could be appointed. Nevertheless, because of Eteusa's *impious* deeds, Celerinus was weeping day and night, full of tears in sackcloth and ashes.

Now sometime following the Passover Festival, Celerinus came to the assembly at Carthage. There, being praised as glorious on account of both his virtues and for his character, he was invited to join *the body-of-allotted-ones*. When he had been being in doubt *whether or not* to consent to *the assembly*, he was compelled by *an admonition and exhortation* in a vision by night, that he should not refuse *their persuasions*. Therefore, he joined *the body-of-allotted-ones* as a reader.

But the second of these was Aurelius, an illustrious adolescent, who struggled in Africa in a double contest, twice confessed and twice glorious in *the victory of his confession*, both when he had been victorious in *the course and* was banished, and when he finally fought a more powerful struggle, *being a triumpher and victor in the battle of suffering*. As often as *the Adversary* wished to provoke *the servants of God*, just as often this very-prompt and very-powerful soldier both fought and was victorious. It had been a small matter for him to have previously engaged under *the eyes of a few* when he was made an exile; he deserved to also engage in *the forum* with more clear virtue, so that, after he was being victorious over *the magistrates and the proconsul*, he might also endure and surmount torments after *his exile*. Therefore, Cyprianus, recognizing him to be an example to others regarding assembly discipline, in which *the servants of God* should be victorious in *their confession* by their virtues, Aurelius was ordained by Cyprianus and his colleagues as a reader in *the assembly*.

But the third of these was the elder Numidicus. For by his own exhortation, he commissioned before himself a copious number of testifiers *who were killed by stones and flames*. He saw, with joy, his wife clinging⁴ to his side, simultaneously being cremated-together with the others. He himself was half-singed and covered with stones and left for dead; while afterwards his daughter, with solicitous piety of fealty, sought *the cadaver of her father*, and found him half-animated and drawn-out and resuscitated. He unwillingly remained *after the deaths of his companions* whom he himself had commissioned ahead him. Therefore, Cyprianus wished to inscribe him in *the number of the Carthaginian elders*.

Now throughout this year, Cyprianus, overseer of Carthage, sent letters to Moses and Maximus, *the elders*, and to Nikostratos and Rufinus, and *the other confessors* who were confined with them in the prison at Roma (which included Urbanus, and Sidonius and Makarios). Through his letters they were strongly encouraged. Afterward, about the end of the year, Moses *the elder* died in *the prison*, who had been confined there for 11 months and 11 days.

CHAPTER 98: DIVISION OVER THE CONDITION OF THE LAPSED

Now throughout this persecution, there were certain brothers who had fallen-away from the faith by having sacrificed to the demons and having denied Jesus *the Anointed-One*. Therefore, many of these 'lapsed' members were wishing to return to the assemblies, and they became liable to give a reason for the accusations *made against them* of their sacrificing to *the demons*.

Because of this crisis, there were three general opinions, which would gradually form into three separate factions: the Lax party, and the Lenient party, and the Rigidist party.

1. The first, the Lax party, was communing indiscriminately with anyone who had called themselves a Christian, whether or not they had sacrificed to the demons and denied *the Anointed-One*; and they allowed the lapsed to return to the communion of the assembly even if they had shown no evidence of having had a change-of-mind.

The heads of this party would include Felicissimus a minister of Carthage, and Fortunatus.

2. The second, the Lenient party, was believing that a change-of-mind was possible for those who had denied *the Anointed-One*, but that a probationary period was required for the lapsed before being readmitted into the assembly, so that they could be observed to see whether they had made a true change-of-mind after their most-serious sin of denial. However, those of this party would not deny mercy to those who were in immediate danger or were seized with infirmities, but would require others to await the decision of the overseer and the elders after the persecution had ended. Otherwise the lapsed would obtain, by denying *the Anointed-One* and without suffering, the same reward which the confessors and testifiers had endured so much to retain. However, anyone

¹ literally "congress"

² literally "congress"

³ 250-04-07

⁴ literally "adhering"

who granted peace to the lapsed without *the* examination and consent of the overseer, was to be rejected from communion.

Most of the assemblies were of this party. And its heads would include Cyprianus overseer of Carthage, and Cornélius of Roma, and Dionysios of Alexandria, and Firmilianus *over* Caesarea of Kappadokia.

3. The third, the Rigorist party, was believing that it was impossible for someone who had denied Jesus the Anointed-One before humans to be restored to the assembly under any circumstances, even if they seemed to have had a legitimate change-of-mind. Now this party would often be referred to as the 'Kathari' (when translated, this means "the Clean-Ones").

The heads of this party would include Novatianus¹ an elder of Roma, and, for a time, Maximus an elder of Roma.

Now each party believed that their opinion alone was correct, and that only those who shared their consensus were part of the legitimate assembly of God, while those who disagreed were sectarians or schismatics and were sinning against God.

CHAPTER 99: ACCOUNT OF NOVATUS AND FELICISSIMUS

Now even before the persecution had begun, there was a certain false brother named Novatus, an elder of the assembly of Carthage, who used the present situation as a pretext to sow the fire of discord among the brothers there. He was a man always desirous for novelties, furious with *the* rapacity of an insatiable avarice, inflated with *the* arrogance and stupidity of a proud tumor, always being recognized with evil *repute* to the overseers at Carthage, always condemned by the voice of all *the* priests as sectarian and perfidious, always curious in order to betray, flattering in order to cause *others* to fall, never faithful in order to be affectionate, a torch and a fire to kindle conflagrations of sedition, a whirlwind and a tempest to make shipwrecks of faith, a man hostile to quietness, an adversary of tranquility, an enemy of peace. For orphans were despoiled by him, widows were defrauded, wealth of the assembly was also withheld. Even his father died of famine in the street and was not afterwards buried by him in death. *The* uterus of his wife was struck by his shoe which produced an abortion.

Now long ago Novatus used to fear *the* consciousness of his crimes. Because of this, he held it for certain that not only would he be cast out from the body-of-elders, but that he would be prohibited from communion. And with the brothers urging, *the* day of his trial was imminent, on which *the* case would have been put into motion, if *the* persecution had not come before. But he, having welcomed this with a sort of longing of evading and of profiting from his condemnation, and anticipating *the* judgment of the priests, voluntarily withdrew as if to evade the penalty. And he began to stir-up discord among the brothers when he saw that they were not in complete harmony regarding the situation concerning the lapsed.

Now at first, Cyprianus had been warning the brothers of Carthage, not to commune with those who had lapsed until after peace from the persecution had been given to the Christians by the Lord and after he was able to return to the assembly and discuss with the elders of his assembly and those of the neighboring assemblies what to do about the situation concerning the lapsed. However, in the meantime, despite his plea for patience, when summer was bringing with it assiduous and grave infirmities, Cyprianus had eventually allowed any of the lapsed who were in immediate danger of death, and who showed sure signs of having changed-their-mind, to receive peace. And later, he decided that if any of the lapsed had demonstrated a change-of-mind, and had undergone a probationary period, and had their situation favorably ascertained by an overseer, that they were permitted to commune with them again.

But Felicissimus, a minister of Carthage, who was of the Lax party, contended against his decision. Now Novatus, using this disharmony as a pretext for ruining the assembly, feigned to have sentiments with the Lax party and urged Felicissimus onward; and, without *the* permission nor the knowledge of Cyprianus, overseer of Carthage, Novatus, through his faction and ambition, appointed Felicissimus, his satellite, as a minister of Carthage while Cyprianus was in hiding.

Now Felicissimus would make many not-good and insidious threats against Cyprianus, so that, in addition to his other frauds and rapines (including defrauding *the* wealth committed to him, debauching virgins, despoiling and corrupting many marriages—which Cyprianus did not find out about until later), he and the five elders of his faction (which included a man by the name of Fortunatus), tried to drive a portion of the *Christians of Carthage* against their overseer Cyprianus. Now Felicissimus did this by threatening the brothers with not-good power and violent terror, that those who had wished to obey Cyprianus' party would not commune with him in death; and by giving fomentations and

exhortations to certain confessors not to be in concord with their overseer *and* not to observe the disciplines which Cyprianus prescribed concerning the lapsed.

Therefore, Cyprianus feared that the lapsed, who were not being healed by Felicissimus' party (which was not directing the lapsed to a change-of-mind or to prayers and petitions before *the* Anointed-One whom they had denied), would have their faith fatally injured as a result. Therefore, Cyprianus and very many of his fellow-overseers, rejected Felicissimus and *the* five elders from communion, along with all of those who had joined his faction, including Augendus, a confessor. In addition, Gaius, an elder from Dida, and his minister were also rejected, since they communed with the unrepentant lapsed, despite being warned again and again not to do so.

CHAPTER 100: DIVISION BETWEEN THE PARTY OF CORNÉLIUS AND THAT OF NOVATIANUS AT ROMA

Now in the meantime, *the* Goths and *the* Skythians and *the* Carpians, were making incursions into Roman territory and had occupied Dacia *and* Moesia and crept into most of Thracé. For this reason, as quickly as possible, Emperor Decius and his son Decius (whom he had made Caesar) advanced with the Roman army in order to quell these invasions. While he was absent from Roma, during *the* consulate of Decius, for *the* 4th time, and Decius, for *the* 2nd time, in about March,² Cornélius was chosen and ordained to receive *the* oversight of *the* Roman assembly.

For Cornélius did not attain *the* oversight suddenly, but being promoted through all *the* assemblic offices and having often deserved *well* of the Lord in divine administrations, he ascended to *the* priesthood by all *the* grades of religion. Not only this, but throughout *the* persecution he was expecting *the* butchers of his body and *the* avengers of *the* ferocious tyrant; for he was resisting their deadly edicts face-to-face and trampling on their threats and excruciations and torments by *the* vigor of his faith, but *the* majesty and *the* goodness of *the* Lord protected him. Next, at this time, he neither asked for *the* oversight itself, nor did he seize it through arrogance; but quiet and modest, he himself suffered compulsion, so as to be forced to accept *the* oversight. He was approved by *the* testimony of *the* laudable opinion of almost all the allotted-ones, and by sixteen fellow-overseers, and by the vote of the commonalty who were then present, and by the college of ancient priests and good men. For at this time, the assembly at Roma consisted of 1 overseer, 46 elders, 7 ministers, 7 sub-ministers, 42 attendants, but 52 out-adjurers and readers together with gatekeepers, more than 1,500 widows with persons in distress, and a very great and countless people.

Now Cornélius, overseer of Roma, was of the Lenient party. But among the elders in Roma, was Novatianus, who was of the Rigorist party. Now Novatianus had received the faith under the following circumstances: For being helped under *the* power of the out-adjurers, he had fallen-into a harsh sickness; and, supposing that he was all but dying, *water* had been poured-over him on the very bed on which he lay. But afterward, he had escaped the sickness. Later, this bright man had been deemed-worthy of the body-of-elders at Roma by the favor of *the* overseer who had laid his hand upon him to be received into an allotment of the body-of-elders. Now at this time, there was a tradition held by the assembly in Roma, that it was not allowed for one who had *water* poured-over him in bed because of a sickness to be within an allotment. Because of this, all the allotment and many of the laymen had tried to prevent this. But *the* overseer had deemed it worthy to consent to lay-his-hands-upon this one alone. (Cornélius would later use this circumstance as a slander against Novatianus in order to discredit him.)

Now contention arose between the overseer Cornélius and Novatianus, because Novatianus believed, that the overseer Cornélius was sinning by accepting into communion those who had sacrificed during the persecution, even though they had demonstrated a change-of-mind. In particular, there was a certain overseer, Trophimos, who had sacrificed during *the* persecution, and a very great part of *the* commonalty had withdrawn with him. When Trophimos now was returning to the assembly, and made satisfaction and confessed his error with a change-of-mind, and, with full humility and satisfaction, recalled the brotherhood which he had recently dragged-away, he and a very great number of *the* brothers who had been with Trophimos were admitted into *the* assembly of the Lord. Nevertheless, when Trophimos was admitted, he was communed with as a layman. But Novatianus was upset that Cornélius was communing with Trophimos.

Now previously, Novatianus had wept over *the* delinquencies of his neighbors as if they were his own, had sustained *the* burdens of *the* brothers, and had strengthened those who were slippery in *the* divine faith with consoling-words. But throughout the remainder of the persecution, when Novatianus was being begged and being summoned by the ministers to come out of the small-house in which he had confined himself in order to give aid to the brothers who were in danger and needed aid, he denied that he was an elder of *their* assembly. In fact, he departed, even acting harshly, and he declared, that he was no longer wishing

¹ Novatus and Novatianus are two distinct individuals, whom many later writers confuse and incorrectly merge into a single individual, who is variously called "Noovatos" (most Eusebios) / "Noovatianus" (Dionysios) / "Navatos" (Socrates, some Eusebios)

² 251 [his ordination is limited to being in February or March] / Chronicon(Jerome) places this in 1st year of Gallus

to be an elder *under Cornélius*, for he was a passionate-desirer of a different fondness-of-wisdom (philosophy). (For he was of the Rigorist party.)

But at the same time, Novatus, a member of the Lax party, also sailed from Africa to Roma with the intention of overturning *the* assembly there. And observing that the contention between the two parties was an opportunity for him to sow further seeds of discord among the brothers, he disrobed his former sentiments of the Lax party, and now feigned sharing the same opinions as the Rigorist party. And in this, he was now audacious *enough* to condemn the hands of those who were sacrificing *to the demons*, although he himself was more guilty in his feet, by which *the son* who was being born *to him* was killed.

And Novatus, pretending to have sympathy with Novatianus, urged some of *the* confessors of the Rigorist party at *the* city of Roma to separate themselves from the rest of the assembly which was primarily composed of the Lenient party. And threatening things at Roma similar to what he had threatened the assembly at Carthage with, *Novatus* separated a portion of *the* commonalty from *the* body-of-allotted-ones and rent *the* concord of a brotherhood which was well-cohered in itself and affectionate toward one another.

Now in previous generations, some of *the* overseers in *various* provinces (such as in Africa), in opposition to the decisions of the majority of the assemblies, had thought that peace should not be given to adulterers and they shut off completely the opportunity for a change-of-mind in *the* case of adultery. Yet they did not recede from *the* college of their fellow-overseers or break *the* unity of *the* universal assembly because peace was given by some *overseers* to adulterers.

Yet in the present situation, *Novatus* urged them to elect Novatianus for a rival overseer to Cornélius. Now prior to these urgings, Novatianus had made himself trustworthy to Cornélius by some fearsome oaths that he was entirely not reaching for the oversight of *the Roman assembly*. However, despite his reluctance and his unwillingness to be led by them into this position, Novatianus finally conceded to their persuasions, and Novatus and several other overseers ordained Novatianus for overseer of Roma.

Afterward, *Novatianus* wrote to all the assemblies, that they should not accept those who had sacrificed *to the demons*; that instead, they indeed should propel them to a change-of-mind, but should leave the pardoning of their sins to God. Accepting such letters, each of the parties in the various provinces acted according to their own decisions. For he had been wishing that they would not allow anyone into communion who, after their immersion, had committed *any* sin into death. Indeed, this rule would seem to some to be bitter and ungentle, but others would accept the rule as righteous and conducive to their *Christian* citizenship. Now in the midst of this issue which was set-in-motion, documents from the overseer Cornélius followed. But each of them announced throughout the assemblies, that he himself was the rightful overseer of Roma, and that the other was in sin. But they also sent-letters in opposition to one another, and each of them was fortifying *himself with proofs* out of the divine sayings. And most of *the Christians* identified themselves with the view which was in accordance with his previous custom.

Now those of the Rigorist party who joined Novatus and Novatianus included: Maximus (confessor and elder) and Nikostratos (confessor and minister, whom Novatus ordained in Africa) and Celerinus (confessor) and Urbanus (confessor, who twice reaped the greatest¹ glory from *his* confession) and Sidonius (confessor) and Euaristos (overseer) and Augendus (minister) and Primus and Dionysios (not the overseer of Alexandria) and Longinus and Machaeus and other confessors at Roma, and later, Marcian (overseer of Arlate).

Of these, Maximus and Nikostratos and Urbanus and Sidonius and Makarios, as well as Moses, had been imprisoned together on account of their confession; at that time, all of them had been of the Rigorist party. However, Moses, before he had died in prison, had gone over to the Lenient party, and was not in communion with Novatianus and the five elders with him.

But Nikostratos was guilty of multiple crimes. And not only did he commit frauds and rapines against his secular patroness (whose accounts he managed), but he also stole no moderate amount of *the* deposits of *the* assembly, refusing to give up the deposits of widows and orphans. Truly Euaristos was an author of a schism; and after being banished from *the* seat and *the* commonalty, Zetus was stationed as overseer and successor in his place for *the* commonalty over whom he had formerly presided.

And whenever Novatianus made the *sacred* offerings and was distributing a part to each *man* in his assembly and giving it *to them*, he would compel that human to swear in place of the blessing, telling him, "Swear to me by the blood and the body of our Lord Jesus *the* Anointed-One never to leave me and turn to Cornélius." And he would not allow that human to taste of the bread until he would say, "I will not return to Cornélius."

Now Novatianus began to send his new emissaries throughout very many civil-communities to constitute some fresh foundations² of his own institution, and was creating overseers in each city, while the other two parties were doing the

same. But when those of *Novatianus' party* reached Carthage, and were trying to muster those who were of the Rigorist party to themselves and to persuade others to join the Rigorist party, Cyprianus overseer of Carthage, and the others there belonging to the Lenient party, restrained them from their communion.

Finally, when Novatus withdrew from among the brothers at Roma, a quiet came about. And not long afterward, a great part of *the* brothers who had withdrawn from Cornélius and from the rest of *the* assembly at Novatus' inciting, broke away from the Rigorist party and wished to return to the Lenient party (of Cornélius and Cyprianus). Among them were Urbanus, and Sidonius, and Maximus the elder, and Makarios, and Celerinus. Another was one of the overseers who had ordained Novatianus as overseer of Roma; and he was communed with as a layman. And when these men's wish *to join them* had been recognized, a great concourse of *the* brotherhood at Carthage formed, giving thanks to God *and* embracing them; and Maximus was allowed to resume his place *as an* elder among them. And when those of the Roman assembly returned to Roma, they made peace with Cornélius, overseer of Roma, and with *the* universal body-of-allotted-ones. Now when any overseers seceded from the Lenient party to join another, the Lenient party laid-hands-upon new overseers, whom they commissioned to replace those who had deserted them.

Now while Cornélius was still overseer of Roma, indeed Fabius, overseer of Antiocheia, who was also inclining to Novatianus' party, fell-asleep. But Demetrianus was appointed his successor in the oversight of Antiocheia.³

CHAPTER 101: DEATH OF EMPEROR DECIVS

Now while the persecution was ensuing, at Roma, *the* amphitheater was conflagrated.

Now at first, Emperor Decius and his son confronted the barbarians and prevailed in all their battles. But while they, with the rest of the army, were pursuing the barbarians across the Danube,⁴ at first the affairs were progressing according to his mind, but his general, Gallus, turned *and decided* to revolt and sent preachers toward the barbarians, summoning them to commune with him in his plot against Decius. Now they jovially accepted what was offered to *them*.⁵ Indeed, Gallus was keeping guard on the bank of Danube, but the barbarians divided themselves into three orders in a certain place, *and* the first had stood in front of a swamp. But when Decius utterly-destroyed many of this *first group*, the second legion of *barbarians* came in after *them*. Now when he also turned *them back*, a little *part* of the third legion appeared near the swamp. But Gallus signaled Decius to rush against them through the swamp. *So Decius* proceeded-on inconsiderately in the unfamiliar⁶ place. He, simultaneously with his force, became stuck in the mud. And being shot at from every side under *the strength* the barbarians, they were utterly-destroyed, *so that* not one of them was able to escape. Indeed, *Decius* was not *even* able to be honored with a burial; but stripped and naked, he lay *exposed* as fodder for beasts and birds at Abritus.⁷ Truly, his son Decius was also extinguished in *the* war. So Decius lived 50 years, and reigned for 1 year, 11 months, *and* 18 days.⁸

Now after this, Gallus was made the August-One, and his son, Volusianus, was appointed as Caesar. Now when Gallus returned to Roma, he remembered Decius' reign and adopted his surviving boy, Hostilianus. So the three of them were made emperors by *the Roman senate*, and peace was restored to the assembly of the Christians.

CHAPTER 102: PLAGUE UNDER EMPEROR GALLUS

Now in the 1st year of the reign of Emperor Gallus of *the* Romans, a pestilence erupted, and an excessive devastation of a detestable disease⁹ brought such incredible sicknesses *and* extended to all the regions where *the* edicts of *Emperor Decius* for *the* destruction of *the* assemblies had been promulgated. Almost no Roman province, nor city and village, nor house, escaped being seized and made-vacant by that general pestilence, while the infirmity of this sickness seized *the Christians* equally with *the* nations. Now those who *lived* in iniquity, thought, that *the* pestilence was a *matter* of common chance *and* the death resulting from *the* sickness was a natural end and not a punishment; whereas *the* Christians thought, that God was now avenging *the* violence which had been done to *the* Christian name. Yet those who believed to the end *and* remained immune from contact with evil, were looking forward to future happiness after being liberated from *the present* age.

The pestilence was especially strong in Africa, where innumerable peoples were carried-away daily *while sitting* in their own seat by *an* abrupt attack; one after another, the houses of *the* trembling commoners were invaded. *The* belly, loosened into a flux, was eviscerating *the* strength of *the* body. A fire, conceived

³ Chronicon(Jerome) places this event in the 1st year of Gallus

⁴ Aurelius(Liber) / Zosimus "Tanais" (incorrectly) [also below]

⁵ literally "was stretched-out-before"

⁶ literally "ignorant"

⁷ correct spelling / Aurelius(Liber) "Bruti" / Chronicon(Jerome) "Abritto"

⁸ Chronography354 / Chronicon(Jerome) "1 year, 3 months" (incorrect) / Aurelius(Liber), Eutropius "2 years" / Aurelius(Epitome) "30 months" / Orosius "3 years"

⁹ literally "pest"

¹ literally "best"

² literally "fundamentals"

in the marrow, was fermenting into wounds of the throat. The intestines were being shaken by an assiduous vomiting. The eyes were being made ardent with the strength of blood. The feet of some, or certain parts of their members, were amputated by the contagion of sickly putridity. From the languor developing through the losses and damages of the bodies, either the gait was debilitated, or the hearing was obstructed, or the sight was blinded.

Everyone was shuddering, fleeing to evade the contagion, impiously exposing their own friends—as, if along with that person who was about to die from the disease,¹ one was still able to shut-out² death itself. Meanwhile, throughout everywhere in the civil-community, there were no longer bodies, but the cadavers of most. And, by the contemplation of a lot which would soon be theirs, they asked for the pity of those who were passing by. But no one regarded anything besides his cruel gains. No one trepidated at the recollection of a similar event. No one did to another what he wished to undergo himself.

But Cyprianus, overseer of Carthage, with all the commonalty clustered in one place, first taught³ them on the benefits of mercy. By examples from the divine reading, he made them aware of how much the offices of piety avail to be deserving of God. Then he next subjoined, “There is nothing miraculous if we cherish only our own brothers with a complaisance of love which we owed them. He is only able to become perfect if he does something more than a publican or a heathen, who, having victory over evil with good and exercising a divine likeness of clemency, values his enemies too; who would pray for the salvation of those who are persecuting him, as the Lord admonishes and exhorts. For God continuously makes his sun rise, and imparts sudden rains to nourish the seeds, exhibiting all his kindnesses, not only to his people, but even to aliens. And how should one who is professing to be a son of God, not imitate the example of the Father? It is proper for us,” he said, “to respond to our birth. And it is not congruent that those who are evidently born of God should be degenerate, but that, as his offspring, the offshoot of a good father should rather prove the emulation of his goodness.” (Matthew 5:44)

Therefore, ministrations were continuously distributed, according to the state⁴ of the humans and their rank.⁵ Many who did not have the capability to exhibit expense for the benefits of poverty, were exhibiting much more than expenses.

Now one of Cyprianus’ colleagues and fellow-priests, wearied out with an infirmity and solicitous on account of his present approaching of death, beseeched to have a furlough for himself. As he was deprecating and was now almost dying, there appeared to him a juvenile, venerable in honor and majesty, lofty in stature and shining⁶ in aspect. And as he stood before it, the human sight was scarcely able to gaze upon it with fleshly eyes.

And the juvenile, not without a certain indignation of soul and voice, bellowed and said, “All of you* fear to suffer. All of you* do not wish to depart. What shall I do with all of you*?” It was the voice of one rebuking and admonishing, who, when men are solicitous about persecution though indifferent⁷ about their summons of death, does not consent to their present desire, but consults for the future. Their dying brother and colleague did not hear this for himself, but for the very purpose that he might say it to others.

It was also often revealed to Cyprianus, how frequently and manifested it was commanded by the dignity of God, that he should assiduously contest and publicly predict that his brothers who were liberated from this age by the Lord’s summons were not to be mourned for, since it is known that they are not lost, but sent-in-advance; that they should be desired, but not bewailed, for they are alive with God.

Now among the Christians at Alexandria, the ministers of the assembly there, Faustus, Eusebios, and Chairēmōn, were left remaining after those who came-to-their-end in the sickness.⁸ Eusebios was one whom God had empowered from the beginning and prepared to fulfill energetically the services to the confessors who were in the guardhouses, and, without any freedom-of-danger, performed the wrapping-up of the bodies of the dead and happy testifiers. For up to that present day, indeed the leader had been cruelly doing away with those who were being led to him; but had been combing-out some with his tortures; but had been melting-away others in guardhouses and bonds, both ordering, that no one might approach them, and investigating whether anyone had been seen doing so. And, nevertheless, God, through the eagerness and persistence of the brothers, was giving relief to those who were hard-pressed.

CHAPTER 103: CYPRIANUS AND THOSE IN AFRICA DISCUSS THE SITUATION REGARDING THE LAPSED

Now shortly after the persecution had settled down, when an opportunity for convening had been given, Cyprianus, overseer of Carthage, and a copious

¹ literally “pest”

² literally “to exclude”

³ literally “instituted”

⁴ literally “quality”

⁵ literally “order”

⁶ literally “clear”

⁷ literally “secure”

⁸ most Eusebios / some Eusebios, Rufinus “in an island” (in Greek, the two words are one vowel different)

number of overseers (whom their faith and the protection of the Lord kept untouched and unharmed) convened. And after scriptures had long been produced on both sides, they weighed a proportioned-mean with salutary moderation, that neither hope of communion nor of peace should be totally denied to the lapsed, lest they should fail even more through desperation, and they, with the assembly being closed to them, would live like the nations who are following after the age; nor, nevertheless, that the censure of the good-message be dissolved, lest they would rush to communion rashly, but that a change-of-mind should be protracted day by day, and that paternal clemency should be sorrowfully sought, and that genuine prayer be performed with a whole heart, and that continuous righteous and good works be performed, and that the causes and the wishes and the necessities of each one should be individually examined. And in this, they agreed with Cornélius, overseer of Roma, who himself, having previously held a council with many of their fellow-overseers, had reached the same decision, with equal gravity and salutary moderation. And both of them were also in agreement, that Novatianus and his followers should be banished. For they held that those of either of the opposing parties were to be considered adversaries and anti-anointed-ones.

Likewise, most of the brothers in Alexandria were of the Lenient party. For when they saw that any of these individuals who had lapsed from the faith by sacrificing had made a true conversion and change-of-mind which was able to be acceptable to God (who is universally not wishing for the death of the sinner but for his change-of-mind), and they had tested them, they welcomed them, and gathered them together, and stood together with them, and communed with them in prayers and feasts.

For example, among the Christians at Alexandria, there was a certain Serapiōn, a faithful old-man; indeed, he survived for a long time blamelessly, but fell in the testing. He was often beseeching, but no one paid-attention to him. For even he had sacrificed. But he fell into a sickness, and for three successive days he continued voiceless and insensate. But having recovered a little, on the fourth day he called his daughter’s-son before him, and declared, “How long are you restraining me, O child? I beseech you, make every effort and release-me-from this life quickly. Call some one of the elders to me.” And after he spoke this, he was again voiceless.

The boy ran to the elder. But it was night and that elder was infirm. Indeed, he was not able to reach him. However Dionysios of Alexandria had given an instruction, that those were about to be released-from this life, if they beseeched, and especially if they had also happened to beg for it previously, should receive remission,⁹ so that they might be released-from this life in good-hope. Therefore, the elder gave to the little-boy a little portion of the thank-offering, and directed him to wet it and let it fall-in-drops into the mouth of the old-man.

The boy returned, bringing it. When he also drew near, before he went-in, Serapiōn again raised¹⁰ himself up, declaring, “You are present, child? And indeed, the elder was not able to come. But you, quickly do what was ordered and let me be released-from this life.”

The boy wet it and simultaneously also held it in his mouth. And when he had swallowed-down a little, straightaway, he gave-back his spirit.

CHAPTER 104: FELICISSIMUS AND HIS COMPANIONS APPOINT OVERSEERS [(252)-05-15]

Now at this time, a man named Privatus, a veteran sectarian, joined the Lax party. Many years ago, he had previously come to Carthage into the colony of Lambesitana and had been condemned for many and grave delinquencies by the sentence of 90 overseers. But now, he wanted to plead his cause before a council which was being held by the Lenient party at Carthage on the Ides of May.¹¹ But when he was not admitted, he made Fortunatus (one of the five elders who, along with Felicissimus, were pillars of the Lax party) an overseer of the Lax party in the assembly of Carthage.

Yet a certain Félix (whom Privatus himself, even before the council, had formerly appointed as an overseer), had come with him also. But also present with Privatus were Jovinus and Maximus (not the Maximus of Roma who had previously joined the Rigorist party), who, in a council the previous year, had been condemned by the sentence of nine members of the Lenient party on account of nefarious sacrifices and crimes which were proved against them. However, also joined with these four was Repostus, overseer of Sutmica, who not only fell himself in the persecution, but, by a sacrilegious persuasion, cast-down the greatest part of his commonalty.

Now immediately, from the first day of the persecution, when the very hands and mouths of the lapsed were still smoking from the nefarious sacrifices, these men did not cease to commune with the lapsed and to interfere with their change-of-mind. Therefore, at this time, these five, with a few of those who either had

⁹ may also be translated “should be forgiven”

¹⁰ literally “brought”

¹¹ (252)-05-15

sacrificed or were conscious of evil in themselves, jointly-opted Fortunatus *to be* overseer of Carthage.

Now straightaway, the Lenient party at Carthage rejected these men, but representatives of the Lax party sailed from Africa and came to the assembly at Roma to announce Fortunatus' oversight. But Cornélius, overseer of Roma and a member of the Lenient party, rejected *Felicissimus* there. And when *Felicissimus* had come surrounded by a crowd and faction of desperate men, he was driven from the assembly there with the full vigor of the overseer Cornélius.

But after Fortunatus had been made overseer of the Lax party at Carthage, immediately, he was deserted by almost everyone.

Now among the things which the Lordly and Divine authority had deigned to show and to reveal to Cyprianus, overseer of Carthage, in dreams or visions, he also added this, "Whoever does not believe the Anointed-One who makes the priest, will also afterward begin to believe in the Anointed-One who avenges the priest."

CHAPTER 105: THE PURSUIT AGAINST THE CHRISTIANS IS RENEWED UNDER EMPEROR GALLUS / DEATH OF HOSTILIANUS / CRUELTY OF DEMETRIANUS / TESTIMONY OF CORNÉLIUS / LUCIUS BECOMES OVERSEER OF ROMA

Now because health was being shattered by raging sicknesses, because the race of the humans was being devastated by the ravaging of a disease, because wars were arising and continuing with greater frequency throughout the kingdom of the Romans, because sterility and famines were raging and accumulating solicitude, because long serene weather was shutting-off the heaven and suspending rains and showers, because striking hailstorms were debilitating the vines, because subverting whirlwinds were lopping-off the olives, very many of the unbelievers were deploring and saying, that all those things by which the world was now being shaken and oppressed had occurred because the gods of the nations, that is, the demons, were not being worshipped by the Christians. They were even imputing to the Christians everything which is merely diminishing as the world is growing old: in the winter, the supply of rain was not as copious for nourishing the seeds, nor was the sun having as much heat for cherishing the fruits, nor were the harvests as plentiful, nor were quantities of raw materials dug out of the disemboweled and fatigued mountains and mines as abundant; as well as the humans failing¹ in their trades, and even the lack of morals and friendships. Because of this, Demetrianus, proconsul of Africa, was railing these slanders with a sacrilegious mouth and impious words against, not only the Christians, but against the one and true God.

Now Cyprianus, overseer of Carthage, and the brothers of the assembly there, foresaw that another infestation was beginning to draw near; and they were being admonished with frequent and assiduous signs, that they were to be armed and prepared for the struggle which the foe was announcing to them. Therefore, they decided that peace must be given to those who had not withdrawn from the Lenient party and had not ceased to demonstrate their change-of-mind and to lament and to deprecate to the Lord from the first day of their fall, and that they ought to be spiritually armed and equipped for the imminent battle. For if peace was refused to be granted to those who were about to give a testimony, some would refuse to give it. Therefore, it seemed best to Cyprianus and the others of his assembly, from the suggestion of the holy spirit and the admonishing of the Lord through many and manifest visions, and because the foe was announced-beforehand and shown to be imminent, to fasten-together the soldiers of the Anointed-One within the encampment, and, after the case of each would be individually examined, to give peace to the lapsed in order to supply arms to those who were about to fight spiritually.

Now while the pestilence raved even more atrociously, Emperor Hostilianus was-lost, but Emperors Gallus and Volusianus procured favor because they anxiously and meticulously² took care of the burials of the all the poor humans. Nevertheless, despite the effects of this pestilence, Emperor Gallus neither came to know the evil deed of the former emperor Decius, nor considered-beforehand what had caused him to slip; instead, he misstepped on the same stone, though it was before his eyes. For when his kingdom was bearing well and his affairs were proceeding according to his mind, he drove off the Christians who were being ambassadors³ for him before God for his peace and his health. Therefore, along with these consecrated men, he also persecuted their prayers which were being made in his behalf. And once the persecution had begun, many of the Christians were convinced that it was the end of the age and the time of the Anti-Anointed-One.

Now Demetrianus, proconsul of Africa, in contempt⁴ of Yahweh God, and in his insatiable madness for butchery and his unfillable lust for savageness, attacked and oppressed the servants of God. Still more, he fatigued the servants of God with unrighteous persecutions. Still more, he, with a sacrilegious infestation, was

¹ may also be translated "disappearing"

² literally "studiously"

³ literally "being elders"

⁴ literally "contumely"

persecuting those who were worshipping the true God. But because the Christians wanted Demetrianus, as well as any of their persecutors, to have a change-of-mind toward the true God, none of the Christians of Africa were resisting when they were being apprehended, nor were they avenging themselves against his unrighteous violence, though it was excessive and copious. In fact, Cyprianus, overseer of Carthage, even wrote a heavy admonition to Demetrianus, urging him to come to a change-of-mind.

Now when the secular power suddenly broke-forth against the Christians, Cornélius, overseer and priest of the assembly of Roma, was, for a long time, protected by the assistance of God in the persecution, even though he was often petitioned for in the circus for the lion. And in the amphitheater, he was honored with the testimony of the Lord's⁵ dignity. But at the present, on account of the sacrifices (which, by the proposed edict, the people were ordered to celebrate), he was again demanded by the clamor of the peoples for the lion in the circus. But Cornélius stood forth as a leader of confession for the brothers in Roma. Because of this, the whole Roman camp of Christians, being persuaded by him, at once confessed. Among them was Lucius. And as a result, Cornélius was expelled [to]⁶ Centumcellae. There, with glory, he was also crowned with a testimony and accepted sleep during midsummer,⁷ after having overseen the assembly of the city of the Romans for 2 years, 3 months, and 10 days;⁸ and his body was deposited in the cemetery of Kallistos which is on the Appian Way in Roma.

Now Lucius succeeded this testifier in the oversight of Roma. And, at this time, he was made-ready and prompt to undergo all torment; yet, after he had made a second confession, he did not suffer punishment, but instead was exiled.

Now because of the influence of the teachings of the Lenient party (that it was possible for the lapsed to be granted peace solely on the condition that they were demonstrating a legitimate change-of-mind from their former lapse and denial of the Anointed-One), many of those who had been previously wounded in the faith during their first array under the Decian persecution, afterward, in their second battle, persevered with so much fortitude, that, despising the edicts of the secular princes, they maintained their confession unconquered. For they were not apprehensive to give-up their soul and to shed their blood, and not to shrink from any savageness of the insane tyrants.

About this time, toward the end of the reign of Emperor Gallus and Volusianus, Origenés was coming-to-his-end, after he completed 69 years⁹ of his life. He died at Zor, the city in which he was also buried.

CHAPTER 106: DEATH OF GALLUS / USURPATION OF AEMILIANUS / VALERIANUS BECOMES EMPEROR

Now Emperor Gallus was so dissonant in handling the principality of the Romans, that, in addition to the pestilences, the Skythians did not leave one nation which was subject to the Romans unsacked, and they conquered nearly every unwallled city and the majority of those having been fortified with walls. Now since the mighty-men were not able to engage-in-assisting the state affairs, but were disregarding everyone outside of Roma, the Goths, and the Carpians, and many other nations, once more carried off the cities of Europa as prey, while the Persians came-upon Asia and took both Mesopotamia and proceeded even as far as Antiocheia in Syria and grasped it, which is the metropolis of the all the east. And indeed, they slaughtered many of its inhabitants, but led-away the others as captives. After they utterly-destroyed all the buildings of the city, whatever was private or public, they returned to their homes with innumerable plunder, with no one at all withstanding them.

Accordingly, on one occasion, during a barbarian raid in Numidia, some of the brothers and sisters of the assembly there were taken into captivity. Now when Cyprianus, overseer of Carthage, and the rest of the brotherhood there, heard about this and considered it, they all promptly and willingly and generously collected a sum of money, totaling 100,000 sestertii, in order to help redeem those brothers from captivity.

Now while the Skythians were crossing-through Asia without any terror, Aemilianus, a leader of one of the ranks of Roman soldiers, did-away-with most of the barbarians and freed the Romans from their madness. Because of this, Aemilianus was chosen emperor by the soldiers, and he moved toward Italia, wishing to come into a battle with Emperor Gallus while he was unprepared. Now when Gallus learned of this, he sent General Valerianus to bring reinforcements. But when Gallus' soldiers saw that their own forces were inferior to Aemilianus' and that Gallus was dissonant, they did-away-with him and his boy, Volusianus, who, together, held the principality for 2 years, 4 months, and 9 days;¹⁰ and his soldiers defected to Aemilianus. But Aemilianus was emperor for merely 88

⁵ may also be translated "of lordly"

⁶ emendation / manuscripts "from"

⁷ about June 253 / Jerome gives him "18th before the Kalends of October" [258-09-14] for the date of his death, which seems to be way off

⁸ Chronography354 / Eusebios "about 3 years" / Jerome(IIIust), Chronicon(Jerome) "2 years"

⁹ literally "70 years save one"

¹⁰ Chronography354 / Chronicon(Jerome) "2 years, 4 months" / Aurelius(Liber,Epitome) "2 years" /

Eutropius "not quite 2 years" / Eusebios "less than 2 years" / Orosius "barely 2 years"

days¹ before he died. And General Valerianus was made emperor by the soldiers, and soon after was made *the* August-One by *the* common opinion; and the senate at Roma made his son, Gallienus, Caesar.

CHAPTER 107: STEPHANOS SUCCEEDS LUCIUS AS OVERSEER OF ROMA / LAPSED OVERSEERS

Now during the reign of Emperor Valerianus, the pursuit of *the Christians* ceased; and, by *the* will of God, Lucius, overseer of Roma, was restored unharmed from his exile to *the* assembly at Roma. Now after *Lucius* ministered the public-service of the assembly of the Romans for 8 months and 10 days,² he came-to-his-end on *the 3rd day before the Nones of March*;³ and, on the same day, his body was deposited in the cemetery of Kallistos which is on the Appian Way in Roma. And shortly afterward, the lot of the oversight of Roma was imparted to Stephanos.

Now during the previous persecution, Fortunatianus, overseer of the assembly at Assuræ, lapsed by sacrificing to the demons. Because of this, he was stripped of his position and Epiktétos succeeded him in the oversight. However, Fortunatianus, wishing to act as if he was sound, began to try to *reclaim the oversight* for himself after the persecution had ended.

Likewise, two other overseers of different assemblies, Basileidés and Martialis, were contaminated by the pamphlets of idolatry and bound by *the* consciousness of nefarious deeds. Moreover, in addition to this, Basileidés reviled God. And after confessing that he had reviled, he, of his own will, laid-down *the oversight* because of the wound on his conscience; and he turned to a change-of-mind. Therefore, by *the* vote of the universal brotherhood and by *the* judgment of *the* overseers who had convened in their presence, Sabinus was ordained in place of Basileidés. But Martialis, besides frequenting *the* repulsive and muddy social-feasts of *the* nations in their college for a long time, and placing his sons in *the* same college according to *the* manner of *the* nations, depositing them among profane sepulchers and together with aliens, also contested (by acts which were publicly taken before a *ducenarian* procurator), that he yielded himself to idolatry and denied *the* Anointed-One. Therefore, Félix succeeded him in the oversight of that assembly.

However, after the persecution had ceased, both Basileidés and Martialis managed to fraudulently deceive Stephanos, overseer of Roma, into giving each one back his oversight; but this was not permitted by the overseers of the other assemblies, since Sabinus' succession was legitimate, and Basileidés, on account of his sins of sacrificing, was no longer qualified.

Now when the persecution had abated, many of the assemblies turned-away-from the revolutionary-mind of Novatianus, the other overseer of Roma, and accepted the teachings of the Lenient party. These included Demetrianus, overseer in Antiocheia, Theoktistos in Caesarea, Mazabanes in Aelia (that is, Jerusalem), Marinus in Zor (Alexandros fell-asleep),⁴ Héliodōros in Laodikeia (Thelumidres rested), Helenos in Tarshish, and all the assemblies of Kilikia, Firmilianus and all Kappadokia. However, those of the Lenient party who were among the Syrians and in Arabia, as well as in Mesopotamia, both Pontos and Bithynia, were exceedingly-rejoicing in this harmony and brotherly-love, while glorifying God.

CHAPTER 108: DIVISION OVER IMMERSION BY SECTARIANS / DEATH OF STEPHANOS [(256)-08-02]

Now the Lenient party (that is, those who were willing to reaccept Christians who had fallen away from the faith provided that there was evident proof of a change-of-mind and a probationary period) did not hold Novatianus' immersions to be valid, while Novatianus did not hold the immersions of the Lenient party to be valid. So at this time, an issue arose among the Lenient party as to what should be done with those who had been immersed by a sectarian or schismatic, but, after having changed-their-mind, now wished to join their party. Therefore, the Lenient party was again divided into two factions:

1. Cyprianus overseer of Carthage, and Firmilianus overseer of Kappadokia, and Helenos overseer of Tarshish of Kilikia, and those of Numidia, and many others, were in agreement, that those who had been immersed within the true assembly (which they understood to be the Lenient party), but who had subsequently defected to a sect, were not to be immersed a second time when they changed-their-mind and returned to the true assembly but should merely receive the prayer by a laying-on of hands. However, if someone had never been part of the assembly, and had received an immersion by sectarians or schismatics, they did not hold this immersion to be valid; and they required that that individual could only be admitted after having received a legitimate immersion by a member of the true assembly. For they held that there was

only one immersion appointed in *the* holy assembly. Now although Novatianus was not of the Lenient party and believed that his own party was the legitimate assembly, he also agreed with them on the aforementioned points.

For this was not a new practice now being introduced, but even long ago, Agrippinus, who at that time had been governing an assembly of *the* Lord in the province of Africa and Numidia, had, with *the* rest of his fellow-overseers, confirmed this with *the* balanced examination of *the* common council. And in addition, Tertullianus also had agreed on this practice, as well as many other overseers in the most populous⁵ assemblies and in the meetings of the brothers in Ikonion and Sunnada and many others.

But despite the decisions of their forefathers of the faith, Cyprianus himself convened several common councils in Carthage, one in which 71 overseers from the province of Africa and from Numidia re-examined these matters on immersion; and in another, 87 overseers. And they unanimously confirmed this sentiment again.

However, in regards to elders or ministers who had first been ordained in *the* assembly and who afterwards were rebels against *the* assembly, or had been promoted to such a position while among sectarians or schismatics, this party decided, that when such individuals returned to the assembly, they were to be received and communed with as laymen.

Now although a few other assemblies disagreed with their consensus, Cyprianus did not apply force to anyone to receive their decisions, nor were they delivering any law on *the matter*, since he thought, that each individual superintendent, in *the* administration of each assembly, as one who will render an account of his actions to *the* Lord, should decide, according to *the* allowance of his liberty and power, what he thought best concerning this situation; and, that they should not judge one another, knowing that each one will either stand himself or fall before his own lord.

2. Now Stephanos overseer of Roma and Dionysios overseer of Alexandria agreed with them on the first issue, that those who had been immersed within the true assembly, but who had subsequently gone over to a sect, did not have to be immersed a second time. However, they differed with the others in this respect: they held that an immersion, even if done by a sectarian from any sect, provided that it was done in *the* name of Jesus *the* Anointed-One or in the name of the Father and the Son and the Holy Spirit, was considered a legitimate immersion, and that that individual did not have to be immersed again on their entrance into the true assembly. For Stephanos asserted, that whoever anywhere has been immersed in *the* name of the Anointed-One immediately gains *the* grace of the Anointed-One. And he accused the other party of 'reimmersing'.

Now Dionysios of Alexandria had received this rule and this model from his predecessor Héraklas. For those who had been coming over to *the assembly* from the sects, Héraklas would drive-away from the assembly and did not let them come back until they publicly explained-in-depth everything which they had heard from those who offered-resistance to *the truth*; and then he would gather-together with them without them needing a second immersion.

Now when Stephanos, overseer of Roma, learned that those of Cyprianus' party were not in agreement with his opinion, he was full-of-indignation. Therefore, Stephanos tried to exert his influence by glorying in *the* place of his oversight in Roma, and by contending that, through the succession of the emissary Petros, he had *the* seat of Petros. And he asserted that the emissaries themselves had handed down this decision on immersion to them. (Though Cyprianus was certain that this assertion was far from the truth.)

But when they refused to listen to Stephanos' audacity and insolence, he, pretending *the* authority of *the* emissaries, broke *the* peace against every assembly throughout *the* whole world which did not submit to his opinion and he cut them off from himself—a peace, which his predecessors had always kept with mutual love and honor. Indeed, Stephanos sent-letters to all those in Kilikia and Kappadokia and Galatia and the adjacent nations, that he would not commune with them for this same cause, "since," he declared, "they reimmerse the sectarians!". And he accused Cyprianus, overseer of Carthage, of being an anti-anointed-one and a false-emissary and a deceitful laborer. In fact, Stephanos reached such a height of impetuosity that when overseers of the opposing party came to him as legates, he would not even admit them to a sermon of a common conference, and would command *the* universal brotherhood in Roma that no one should receive them into his house.

Now at first, Dionysios (not the overseer of Alexandria) and Philémon, elders of the assembly of Roma, agreed with Stephanos' party, but were subsequently persuaded to join the opposing party.

¹ Chronography354 / Aurelius(Liber) "3 months" / Chronicon(Jerome), Orosius "died in the 3rd month" / Aurelius(Epitome) "defeated in 4th month"

² emendation / Chronography354 actually "2 years, 8 months, 10 days", which contradicts its own dating method – but the manuscript is severely damaged and corrupted at this point / Eusebios "less than 8 months" / Chronicon(Jerome) "8 months"

³ [254]-03-05

⁴ all Eusebios / Rufinus instead places "Alexandros fell-asleep" after "Mazabanes in Aelia"

⁵ literally "many-human"

Now Dionysios, overseer of Alexandria, although at first in agreement with Stephanos' party, nevertheless tried to reconcile both parties, insisting, that Stephanos not, by trying to overturn their councils, throw them into rivalry and fondness-of-strife. *For Dionysios himself could not endure such an action.* But his attempt to assuage Stephanos' arrogance was in vain. But afterwards, Dionysios consented to the teaching of Cyprianus and the African assemblies.

Now Stephanos, overseer of Roma, died after having filled the public-service for 2 years, 2 months and 22 days;¹ and, on the 4th day before the Nones of August,² his body was deposited in the cemetery of Kallistos which is on the Appian Way in Roma. And not long after his death, he was succeeded by Xustos in the oversight.

CHAPTER 109: PURSUIT OF THE CHRISTIANS BEGINS UNDER EMPEROR VALERIANUS

Now at first, Emperor Valerianus was indeed mild and friendly toward the humans of God. For none of the other kings before him treated the Christians so well-disposed and rightly (not even those who were said to have been openly Christian), as this emperor evidently was who was welcoming them most-domestically and most-friendly in the beginning, and all his house was both filled with god-revering men and was an assembly of God.³

But the teacher and the chief-of-the-congregation of the magicians in Egypt named Macrianus, won Valerianus over-by-persuasion to make-away-with the Christians, indeed directing him to begin to kill and to harmfully pursue the clean and sacred men as being rivals and hinderers to the all-stained and abominable incantations. (For the Christians even are and they were able, by being present and being seen, even by only breathing and vocalizing, to scatter-abroad the plots of the sinful demons.) But Macrianus also induced him to accomplish impure rites and accursed magical-powers and ill-omened consecrations: cutting the throats of wretched boys, and sacrificing children of miserable fathers, and dividing bowels of newly-born infants, and cutting-through and mincing-up the things formed by God, as if they could derive prosperity from these things.

Accordingly, Macrianus, (indeed, a man who, when he had previously been the king's universal accountant, was not well-rational nor universal minded), brought them thank-offerings for the kingdom of the Romans which he was hoping for. For he did not have insight of the universal foresight, nor did he view-from-below the judgment of God. He indeed became an enemy of the universal assembly of God, but became a foreigner and alienated himself from the mercy of God, and lived in exile as far away as possible from his own salvation, thereby proving the truth of his name. (For Macrianus in Latin means "far off".) For indeed Emperor Valerianus, being led-forward into these actions by this man, was given-over to outrages and reproaches.

Now at first, only limited warrants were being issued, such as the following:

From the supreme-president.

To the village-chiefs and superintendents of peace of the village of Mermerthon.

At once, send-up Petosarapin of Hōros, a Christian, or you* yourselves come-up.

Year 3 of Valerianus and Gallienus the August-Ones.

Day 3 of the month Phamenōth.⁴

But not long afterward, Emperor Valerianus issued documents throughout the entire kingdom of the Romans, directing, that both overseers and elders of the Christian assemblies were to be immediately apprehended; and, that they were to be compelled to perform ceremonies to the gods of the Romans; and, if they refused to perform these ceremonies, that they were to be exiled. Now the emperor also directed, that Christians were not allowed to hold meetings anywhere, nor to even enter into their cemeteries; and, if any of them did not observe this command, that he would suffer capital punishment.

CHAPTER 110: TRIAL & EXILE OF DIONYSIOS OF ALEXANDREIA

Now during this pursuit of the Christians which breathed most-vehemently, Dionysios, overseer of Alexandria, went before Aemilianus, prefect of Egypt. Now he did not go alone, but both his fellow-elder Maximus and the ministers Faustus, Eusebios, and Chairēmōn followed him; and a certain brother who was present from Roma went-in-along with them.

But Aemilianus did not take the initiative by speaking to Dionysios, "Do not be congregating," for this was superfluous⁵ for him, and the last thing for him to say who was retracing his steps to the first thing. For his account was not about the Christians congregating others together, instead it was about they themselves not being Christians. And he was ordering Dionysios to cease from this, supposing, that if Dionysios turned himself around, the others would also follow him.

But Dionysios answered neither unsuitably nor lengthy, "We must obey-the-authority of a god, rather than a human." Instead, Dionysios outright fully-tested, "I revere the god, the one who is the only god, and none other; nor would I ever be wishing to run-after another, nor-even wish to cease being a Christian."

At this, Aemilianus directed them to depart to a certain village near the desert which is called Kephro.

After Dionysios and Faustus and Maximus and Marcellus and Chairēmōn were led-in, Aemilianus, the leader who was managing, spoke, "I have even dialogued with all of you* off-the-records⁶ about the philanthropy of our lords, which they have employed toward you*. For they have given to you* authority to have salvation,⁷ if any of you* are wishing to be being turned to what is according to nature⁸ and to be bowing-down-before the gods—the ones who are saving their kingdom—but to be forgetting what⁹ is contrary to nature. Therefore, what do all of you* say¹⁰ to this? For I do not expect that any of you* will be unthankful for their philanthropy, since they are propelling you* to the better things."

Dionysios answered, "Not all persons bow-down-before all gods; instead each one before certain gods whom he supposes are such. Moreover, we even revere and bow-down-before the one God and crafter of everything, the one who even put this kingdom into the hands of the most-god-loved men, Valerianus and Gallienus, the August-Ones; and we pray to him continuously for their kingdom, so-that it might continue unshaken."

Aemilianus, the leader who was managing, spoke to them, "For what is preventing all of you* from also bowing-down-before this one, if he is a god, along with the gods according to nature? For you* all have been directed to revere gods, and gods whom we all know."

Dionysios answered, "We bow-down-before no other."

Aemilianus, the leader who was managing, spoke to them, "I also see that all of you* are at once unthankful and insensate to the meekness of our August-Ones. On account of this very thing, you* will not remain in this city, instead you* will be sent-forth into the parts of Libyē and in a place called¹¹ Kephro. For I chose this place from the directive of our August-Ones. But it will never be permitted for either you* or any others to hold meetings or to enter into the places being called sleeping-places.¹² But if anyone is observed not having gone into this place which I directed, or should be found in any congregation, he will have the danger hanging over himself; for the necessary strictness will not be lacking. Therefore, all of you*, go away to where you* have been directed."

Even though Dionysios was sick, Aemilianus pressed him hard, nor did he give to him a postponement of a day. Therefore, although Dionysios did not have a moment of leisure for congregating or not congregating, instead, the Christians were not absent from the perceptible¹³ assembling with the Lord. Instead, Dionysios indeed had, with all effort, been welding-together those in the city, as if he was together with them—indeed, absent in the body, but present in the spirit.

But in Kephro, a large assembly temporarily-resided-among Dionysios' party, indeed some of the brothers were following them from the city, but others came-together with them from Egypt. And-there God opened-up a door to them to preach the account. And indeed, at first, they were pursued harmfully, had stones-thrown-at them; but afterward some, not a few of those of the nations, left the idols and turned to God. Now these nations had not previously welcomed the account of God, and now was first time that it had been sown among them by Dionysios' party. And, as if for this sole purpose, God led them away to them. And after they fulfilled this ministry, he led them away again.

For Aemilianus wished to discharge Dionysios' party to, indeed, most-jagged (as he had been supposing) and Libyan-like places, and directed those who were anywhere to flow-together into Mareōtēs; and he set-apart villages throughout the country to each party, but arrayed Dionysios' party more on the road¹⁴ so that they would be overtaken first. For it was evident that he had been regulating and preparing things so that whenever he wished to apprehend them, he could have all of them easily.

But indeed when Dionysios had been directed to depart into Kephro, and had been ignorant of where the place was, nor had scarcely even heard the name

⁵ literally "abundant"

⁶ literally "unwrittenly/without writing"

⁷ literally "authority of salvation"

⁸ literally "the thing according-to nature"

⁹ literally "the thing"

¹⁰ literally "declare"

¹¹ literally "saying"

¹² a Christian idiom for a cemetery

¹³ literally "sensate"

¹⁴ literally "more in a way"

¹ Emendation / Chronography354 "4 years, 2 months, 22 days" (4 years is clearly a later copyist error, which is betrayed by its own consulate list – the manuscript suffers heavy damage at this point) / Eusebios, Chronicon(Armenian) "2 years" / Chronicon(Jerome) "3 years"

² (256)-08-02 [Chronography354 places the end of his oversight during the consulate "of Valerianus, for the 3rd time, and Gallienus, for the 2nd [255AD] but the manuscript has suffered from heavy damage and later correctors at this point]

³ literally "a god"

⁴ 256-02-28

before, nevertheless, *he* went-away with good-passion and undisturbed. But when *he* had to shift-his-tent into the *parts* of Kollouthion,¹ *he* was, indeed at first, weighed-down and very harsh. For even if the places had happened to be more well-known and more usual to *Dionysios' party*, instead the country had been asserted to be indeed desolate of brothers and of effortful humans, but to be exposed to the annoyances of travelers and incursions of brigands.

But *Dionysios* gained consolation when the brothers reminded *him* that it was *even* more adjacent to the city, and, that indeed while Kephro had been leading to *them* much intercourse with the brothers from Egypt, so that *they* were able to assemble more broadly, but here, with the city being nearer, *they* would have the enjoyment of the appearance of those who were truly beloved and most-intimate and most-dear to *them*. For they would reach *them* and would rest themselves up, and, as in the more remote suburbs, congregations would be having been laid out according-to *each* part. And even though *they* were alone during these days, and being pursued and put to death by everyone, even then they celebrated the *Passover* festival. And every site of each tribulation was to *them* a place of national-festivity: field, desert, ship, inn, prison.

CHAPTER 111: TRIAL & EXILE OF CYPRIANUS [(257)-08-30]

When *the* consuls were Emperor Valerianus for *the* fourth *time* and Gallienus for *the* third *time*, on the 3rd day before the Kalends of September² at Carthage, the proconsul Paternus said to Cyprianus, *the* overseer of Carthage, in the secret-chamber, “*The* most-sacred emperors, Valerianus and Gallienus, deigned to give letters to me in which they commanded *that* those who are not practicing *the* Roman religion must recognize that they are under-obligation to *the* Roman ceremonies. Therefore, I have sought out your name. What is your response to me?”

2 *The* overseer Cyprianus said, “I am a Christian and an overseer. I know no other gods but *the* one and true God who made *the* heavens and *the* earth, *the* sea and everything which is in them. This is *the* God whom we Christians serve-diligently; day and night we are deprecating him for *all* of you* and for all humans, and for the safety of *the* emperors.”

3 *The* proconsul Paternus said, “Therefore, you are persevering in this will?”

The overseer Cyprianus responded, “A good will which knew God is not able to be changed.”

4 *The* proconsul Paternus said, “Therefore, is it possible, in following *the* command of Valerianus and Gallienus, to set-out as an exile to *the* city of Curubitana?”

The overseer Cyprianus said, “I will set-out.”

5 *The* proconsul Paternus said, “They have deigned to write to me, not only concerning overseers, but even concerning elders. Therefore, what I want to be knowing from you is, who are *the* elders who are stationed in this civil-community?”

The overseer Cyprianus responded, “By your* laws, you have well but-also usefully consensed, that *men* should not be informers. Accordingly, it is not possible for myself to reveal or to indict them. But they will be found in their civil-communities.”

6 *The* proconsul Paternus said, “I demand their names today and in this place.”

The overseer Cyprianus responded, “And when our discipline prohibits any of us from offering ourselves up voluntarily, and *since* it is your consensus that you are displeased with this too, it is not possible for them to offer themselves up; but if they are sought out by you*, they will be found.”

7 *The* proconsul Paternus said, “I will seek them out from this company today.”

The overseer Cyprianus said, “If you* search for them, they will be found.”

8 *The* proconsul Paternus said, “I will find them.” And he added, “They yet commanded me, that no meetings are to be held anywhere, nor are they to enter *the* cemeteries. If anyone does not observe this very healthy command, he will suffer capital punishment.”

The overseer Cyprianus responded, “You have commanded.”

9 Then *the* proconsul Paternus directed *the* happy overseer Cyprianus to be deported into exile;³ and, Cyprianus, who had produced some good for *the* health of *the* civil-community, was exiled from *that* civil-community to Curubitana. 10 Although he was relegated to a hidden and concealed place, it was not possible for him to compute it as an exile, for he was admired with *the* things of God. But a sunny and suitable place was divinely provided for his soul; and, in accordance with his wish, he was appointed a hidden hospice, along with everything which has been promised to be appointed to those who are seeking *the* kingdom and *the* righteousness of God. 11 There were also throngs of brothers who visited him, and *the* love of *the* citizens, who were supplying him with everything which he had been appearing to *have* been deprived of.

¹ Eusebios / Nicephorus “Kolouthion” (he has “o” instead of Eusebios’ “w” for the last “o”)

² 257-08-30

³ some consider “Then *the* proconsul Paternus directed...into exile” to be an interpolation

12 Meanwhile, during *the* persecution under Emperor Valerianus, in Numidia, Nemesianus, Félix, Lucius, another Félix, Litteus, Polianus, Victor, Jader, and Dativus, his fellow-overseers, also his fellow-elders and ministers, and other brothers were stationed in *the* mine of Sigua. 13 A part of them immediately led *the* way by *the* consummation of their testimony to receive *the* crown of *their* merits from *the* Lord. But a part was still detained in *the* fortresses of *the* prisons or in *the* mines and in bonds. For they were first gravely beaten with cudgels and afflicted through punishments like this; yet, they made their confession of *the* Anointed-One. 14 Then, their feet were shackled; and *the* tired members of their body, worn out by labors in *the* mines, when resting, did so on *the* ground, filthy with dust and dirt; and *the* hair of their half-shaved head was standing-on-end. 15 When Cyprianus heard about their plight, he sent to them a sum of money under *the* name of an offering, and, through a letter, comforted them and encouraged them to testify of Jesus *the* Anointed-One even to death.

15 Now sometime during *this* persecution, there were three men in Caesarea of Palaestina who, after they shone-forth on account of their confession of *the* Anointed-One, were fully-ornamented by a divine testimony, after they became feed for beasts. Indeed, one of them had been called Priscus, but *the* other Melech,⁴ but the name of the third was Alexandros. 16 These men who were dwelling in a field, indeed first chided themselves as being careless and lazy, because, though the season distributed prizes on those who were longing for *the* heavenly yearning of testifying, they were belittling them, and did not snatch the crown of the testimony beforehand. 17 But after they took-counsel with themselves on *this* matter, they rushed to Caesarea, and also withdrew from the dealer-of-justice and obtained their end. 18 Besides these men, in the same persecution and in the same city, a certain woman contended in a similar conflict; but she belonged to the sect of Markiōn.

CHAPTER 112: VISION OF CYPRIANUS IN CURUBITANA [(257)-09-14]

Now while Cyprianus, overseer of Carthage, was in exile in Curubitana, Pontius the minister had been chosen to be among his domestic companions. And Cyprianus told Pontius the following vision, which he had seen on *the* 18th day before the Kalends of October:⁵

For on that day on which we first lingered in *the* place of exile, when I had not yet been lulled into *the* quietness of sleep, a youth of more than enormous size⁶ appeared to me. When this youth had been conducting me, as it were, to *the* praetorium, I had been perceiving that I was moving toward *the* tribunal of *the* proconsul who was sitting there. As he gazed at me, he immediately began to note-down a sentence on his tablet, which I had not known, for he had sought nothing from me in *the* accustomed manner of interrogation.

But *the* youth, who was standing at his back, very carefully read whatever had been⁷ annotated. And because it was not possible for him to be professing it in words, he pointed-out to me by an evident⁸ nod what might have been being contained in *the* letters on that tablet. For with *his* hand expanded and flattened like a long-sword, he imitated *the* stroke of *the* accustomed execution,⁹ thereby expressing what was wanting to be being understood in a clear image of speech.¹⁰

I understood my future sentence of suffering. I began to ask and to beg continuously for *this* to be prolonged by a delay of at least one day, while I disposed my ordinations according to legitimate¹¹ means. And when I had frequently repeated my requests, he had begun to again annotate something I do not know on *his* tablet. Nevertheless, I sensed from *the* serenity of *his* countenance, that *the* judge’s mind was moved by my petition, as if it was righteous. But also that youth, who had already produced to me *the* indication of my suffering by gesture rather than by speech,¹² hastened to signify repeatedly by a clandestine nod, that *the* postponement until tomorrow, which was being begged for, was granted. He indicated *this* by twisting his fingers one behind the other.

Although *the* sentence is not yet read, I was rejoicing with a very glad heart with joy at *the* accepted postponement. Nevertheless, I was trembling with apprehension at *the* uncertainty of *the* interpretation, so that *the* remains of dread, even until now, were causing my exultant heart to pulse with total terror.

However, his reason for requesting a postponement arose from *his* desire to arrange the matters of *his* ordinations and from *his* desire to assign *the*

⁴ Hebrew equivalent / Greek “Malchos”

⁵ 257-09-14

⁶ literally “measure”

⁷ literally “whatever was having been”

⁸ literally “declared”

⁹ animadversionis

¹⁰ literally “sermon”

¹¹ may also be translated “while I arranged my affairs/ordinances according to legal means”

¹² literally “sermon”

CHAPTER 114: TESTIMONY OF CYPRIANUS, OVERSEER OF CARTHAGE [(258)-09-13 & 14]

While *Cyprianus* was daily lingering in *the* same place, it happened that *Galerius Maximus* succeeded *Aspasius Paternus* as proconsul. It was he who directed *the* holy overseer *Cyprianus* to be recalled from exile.¹² When *Cyprianus* was being returned from *the* civil-community of *Curubitana* (to which he had been exiled at the command of *Aspasius Paternus*, who had been proconsul), he was remaining in his own orchards, and was daily expecting to be summoned from here exactly as it had been¹³ shown to him. (*For at the* initiation of his faith, he had sold *these* orchards, but they were restored to him by God's complaisance. He would have sold them again for *the* use of the poor, if he had not kept them in order to have been avoiding envy from a prosecution.)¹⁴ *And from here, he wrote the following letter:*

Cyprianus, to the elders and the ministers and the universal commonalty, greetings.

When news had been carried¹⁵ to us, beloved brothers, that *the* commissaries had been¹⁶ sent-forth to bring me to *Utica*, and I had been¹⁷ persuaded by *the* council of my most-beloved friends to retire in *the* meantime from my orchards (since a righteous cause was intervening), I consented. *I did this* because it is fitting for an overseer to confess *the* Lord in that civil-community in which he is presiding-over an assembly of *the* Lord, and to glorify *the* universal commonalty by *the* confession of their superintendent in their presence. For whatever a confessor overseer utters in that very moment of confession, he, with God inspiring, utters by-means-of *the* mouth of everyone.

Otherwise, if I, an overseer who is superintending another assembly, having accepted *the* sentence from my confession in *Utica*, might be departing from there as a testifier to *the* Lord, *the* honor of our so glorious assembly will be mutilated. Especially since, I myself, even for me and for all of you*, deprecate with continual prayers, and long with all my vows for *the* opportunity to be confessing among all of you* and to be suffering there, and to be departing to *the* Lord from there as I ought

Therefore, here, stationed in a hidden place of retirement, we are awaiting *the* coming of *the* proconsul, who is returning to *Carthage*, so that I might hear from him what *the* emperors have mandated concerning *the* name of *the* Christian laymen and overseers, and might be saying what *the* Lord will want me to speak at that hour.

However, all of you*, beloved brothers, in accordance with *the* discipline which you* have always accepted from me concerning *the* mandates of *the* Lord, and in accordance with what you* have learned very often from my discourse: Be keeping quietness and tranquility, lest anyone of you* might be motivating some tumult among the brothers or might be offering himself up voluntarily to those of the nations. For *the* one who has been apprehended and has been handed-over is being indebted to be uttering, since *the* Lord who has been deposited within us, who might be uttering at that hour, is wanting us to be confessing rather than to be professing.

However, for *the* rest: it is fitting for us to observe, (*even* before *the* proconsul bears *the* sentence against me on account of *the* confession of *the* name of God) with *the* Lord instructing, what we shall decide in common.

May our Lord make all of you*, most-beloved brothers, to be remaining uninjured in his assembly, and may he be deigning to preserve all of you*. So be it through his mercy.

Now when *Cyprianus* was being detained there in *the* orchards, suddenly, on *the* Ides of September,¹⁸ when *Tascus* and *Bassus* were consuls, behold, at *the* directive of *the* proconsul, two princes with their soldiers appeared in *the* orchards and came toward him—one an equerry of *the* staff¹⁹ of *the* proconsul *Galerius Maximus*, and *the* other a horse-equerry of *the* custodians of *the* proconsul *Galerius Maximus*. Therefore, *Cyprianus* now went-forward,²⁰ certain that what had long been retarded was being accomplished. He went-forward with a sublime and erected soul, bearing before him cheerfulness on his countenance and virtue in his heart. And they lifted him up into a wagon, and placed him between them, and brought him into *the* farm of *Sextus*, where *Galerius Maximus* had withdrawn in grace to recuperate his good health.

disposition of *his* will. *But* the final postponement was accepted, so that he might set-in-order whatever needed to be disposed of with regard to his final judgment concerning *the* care of *the* cherishing of *the* poor.

CHAPTER 113: THE SECOND EDICT OF VALERIANUS / TESTIMONY OF XUSTOS OF ROMA [(258)-08-06]

Emperor *Valerianus* dispatched a second rescript to *the* Roman senate: that overseers and elders and ministers should be immediately executed,¹ but that senators and distinguished men and Roman horsemen should have *their* dignity dismissed, and yet be spoiled of *their* goods; and if, after they were deprived of *their* means, they persevered as Christians, that they should lose *their* heads as well; but that matrons should be deprived of *their* goods and be relegated into exile; however, that whoever of *the* *Caesariani* had either previously confessed, or now confessed, should have *their* goods confiscated and should be sent in bonds, assigned to *Caesar's* estates. Emperor *Valerianus* yet subjoined to his oration a copy of *the* letters which he wrote² concerning *the* Christians to *the* presidents of *the* provinces.

Now a messenger had come all *the* way from *the* city from *Xustos*³ (overseer of *Roma*, a good and peace-making priest), bringing words which reached *Cyprianus*, that *the* coming executioner had already been distinguished, who would strike *the* devoted necks of his most-holy victims. And in this way, while *Cyprianus* was standing according to *the* firmness of faith for *the* endurance⁴ of suffering and in *the* daily expectation of dying, and while he was expecting *the* crown of eternal life from *the* help and mercy of *the* Lord, every day to him was as if *the* crown was being able to be ascribed to each day; and he daily expected⁵ that those letters from *Emperor Valerianus* would come.

In *the* meantime, many eminent persons and persons of most-illustrious rank and blood were convening, but *there* were also men who were well-bred by *the* nobility of *this* present age, who, on account of ancient friendship with *Cyprianus*, were repeatedly urging him to retire. And this was not bare persuasion. For they were offering places to which he might retire. Truly, *Cyprianus*, his mind having been suspended toward *the* heaven, had already neglected *the* world, and was not nodding to *their* flattering persuasions.

Now because *the* age was swelling and its princes were breathing out hatred of *the* name, *Cyprianus* was instructing God's servants, as *the* occasion afforded, with exhortations of *the* Lord; and he was animating them to trample upon *the* sufferings of *this* present time by a contemplation of *the* brightness to come. Indeed, so much was his desire for a sacred sermon, that he was opting that *the* prayers of his suffering might obtain for him an opportunity to be put to death in *the* very act of giving a sermon, while uttering of God. And these were *the* daily acts of a priest destined to be a pleasing sacrificial-victim to God.

However, *Xustos*, overseer of *Roma*, was executed⁶ in a cemetery on *the* 8th day before *the* Ides of August,⁷ and with him four ministers. Now they were buried on *the* Appian Way in *Roma*—indeed, *Xustos* in the cemetery of *Kallistos*, but *Agapitus* and *Felicissimus* in the cemetery of *Praetextatus*. *Xustos* had been presiding-over *the* assembly of *the* Romans for about 2 years,⁸ and the oversight would remain vacant until the 12th day before *the* Kalends of August, when *Aemilianus* and *Bassus* were consuls.⁹ So the sum of the days of *Xustos's* oversight and *the* period of vacancy would amount to 2 years, 11 months, and 6 days. But *the* prefects in *the* city were also daily insisting in *this* persecution, that, if any were brought to them, they were to be executed; and *their* goods were claimed by *the* state-treasury.

Now also during *this* persecution, *Novatianus*, overseer of *Roma*, testified. Now after his death, *the* Rigidist party and *the* Lenient party would remain divided. However, some of those from *the* Rigidist party would also adopt *the* following teaching: that if someone joins-together with a second wife¹⁰ after immersion for any reason whatsoever, they were not wishing to commune with him, and that individual was never again to be admitted into *the* assembly.

Now an offshoot of *this* group, who commingled with *the* teachings of *Tatianus* and *the* *Enkratites*, additionally did not accept marriage at all, and they are called *the* Apostolics (*that is*, of *the* emissaries). They lived in a small site around both *Phrygia* and *Kilikia* and *Pamphylia*, and, rejecting most of *the* divine writings, used only fictitious forgeries of *the* emissaries *Andreas* and *Toma*.¹¹

¹ animadvertantur

² literally "made"

³ Eusebios[Greek] / Cyprianus[Latin] "Xistus" / other Latin "Sixtus"

⁴ literally "toleration"

⁵ literally "hoped"

⁶ animadversum (also in next sentence)

⁷ 258-08-06

⁸ Eusebios (incorrectly) "11 years" / Chronicon(Jerome) "8 years" (and puts his death in the 2nd year of *Valerianus*) / Chronography354 "2 years, 11 months, 6 days" (seems to give a total of the length of his reign plus the period of vacancy, see below)

⁹ 259-07-21

¹⁰ literally "woman"

¹¹ traditionally incorrectly translated to "Andrew and Thomas"

¹² some consider "While *Cyprianus*...from exile" to be an interpolation

¹³ literally "it was having been"

¹⁴ literally "persecution"

¹⁵ literally "borne-through"

¹⁶ literally "were having been"

¹⁷ literally "was having been"

¹⁸ 258-09-13

¹⁹ literally "office" (also next occurrence)

²⁰ literally "proceeded" (also next sentence)

And it happened, that *the* proconsul Galerius Maximus commanded Cyprianus to be being reserved for him until another day. And then, *since* it was delayed until tomorrow, Cyprianus, after he was conducted from *the* praetorium, returned to *the* house of *the* prince, *the* same equerry of *the* staff of *the* proconsul Galerius Maximus, and withdrew in lodging with him.

And when Cyprianus was there in *the* village of Saturnus, between *the* temple of Venus and *that* of Salus, suddenly, a rumor which spread throughout all of Carthage prevailed, that Thascius Cyprianus had now been led-forth, a man whom no one did not know, not only because of his fame (which was celebrated by glorious renown), yet also through *the* commemoration of his brilliant works. From everywhere, everyone was flocking-together to see *the* spectacle, which, to Pontius *the* minister and *the* rest of *the* universal people of *their* brothers who had convened there, was glorious because of *his* devotion for *the* sake of *the* faith, but was aching to *the* nations. And when Cyprianus had ascertained this, he commanded that *the* girls should be watched-over, since everyone remained in *the* village before *the* entrance of *the* prince's house.

However, *the* one night when he was taken and placed in *the* house of *the* prince for one night, *the* guard in charge of him was tender, so that Pontius and *the* rest of Cyprianus' associates and friends were, as usual, in his company. Meanwhile, *the* total commonalty, being agitated that nothing should be done throughout *the* night without their knowledge, kept watch in front of *the* prince's door.

And finally, *the* next day dawned, *the* day which *the* divine dignity had predicted a year before, *the* 18th day before *the* Kalends of October.¹ In *the* consciousness of *the* future testifier, it was a joyful day. And *the* clouds, having been scattered across *the* circuit of *the* entire world, were irradiated by-means-of a bright² sun. And early in *the* morning, a great crowd convened at Sextus' house as *the* proconsul Galerius Maximus commanded. Then *the* same proconsul Galerius Maximus commanded Cyprianus to be brought before him on *the* same day in *the* hall which is called Sauciolom. He went-out of *the* prince's house, but Cyprianus was walled on every side³ by *the* masses of a mixed multitude. However, this was how an infinite army adhered to his escort, as if they had come with a fashioned hand to expunge death itself.

However, as he went, he passed between *the* stadium. But when he came to *the* praetorium, as *the* proconsul had not yet gone-forward,⁴ a more-secluded place was given to him. When he, after his long journey, was sitting there on a seat covered with a linen covering, he was soaked in excessive sweat; and a certain watchword-commander, formerly a Christian, offered him his clothes, as if he might wish to change those moist vestments of his into drier ones.

Cyprianus responded, and said, "We apply remedies to annoyances which will perhaps no longer exist after today."

Suddenly, he was announced to *the* proconsul and he was led-forward. While *the* overseer Cyprianus was being brought in, *the* same proconsul Galerius Maximus, interrogated him concerning his name, saying to him, "Are you Thascius, also called Cyprianus?"

The overseer Cyprianus responded, "I am."

And *the* proconsul said, "*The* most-sacred emperors directed you to perform *the* ceremonies."

The holy Cyprianus responded, "I will not."

The proconsul Galerius Maximus said, "Be considering *this* for yourself."⁵

The overseer Cyprianus responded, "Do what has been⁶ commanded to you. In a matter as righteous as this, there is no need for a consideration."

After Galerius Maximus uttered with his council, he, with difficulty and reluctance, said, "You have lived daily in *your* sacrilegious mind. And you joined many other heinous humans to yourself in a conspiracy. And you set yourself up as an enemy of *the* gods of *the* Romans and of our sacred religious-duties. And yet, *the* pious and most-sacred emperors, Valerianus and Gallienus, *the* August-Ones, and Valerianus *the* most-noble Caesar, have not been able to be recalling you to *the* sect of *their* ceremonies. And on *the* account that you have been caught as an instigator and head of a most-atrocious crime, you will be a pattern for all those whom in your wickedness you have gathered to yourself. Discipline will have its sanction in your blood."

And *the* judge recited *his* decision⁷ from a tablet (which had not been read in *the* vision), "It is determined that Thascius Cyprianus should be executed⁸ by *the* sword."

The overseer Cyprianus said, "Thanks be to God."

And after *the* sentence, when he had exited *the* doors of *the* praetorium, *the* people of his brothers spoke, "And let us be beheaded with him."

Because of this, a tumult arose among *the* brothers, and he was accompanied and followed by a large crowd of soldiers; and centurions and tribunes covered his side, so that nothing might be lacking in his suffering. And Cyprianus was led through *the* farm of Sextus, behind *the* praetorium. However, *the* place itself where he was about to suffer was level, so that, dense with trees on every side,⁹ it afforded a sublime spectacle. But because *the* enormity of *the* long space denied a view to *the* excessively confused crowd, persons who favored Cyprianus had climbed up into *the* branches of *the* trees, so that *the* sight there might not be denied to them.

And there Cyprianus removed his outer-cloak, and he spread it out on *the* earth in order to put his knees on it. And he removed his dalmatica tunic, and he gave it over to *the* ministers. And he stood erect in linen and began waiting for *the* watchman. And when *the* watchman had come, Cyprianus directed his friends to give twenty-five pieces of gold to *the* watchman. His brothers were spreading many linen-cloths and napkins in front of him. And Cyprianus bound¹⁰ his eyes with his own hand, trying to urge *the* executioner's procrastination. When he was not able to tie *the* ends of *the* napkins, *the* elder Julianus, and *the* sub-minister Julianus, fastened them for him.

Now *the* executioner, whose employment was to wield the iron, and who, with difficulty, was claspng the sword in his faltering right hand with trembling fingers, held the sword until *the* proper¹¹ hour of glorification fortified *the* centurion's hand with vigor granted from above in order to accomplish *the* death of *the* precious man, and in *the* end supplied him with *the* permitted strength.

And this was how Cyprianus suffered on *the* 18th day before *the* Kalends of October,¹² exactly one year after his vision. For *the* one day was signifying *the* year which he was to live following *the* vision; and after *the* year expired, he was crowned on *the* very same day on which he had seen *the* vision *the* previous year. And his body was set-out nearby to satisfy *the* curiosity of *the* nations. However, during *the* night, his body was taken-up from there; it was led-away with tapers and torches to *the* areas of Macrobius Candidianus *the* procurator (which is on *the* Mappalian Way near *the* fishponds), and with vows and a great triumph; and it was buried there. However, after a few days, *the* proconsul Galerius Maximus died.

This was how *the* consummation of *his* suffering was accomplished, so that Cyprianus was *the* exemplar of all good men, and even yet *the* first in *the* province of Africa to dedicate *the* fruit-fruits of a testimony and who had been imbuing his priestly crown with his glorious bloodshed. However, he was a pattern for his followers, since many were about to follow in a similar manner. Yet even by his blood, discipline began to be established. But it was *the* discipline of *the* testifiers who, by emulating their teacher, in *the* imitation of a glory like his own, that they themselves also established discipline by *the* very bloodshed of their own example.

CHAPTER 115: DIONYSIOS BECOMES OVERSEER OF ROMA [259-07-22] / EMPEROR VALERIANUS BETRAYED TO THE PERSIANS / MACRIANUS' REBELLION

Now after an elapse of a temporary vacancy in the oversight of the assembly at Roma, Dionysios of Roma (a different Dionysios than the one who was the overseer of Alexandria) succeeded to the oversight on *the* 11th day before *the* Kalends of August when Aemilianus and Bassus were *the* consuls of *the* Romans.¹³

Now while these pursuits of Christians were going on throughout the kingdom of the Romans, various other nations, including the Skythians and the Persians, were constantly making incursions into the Roman territory, and were pillaging and burning many cities and villages to the ground. Now Emperor Valerianus and his boy Gallienus fought on separate fronts against the invaders. Indeed, before Emperor Valerianus had begun his pursuit against the Christians, he had been successful in his expeditions against the invaders; but after he had dared to issue his edicts against the Christians, a pestilence attacked the encampments and utterly-destroyed the larger part of them, at the time when Shapur, king of the Persians, was encountering the east and was overturning it.

Now Emperor Valerianus wished to have abolished the war by a giving of money, but King Shapur commissioned the elders who had been sent to him back to Valerianus, wanting the emperor¹⁴ to come in order to discourse with him about the things which were necessary. Now without any consideration, he rushed to King Shapur with a small force to dialogue with him about a truce.

But Macrianus, Emperor Valerianus' companion and the instigator of the Christian pursuit, betrayed Valerianus; and the emperor was captured by his

¹ 258-09-14

² literally "clear"

³ literally "part"

⁴ literally "proceeded"

⁵ literally "Be considering to you"

⁶ literally "what is having been"

⁷ Acts / Life "read the sentence"

⁸ animadverti

⁹ literally "part"

¹⁰ Life / Acts "covered"

¹¹ literally "mature"

¹² 258-09-14

¹³ 259-07-22 / Chronicon(Jerome) places his ordination in the 12th year of Gallienus [265/266] / Chronicon(Armenian) "8th year of Gallienus" [257/258]

¹⁴ literally "king"

Persian foes. So in the 7th year¹ of his imperial-command, he lost, not only the imperial-command which he used so insolently, but even the liberty of which he had deprived others; and he wasted away while still in his robust old-age, living in the most disgraceful servitude. For Shapur, king of the Persians, who had captured him, directed the Roman to bend himself down and present his backside whenever it had pleased the king to mount his vehicle or his horse; and when he had placed his foot on Valerianus' back, he would speak to him, reproaching him with a laugh, "This is true, and not what the Romans depict on tablets or walls." This was how Valerianus lived for some time, most-deservedly triumphed-over, so that, day by day, the Roman name was becoming a mockery and derision for the barbarians.

Even this was added to Valerianus for a punishment, that although he had an emperor for a son, nevertheless, he found no avenger of his captivity and extreme servitude, nor was he ever demanded-back at all. Truly, after he finished this shameful life in that disgrace, his skin was ripped-off from him, and the hide, stained red² with blood, was pulled-off his bowels, so that it might be placed in a temple of the gods of the barbarians to be a memorial of a most splendid triumph, so that he would always be proof to the legates that the Romans should not confide too much in their own strength, since they would be beholding the strippings of a captive prince before the gods of the Persians.

Now after Valerianus had been reduced to slavery, Macrianus madly-desired the kingdom of which he was not worthy. And Macrianus, being unable to slip his mutilated body into the royal ornamentation, set forward his two sons who took over their father's sins. For throwing his wicked desires (in which he had been failing)³ upon the heads of his sons, he wiped-off-from himself and upon them his own evil and his hatred toward God. Now Macrianus laid an attack on Gallienus, who now had become a monarch, but he quickly disappeared with his entire race, even root-and-branch. But Gallienus was proclaimed and confessed by everyone together as being an old king and a new one simultaneously, having been far before them and coming after them.

CHAPTER 116: GALLIENUS RESTRAINS THE PURSUIT / TESTIMONY OF MARINUS / ASTURIOS

Emperor Gallienus was arranging the principality of the Romans more sound-mindedly than his father Valerianus, as well as unfastening the pursuit against the Christians through public-documents, and he ordered through a rescript, that those who were presiding-over the account of God were to finish-up their customary duty with freedom. This letter read as follows:

Emperor Caesar Publius Licinius Gallienus, the Pious, the Fortunate, the August-One,
To Dionysios and Pinna and Démétrios, and the remaining overseers.

I ordered for the good-work of my gift to be issued-forth⁴ throughout all the world, so that they might withdraw from the places of religious-worship. And due to this reason, it is also possible for all of you* to be using the copy⁵ of my rescript,⁶ so that the opportunity might not arise for anyone to be annoying you*. And this matter, which all of you* now have the power to fulfill, I have already consented long before. And due to this reason, Aurelius Quirinius, the protector of the greatest state affair, will carefully-observe the copy, the one which was given by me.

Now Gallienus also made another disposition for different overseers, permitting them to receive the sites of what are called sleeping-places.⁷ Therefore, after about 42 months of the pursuit of the Christians, during about the 9th year⁸ of his reign, peace came to the assemblies everywhere. Yet, in some regions, the pursuit did not immediately abate.

For in Caesarea of Palaestina, there was Marinus, who had been honored with the worthinesses in expeditions, and a man notorious for both his race and riches. The vine-branch is a certain mark of honor among Romans; those who obtain it, they declare, become centurions. When a place was vacant, the order of the degree called Marinus to this advancement. But now when he was about to hold the honor, another man passed before the platform, accusing, "Indeed, according to the old laws, it is not allowed for that man to partake of the dignity which belongs to Romans, since he is yet a Christian and does not sacrifice to the kings. But the lot is fallen-on me."

The dealer-of-justice, whose name was Achaïos, was moved at this. Indeed, at first, he learned-by-inquiry of what opinion⁹ Marinus was. But when Achaïos was seeing, that Marinus was persistently confessing to be a Christian, he gave him over to an interval of three hours for a consideration.

Then, when Marinus came out of the court-of-justice, Theoteknos the overseer was there. For when Theotektistos of Caesarea in Palaestina ceased-from this life, Domnus succeeded to the oversight. But after a short time had elapsed with him in this position, Theoteknos was appointed as his successor. Now he was also of the study¹⁰ of Ōrigenés. Now Theoteknos, drawing Marinus aside, came before him in order to have a conversation¹¹ with him; and taking his hand, he led him forward onto the assembly. Also, when they were within, he stood him before the holy-place. Theoteknos raised-up Marinus' short-mantle and pointed-out the short-sword which was attached to him. He also simultaneously brought before him the writing of the divine good-messages, contrasting-and-comparing the short-sword with the writing, and directed him to chose which of the two were in accordance with his purpose.

Now without-hesitation, he, after he stretched-forth his right-hand, accepted the divine writing.

"Moreover, hold on to it," Theoteknos declared to him. "Hold on to God. And being strengthened by him, may you obtain what you have chosen, and walk in peace."

Straightaway, after he came-back from there, a preacher was crying out, calling him before the court-of-justice. For even already, the pre-appointed time had been fulfilled. And standing-beside the dealer-of-justice and exhibiting his greater eagerness of the faith, straightaway, as he was, he was led-away to his death and had his head cut-off due to his attestation of the Anointed-One.

There was also a certain man named Asturios, a Roman of senatorial-rank, both beloved by kings and well-known to everyone due to both his high-birth and surplus. He, being present while the testifier was dying, placed the body of Marinus under his arm;¹² and putting bright and very-expensive clothing on his body,¹³ he also wrapped it up in an exceptionally rich manner, committing it to the proper burial-place.

At Caesarea of Philippoi (which the Phoinikians refer to as Paneas), on a day of a certain festival, a slaughter-victim is thrown-down among springs which are shown at the mountain-skirts of the mountain called Paneion, out of which the Jordan also pours-forth; and this victim becomes incredibly unseen by the power of the demon. Also, what happens is a famous marvel among those who are present.

Now therefore, while these things were then being performed, Asturios was present. And after he saw many having been struck with astonishment at the affair, he pitied their misleading. Thereafter, after he threw his head back and looked up into heaven, he supplicated, through the Anointed-One, for the God over all things to convict that demon, the misleader-of-the-people, and to cease the delusion of these humans. Now after he prayed these things, the consecrated-victim suddenly floated-on-the-surface of the springs. This was also how their incredible event went-away, and not even one marvel takes place any longer around this place.

Now by about this time, Grégorios and his brother Athénodōros (both well-known to Ōrigenés), were overseeing the assemblies along Pontos. Instead, also in Jerusalem, after Mazabanes rested from this life, Hymenaios succeeded to his seat.

CHAPTER 117: GOD'S RETRIBUTION / REBELLION OF AEMILIANUS / PESTILENCES IN ALEXANDREIA

However, despite the peace which Emperor Gallienus was granting to the Christians, he himself was a most wicked man. For at first, being made an August-One when he was an adolescent, he was making his imperial-command very happy, soon fairly, but ultimately bore it perniciously. For he soon dissolved into every form of lasciviousness and relaxed the reins of the public affair into shameful inactivity and desperation. And at the same time, the blood of the righteous-ones was clamoring to God, asking that they be vindicated in the same land where it had been shed.

As a result, a righteous judgment had not only overtaken former emperor Valerianus alone, but it was also beginning to additionally exact a penalty on the executors, the informers, the accusers, the spectators, and the judges, and, last of all, on all those who had favored the unrighteous cruelty. Most of these humans were being scattered throughout all the provinces, but the same avenging plague righteously seized them all.

For during this time, the race of the humans had little respite from the unusually continual and grave pestilences, as these things were spreading, not only in Roma, but fell-heavily-upon the cities all throughout the empire. And not only this, but simultaneously by God's permission, races which were stationed on

¹ Aurelius(Epitome) (which seems to be supported by Dionysios of Alexandria) / Aurelius(Liber) "6th year" / Chronicon(Jerome) "4th year" (clearly incorrect)

² literally "red color"

³ three Eusebios / most Eusebios "succeeding"

⁴ literally "to be stepped-out"

⁵ literally "type" (also later in verse)

⁶ literally "the rescript, the my rescript"

⁷ a Christian idiom for a cemetery

⁸ Dionysios of Alexandria / Chronicon(Jerome) "6th year"

⁹ literally "purpose"

¹⁰ literally "pastime"

¹¹ may also be translated "company"

¹² literally "his shoulder-with-the-upper arm"

¹³ literally "a tent-like-structure" (referring to the body)

the boundaries of the empire and left there for this purpose, were suddenly being unleashed from every side. With lax reins, the Germans and the Goths and the Parthians and many other nations, were invading and devastating all the Romans' confines.

Yet furthermore while these things were happening, Emperor Gallienus himself was going into taverns and eating-houses, was adhering to his friendships with pimps and winebibbers, and exposed himself to his spouse and to his profligate passionate-desire with his concubine, the daughter of the king of the Germans. For this reason, there were things which were much more atrocious: internal conspiracies were forming, civil wars were arising, and everywhere much Roman blood was being shed while Romans and barbarians were venting their fury.

* * * * *

Now when the peace not yet been taken hold of, indeed Dionysios of Alexandria went back to Alexandria. But Aemilianus the prefect of Egypt (the same prefect who had exiled Dionysios of Alexandria) was compelled by those of Alexandria to revolt against Emperor Gallienus and become emperor in his stead. So when a sedition and war and famine stood together in Alexandria, the Christians bore them along with the nations—indeed, the Christians alone withstood such injuries with which the nations were maltreating them, but they also shared the fruits both of what the nations inflicted¹ upon one another and what the nations had suffered. And again the Christians were gladdened in the peace of the Anointed-One, which he gave to them alone.

Now it was not possible for Dionysios to oversee all the brothers who were in the city, since the sedition had divided each of them into a separate part. For the way through the middle of the city was impassable. And the river which flows beside the city into the placid and surgeless harbors, red from the murders among them, was dry and waterless. But once it overflowed so much that it flooded-over all the surrounding-country, both the roads² and the fields. But now it was flowing-down, always stained with blood and murders and drownings. And the air was made-turbid by the noxious³ exhalations arising from the ichor of corpses.

Now Emperor Gallienus sent his general Theodotos against Aemilianus in Alexandria. And during the siege of Piruchem at Alexandria, the wheat had failed those who were being besieged, so that the famine now became more intolerable to them than their foes outside. Since a different part of the city was allied with the Roman army and, because of this, was not besieged, Anatolios (whose race was Alexandrian), sent for Eusebios (a minister of the assembly at Alexandria), who was among those who were not besieged and who had both a great fame and a renowned name which had reached even the Roman's military-commander. So Anatolios was thoroughly-teaching Eusebios about those who were being utterly-destroyed in the siege from the famine.

Now when Eusebios learned this, he was requesting the Romans' general, as a greatest favor, to grant salvation to those who deserted from their foes. And yet, having obtained⁴ this demand, he manifested it to Anatolios.

Now as soon as Anatolios accepted what was professed,⁵ he gathered-together a council of the Alexandrians. Indeed, at the first, he deemed it worthy, that everyone should give a friendly right-hand to the Romans. But when he was conscious, that they were becoming indignant at this reasoning, he declared, "Instead, I do not imagine that all of you* will still contradict me, if I counseled you* to give-up the ones who are superfluous and are in-no-way useful to us—old-women and infants and elders—and let them go outside the gates, to walk⁶ to wheresoever they even wish. For why do we keep with us in vain, those who will at any rate soon be dead? But why do we exhaust with the famine, the ones who are crippled and maimed in their body, when we are obliged to be nourishing men and youths alone, and to be dealing-out the necessary wheat among the ones who are requisite for the guarding of the city."

Having persuaded the congress with such rationalizations, he stood-up first and cast a vote, that that entire class⁷ who were not requisite for the army, whether of men or women, should be released-from the city, because if they stayed and passed their time uselessly in the city, they would never have a hope of salvation, for they would be utterly-destroyed by the famine.

But when all the rest of those in the council agreed-together on this, he brought-safely-through almost all of those who were being besieged. Indeed, he took-care-beforehand that first, those from the assembly, but then even the others belonging to the city of every age, should escape from the city—not only those who seemed to fall under the terms of the vote, but tens-of-thousands of others under this pretext, who imperceptibly clothed in a womanly gown, according to

Anatolios' concern, went out of the gates by the night and were rushing to the Romans' army. There Eusebios, like a father and healer, was welcoming all of them who were suffering-evils through the long siege, and he recovered them by every kind of provision and treatment.

Now Aemilianus, the prefect of Egypt, was defeated by the forces of Emperor Gallienus, and was put to death. But after both the Christians and the nations obtained a very brief recovery-of-breath, a pestilential sickness rushed-down upon them—indeed, it did not even keep-away from the Christians, but it came-out very much against the nations. Therefore, throughout Alexandria there were contiguous pestilences, harsh sicknesses, all sorts of corruptions, the varied and multiple ruin of the humans, so that this great city no longer bore within itself such a vast multitude of inhabitants, from infant boys up to those at the summit of old-age. And although the unbelievers were seeing a race of humans on earth ever diminishing and wasting away, they did not tremble, as their absolute elimination was increasing and progressing.

And as the Christians of Alexandria were approaching their annual Passover Festival, yet indeed, all was dirges, and everyone was mourning, and wailings were ringing-all-around the city daily because of the multitude of the dead and those who were dying-off. Accordingly, most of the brothers, through their surpassing love and fondness-of-their-brothers, were unsparing of themselves and were holding one another, unguardedly overseeing those who were sick, persistently serving them, treating them in the Anointed-One. And together with them, they would be jovially delivered from this life, filling themselves up with the passions of others and drawing the sickness from their neighbors to themselves, and having their pains rubbed onto them. And many who tended-the-sick and bodily-strengthened others, came-to-an-end themselves, and discharged their death to themselves, going-away as their offscouring.

Accordingly, the best of the brothers went-out of this lifetime in this manner, both some elders and ministers and some from among the people, who were being very much praised, so that this form of their death, because it is generated out much piety and strong faith, seems to lack nothing different than suffering on account of a testimony. But they were also picking-up the bodies of the holy ones with upturned hands and in their bosoms, both closing their eyes and shutting their mouths, both bearing them away on their shoulders and arranging them on the ground, gluing themselves to them, entwining-together, fully-ornamenting them with both baths and full-wrappings. And after a little while, those who were left behind were obtaining similar treatments, always following-after those who went before them.

But yet, with the nations everyone was opposite. And they were pushing-away those who were beginning to get sick, and they were fleeing-from their dearest-friends. And they were even hurling them into the roads⁸ as half-dead-humans, and were treating unburied corpses as feces, turning-aside from any participation and communion with this death, which, even with all of their machinations, was not easy for them to avoid. However, over the course of the next decade, the ire of God would begin to gradually turn toward mercy, and the Romans would again, to a limited degree, begin receiving the authority from him to drive off their enemies and gradually recover from his pestilential punishments.

CHAPTER 118: SECTARIAN: PAULUS OF SAMUSAT / MAXIMUS SUCCEEDS DIONYSIOS OF ALEXANDREIA

Now about this time, there was a man named Paulus of Samusat, which is a place off towards Mesopotamia and the Euphrates. He had recently, in about the 7th year of the reign of Emperor Gallienus,⁹ received the oversight of Antiocheia from Demetrianus, the previous overseer, after he had ceased from this lifetime there. But shortly afterward, he went-after counterfeit and bastard lessons. Now at first, he was poor and beggarly and did not take along with him any good-income from his fathers, nor procured anything out of an art or some enterprise. But at this time, he was forging surpassing riches out of acts-of-lawlessness and temple-robberies, and, as he was requesting and agitating¹⁰ the brothers, depriving them of the things which are right, and promising that he would help them in exchange for wages. But he was also lying to these individuals, and was producing folly from the readiness of those who are engaged in affairs who were giving to him in order that they might be released-from under whatever was annoying them.

He was also high minded, and lifted-up, plunging into worldly dignities, and was wanting to be called a ducenarius rather than an overseer. And he was strutting down the marketplaces, and was reading-aloud and dictating letters while simultaneously walking in public. And he was attended-by-spearmen, indeed some going-before him, but others following after, many in number, so that even the faith was being envied and hated because of his encumbrance and the arrogance of his heart.

He was also machinating talking-marvels in the assemblic meetings, courting-popularity and conceiving-vain-fancies, and astounding the soul of the more-

¹ literally "worked"

² literally "ways"

³ literally "wicked"

⁴ literally "having been appointed"

⁵ literally "accepted the professed-thing"

⁶ literally "step"

⁷ literally "race"

⁸ literally "ways"

⁹ about 259/260 AD

¹⁰ some Eusebios (literally "...and shaking") / five Eusebios "as still shaking-out of" / one "would still and shaking"

innocent,¹ indeed preparing for himself a platform and a high throne (not like a learner of the Anointed-One) as well as having a secret-place (even like the chiefs of the world) as well as even calling it such. He was also striking his thigh with his hand, and pounding on the platform with his feet. And he was rebuking and heaping-outrages-upon the ones who were not praising nor waving their handkerchiefs as-though in a theater nor both crying-out and jumping-up (exactly as both men and woman were doing who were his partisans when they were listening to him in a disorderly manner), but who, therefore, as in a house of God, were listening in a solemn and well-ordered manner. And he was, in public,² burdensomely behaving-with-drunken-violence against³ the expounders of the account of God who have departed out of this lifetime. And he was bragging about himself, exactly as if he was not an overseer but instead a wise-man and warlock.

But he, indeed, ceased psalms (the ones to our Lord Jesus the Anointed-One), as being more-modern and being written-compositions of more-modern men. But, in the middle of the assembly, on the great day of the Passover, he was making-ready women to psalm to himself, which someone would shudder to listen to. He even was letting⁴ the overseers of both the bordering fields and cities (who were flattering him), and elders, to be dialoguing such things in their companies in front of the people.

But Paulus of Samusat also was dancing-away from the mystery of the Anointed-One and was trying to rejuvenate the sect of Artemas, also known as Artemōn (which had arisen sometime after Zephurinos had received the oversight of the assembly at Roma), which asserted, that the Anointed-One was a common human and that the Son of God has not come down out of the heaven. But yet, the ones who were psalming to⁵ him and were lauding him amid⁶ the people, were saying, that their impious teacher was a messenger who⁷ had come down out of the heaven; and he was not preventing such things, instead the arrogant man was even being present while these things were being said.

Now there were the "brought-in-together ones," as the Antiocheians called them, or the "subintroductae," as the Latins called them. These were virgins who were brought in to live together with a man, but in a state of perpetual virginity; on which account many have fallen from the faith. He had women of this type among the elders and ministers of his followers. Even though he was conscious and convicted these men of doing this, he was cooperating with them in concealing this and the other unhealable sins, so that he might be holding them indebted to him, and, because of fear for themselves, might not have the courage to accuse him about acting-unrighteously through his accounts and works; instead, he also rendered them rich, on which account he was being shown-fondness and marveled at by the ones who were being-zealous about such things. Now Paulus himself indeed sent one of the subintroductae away on account of sin, but still had two of them with him, who were fully-ripe and attractive in their external-appearance, and whom he carried-around-with-him even-if he might be being-away anywhere. And he did these things while luxuriating and surfeiting.

On account of these things, indeed, all the brothers were groaning and lamenting by themselves, but they so feared his tyranny and power, so-as to not be daring to be accusing him. And because of these things, many overseers from various assemblies were summoned to Antiocheia in order to demand an accounting from him.

Now because Paulus of Samusat was low and grovel minded concerning the Anointed-One, they were sending-letters to and, at the same time, were summoning many of the overseers, even from the distant regions, to come and provide the treatment from this death-bringing teaching. Indeed, even Dionysios of Alexandria was summoned to come to the meeting. With both old-age and an infirmity of his body as his excuse for not going, he instead gave the opinion which he had on what was being debated through means of a letter. But the rest of the other shepherds of the assemblies from other-places were coming-together, all of them making every effort to reach Antiocheia. Of these, those who were especially eminent were: indeed Firmilianus, the overseer of Caesarea of Kappadokia; but Grégorios and Athénodōros, brothers, who were shepherds of the sojourn among Pontos; and besides these, Helenos, of the sojourn in Tarshish;⁸ and Nikomas, of the sojourn in Ikonion; yet truly, even Hymenaios of the assembly in Jerusalem; as well as Theoteknos of this bordering assembly of Caesarea; but in addition to these, Maximus, the one who was also resplendently leading the brothers in Bozrah; as well as many others, including certain elders and ministers who welded-together for the same cause in the city of Antiocheia.

Therefore, when all these men were coming-together at different seasons, and frequently, rationalizations and debates were being stirred-up at each meeting—indeed, those on the side of Paulus the Samusatian were trying to conceal-over and to veil-over the facts of his different-opinion, but others were making every

effort to strip-bare and to lead into the open his sect and his revilement of the Anointed-One. But in the end, Paulus of Samusat professed that he would transfer to their opinion. So Firmilianus, putting faith in his words and hoping that he would do what was necessary to restore the affair without any verbal-abuse concerning the Account of God, adjourned the meeting. But Paulus was merely parrying Firmilianus' blow.

Now while these things were going on, in the 12th year⁹ of the reign of Emperor Gallienus, Dionysios of Alexandria came-to-his-end, having been presiding-over the oversight at Alexandria for 17 years. But Maximus, an elder, succeeded Dionysios in the public-service of the brothers at Alexandria.

Now shortly after this,¹⁰ a final meeting of a very large number of overseers welded-together against Paulus, which included Helenos, overseer of Tarshish, and Hymenaios of Jerusalem, and Theophilos, and Theoteknos of Caesarea, and Maximus of Bozrah, Proklos, Nikomas of Ikonion, and Aelianus, and Paulus, and Malanos, Prōtogenēs, and Hierax of Egypt, and Eutuchios, and Theodōros, and Malchion, and Lucius, and many other overseers and elders and ministers who were sojourning in the neighboring cities and nations. Now Dionysios, overseer of Roma, and Maximus, overseer of Alexandria, were not able to attend.

Now Firmilianus, the overseer of Caesarea of Kappadokia, had already arrived there twice before. But now, because he had learned¹¹ by testing of Paulus' God-denying evil, Firmilianus had been about to cross-through into Antiocheia and had come yet as far as Tarshish. For instead, while the others had come-together, and were calling and waiting until he came, he reached the end of his lifetime.

Now during the course of the meeting, as Paulus, the chief of the sect in Antiocheia, sought to conceal himself, he was especially corrected and refuted by Malchion, a man who was both otherwise eloquent and presiding-over the lecturing of wise-men of one of the Hellenic educational-institutions at Antiocheia; yet truly, because of the surpassing legitimacy of his faith in the Anointed-One, he was otherwise also deemed-worthy of being part of a body-of-elders in the sojourn there. Yet, this man instituted a debate with Paulus, which was being observed by shorthand-writers. He alone was strong enough to detect the human who dissembled and deluded the others. Therefore Paulus of Samusat was detected and clearly pronounced-guilty before everyone of having a different-opinion.

Therefore, since Paulus was arraying himself against God and was not yielding, they were compelled to banish him by proclamation from the universal assembly under the heaven. And in his place, they appointed a different overseer for the universal assembly at Antiocheia: Domnus, son of the happy Demetrianus (who was formerly presiding-over the sojourn in Antiocheia), and whom they believed was ornamented with all the beauties suitable for an overseer.¹² Therefore, the shepherds who had welded-together about this matter, by a common consent, commissioned their verdict to Dionysios of Roma and to Maximus, and to all the provinces. However, Paulus of Samusat did not want to give up possession of¹³ the house of the assembly.

Now sometime during the course of this affair of Paulus, Eusebios, a minister, had rushed from the city of Alexandria to Syria. Now Eusebios' journey home was stopped by those there who were making every effort to pursue the divine things. For they found Eusebios to be an amiable example of reverence-for-God. Therefore, a little later, Eusebios was appointed overseer of Laodikeia in Syria, who led the sojourns there after Sokrates.

Now Anatolios, whose race was also Alexandrian, was a good man, who, due to his accounts and discipline in the Hellenistic fondness-of-wisdom (philosophy), had been carried-off to the first place among the exceptionally esteemed men of the time, since in arithmetic and geometry, both astronomy and the other studies, dialectical or natural, theories of oratorical as well as of lessons, he had driven to the summit. Due to these things, he was deemed-worthy by the citizens of Alexandria to establish the lecturing there in the Aristotelian succession.

Theoteknos, overseer of Caesarea in Palaestina, first laid hands on Anatolios, ordaining him into an oversight, endeavoring to procure a successor in his own sojourn after his end. And for a short time both of them were presiding-over the same assembly. For instead, when the meeting regarding Paulus of Samusat called Anatolios to Antiocheia, as he was passing the city of the Laodikeans, he was prevailed-over by the brothers there, now that Eusebios fell-asleep. And Anatolios was appointed Eusebios' successor as overseer of the assembly at Laodikeia.¹⁴

CHAPTER 119: REIGNS OF GALLIENUS & CLAUDIUS & AURELIANUS / FÉLIX SUCCEEDS DIONYSIOS OF ROMA / REMOVAL OF PAULUS OF SAMUSAT FROM ANTIOCHEIA

¹ literally "more-uncontaminated"

² literally "in the common"

³ literally "into"

⁴ literally "letting-down"

⁵ literally "into"

⁶ literally "in"

⁷ literally "the"

⁸ Hebrew equivalent / Greek "Tarsos"

⁹ Eusebios, Jerome(IllustriousMen) [264AD] / Chronicon(Armenian,Jerome) "11th year" [263AD]

¹⁰ Eusebios dates this to the reign of Emperor Aurelianus, but scholars are in agreement that it happened in 269 under Claudius. This may be due to some chronology errors which Eusebios seems to have experienced in trying to harmonize the lengths of various Emperors of this period.

¹¹ Literally "taken"

¹² Chronicon(Jerome,Armenian) date his ascension to the 13th year of Gallienus

¹³ may also be translated "to stand out of"

¹⁴ Chronicon(Jerome) places this during the 2nd year of Probus (but Jerome is often unreliable at this period)

Now Emperor Gallienus, in the 15th year of his reign, while besieging the city of Mediolanon (that is, Milan) with machines of every kind, he perished among his own men. For some of his men, including Claudius and Aurelianus, simulated an enemy attack. Since Gallienus was protected by none of his bodyguards (as is usual during a trepid and unexpected crisis), they were leading him out of his tent in the dismal night; he was shot-down by a missile of someone whose identity was uncertain due to the darkness. So Gallienus had an unhappy reign lasting 15¹ years: 7 with his father Valerianus, 8² alone. And Claudius, being elected by the soldiers and declared the August-One by the Roman senate, succeeded him as emperor of the Romans.

Now a little after this, during the consulate of Claudius and Paternus, on the 7th day before the Kalends of January,³ Dionysios, the overseer of Roma, after having passed-through 9 years,⁴ 2 months, and 4 days, ended his oversight, and he was deposited, on the 6th day before the Kalends of January,⁵ in the cemetery of Kallistos which is on the Appian Way in Roma. And he was succeeded in the public-service by Félix.⁶

Now meanwhile, Emperor Claudius had a victory over the Goths. However, during his expedition against the Skythians, after no few Romans had been done-away-with, and they were pursuing the barbarians, a pestilence restrained the barbarians, and they were either destroyed or received by the Roman legions or had lands assigned for them to cultivate. But the pestilence also touched the Romans. Indeed, many in the army died-from it; but even Claudius came-to-his-end on account of an illness which he received from it, after holding the imperial-command for 1 year and 9 months.⁷

Claudius' brother Quintillus, elected to the position of August-One by the consensus of both the soldiers and the senate, succeeded him as emperor. He died on the 17th day⁸ of his imperial-command. And Aurelianus succeeded him in the imperial-command.

Now throughout the course of his reign, Emperor Aurelianus recovered much of the territory of the kingdom of the Romans which had been lost to invaders. Included among these were the Persians and the Galatians and the Goths. But the most important of these occurred in the 2nd year of his reign. For Aurelianus turned to the East against Zénobia, who, after her husband Udaynath had been struck-down, was appropriating⁹ the recently recovered province of Syria. After a war near Antiocheia, Aurelianus drove her under his power, and, when he entered Antiocheia, he was accepted jovially by its citizens.

Now since Paulus of Samusat did not want to give up possession of¹⁰ the house of the assembly in Antiocheia, and because King Aurelianus was present in the city, the Christians (against the admonition of the holy emissary Paulus (1 Corinthians 6:1-6)) dared to go before an unrighteous man in order to make an appeal. As a result, Aurelianus ordered for the house to be dispensed to the ones to whomsoever the overseers of the correct tenets of the faith in Italia and in the city of Roma should command. This certainly was how Paulus of Samusat, with extreme disgrace under the power of the worldly chief, was driven-out of the assembly. And after this, Aurelianus returned to Roma, with Zénobia as his captive.

Now Emperor Aurelianus, in the 4th year of his reign, built a temple¹¹ to the Sun at Roma, in which he put gold and gems, and set-down in it statues of both the Sun and Bel. After this, the first contests of the Sun were constituted by Aurelianus.

Now during the consulate of Aurelianus for the 2nd time and Capitolinus, Félix, the overseer of Roma, died, having presided-over the assembly of Roma for 5 years, 11 months, and 25 days;¹² and on the 3rd day before the Kalends of January,¹³ he was deposited in the cemetery of Kallistos which is on the Appian Way in Roma. And he was succeeded by Eutuchianus during the consulate of Aurelianus for the 3rd time and Marcellinus.¹⁴

Now Emperor Aurelianus was of an insane and headlong nature. Although he might have remembered the captivity of former emperor Valerianus, he, however, after he forgot his crime against the Christians and its punishments, provoked the ire of God by his cruel deeds. For as his principality was proceeding, he was being swayed by certain councils to awaken a pursuit against the Christians. There was also much discussion among everyone about this, and, in the 5th year of his reign, he was undersigning the documents against the Christians.

But truly he was not in fact permitted to carry out what he had planned, but right-away, as he was beginning to unleash his fury, the divine righteous-punishment let-go, and he went extinct. For at first a thunderbolt fell next to him and his companions. But when he did not heed this warning, not long after, and before his bloodstained scriptures had not yet reached the more remote provinces, he himself lay bloodstained on the ground at Kaino-Fortress,¹⁵ a place in Thraké, between Constantinopolis and Hérakleia. For one of his own servants, fearing for his own life, formed a conspiracy against him; and, forging a list of friends whom Aurelianus allegedly wanted to murder, he showed it to them, making it appear as if he intended to strike them down. Therefore, in order to prevent him from doing so, Aurelianus was struck-down by these friends of his on account of these false suspicions.

Now Emperor Aurelianus was savage and bloodthirsty and ferocious at every time, and was even the murderer of his sister's son. He held the imperial-command for 5 years and 6 months;¹⁶ and for several months after his death, there was an interregnum.

Finally, in about the 6th month¹⁷ after the death of Emperor Aurelianus, the Roman senate made Tacitus emperor of the Romans. Nevertheless, Tacitus soon died at Tuwanuwa (which the Romans later called Tyana)¹⁸ on the 200th day¹⁹ of his reign, but not until after he had first tortured to death the murderers of former emperor Aurelianus.

And Tacitus' brother, Florianus, seized the imperial-command without any consultation of the senate or the soldiers, but he was supported by those at Roma. But when the majority of the soldiers chose Probus to be emperor, he marched against Florianus. But Probus, since he had undertaken the battle with far inferior forces, prolonged the war. But at Tarshish in the summer, there was a heat, and a terrible sickness was falling-around most of Florianus' army. Shortly afterward, Florianus was destroyed at Tarshish by his own men after they had been compelled to accept Probus instead of him. Florianus had held the dominion for 88 days,²⁰ and he was succeeded by Probus as emperor of the Romans.

CHAPTER 120: CHRONICLES OF MANI THE MANIAC (PART 1: FALSE-TEACHINGS OF MANI)

Now during the reign of Probus, emperor of the Romans, there was a certain false-prophet, named Mani, who was trying to beguile the Christians. Now long before this time, Mani, having derived a large portion of his teachings from the books which were handed down by his predecessors (one of which was Helkesai, and one of which was the Buddha, and two of which perished at different times by falling from a roof while attempting to practice-magic) and other supposed divine revelations which he himself allegedly received, had at first taught the following false assertions:

Mani revered two gods, both of which were unbegotten, self-grown, everlasting, and are opposed to one another, and do not commune with the other in anything. And he proposed, indeed, that the one is good, but the other is wicked and evil; naming the one 'light', and the other 'darkness'. (Though, inconsistently, he sometimes called the first a god, and the second slanderous.)²¹ And he taught, that indeed, the soul in humans is a part of the light, but the body is a part of the darkness and the craft of the material.²² But that God does not have a part with the world itself, nor does he rejoice in it. But he also taught, that a soul is decanted²³ into different²⁴ bodies after death. For example, if a soul has committed murder, it is transferred into bodies of lepers; but if someone eats bread, he must become bread himself and be eaten; but if one murdered a small-bird, he too will be a small-bird; but if someone plants any sort of tree and he himself has come-to-his-end, his soul is entangled²⁵ in the branches of the trees he planted and is not able to get by them;²⁶ but if anyone builds a house, bits of him

¹ Eusebios, Aurelius(Epitome), Chronicon(Jerome), Orosius / Chronography354 "14 years, 4 months, 28 days"

² Aurelius(Epitome), Eutropius (killed in the 9th year of his reign) / Aurelius(Liber) "9" (who gives Valerianus only 6)

³ 269-12-26

⁴ Eusebios, Chronicon(Jerome) "9 years" / Chronography354 "8 years" (a corruption of what should have been "9 years") / Chronicon(Armenian) "12 years" [due to placing his succession much earlier]

⁵ (269)-12-27

⁶ Chronography354 / Chronicon(Jerome) places Félix's ordination in 1st year of Probus, Chronicon(Armenian) in the 1st year of Aurelianus

⁷ Aurelius(Epitome), Chronicon(Jerome) / Chronography354 "1 year, 4 months, 14 days" / Eutropius "within 2 years" / Eusebios "2 years"

⁸ Eutropius, Chronicon(Jerome), Orosius / Chronography354 "[reigned] 77 days" / Aurelius(Epitome) "[reigned] a few days" / Zosimus "reigned a few months"

⁹ literally "vindicating"

¹⁰ may also be translated "to stand out of"

¹¹ Eutropius / Aurelius(Liber) "sacred-precinct"

¹² Chronography354 / Eusebios, Chronicon(Jerome) "5 years" / Chronicon(Armenian) "19 years" (scribal error)

¹³ 274-12-30

¹⁴ 275

¹⁵ transliterated Greek "Kainofourion"

¹⁶ Aurelius(Epitome), Eutropius, Orosius, Chronicon(Jerome) / Chronography354 "5 years, 4 months, 20 days" / Eusebios "6 years"

¹⁷ Aurelius(Liber) / Eutropius "in 7 months"

¹⁸ Aurelius(Liber) / Aurelius(Epitome) "Tarshish" (incorrectly, seems to have confused information with Florianus) / Chronicon(Jerome), Orosius "Pontos"

¹⁹ Aurelius(Liber,Epitome) / Eutropius "in the 6th month" / Orosius "within 6 months" / Chronography

"reigned for 8 months, 12 days" / Chronicon(Jerome), Epiphanius "reigned for 6 months"

²⁰ Chronography354, Chronicon(Jerome) / Eutropius "2 months, 20 days" / Aurelius(Liber) "1 or 2 months" / Aurelius(Epitome) "on the 60th day" / Orosius "within 3 months"

²¹ may also be translated "of the Slanderer"

²² may also be translated "matter"

²³ Gk(Epiphanius) / some Latin "transfused" / Lat(Bob) "transferred"

²⁴ Gk(Epiphanius), Lat(Bomb) / other Lat "five"

²⁵ literally "bound"

²⁶ literally "to step over them"

will be put into all the bodies there are; and if someone married a woman, he becomes a woman himself so that he may also be married; and many other nonsensical things such as these. And they abstained from marriage, fearing, lest by the succession of the race of the humans, the divine virtue should dwell *even* more in the material.

Now when Mani had reached nearly 60¹ years of age, having studied and taught these things from his childhood, he acquired three learners, whose names were: Thomas, Addas,² and Hermeias.³ Then he sent his learners throughout various civil-communities and villages, in order to secure followers. And Thomas determined to occupy parts of Egypt, truly Addas *those* of Skythia, however Hermeias alone chose to reside with *Mani*.

Therefore, when these *men* were progressing, during about the time of Emperor Valerianus, a certain agonizing-pain had fallen-upon the son of Shapur, the king of the Persians, and he had been laying-down in the royal city of Persia. *Therefore the king*, desiring to see him cured, proposed *an edict* with an invitation,⁴ if anyone was able to cure him, that he should come; *and he* proposed *a vast premium*.

And Mani presented himself before *the king*, speaking, that he would cure *the boy*. When the king heard this, he received him with pliancy, and took him gladly. Accordingly, the stripling finally died in his hands. Then *the king* ordered Mani to be thrust-away into a prison and to be loaded with iron *weighing a talent*. Truly, those two learners of his, who had been sent to teach among *the individual civil-communities*, were also sought *in order to receive a punishment*. But they were fleeing, without ever ceasing.⁵

After these *events*, they returned to their teacher, reporting what had befallen them, and all the sufferings which they had been enduring in each individual region. But while *Mani* had lain in *the prison*, he ordered them to get copies of *the books of the law of the Christians*. For *the learners* whom Mani had dispatched throughout the different civil-communities were held in execration by all humans, most-greatly by those whom *the name of Christians* was a veneration. Moreover, giving them money, he sent them into *the districts* where *the books of the Christians* were being conscribed. And simulating that they were novice Christians,⁶ they asked that *the books* might be shown to them, in order that they might get copies *of them*. And they got *the universal books of our scriptures*, and brought them back to *their master* who was still stationed in *the prison*.

On receiving these copies, Mani himself was beginning to search for all *the occasions* in our books which seemed to favor his own *notion of a dualism*. And by accusing some things and completely-altering others in *our scriptures*, he asserted that they advanced his own teachings, only that *the name of the Anointed-One* was attached to them. On this account, he simulated to assume that *name* himself, in order that those in each of *the individual civil-communities*, hearing *the holy and divine name of the Anointed-One*, might have the least *reason* to execrate those learners of his and to cause them to flee.⁷ However, when he came across *‘the comforter’* in our scriptures, he, not observing that *the comforter* had already come, believed that he himself might be that comforter.

Therefore, at this time, having commingled his previous teachings with the Christians’ scriptures, he invented the following new teachings: That *the God* who uttered with Moses, and with the Judeans, and with the priests, is the chief of the darkness, and that, since that god is not the God of the truth, he uttered with them according to his own desires. And that when the good god saw that the soul was squeezed *within* the body, he sent his son for the soul’s salvation. And when the son descended to *the humans* (but not through *the natural womb of a woman*), he changed his appearance into *a form of a human* and was appearing to humans as a human, though he was not a human; and the humans were assuming that he had been begotten; and that when he was affixed to the cross, it was by way of appearance, and he himself did not undergo this punishment. But Mani was saying, that he himself was the spirit, the comforter; and indeed, some times he asserted that he was *an emissary of the Anointed-One*, but at other times, *the spirit, the comforter*.

Therefore, when he had made up these polluted compositions, he sent his learners to also proclaim these fictitious similitudes *and errors*, to announce these novel *and false voices*, directing each one to journey in a *different region*. And indeed, Addas obtained-by-lot the portion of the East, but Thomas was allotted Syria⁸ and Judah, but Hermeias made a journey into Egypt.

But when Shapur, *the king of the Persians*, recognized this, he prepared to inflict *a deserving punishment* upon *Mani*. When Mani knew *about this*, having been admonished in his sleep, he slipped away from *the prison* and fled. For he had corrupted *the guards* with lots of gold. And he remained in *the castle of Arabion*. (Now this fortress is between Persia and between Mesopotamia.) But *the*

guard of *the prison* who had sent *Mani* forth, was punished. Truly, the king directed, that *Mani* was to be searched-for and apprehended in whatever places he might be found.

CHAPTER 121: CHRONICLES OF MANI THE MANIAC (PART 2: THE GOOD-DEEDS OF MARCELLUS)

Now therefore, at this time, under Probus the Roman emperor, in [Kashkar],⁹ a city of Mesopotamia, there was a certain man, Marcellus by name, who, though esteemed for his life and studies and race along with his prudence and honesty, and, though having copious and all *the greatest means*, was fearing God most religiously, and was always giving-ear with fear to *the things* which were spoken of *the Anointed-One*. And because of these things, he was honored by *the universal civil-community*, while he was also helping *the civil-community* by *the vast and frequent generosity* which he showed by imparting to *the poor*, relieving *the afflicted*, and carrying assistance to those in tribulation.

At one time, when a multitude of captives, numbering 7,700, were offered to Archelaos, overseer of that city, by *the soldiers* who were serving *the encampment* there, *Archelaos* was constrained with no mediocre solicitude on account of the large amount of gold which was being demanded by *the soldiers for their ransom*. When it was not possible for him to disguise his vehemence, he hastened to Marcellus, expounding to him *the importance of the affair*.

Truly, when Marcellus heard this narration, he, without any delay, went into his house and prepared *the price* which was demanded for *the captives*. And at once, he gave *the prices* of piety to *the soldiers*, without any distinguishing of number nor of discretion, so that these *things* seemed to be presents rather than *the prices*. And those *soldiers* admired and embraced *the man’s immense piety and munificence*, and they were moved into a stupor by this deed, deeply-moved¹⁰ by this example of mercy. *The result* was, that very many of them were added to *the faith* of our Lord Jesus *the Anointed-One*, relinquishing *the belt of military-service*. Truly others, taking scarcely *a quarter portion of the prices*, were withdrawing to *their own encampment*. However, all *the rest of them* were departing without accepting even so much as was sufficient to *cover their traveling-expenses*.

Marcellus had strong joy at this; and summoning one of *the captives*, Cortynius by name, he inquired-of him *the cause of the war*, and by what chance it was that they were overcome and bound with *the bonds of captivity*.

But that *man*, after he was permitted to have *the authority* to speak, began like this, “My lord, Marcellus, we believe in *the living God* alone. However, we have a habit such as this, which descends to us by *the tradition* of our fathers, which we have observed up to this *very day*: Every year, we went-out beyond *the outskirts of the city*, with our spouses and children, to supplicate *the sole and invisible God*, beseeching him to send us rains for our crops and fruits.

“When we were celebrating at *this time* and in *the accustomed manner*, evening covered us while we were lingering there, hungry. And we were weighed-down by two of *the most difficult things common* to everyone: hunger and sleeplessness. Truly, about *the middle of the night*, sleep, enviously and inopportunistly, crept-up upon us. And, with necks weighed-down and lax, *with the head sinking*, *our forehead* struck *our knees*. However, this happened, because *the time* was present for us, by *the judgment of God*, to pay *the punishment* which we merited. For perhaps we were sinning in ignorance, or, knowing it, still had not desisted from it.

“Accordingly, at that hour, a multitude of soldiers are suddenly surrounding us, considering us, as I estimate, to have settled ourselves in *an ambush* there and to be individuals with full experience and skill in fighting¹¹ battles. And without deeply exploring *the cause* of our convening there, they threatened us with *a war*, not by *a sermon*, but by *the sword*. And being humans who had never learned to do *anything* injurious to anyone, they, without any mercy, wounded us with missiles, pierced us through with spears, cut *our throats* with sword-points. And they destroyed, indeed, about 1,300 of our men. However, they wounded 500.

“Truly, when *the day* had become-clear, they conducted *the survivors* among us as captives here, and, indeed, in doing so, showed their complete lack of mercy for us. They were driving us before their horses, stimulated us by blows of spears, impelled us *forward* with *the horses’ foreheads*. And indeed, it was *only* tolerated by those who had *the strength* to endure it. Truly, many collapsed before *the mouth* of their cruel lords, and had exhaled their souls. Mothers with little-ones hanging on their breasts, with arms fatigued and drooped-low under their burden, agitated by the threats of those who were following *behind* them, let *their children* fall to *the ground*. Truly, all of those who were senile of age, conquered by *their labors* and enfeebled through abstinence-of-food, were toppling to *the earth*.

“Truly, *the arrogant soldiers* were deriving-enjoyment from this bloodstained spectacle of *men* continually-slipping-away as if it was some *sort of pleasure*;

¹ Lat (Cas) / Lat(Reg. Alex. Vat.) “70”

² Gk(Epiphanius), Lat, Augustine / Cyril “Baddas” (Buddha) / Theodoret “Aldas”

³ Gk(Epiphanius) / Lat “Hermas” / Cyril “Hermias”

⁴ Lat(Reg. Alex. Vat) / other Lat “edict in life”

⁵ some Lat / Lat (Re. Alex. Vat.) “punishment without ceasing”

⁶ Lat (Reg. Alex. Vat) / other Lat “were Christian messengers”

⁷ Lat(Reg. Alex. Vat) / other Lat “to execrate and fatigue those learners of his”

⁸ Gk(Epiphanius) / most Lat / Lat(Cas) omit “but Thomas was allotted Syria” (likely by scribal error)

⁹ The city is either Kashkar or Haran [Greek(Epiphanius [3.66.25.5; 31.5], Cyril, Socrates, libelli Synod “Kaschar” / Greek(Epiphanius [3.66.32.1]) “Kalchar” / some Lat “Charra” (Latin translation of Haran) / some Latin, Greek(Photius), Coptic “Karchar” / other Latin “Charchar”]

¹⁰ emendation / Lat “and were feeling the force”

¹¹ literally “having”

while they were perceiving others who were becoming deficient stretching-out *on the ground*; were looking-upon others who were fatigued by the ardors of thirst, who, with the saliva of their tongues becoming dry, even had the power of their voice hindered. Truly, they were seeing others, with eyes turned-back behind their backs, groaning-over the ruin of their expiring little-ones, while these, again, were exclaiming to their most-unhappy mothers with their cries. Truly, *their mothers* themselves, agitated by the harshness of the pirates, were responding with groanings, which was *the only thing* they were allowed to do freely. Those of them whose bowels were most-tenderly indulged with *their children*, presumed to meet *the same* spontaneous lot of death with their children. Truly, those who were able to have some tolerance, were conducted as prisoners here with us.

“This was how, after being driven for three days, indeed, in which we had not been able to take any repose at night, we were conducted to this place. What has now happened here after these occurrences is better known to yourself.”

When *the most-pious* Marcellus heard these *things*, he burst-forth in tears, and commiserated such great and various misfortunes. But without delay, he prepared food, he himself exhibiting ministrations for *those who were* fatigued. Marcellus instructed them to recline as his guests in *groups* of tens. When 700 tables were all furnished, he was refreshing *the universal body of them* with unnatural joy, so that those who had had *the power* to survive were becoming oblivious to their labors and unmindful of the totality of *the evil*.

However, when they were completing the fifteenth day, *while* Marcellus was still ministering everything needful for *the captives*, it pleased him that all of them should be imparted with *the capability* of returning to their own *homes*, except for those who were being retained by *the care demanded* by their wounds. Seeking to apply the proper remedy for these, he instructed the rest to depart to their own *homes*.

But Marcellus, with a multitudinous *band* of his own hands, went-forward to bury *the bodies* of those who had perished *on the way*. And all of whomever he was able to come-upon, he delivered to *a burial-place* which was deserving of them. When this service was fulfilled, he returned back to [Kashkar]. And permitting *the wounded* to go to their fatherland after their health was sufficiently recuperated, he prepared large amounts of traveling-money for them on their way.

And truly, due to his benevolent actions, *the fame* and piety of Marcellus spread universally throughout that region so unnaturally, that many belonging to various cities were inflaming with *a desire* to see and to come-to-know *the man*—and most-especially those who had not been having *an occasion* to bear penury before. To all of these, this remarkable man was ministering most indulgently, so that they all spoke, that there was no one who stood-out more *in piety* than this man. But even *the universal* widows who were believers in the Lord, were running-together to him. Also, *the imbeciles* were presuming to obtain *a most-certain* assistance for themselves. And all *the orphans* were being nurtured by him. Because of his love for paupers, Marcellus’ house was being said to be surnamed *the hospice* for strangers and paupers. Truly, above all, he was retaining, in *a remarkable* and singular way, *a care of the faith*, building up his own heart upon *the immovable rock*.

CHAPTER 122: CHRONICLES OF MANI THE MANIAC (PART 3: MANI’S SCHEME)

Accordingly, when *Marcellus’* fame was becoming more often spread in various places and even passed-over the Stragga¹ River, the admirable report of his name was brought into *the region* of Persia, where Mani was delaying. When *an opinion* of this man was brought to him, *his mind* revolved very much as to how he might be able to entangle him in *the snares* of his teaching, hoping that Marcellus might be made *an asserter* of his dogma. For he was presuming, that, if he was first able to subdue *a man* such as him, he would be able to universally occupy *the province* of Mesopotamia. His soul was pulsing with doubt as to whether he should hasten in person to *the man*, or first attempt to assail him by letters. For he was fearing² that, by any improvised and sudden ingressions of himself, some evil might perhaps befall him.

In *the end*, in obedience to more-versatile councils, he decided to write. Summoning to him one of his learners, *Adda*³ Turbo by name, who had been instructed by Addas, he delivered *a letter* to him, directing him to go-forth and carry it to Marcellus. He quickly accepted it and carried it to Marcellus, transacting *the entire journey* in five days. For indeed, Turbo used great speed on *his course* and bore much labor and molestation.

For whenever he arrived *towards evening*,⁴ as⁵ a sojourner, at *a hospice* (indeed, Marcellus had supplied these inns himself in his large hospitality), when he was being interrogated by *the keeper* of one of these hospices, where he came from and who he was or by whom he had been sent, he was relating, “Indeed, I

am from Mesopotamia. However, at present, I am coming from Persia, sent by Mani, *a teacher of the Christians*.”

But it did not please them to embrace *a name* which was unknown to them.⁶ They were even sometimes detruing *Turbo* from their hospices—indeed, they did not even concede to him *the means* of getting water for him to drink. When he was bearing things like this daily (even worse than these) by those in each individual place who were presiding over *the mansions* and *the hospices*, unless he had decided to finally show that he was conveying letters to Marcellus, Turbo would have borne *the ruins* of death in *his sojourn*. Truly, when Marcellus accepted *the letters*, he opened them and read them in the presence of Archelaos, *the overseer of the civil-community*. This is a copy of it:

Mani, an emissary of Jesus *the Anointed-One* and of all the holy *ones* and virgins *who are* with me, to Marcellus, a beloved child. Favor, mercy, peace from God *the Father* and our Lord Jesus *the Anointed-One*. And may the right-hand of the light keep you free from the present wicked age and its occurrences and traps of *the wicked-one*. May it be.

Indeed, I very *much* rejoiced to hear about your love which is very great, but am weighed-down that your⁷ faith is not in accordance with the correct⁸ rationalization. From-this-fact, after I was commissioned for *the correcting* of the race of the humans, I, *while* also sparing⁹ those who have given themselves over to delusion and misleading, was led by necessity to commission these documents to you. *I am writing*, indeed, first for *the salvation* of your own soul, but after-that simultaneously for the *ones who* happen to be with you, so that you might not¹⁰ be having the undiscerning rationalization, as the guides of the simple are teaching, *who are* saying that the good *thing* and the evil *thing* are being brought by the same *god* and *who are* introducing¹¹ a single beginning. As I spoke-beforehand, they¹² neither discern nor differentiate the darkness from the light, and the good *thing* from the evil and base *thing*, and the outer human from the inner; instead, they do not cease to mix and to blend *the one* with *the other*.

But *you*, O child, may you not equally combine¹³ the two (as the many of the humans would happen to do, irrationally and simply), but do not be ascribing *them* to the God of the goodness. For those *men*, whose end is near a curse, attribute the beginning and end and the father of these evils, to God. For neither do they have faith in what is stated in good-messages by our Savior and Lord Jesus *the Anointed-One* himself, “A beautiful tree is not being able to make evil fruits, but-neither, truly, is an evil tree *able* to make beautiful fruits.”¹⁴ And how they are daring to be saying, that God *is* the maker and crafter of the Adversary and his evil affairs, causes¹⁵ me to marvel.

And indeed, I wish that this would have been *the utmost* that their vain-effort came, and that they were not saying, that the Only-Begotten, the Anointed-One *who* descended out of the bosom of the Father, is a son of Miriam,¹⁶ a certain woman, having been birthed out of blood and flesh and the other foul-smelling-thing of the women.

And since I do not have the natural *gift* of expressiveness, and in order that I might not break your gentleness by writing much, for a long time, in these letters, I will be content with this. But you will come-to-know the whole when I come to you—if yet you are still sparing of your own salvation. For I am not-even throwing a noose on anyone, as the more-senseless *ones* of the many are doing. Comprehend the *things which* I am saying, most-honored child.

On reading this letter, Marcellus, with the kindest-consideration, was warming *the bearer of the letter* with hospitality. Truly, Archelaos, did not embrace *the matters* which were read very pleasantly, but he was gnashing¹⁷ his teeth like *a roaring*¹⁸ lion, desiring to have the author of the letter given-over to him.¹⁹ But Marcellus begged²⁰ the overseer to calm-down, promising that he himself would take care to secure *the man’s* presence. Therefore, Marcellus wrote the following letter in return to what had been written to him:

⁶ some Lat / Lat(Bob) “name of which they were ignorant”

⁷ literally “the”

⁸ literally “upright”

⁹ Gk(Epiphanius) / Lat “relieving”

¹⁰ Lat / Gk(Epiphanius) omit “not”

¹¹ literally “leading-in”

¹² literally “who”

¹³ literally “make-one”

¹⁴ see Matthew 7:18

¹⁵ literally “comes-up”

¹⁶ Hebrew form / Greek “Maria (traditionally incorrectly translated as “Mary”)

¹⁷ Gk(Epiphanius), some Lat / Lat(Bob) “snapping/breaking-off”

¹⁸ Gk(Epiphanius) / Lat “confined”

¹⁹ Lat / Gk(Epiphanius) “Iion, and taking-up zeal of a god, wanted to rush to where Mani was and subdue him as being a stranger out of barbarians, from where he was also rushing toward the elimination of the sons of the humans.”

²⁰ Gk(Epiphanius) / Lat “had been persuading”

¹ Gk(Epiphanius) / some Lat “Stranga” / Lat(A) “Trangan” / others “Strangum”

² literally “reverting”

³ Epiphanius(Gk), some Lat / Lat(Bob) add

⁴ some Lat / Lat(Bob) add

⁵ some Lat / Lat(Bob) “in fact”

Marcellus, a distinguished man; to Mani, who is made-known by his letter, greetings.

I have indeed let the letter which you have written come to me, as well as favorably-received Turbo in accordance with my friendliness. But in no way did I come to understand¹ the mind of your documents, unless, after you come to be present, you might explain each *point* in detail, as you promised through your letter. Farewell.

He signed this letter which was written and delivered it to Turbo, in order to bear it to the person from whom he had already carried a letter. Truly, Turbo was extremely reluctant to return to Mani, remembering the labors of the journey, and he was asking, that another be sent instead. For he was refusing to go back to Mani, or to have any communication with him again. Truly, after Marcellus summoned one of his boys, Kallistos by name, he instructed him to set-out. Without any delay, he set-out for there, and after three-days he came-up to Mani, whom he found in the castle of Arabion, to whom he delivered the letter.

After Mani scanned it,² he was glad to see that he had been invited by Marcellus. And without delay, he was making the journey. Nevertheless, he had a premonition that Turbo's failure to return was not prosperous, and he hastened on his journey to Marcellus with consultation.

Truly, Turbo was not at all thinking of parting from the house of Marcellus, nor was he ceasing his conversation with Archelaos the overseer.³ For both Marcellus and Archelaos were studiously inquiring into the studies of Mani, desiring to know who he was and from where he came or what word he bore. And Turbo lucidly narrated his universal teachings, repeating and expounding the terms of his faith.

When Turbo had finished describing the tenets of Mani's faith, Archelaos was vehemently being kindled. Truly, Marcellus was not being moved, expecting that God would come to the assistance of his truth. However, Archelaos had the care of the people, like a shepherd before his sheeps when ambushes are prepared by the wolves.⁴ Accordingly, Marcellus presented Turbo with many gifts and instructed him to reside in the overseer's Archelaos' house.

CHAPTER 123: CHRONICLES OF MANI THE MANIAC (PART 4: DISPUTATIONS WITH MANI)

However, on that very day, Mani arrived in [Kashkar], bringing-along with him certain elected juveniles and virgins, of a total of 22.⁵ And first of all, he sought-for Turbo at the doors of Marcellus' place. When he did not find him there, he, as he was entering, saluted Marcellus. Accordingly, Marcellus immediately sent for Archelaos. When he arrived, his soul was urged to inveigh-against him at once. Truly the most-prudent Marcellus, held-back all eagerness for contention, deciding to hear both of them. So he invited the first-ranking men of the civil-community. From out of them, he elected as judges, those of the religion of the nations, four in number, whose names were: Marsipos⁶ (experienced in the grammatical art and the discipline of rhetoric), and Aigialeas⁷ (a most-noble chief-healer and of the highest education of literature), and Claudius and Kleoboulos (two brothers who were distinguished rhetoricians).⁸

Therefore, the convent was so magnificent, that Marcellus' house, which was immense, was filled with those who had been convoked to be hearers. And when those who proposed to speak against one another had taken their places in view of everyone, then those who had been elected as judges sat-down. And Mani was assigned to speak first.

So Mani began by uttering his impious teachings, introducing himself as the Comforter, who had been sent by Jesus, and asserting that, as an elect emissary of the Anointed-One, he had brought the third testament; and, that if his words were refused, an eternal fire would consume them. And he asserted many more of his fictitious absurdities, such as the existence of two unbegottens.

And after many words were stated on each of the two sides, with both Mani throwing-forward his mythical teachings and Archelaos countering every one of his argumentations from the divine writings combined with logical assessment, and defending the impossibility of two unbegottens and the rest of Mani's tenets, Archelaos finally won. For the judges judged that the prize belonged to the truth, as preached by Archelaos, who made it manifest that Mani was a false-prophet.

¹ literally "know"

² literally "which"

³ some Lat / Lat (C) add

⁴ Gk(Epiphanius) "He [Archelaos] had been taking-counsel to have the man committed to death at once, if possible, as though he had hunted a leopard or a wolf, or a different kind of beast, so that the nurslings would not be harmed by the approach of such a beast."

⁵ Lat(Bob) / Lat (C) add

⁶ Gk(Epiphanius), some Lat / Eusebios, Lat(Bob) "12"

⁷ Gk(Epiphanius) / Lat "Manippus"

⁸ Gk(Epiphanius), some Lat / Lat(Bob) "Aegidius"

⁹ some Lat / Lat(Cas) "leaders" // Epiphanius "Indeed, the one was fond-of-wisdom of the accounts/discourses, but the other a professor-of-healing" (more literally "a healer-wise-man"), but the one a teacher of the grammatical-art, but the other, a wise-man."

Now at one point during the discussion, the audience who were present were vehemently joyful, so much, that they were almost laying hands on Mani; it was only with difficulty that Archelaos had restrained them and had repressed them, making them become quiet again. But again, at the conclusion of the discussion, after the audience had bestowed many tokens of honor on Archelaos, and after Marcellus had embraced and kissed Archelaos, truly, the infants who had chanced to convene there, began to pelt Mani and tried to make him flee. The rest followed them, crowding-together, with the intention of trying to make Mani flee.

But when Archelaos observed this, he elevated his voice like a trumpet, desiring to restrain the multitude, declaring, "Cease, my beloved brothers! Lest perhaps we be found to have the guilt of blood on us on the day of the judgment! It has been written of men like this, that it is also necessary for sects to be among all of you*, in order that the ones who are tried-and-proved might become manifest among all of you*!" (1 Corinthians 11:19)

And when he spoke these things, the crowd was sedated.

Therefore, when Mani had fled-away, he never appeared there again. Truly, his minister Turbo, was delivered by Marcellus to Archelaos. When Archelaos had ordained him as a minister, he remained¹⁰ in Marcellus' suite. However, Mani, in his flight, arrived into a certain village which was a long way from the city of [Kashkar], into which was called Diodoris.¹¹ There, the people's elder at that season was a certain most-gentle man named Truphōn,¹² who had good fame both for his faith and his stoutness. Mani lodged with Truphōn and began to churn him as he was boasting. For Mani grasped that the man, indeed, was good in other things and marvelous with his reverence-for-God, but was lacking in his eloquence.¹³ Instead, even in these things, Mani was not able to mock the slave of the Anointed-One as he assumed that he was strong enough to do so.

In consequence, Mani wished to debate once more with Truphōn the elder. And Truphōn spoke-against him in many things, but also wrote to Archelaos about this matter, summoning him to commission instructions to him on how to deal with him or with what accounts he should use to speak-against his evil-teaching, and even asking him, that if he deemed-it-worthy, to come himself. Now when Archelaos accepted this letter, he admired the human's audacity. But Archelaos commissioned to him two accounts for the ready grasping of Mani's teachings, but indicated to him to expect that he himself would be present.

Now when Truphōn accepted this letter, he scheduled a debate for a certain day, and began debating Mani on the night before, demonstrating before everyone, that the two testaments, being of the same God, had a mutual relationship between them. But as evening was coming, Truphōn postponed the remainder of the debate until the following day.

However, when it was early-morning, Archelaos suddenly arrived at this castle where Truphōn was awaiting, before everyone had yet proceeded into public. Truly, Mani, ignorant that Archelaos was now present, challenged Truphōn publicly to contend in a disputation with him, wishing to oppress him with his words, because he was perceiving that Truphōn was a simple human and not learned enough in questions concerning the scriptures.

Therefore, when the crowd had convened in the usual place for a disputation, and when Mani had begun to speak,¹⁴ suddenly, Archelaos appeared in the middle of them. And after he embraced Truphōn, he saluted him with a holy kiss. For until then, Truphōn, religious as he was, had been somewhat fearful of the conflict. However, when Mani had seen Archelaos, he immediately ceased continuing his insulting, and, with his arrogance not a little cast-down, it could be manifestly comprehended, that he wished to flee from the conflict.

Now after Archelaos had begun his defense of the truth, recounting his previous debate with Mani at [Kashkar], he stated, "It does not seem to me that he can be very dignified since he is ignorant of what is in the future. It is necessary for him to foreknow those who are on his own side. Indeed, he should have this measure of knowledge, if, indeed, the spirit of the comforter inhabits him."

But Archelaos, after speaking a series of discourses, again silenced Mani and put him to disgrace by answering his discourses, so that he was not able to open his mouth. Therefore, the crowds admired the truth of Archelaos' teaching, and they rendered immense laudations with clamors. And later, Archelaos persuaded the crowds to hear his word. Now among those who were hearing, were not only those who were with Truphōn, but also everyone who was present from his province and from the places in the vicinity. Then he told all of them about the false-teachings of Mani, and the Good-Message concerning our Lord Jesus the Anointed-One, our Savior.

On hearing these things, the crowd wished to seize Mani and deliver him over to the power¹⁵ of the barbarians who were in the vicinity beyond the Stragga¹⁶ river—especially since some time before this, certain men had come to search-for

¹⁰ literally "persevered"

¹¹ Gk(Epiphanius) / Lat "Diodōros"

¹² Gk(Epiphanius) / Lat "who name was likewise Diodōros"

¹³ may also be translated "account/discourse"

¹⁴ literally "to make words"

¹⁵ some Lat / Lat(F) "powers"

¹⁶ Gk(Epiphanius) / some Lat "Stranga" / Lat(CM) "Strangu" / Lat(F) "Stracu"

him, but who had dispersed without finding him, for at that time he was set in flight.

Therefore, after Archelaos had produced this *information*, Mani at once took himself to flight, and he was able to evade *them* before any were able to follow him. However some of *them* did closely follow *him*, but he again made for *the* roads by which he had come, crossing *the* river; and he returned to *the* castle of Arabion.¹

But there, he was afterward apprehended and brought before the king of Persia. Now *the* king was violently-moved with *the* strongest indignation against him, and was fired with *the* desire of avenging two deaths upon him (*the* one, *the* son; *the* other, *the* prison-keeper), directing, that he should be flayed with a reed² and hung before *the* gates of *the* civil-community, and that his pelt be dipped in certain medicaments and inflated. Truly, he directed, that his flesh be given to *the* birds. For this reason, the Manichaeans themselves make their beds on reeds. And after his death, his three learners were continuing to spread his impious teachings throughout the world. But from that time forward, he is still known among the Hellenes, as Mani the Maniac.

(Now the rest of the truthful speeches of Archelaos during his disputations with Mani, and the elaborate description of Mani's impious teachings as given by Turbo, and the histories of Mani's predecessors, are recorded in detail in *the* Acts of Archelaos.)

CHAPTER 124: REIGNS OF EMPERORS PROBUS & CARUS / GAIVS BECOMES OVERSEER OF ROMA [283-12] / DIOKLÉS BECOMES EMPEROR [284-11-20] / DEATH OF EMPEROR CARINUS [285]

Now earlier in his reign, Emperor Probus had restored *the* Gallic-provinces which had been occupied by *the* barbarians. But when it was reported that *Probus* stated, that in a short time soldiers would be unnecessary, the military became irritated and they cut him into pieces at Sirmium in an iron-covered turret, after he had reigned for 6 years and 4 months.³ And Carus succeeded him as emperor of the Romans. From then on, *the* power of *the* military gained-strength, and *the* right of appointing the prince was snatched-away from *the* Roman senate for a long time.

Now Emperor Carus *the* August-One, in the 1st year of his reign, immediately made his sons Carinus and Numerianus Caesars. But while he was engaged in a war against *the* Sarmatians, it was announced, that there was a tumult among *the* Persians. So he set-out for *the* east and took Seleukeia and Tizfon. But while he was encamped on *the* Tigris, he, having an unadvised avaricious glory, was conflagrated by a thunderbolt, after holding the imperial-command for 10 months and 5 days.

Now meanwhile, in about the 6th year of Probus,⁴ at Alexandria, Maximus, who had been overseer for 18 years after the end of Dionysios, was succeeded by Theōnas. In his time at Alexandria, Achillas, having been deemed-worthy of *the* body-of-elders together with Pierios, was being made-known, having the teaching-place of the consecrated faith in Alexandria put into his hands, and having exhibited a very rare work in fondness-of-wisdom (philosophy), inferior to none, and a genuine citizenship in *the* manner of the Good-Message.

Now Eutuchianus held the oversight of the assembly in Roma for 8 years, 11 months, and 11 days,⁵ until the 7th day before the Ides of December, when Carus, for the 2nd time, and Carinus were the consuls of *the* Romans.⁶ And on the 6th day before the Ides of December,⁷ he was deposited in the cemetery of Kallistos which is on the Appian Way in Roma. And he left the allotment to Gaius, who received it on the 16th day before the Kalends of January when Carinus, for the 2nd time, and Carinus were the consuls of *the* Romans.⁸

Now when Emperor Carus had went to Persia, he had taken with him his son Numerianus. And because Numerianus was being affected with a smart in his eyes, he was being carried in a small-litter. But he was struck-down in a plot by Aper (*the* praetorian prefect and his father-in-law). And on a pretext that Numerianus' eyesight might not be troubled by *the* wind, Aper was hoping to keep his death concealed until he was able to seize the imperial-command. But the murder was only discovered several days later, when, due to *the* foul-smell produced by *the* members of *his* cadaver, *the* soldiers who were attending him opened *the* curtains of his small-litter. Therefore, Carinus was left as the sole emperor of the Romans.

However, after *the* crime against Numerianus had been produced, at a council of leaders and tribunes, Valerius Dioklés (later known as Diocletianus), who was a regent of *the* domestic forces but a man of obscure birth, was delegated emperor of the Romans because he was a man whom they believed to be of great wisdom.

For meanwhile, Emperor Carinus, while his father had set out to the war with Parthia, defiled himself by all *manner* of crimes. He struck-down many innocent persons on fictitious incriminations, ruptured *the* marriages of *the* nobles, was pernicious toward several of his fellow-learners, who had teased him in *the* auditorium with a slight banter. Because of these things, he incurred *the* grudge of all humans.

Now in *the* first gathering of *the* soldiers which was held, Dioklés drew his sword and swore, that Numerianus was not killed by any deceit on his part, and that he was never desiring *the* imperial-command. And while Aper, who had laid *the* trap for Numerianus, was standing near *him*, he was transpierced in *the* sight of *the* troops by Dioklés' own hand.

Now at this time, Sabinus Julianus, learning of Carus' death, was eager to seize the imperial-command. And when Emperor Carinus was informed of everything which was happening, and hoping that he might more easily sedate *the* revolts which were breaking-out, hastily made for Illyricum by making a circuit around Italia. There, he expelled Julianus and cut him down. And when Carinus reached Moesia, he straightaway joined⁹ in a battle with Dioklés near *the* Margus River. But while Carinus was avidly pressing those whom he conquered, he perished by *the* blows of his own troops, on account of his impatient yearning for many of *the* soldiers' wives. Their husbands¹⁰ had grown increasingly hostile. Nevertheless, they had dispersed their ire and pain to see how *the* war turned-out. Since it was going prosperous for Carinus, *the* soldiers, in apprehension that a man of such a character would become more and more insolent in *his* victory, they avenged themselves. He was massacred chiefly by *the* right-hand of his tribune, whose spouse he was said to have polluted. This was *the* finale of Carus and his children. Now Carinus had held the imperial-command for 2 years, 11 months, and 2 days, including the 10 months and 5 days which he ruled with his father.¹¹ And Dioklés was now *the* sole emperor of the Romans.

¹ Gk(Epiphanius) most Lat / Lat(Vat) "Adrabion" (though Arabion previously)

² Gk(Epiphanius) / Lat omit "with a reed"

³ Eutropius, Chronicon(Jerome), Orosius / Chronography354 "6 years, 2 months, 12 days" / Eusebios,

Aurelius(Epitome) "6 years" / Aurelius(Liber) "a little less than 6 years"

⁴ 282AD / Chronicon(Jerome) "6th year of Probus" / Chronicon(Armenian) "1st year of Numerianus/Carinus" (both were in 282AD)

⁵ Chronography354 / Eusebios "less than 10 months" / Chronicon(Jerome) "8 months" / Chronicon(Armenian) "2 months"

⁶ 283-12-07

⁷ 283-12-08

⁸ 283-12-17

⁹ literally "congressed"

¹⁰ literally "men"

¹¹ Chronography354 / Eutropius, Aurelius(Liber), Epiphanius, Chronicon(Jerome) "[Carus & Carinus & Numerianus]...for 2 years." / Eusebios "[Carus & Carinus & Numerianus] for less than 3 years" / Aurelius(Epitome) "[Carus] for 2 years"

LETTER OF PAULUS TO THE ROMANS

CHAPTER 1

Paulus, a slave of the Anointed-One Jesus,¹ a called² emissary, having been set-apart into a good-message of God, **2** a good-message which he professed-beforehand through his prophets in holy writings, **3** about his son (the son who came-to-be born out of a seed of David according-to flesh, **4** the son who was ordained as a son of a god in power according-to a spirit of holiness out of a standing-up of dead humans), Jesus the Anointed-One our Lord. **5** Through him³ we took favor and a mission for⁴ obedience of faith among⁵ all the nations in-behalf of his name, **6** among whom all of you* are also called-ones⁶ of Jesus the Anointed-One.

7 To all the beloved ones of God who are in Roma,⁷ to called⁸ holy ones.

Favor to you*⁹ and peace from God our Father and the Lord Jesus the Anointed-One.¹⁰

8 Indeed, first I am giving-thanks to my God through Jesus the Anointed-One about¹¹ you* all, because your* faith is being messaged-abroad in the whole world. **9** For God I am a testifier of mine (whom I am serving in my spirit in the good-message of his son) as I am unceasingly making a remembering of you*, **10** always beseeching at-the-time-of my prayers-to God, if somehow already at-sometime I might be guided-along-a-good-path¹² in the will of God to come to you*. **11** For I am yearning-after an opportunity to see you*, in order that I might share with you* a certain spiritual gift with¹³ the result for you* to be established – **12** now that¹⁴ is, to be exhorted-together among¹⁵ you* through the faith in one-another, both yours* and mine.

13 But I am not wanting¹⁶ you* to be being-ignorant, brothers, that I many-times preposed for myself to come to you* (and I was prevented up-to now),¹⁷ in order that I might have some fruit among¹⁸ you* also, exactly-as I also have among the remaining nations. **14** I am a debtor both to Hellenes and to barbarous humans, both to wise humans and to mindless humans – **15** in-this-manner, the desire flowing throughout me is eager to also proclaim-a-good-message to you*, to the ones in Roma.¹⁹

16 For I am not being-ashamed of the good-message of the Anointed-One.²⁰ For it is a power of a god leading into salvation to all the ones who are having-faith, both first²¹ to Judean and then to Hellene. **17** For in it, a righteousness of a god is being revealed from out of faith into faith, exactly-as it has been written:

But the righteous-one will live for himself out of faith.

(Habakkuk 2:4)

18 For an anger of a god is being revealed from a heaven against every impiety and unrighteousness of humans, of the humans who are restraining²² the truth in unrighteousness, **19** due-to-the-fact-that the known thing of God is manifest among²³ them. For God manifested it to them. **20** For from the creation of the world, his unseeable things, by-means-of the things-which-have-been-made being comprehended, are being clearly-seen: both his everlasting power and divinity, with²⁴ the result for those²⁵ individuals to be without-a-verbal-defense, **21** due to the fact that, after they knew God, they did not glorify him as a god or give-thanks to him; instead, they have been rendered-vain in their thorough-rationalizations, and their unintelligent heart was darkened. **22** While asserting to be wise, they were made-stupid; **23** and they changed the glory of the incorruptible God in a likeness of an image of a corruptible human and of flying-

¹ [1:1] NU, Vul, Gk(V,X209) / M, TR, Gk(ASO) "of Jesus the Anointed-One"

² adjective

³ literally "whom"

⁴ literally "into"

⁵ literally "in" (also in verse 6)

⁶ [1:5] NU, M, TR, Vul, Gk(AESVO) (lit. "the name of his") / Gk(X209) omit "of his name...-ones" (by error)

⁷ [1:7] NU, M, TR, Vul, Gk(AESV,X209) / Origen(margin) "all the beloved ones of God" (omitting "in Roma") / OL, some Vul, Gk(O), Ambst "all the ones being in love of God"

⁸ adjective

⁹ [1:7] NU, M, TR, Vul, Gk(AESVO) / Gk(X209) "us"

¹⁰ [1:7] NU, M, TR, Vul, Gk(AESVO) / Gk(X209) "Lord the Anointed-One Jesus"

¹¹ [1:8] NU, Gk(AESV,C1) / M, TR, Gk(O,C2) "in-behalf of" / Vul "for"?

¹² literally "–way"

¹³ literally "into"

¹⁴ literally "this"

¹⁵ literally "in"

¹⁶ [1:13] NU, M, TR, Vul, Gk(AESV,C2,C4), Origen / Gk(O,C1,C3,C5) "imagining"

¹⁷ literally "up-to the come-here"

¹⁸ literally "in" (also later in verse)

¹⁹ [1:15] NU, M, TR, Vul, Gk(ACESV), Origen / Gk(O), some Vul, Origen(Lat) omit "the ones in Roma"

²⁰ [1:16] NU, Vul, Gk(AESVO,C1,C2,C4), Origen / M, TR, Gk(C3) add

²¹ [1:16] NU, M, TR, Vul, Gk(ACES) / Gk(VO), OL, Tertullian, Ephraem omit "first"

²² may also be translated "retaining"

²³ literally "in"

²⁴ literally "into"

²⁵ literally "them"

creatures and of quadrupeds and of creepers.

24 For-this-reason, God delivered them up in the desires of their hearts into uncleanness of the act for their bodies to be being dishonored²⁶ in²⁷ them,²⁸ **25** whichever one of them exchanged the truth of God in the lie and venerated and served the creation in-contradiction-to the one who created, who is blessed into the ages. May it be.

26 Due to this, God delivered them up into passions of dishonor. For also their women exchanged the natural using into the using in-contradiction-to nature; **27** but likewise, the males also, after they dismissed the natural using of the female, were burned-forth in their reaching-out into one-another: males in males working-out the indecency, and taking-back in themselves the wage-given-in-return of their misleading which it was necessary to receive.

28 And exactly-as they did not prove to be having God in recognition, God delivered them into a disapproved mind, to be doing the things which are not suiting, **29** having been filled with every unrighteousness, sexual-immorality,²⁹ wickedness, greed, evil;³⁰ sated of envy, murder, quarrelling, deceit, evil-custom; they are whisperers, **30** calumniators, God-detesting, outragers, arrogant persons, pretenders, founders³¹ of evil things, unpersuadable by parents, **31** unintelligent, uncomposed,³² affectionless, unwilling-to-make-a-truce,³³ unmerciful – **32** whoever, after they recognized the righteous-enactment of God (that the ones who are acting out the things such as these are worthy of death), not only are doing them, but instead are also being-well-pleased-together with the ones who are acting like this.

CHAPTER 2

For-this-reason, you are without-a-verbal-defense, O human, everyone who³⁴ is judging. For in any matter which you are judging the other³⁵ person, you are condemning yourself; for you, the one who is judging, are acting out the same things. **2** But³⁶ we have come-to-know, that the judgment of God is according-to truth against the ones who are performing the things such as these. **3** But are you rationalizing this, O human, the one who is judging the ones who are acting out the things such as these and is doing them himself, that you will flee for yourself out of the judgment of God? **4** Or are you despising the riches of his kindness and of his toleration and of his longsuffering, being-ignorant that the kind activity of God is leading you into a change-of-mind? **5** But in-accordance-with your hardness and heart which is unchanging-of-mind, you are treasuring up anger for yourself in a day of anger and revelation³⁷ of a righteous-judgment of God. **6** who will give-back to each person according-to his works: **7** Indeed, to the ones who, according-to endurance of a good work, are seeking glory and honor and incorruptibility: a perpetual life; **8** but to the ones from out of selfish-ambition and who are indeed³⁸ refusing-to-be-persuaded by the truth but are being persuaded by the unrighteousness: anger and fury.³⁹ **9** Tribulation and constriction will be upon every soul of a human, of the human who is working-out the evil thing: both first of Judean, and then of Hellene. **10** But glory and honor and peace will be to everyone who⁴⁰ is working the good thing: both first to Judean, and then to Hellene. **11** For there is not a respect-of-persons in-the-presence of God.

12 For as-many-as sinned lawlessly, will also be-lost lawlessly; and as-many-as sinned in a law, will be judged through a law. **13** For it is not the hearers of a law who⁴¹ are righteous in-the-presence of God;⁴² instead, the doers of a⁴³ law will be pronounced-righteous. **14** For whenever nations, the ones not having a law, might be doing⁴⁴ the things of the law by-means-of nature, these individuals, while not having a law, are a law to themselves **15** – whichever individuals are demonstrating the work of the law written in their hearts, their conscience testifying-together with them and their reasonings⁴⁵ between one-another accusing or even verbally-defending themselves, **16** in a day when, according-to my good-message, God is judging the hidden things of the humans through the Anointed-One Jesus.⁴⁶

²⁶ may also be translated "bodies to be dishonoring themselves"

²⁷ literally "in"

²⁸ [1:24] NU, Vul, Gk(AESV,C1) / M, TR, Gk(O,C2) "themselves"

²⁹ [1:29] NU, Gk(AESV), Origen / M, TR, Gk(C2) "sexual-immorality, wickedness" / Vul "wickedness, sexual-immorality" / Gk(O,C1) "sexual-immorality" / one omit both (any omission possibly by scribal error)

³⁰ [1:29] NU, M, TR, Gk(V) / Gk(AS) puts "evil" before "greed" / Vul, Gk(CEO) puts it after "unrighteousness"

³¹ literally "find-on-er"

³² literally "not-put-together" (or "not-synthesized")

³³ [1:31] NU, Gk(VO,C1,S1), Origen / M, TR, Vul, Gk(E,C3,S2) add / Gk(C2) add it before "affectionless" (omitted by error?)

³⁴ literally "the"

³⁵ literally "different"

³⁶ [2:2] NU, M, TR, Gk(ACVO), Origen / Vul, Gk(ES) "For" / one omit

³⁷ [2:5] NU, M, TR, Vul, Gk(CSVO) / Gk(A) "equivalent-repaying"

³⁸ [2:8] NU, Gk(VO,C1,S1) / M, TR, Vul, Gk(A,C2,S2) add

³⁹ [2:8] NU, Vul, Gk(ASVO,C1) / M, TR, Gk(C2) "fury and anger"

⁴⁰ literally "the"

⁴¹ [2:13] NU, Gk(ASVO,C2-4,X4497) / M, TR "the hears of a law" / Gk(C1) "not my hearers"

⁴² [2:13] NU, M, TR, Gk(ASO,C4) / Gk(V,C1-3) "of a god"

⁴³ [2:13] NU, Gk(ASVO,C1-3) / M, TR, Gk(C4) "the"

⁴⁴ [2:14] NU, Vul, Gk(ASV) is plural / M, TR, Gk(C2) is singular / Gk(C1,O) "are doing" (plural)

⁴⁵ literally "accountings"

⁴⁶ [2:16] NU, Gk(V) / M, TR, Vul, Gk(AS) "through Jesus the Anointed-One" / Gk(C) "through Jesus the Anointed-One our Lord"

17 But if¹ you are being additionally-named ‘Judean’, and are resting-up yourself on a² law, and are boasting in a god, 18 and are knowing the will, and are proving the things which are making-a-difference, being orally-instructed out of the law; 19 also if you have become-confident for yourself to be a guide of blind persons, a light of the ones in darkness, 20 a discipliner of senseless persons, a teacher of infants,³ having the forming of the knowledge and of the truth in the law: 21 Therefore, the one who is teaching another,⁴ are you not teaching yourself? The one who is preaching to not be thieving, are you thieving? 22 The one who is saying to not be committing-adultery, are you committing-adultery? The one who is abhorring the idols, are you robbing-temples? 23 Whoever is boasting in a law, are you dishonoring God through the transgression of the law? 24 For “through all of you*, the name of God is being reviled in the nations,” exactly-as it has been written. (Isaiah 52:5)

25 For indeed, circumcision is profiting, if-at-any-time you might be acting out a law. But if-at-any-time you might be a transgressor of a law, your circumcision has become a foreskin. 26 Therefore, if-at-any-time the foreskin might be observing the righteous-enactments of the law, will his foreskin not be accounted for⁵ circumcision? 27 And the foreskin from out of nature which is finishing the law will judge you, the one who, through a letter⁶ and circumcision, are a transgressor of a law. 28 For the person is not a Judean in the manifest sign, nor-even is the circumcision in the manifest sign in flesh. 29 Instead, it is the person who is a Judean in the hidden place; and circumcision is of a heart in a spirit not in a letter⁷; the praise of whom is not coming out of humans, but instead out of God.

CHAPTER 3

Therefore, what is the exceeding⁸ condition of the Judean? Or what is the profit of the circumcision? 2 Much, according-to every manner. For⁹ indeed, first, that they were entrusted with the sayings of God. 3 For what? If certain ones refused-to-have-faith, their lack-of-faith will not render-inoperative the faith of God, will it? 4 I wish it would not come-to-be! But let God be becoming truthful, but every human a liar, exactly-as it has been written:

So-that you might ever be pronounced-righteous in your account,
and you might be-victorious in the process for you to be being judged.

(Psalm 51:4)

5 But if our unrighteousness is commending a righteousness of a god, what will we state? God, the one who is bringing-on the anger, is not unrighteous, is he? (I am saying things according-to the way of a human.)¹⁰ 6 I wish it would not come-to-be! Since how will God judge the world?

7 But¹¹ if in my act-of-lying, the truth of God exceeded into his glory, why am I also still being judged as a sinner, 8 and not (exactly-as we are being reviled and exactly-as some individuals are asserting that we are saying) that we might do the evil things, in order that the good things might come? The judgment of these individuals¹² is based-on-what-is-right.

9 Therefore, why? Are we having something ahead of them?¹³ Not by-all-means. For we previously-incriminated both Judeans and Hellenes to all be under a sin, 10 exactly-as it has been written, that:

There is not a righteous-one, not-even one.

11 There is not the one who is having-insight,
there is not the one who is seeking-out God.

12 All of them deviated,
they simultaneously were rendered-unneded.
There is not a¹⁴ person who is doing kindness,
there is not¹⁵ any even till the last one.

(Psalm 14:1~3/Psalm 53:1~3)

13 Their throat is a tomb which has been opened-up,
they were deceiving with their tongues;

(Psalm 5:10)

Venom of asps is under their lips.

¹ [2:17] NU, Vul, Gk(ASV,C1,C2), Origen / M, TR, Gk(C3) “(17) See”

² [2:17] NU, Gk(ASV,C1,C2) / M, TR, Gk(C3) “the”

³ [2:20] NU, M, TR, Vul, Gk(CSV) / Gk(A) omit “a teacher of infants”

⁴ literally “different”

⁵ literally “into”

⁶ usually translated “document” / literally “writement”

⁷ usually translated “document” / literally “writement”

⁸ literally “excessive”

⁹ [3:2] NU, M, TR, Gk(AS,C2) / Vul, Gk(VO,C1) omit “For”

¹⁰ [3:5] NU, M, TR, Vul, Origen, Gk(ACSV) [S1 “the anger of him”] / some Greek “God is not unrighteous

who is bringing-on the anger against humans, is he?”

¹¹ [3:7] NU, Gk(AS) / M, TR, Vul, Gk(CVO), Origen “For”

¹² literally “of who”

¹³ [3:9] NU, M, TR, Gk(SV) (lit. “having-before”) / Gk(A) “Might we be having something ahead of them?”

/ Gk(CO) “Are we retaining something ahead of them?”

¹⁴ [3:12] M, TR, Gk(AVO) / NU, Gk(CS) “the”

¹⁵ [3:12] NU, M, TR, Vul, Gk(ACSO) / Gk(V) omit “there is not”

14 Whose mouth is being-packed full of a cursing and bitterness.

(Psalm 10:7)

15 Their feet are sharp to pour-out blood,

16 crushing and misery¹⁶ are in their ways,

17 and they did not know a way of peace.

(Isaiah 59:7~8)

18 A fear of a god is not before¹⁷ their eyes.

(Psalm 36:1)

19 But we have come-to-know, that as-much-as the law is saying, it is uttering to the ones who are in the law, in order that every mouth might be shut and all the world might become under-justice¹⁸ to God, 20 due to the fact that every flesh will not be pronounced-righteous before his face out of works of a law; for through a law is a recognition of a sin.

21 But now, a righteousness of a god has been manifested apart-from a law, being testified to by the law and the prophets; 22 but it is a righteousness of a god through faith of Jesus the Anointed-One into all and upon all¹⁹ the ones who are having-faith. For there is not a distinction. 23 For all sinned and are being-in-lack of the glory of God, 24 being pronounced-righteous as-a-gift by-means-of his favor through the redemption,²⁰ the redemption in the Anointed-One Jesus, 25 whom God preposed for himself to be a propitiatory, through the²¹ faith, in his blood, for²² a demonstration of his righteousness through the letting-go²³ of the sinful-actions which have previously-come-to-be, 26 in the toleration of God, for²⁴ the²⁵ demonstration of his righteousness in the present season, with²⁶ the result for him to be righteous and²⁷ to be pronouncing-righteous the one who is out of faith of Lord Jesus the Anointed-One.²⁸

27 Therefore, where is the boasting? It was locked-out. Through what-kind of law? Of the works? Surely-not, but instead through a law of faith. 28 For²⁹ we are accounting a human to be being pronounced-righteous by-means-of faith apart-from works of a law. 29 Or is God of Judeans only? But³⁰ Is he not-surely the god of nations also? Yes, of nations also, 30 if³¹ God is one who will pronounce-righteous circumcision out of faith and foreskin through the same faith. 31 Therefore, are we rendering-inoperative a law through the faith? I wish it would not come-to-be! Instead, we are causing a law to-stand.

CHAPTER 4

Therefore, what will we state that Abraham, our forefather,³² has found³³ according-to flesh? 2 For if Abraham was pronounced-righteous out of works, he is having a boast, but instead not toward a god.³⁴ 3 For what is the writing saying?

But Abraham had-faith in God, and it was accounted to him for³⁵ righteousness.

(Genesis 15:6)

4 But the wage is not being accounted to the one who is working according-to a favor, but instead according-to a³⁶ debt. 5 But to the one who is not working, but who is having-faith on the one who is pronouncing the impious-one righteous, his faith is being accounted to him for³⁷ righteousness, 6 just-as David also says about the happiness of the human to whom God is accounting righteousness apart-from works:

7 Happy are those whose lawlessnesses were forgiven,
and whose sins were covered-up.

8 Happy is a man of³⁸ whom the Lord might never account a sin.

(Psalm 32:1~2)

9 Therefore, is this happiness only upon the circumcision, or also upon the foreskin? For we are saying, that³⁹ “The faith was accounted to Abraham for!

¹⁶ [3:16] NU, M, TR, Vul, Gk(ACSV) / Origen “misfortune” (Origen says that another reading is “misery”)

¹⁷ literally “opposite”

¹⁸ [3:19] NU, M, TR, many Vul, Gk(ACSV) / some Vul “might be subdued”

¹⁹ [3:22] NU, Vul, Gk(AEV,S1), Origen / M, TR, Gk(CO,S2) add / two omit “into all” but add “and upon all”

²⁰ literally “redemption-from”

²¹ [3:25] NU, M, TR, Vul?, Gk(V,C2,E2) / Vul?, Gk(SO,C1,E1) omit “the” / Gk(A) omit “through the faith”

²² literally “into”

²³ literally “letting-beside”

²⁴ literally “to/toward”

²⁵ [3:26] NU, Gk(AESV,C1,C2) / M, TR, Gk(C3) “a” / Gk(O) omit “in the toleration...righteousness”

²⁶ literally “into”

²⁷ [3:26] NU, M, TR, Vul, Gk(ACESV) / Gk(O) omit “and”

²⁸ [3:26] NU, M, TR, Vul, Gk(ACESV) (“of Jesus”) / Origen “of Jesus the Anointed-One” / “Syr “of Lord

Jesus the Anointed-One” / Gk(O) omit

²⁹ [3:28] NU, Vul, Gk(ASO,C1) / M, TR, Gk(EV,C2) “Therefore” / one omit

³⁰ [3:29] NU, Vul, Gk(ACESV) / M, TR add

³¹ [3:30] NU, Gk(AEV,C2,S1) / M, TR, Gk(O,C1,C3,S2) “since-if”

³² [4:1] NU, M, TR, Vul, Gk(ACESV) / M, TR, Vul, Gk(CO,E2,S2), Origen “father”

³³ [4:1] NU, M, TR, Vul, Gk(ACESO) (lit. “state Abraham...to have found”) / Gk(V) “state about Abraham”

³⁴ [4:2] NU, Gk(AESV,C1) / M, TR, Gk(C2) “toward God”

³⁵ literally “into”

³⁶ [4:4] NU, M, Gk(ACESV) / TR “the”

³⁷ literally “into”

³⁸ [4:8] NU, Gk(VO,C1,S1) / M, TR, Vul, Gk(AE,C2,S2) “to”

³⁹ [4:9] NU, Gk(SV,C1) / M, TR, Vul, Gk(AEO,C2) add

righteousness.”

(Genesis 15:6)

10 Therefore, how was it accounted? *While he was being in circumcision or in foreskin?* Not in circumcision, *but* instead in foreskin. **11** And he took a sign of circumcision for a seal of the righteousness of the faith, the *faith* in the foreskin, with² the *result* for him to be a father of all the *ones who are* having-faith through foreskin, with the *result* for the³ righteousness to *also*⁴ be accounted to them, **12** and to be a father of circumcision to the *ones who* are not only out of circumcision, *but* instead to the *ones who are* also being-in-line with the tracks of the “faith in foreskin” of our father Abraham.

13 For what-was-professed⁵ to Abraham or to his seed, the *act* for him to be an heir of *the*⁶ world, was not through a law, *but* instead it was through a righteousness of faith. **14** For if the *ones who are* out of a law *are* heirs, the faith has been made-empty and what-was-professed⁷ has been rendered-inoperative. **15** For the law is working-out anger. But⁸ where there is not a law, *there is* not-even a transgression.

16 Due to this *reason, it is* out of faith, in order that *it might be* according-to favor, with⁹ the *result* for the thing-which-was-professed to be firm to all the seed, not only to the *ones who are* out of the law, *but* instead even to the *ones who are* out of faith of Abraham, who is a father of us all **17** (exactly-as it has been written, that, “I have put you *forth to be* a father of many nations” (Genesis 17:5) standing-opposite of *him* in whom he had-faith: a god, the *god who is* making-alive the dead *humans* and is calling the *things which are* not being as being. **18** He,¹⁰ alongside hope against hope, had-faith, with¹¹ the *result* for him to come-to-be a father of many nations according-to the *word which* has been spoken:

This-is-how your seed will be.

(Genesis 15:5)

19 And he, after he did not become-weak in the faith, contemplated *not*¹² his-own body, having already¹³ been made-dead (he being approximately 100-years-old), and the deadening of the womb of Sarah. **20** But he did not doubt in-regard-to the professed-thing of God by-means-of lack-of-faith; instead, he was empowered by-means-of the faith, after he gave glory to God, **21** and after he was fully-convinced, that, what he has professed, he is also able¹⁴ to do. **22** For-this-reason, it was *also*¹⁵ accounted to him for¹⁶ righteousness. (Genesis 15:6)

23 But it was not written for his sake only, that “It was accounted to him,” **24** *but* instead also for our sake, to whom it is going to be being accounted, to the *ones who are* having-faith on the *one who* arose Jesus our Lord out of dead *humans*, **25** who was delivered *up* due to our trespasses and was arisen due to our being-pronounced-righteous.

CHAPTER 5

Therefore, after we were pronounced-righteous out of faith, may we be having¹⁷ peace with God through our Lord Jesus *the* Anointed-One, **2** through whom we have had the admission by-means-of the faith¹⁸ into this favor in which we have stood; and we are boasting on-the-basis-of a hope of the glory of God. **3** But not only *this*; instead, we are also boasting in the tribulations, having come-to-know that the tribulation is producing¹⁹ endurance; **4** but the endurance, a proven-character; but the proven-character, hope; **5** but the hope is not putting-to-shame, because the love of God has been poured-out in our hearts through a holy spirit, the *spirit which* was given to us.

6 For²⁰ *while* we were still weak, *the* Anointed-One still²¹ died-off in-accordance-with a season in-behalf of impious-ones. **7** For scarcely will someone die-off in-behalf of a righteous-one. For possibly someone is daring to die-off in-behalf of the good-one. **8** But God is commending his own love into us, that, *while* we were still being sinners, *the* Anointed-One died-off in-behalf of us.

9 Therefore, *how* much more will we, after we were pronounced-righteous now in his blood, be saved through him from the anger. **10** For if we, *while* being enemies, were reconciled to God through the death of his son, *how* much more will we, after we have been reconciled, be saved in his life. **11** But not only *this*;

¹ literally “into”

² literally “into” (also later in verse)

³ [4:11] NU, M, TR, Gk(VO,C3,E1) / Gk(AS,C1,C2,E2) omit “the”

⁴ [4:11] Gk(AV,S1), Origen / NU, M, TR, Vul, Gk(CEO,S2) add

⁵ literally “For the professed-thing”

⁶ [4:13] NU, Gk(ACSV) / M, TR, Gk(E) actually add “the”

⁷ literally “and the professed-thing”

⁸ [4:15] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) “For”

⁹ literally “into”

¹⁰ literally “Who”

¹¹ literally “into”

¹² [4:19] NU, Vul, Gk(AESV), Origen / M, TR, Gk(CO) add

¹³ [4:19] NU, M, TR, Gk(ACES), Origen / Vul, Gk(VO) omit “already”

¹⁴ translated elsewhere “powerful”

¹⁵ [4:22] Gk(VO,C1), Origen / NU, M, TR, Vul, Gk(ES,C2) add

¹⁶ literally “into”

¹⁷ [5:1] Vul, Gk(ACE,S1,V1), Origen, Tertullian / NU, M, TR, Gk(O,S2,V2), “we are having”

¹⁸ [5:2] NU, M, TR, Vul, Gk(E,S1,S3), Origen (“by...faith”) / Gk(A,S2) “in the faith” / Gk(CVO) omit

¹⁹ literally “working-down” (usually translated “working-out”)

²⁰ [5:6] NU, M, TR, Gk(AES,C1,C3), Origen / Vul, Gk(O,C2), Eirenaeus(Lat) “For in-regards-to what / Gk(V) “If yet”

²¹ [5:6] NU, Gk(AESV,C1) (“still”) / Gk(O) “is asking” / M, TR, Vul, Gk(C2) omit

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instead, we are also boasting in God²² through our Lord Jesus *the* Anointed-One, through whom we now took the reconciliation.

12 Due to this, even-as through one human the sin entered into the world, and through the sin the death, and, in-this-manner, the death came-through²³ into all humans, on-the-basis-of which all sinned— **13** for up-to *the time* of a law, a sin was in the world, but a sin is not being²⁴ charged-to-an-account *while there* is not a law; **14** instead, the death became-king from Adam (*which means ‘human’ in Hebraic*) until Moses, even on the *ones who* did not sin²⁵ on-the-basis-of the likeness of the transgression of Adam, who is a type of the *one who is* going-to-be coming.

15 Instead, in-this-manner, the bestowed-favor *is* also not as the trespass. For if by-means-of the trespass of the one the many died-off, *therefore*²⁶ *how* much more did the favor of God and the gift in favor by-means-of the one human, Jesus *the* Anointed-One, exceed into the many. **16** And the gift *is* not like²⁷ *what came* through one *who* sinned. For indeed, the judgment *came* out of one into a condemnation, but the bestowed-favor out of many trespasses into a righteous-enactment. **17** For if by-means-of the trespass of the one, the death became-king through the one, *how* much more will the *ones who are* taking the excessive-amount of the favor and of the gift *and* of the righteousness²⁸ become-kings in life through the one: Jesus *the* Anointed-One.

18 Therefore, as-a-result, as *it was* through one trespass for²⁹ a condemnation into all humans, even in-the-*same*-manner *it was* through one righteous-enactment for ‘a pronouncing-righteous of life’ into all humans. **19** For even-as through the disobedience of the one human, the many were appointed sinners; even in-the-*same*-manner, through the obedience of the one, the many will be appointed righteous-ones. **20** But a law came-in-alongside, in order that the trespass might increase. But where the sin increased, the favor super-exceeded, **21** in order that, even-as the sin became-king in the death, even in-the-*same*-manner, the favor might become-king through righteousness into a perpetual life through Jesus *the* Anointed-One our Lord.

CHAPTER 6

Therefore, what will we state? May we be persisting³⁰ in the sin, in order that the favor might increase? **2** *I wish* it would not come-to-be! How will whoever died-off to the sin still live in it? **3** Or are you* being-ignorant of *the fact* that, as-many-as were immersed into *the* Anointed-One Jesus³¹ were immersed into his death? **4** Therefore,³² we were entombed-along with him through the immersion into the death, in order that, even-as *the* Anointed-One was arisen out of dead *humans* through the glory of the Father, even in-the-*same*-manner **we** might walk-around in a newness of life.

5 For if we have become grown-together with *him* in the likeness of his death, instead, we will also be of the standing-up, **6** knowing this: that our old human was crucified-together with *him*, in order that the body of the sin might be rendered-inoperative, of the *act* for us to no-more be being-enslaved to the sin. **7** For the *one who* died-off has been pronounced-righteous from the sin. **8** But if we died-off along with *the* Anointed-One, we are having-faith that we will also live-along with him.³³ **9** We have come-to-know, that *the* Anointed-One, after he was arisen out of dead *humans*, is no-longer dying-off; a death is no-longer being-lord-over him. **10** For for what³⁴ he died-off, he died-off to the sin once-for-all; but the *life which he is* living, he is living to God. **11** Even in-this-manner, *all of you**: Be accounting yourselves to be,³⁵ indeed dead to the sin, but living to God in *the* Anointed-One Jesus *our Lord*.³⁶

12 Therefore, do not let the sin be being-king in your* mortal body with³⁷ the *result* to be obeying it in its desires.³⁸ **13** But do not even be causing you* members to-stand-beside the sin for weapons of unrighteousness; instead, be causing yourselves to-stand-beside God as-if³⁹ you* are living out of dead *humans*, and your* members for weapons of righteousness to God. **14** For a sin will not be-lord-over you*. For you* are not under a law, *but* instead under a favor.

15 What then? May we sin because we are not under a law *but* instead under a

²² [5:10–11] NU, M, TR, Vul, Gk(CESVO) / Gk(A) omit “through the death...in God” (by scribal error)

²³ [5:12] NU, M, TR, Vul, Gk(AESV) / Gk(CO) “; and it came-through” / some “; and it made death come-through”

²⁴ [5:13] NU, M, TR, Vul, Gk(CEVO,S2) / Gk(A,S1) “was not being”

²⁵ [5:14] NU, M, TR, Vul, Gk(ACESVO) / Origen “who sinned” (Origen knows this variant, and prefers “who sinned”)

²⁶ [5:15] NU, M, TR, Vul, Gk(CESVO) / Gk(A) add

²⁷ literally “like”

²⁸ [5:17] NU, M, TR, Gk(ACSV), Origen / Vul “and of (the) gift and of (the) righteousness” / Gk(E) “and of the gift” / two “and of the righteousness” / others “and the gift of righteousness”

²⁹ literally “into”

³⁰ literally “remaining-on”

³¹ [6:3] NU, M, TR, Vul, Gk(ACESO) / Gk(V) omit “Jesus”

³² [6:4] NU, M, TR, Gk(ACESVO) / Vul “For”

³³ [6:8] NU, M, TR, Gk(AESV,C2) / Vul, Gk(O,C1) “with the Anointed-One”

³⁴ “what” is either referring to “what concerns his death” or to “a death”

³⁵ [6:11] NU, M, TR, Vul, Gk(ESV) / Gk(ACO) omit “to be”

³⁶ [6:11] NU, Vul, Gk(ACVO) / M, TR, Gk(ES) add

³⁷ literally “into”

³⁸ [6:12] NU, Vul, Gk(ASV,E1), Origen / M, TR, Gk(E2) “heeding it in its desires” / Gk(CO) “heeding it”

³⁹ [6:13] NU, Gk(AESV) / M, TR, Gk(CO) “as”

favor? *I wish* it would not come-to-be! **16** Have you* not come-to-know, that any *individual* to whom you* are causing yourselves to-stand-by for slaves into obedience, you* are slaves to *the one* whom you* are obeying, either of a sin into a death,¹ or of obedience into righteousness? **17** But thankfulness² to God, that you* were slaves of the sin, but you* obeyed *him* from out of a *clean*³ heart into a type of teaching for which you* were delivered *up*; **18** but after you* were set-free from the sin, you* were enslaved to the righteousness. **19** I am speaking human due to the weakness of your* flesh. For even-as you* caused your* members to-stand-by for slaves to the uncleanness and to the lawlessness into the lawlessness, now, in-the-same-manner: *All of you**, cause your* members to-stand-by for slaves to righteousness *leading* into a holification.

20 For when you* were slaves of the sin, you* were free *in-regard* to the righteousness. **21** Therefore, what fruit were you* having then on-the-basis-of *things* for which you* are now being-ashamed? For *indeed*⁴ the end of those *things* is a death. **22** But *now*, after you* were set-free from the sin but were enslaved to God, you* are having your* fruit *leading* into a holification, but the end *is* a perpetual life. **23** For the salaries of the sin is a death, but the bestowed-favor of God *is* a perpetual life in *the* Anointed-One Jesus our Lord.

CHAPTER 7

Or are you* being-ignorant, brothers (for I am uttering to *humans who are* knowing a law), that the law is being-lord-over the human on-the-basis-of as-long a time as he is living? **2** For the woman under-a-man has been bound by-means-of a law to the living man. But if-at-any-time the man might die-off, she has been rendered-inoperative from the law of the man. **3** Therefore, as-a-result, *while* the man *is* living, she will *be* orated "an adulteress" if-at-any-time she might become *the woman* of a different man. But if-at-any-time the man might die-off, she is free from the law, of the *act* for her not to be an adulteress after she became *the woman* of a different man.

4 So-then, brothers of mine, *you** were also dealt-death to the law through the body of the Anointed-One, with⁵ the *result* for you* to become *joined* to a different *individual*, to the *one who* was arisen out of dead *humans*, in order that we might bear-fruit to God. **5** For when we were in the flesh, the sufferings of the sins, the *sufferings* through the law, were operating in our members, with⁶ the *result* to bear-fruit to the death. **6** But *now* we were rendered-inoperative from the law, after we died-off⁷ in *the thing* by which we were being restrained, so-as for us to be being-enslaved in a newness of a spirit and not *in* an oldness of a letter*.⁸

7 Therefore, what will we state? The law *is* a sin? *I wish* it would not come-to-be! Instead, I did not know the sin except through a law. For, also, I had not come-to-know the desire except *that* the law was saying:

You will not desire.

(Exodus 20:17/Deuteronomy 5:21)

8 But a sin, after it took an occasion through the instruction, produced⁹ in *me* every desire. For apart-from a law, a sin *is* dead. **9** But, at-some-time, *I* was living apart-from a law; but after the instruction came, the sin lived-again. **10** but *I* died-off; and the instruction, the *instruction leading* into life – this was found by me *to lead* into death. **11** For after the sin took an occasion through the instruction, it fully-deluded me, and, through it, it killed *me* off. **12** So-then, indeed, the law *is* holy, and the instruction *is* holy and righteous and good.

13 Therefore, did the good *thing* become a death to *me*? *I wish* it would not come-to-be! Instead, *it was* the sin, in order that it might be-made-to-appear to be a sin *while* producing¹⁰ a death to me through the good *thing*, in order that, through the instruction, the sin might become surpassingly sinful.¹¹ **14** For we¹² have come-to-know, that the law is spiritual, but *I* am of-flesh, having been sold under the sin. **15** For I am not knowing *the thing* which I am producing.¹³ For I am acting out *this thing* which I am not wanting to *do*; instead, I am doing *this thing* which I am hating. **16** But if I am doing *this thing* which I am not wanting to *do*, I am declaring-together with the law that *it is* beautiful. **17** But *now*, *I* am no-longer *the one* producing it; instead, *it is* the sin *which is* dwelling in *me*. **18** For I have come-to-know, that a good *thing* is not dwelling in *me*, that¹⁴ *is* in my flesh. For the *act* to be wanting to *do it* is being laid-near me, but the *act* to be

producing the beautiful *thing* is not.¹⁵ **19** For I am not doing a¹⁶ good *thing* which I am wanting to *do*; instead, I am acting *out* this evil *thing* which I am not wanting to *do*. **20** But if I am doing *this thing* which I¹⁷ am not wanting to *do*, *I* am no-longer *the one* producing¹⁸ it; instead, *it is* the sin *which is* dwelling in *me*.

21 As-a-result, I am finding the *following* law: *while ny* wanting *is* to be doing the beautiful *thing*, that the evil *thing* is being laid-near *me*.¹⁹ **22** For I am taking-pleasure-together with the law of God,²⁰ according-to the inner human. **23** but I am looking *at* a different law in my members, *which is* serving-as-a-soldier-against the law of my mind and *is* taking me captive in²¹ the law of the sin, the *law which is* being in my members. **24** Miserable human *I am!* Who will rescue me out of the body of this death?

25 But thankfulness to²² God²³ through Jesus *the* Anointed-One our Lord.

Therefore, as-a-result, *I* myself, indeed, with the mind, am being-enslaved to a law of a god, but, with the flesh, to a law of a sin.

CHAPTER 8

Therefore, *there is* now not-one condemnation to the *one who are* in *the* Anointed-One Jesus, *who are* not walking-around according-to flesh, *but* instead according-to a spirit.²⁴ **2** For the law of the spirit of the life in *the* Anointed-One Jesus set you²⁵ free from the law of the sin and of the death. **3** For the incapable²⁶ *thing* of the law, in which *it was* becoming-weak through the flesh, God, after he sent his own son in a likeness of flesh of sin and concerning²⁷ sin, condemned the sin in the flesh, **4** in order that the righteous-enactment of the law might be filled in us: the *ones who are* not walking-around according-to flesh *but* instead according-to a spirit. **5** For the *ones who* are according-to flesh are being-minded *about* the *things* of the flesh, but the *ones who are* according-to a spirit *about* the *things* of the spirit. **6** For the mindset of the flesh *is* death, but the mindset of the spirit *is* life and peace, **7** due-to-the-fact-that the mindset of the flesh *is* enmity toward²⁸ a god; for it is not being subjected to the law of God, for it is not-even being-able to *do so*; **8** but the *ones who are* in flesh are not being-able to please a god.²⁹

9 But *all of you** are not in flesh, *but* instead in a spirit, *if* a spirit of a god *is* dwelling in you*. But if someone is not having a spirit of *the* Anointed-One, this *individual* is not of him. **10** But *if the* Anointed-One *is* in you*: Indeed, the body *is* dead due to a sin, but the spirit *is* life due to righteousness. **11** But *if* the spirit of the *one who* arose °Jesus³⁰ out of dead *humans* is indwelling in you*, the *one who* arose *the* Anointed-One³¹ out of dead *humans* will also make your* mortal bodies alive through³² his spirit *which is* indwelling in you*.

12 Therefore, as-a-result, brothers, we are debtors, not to the flesh, of 'the *act* to be living according-to flesh'. **13** For if you* are living according-to flesh, you* are going to be dying-off. But if, by-means-of a spirit, you* are dealing-death to the acts of the body,³³ you* will live for yourself. **14** For as-many-as are being led by-means-of a spirit of a god, these *individuals* are sons of a god. **15** For you* did not take a spirit of slavery into fear again; instead, you* took a spirit of adoption in which we are shouting, "Abba!" (*which means* "the Father"). **16** The³⁴ spirit itself is testifying-together with our spirit, that we are children of a god. **17** But if children, also *fellow-heirs*.³⁵ Indeed, heirs of a god, but fellow-heirs of an anointed-one, *if* we are suffering-along³⁶ *with him*, in order that we might also³⁷ be glorified-along *with him*.

18 For I am accounting, that the sufferings of the present season *are* not worthy to be compared with the glory *which is* going to be revealed to³⁸ us. **19** For the alert-anticipation of the creation is eagerly-expecting the revealing of the

¹⁵ [7:18] NU, Gk(AESV) / M, TR, Vul, Gk(CO) "but I am not finding the *act* to be producing the beautiful *thing*"

¹⁶ [7:19] NU, M, TR, Vul, Gk(ACSV) / Gk(E) "this"

¹⁷ [7:20] NU, M, TR, Vul, Gk(AS) / Gk(CEVO) "I" (non-emphatic)

¹⁸ literally "working-down" (elsewhere translated "working-out")

¹⁹ [7:21] NU, M, TR, Vul, Gk(ACESV) / Gk(O) omit "that...me." (scribal error?)

²⁰ [7:22] NU, M, TR, Vul, Gk(ACESO) / Gk(V) "of the mind"

²¹ [7:23] NU, Vul, Gk(CSVO) / M, TR, Gk(E) omit "in" (but it is implied, though may be rendered "to") / (for "soldier...law of the sin") Gk(A) "soldier-against me and is taking-captive the law of my mind"

²² [7:25] NU, Vul?, Gk(E,S2) (may be translated "But favor to") / M, TR, Gk(A,S1) "(25) I am giving-thanks to"

²³ [7:25] NU, M, TR, Vul, Gk(V) (25) "Favor/thankfulness to"

²⁴ [7:25] NU, M, TR, Vul, Gk(ACESV) / Gk(O) "Lord"

²⁵ [8:1] NU, Gk(EVO,C1,S1), Origenes / M, TR, Vul, Gk(C3,S2) add / Gk(A,C2) add only "who are not walking-around according-to flesh"

²⁶ [8:2] NU, Gk(SVO), Origenes / M, TR, Vul, Gk(AE) "me" / few "us"

²⁷ may also be translated "powerless"

²⁸ literally "about"

²⁹ literally "into"

³⁰ [8:8] NU, M, TR, Gk(AESVO) / Gk(C) "please God"

³¹ [8:11] NU, Gk(AV,S1), Origen / M, TR, Gk(CEO,S2) "Jesus"

³² [8:11] NU, Gk(AVO,C2,S2), Origen / M, TR "the Anointed-One" (adding "the") / Vul, Gk(E) "Jesus the Anointed-One" / Gk(A,C1,S1) "the Anointed-One Jesus" / others "Jesus"

³³ [8:11] NU, Gk(AES) / M, TR, Gk(CVO), Origen "due to"

³⁴ [8:13] NU, M, TR, Gk(AESV,X1355) / Vul, Gk(CO), Eirenaos(Lat) "flesh"

³⁵ [8:16] NU, M, TR, Vul, Gk(AESVO) / Gk(C), some Syr "Father so-that the"

³⁶ [8:17] NU, M, TR, Vul, Gk(AESV,C2,X1355?) / Gk(C1) "fellow-heirs" / Gk(O) omit "heirs."

Indeed...fellow-heirs" / Gk(P46) omit "Indeed, heirs"

³⁷ [8:17] NU, M, TR, most Vul, Gk(ACESVO,X1355?) / Gk(P46) "suffering"

³⁸ [8:22] NU, M, TR, most Vul, Gk(ACESVO,X1355) / Gk(P46), some Vul, some Sah omit "also"

³⁹ literally "into"

¹ [6:16] NU, M, TR, Gk(ESV) / Vul, Gk(CO), Origen omit "into a death"

² may also be translated "favor"

³ [6:17] NU, M, TR, Vul, Gk(CEVVO) / Gk(A) add

⁴ [6:21] NU, M, TR, Vul, Gk(AE,C2,S1) / Gk(VO,C1,S2) add

⁵ literally "into"

⁶ literally "into"

⁷ [7:6] NU, M, TR, Vul, Gk(AESV) / Gk(CO) "the law, the death"

⁸ usually translated "document" / literally "writement"

⁹ literally "worked-down" (elsewhere translated "worked-out")

¹⁰ literally "worked-down" (elsewhere translated "worked-out")

¹¹ literally "sinful according-to surpassiveness"

¹² [7:14] NU, M, TR, Vul, Gk(ESVO), Origen / Gk(AC) "But we" / others "For I indeed"

¹³ literally "working-down" (elsewhere translated "working-out")

¹⁴ literally "this"

the love of God, the *love in the Anointed-One Jesus* of³³ our Lord.

CHAPTER 9

I am speaking truth in *the Anointed-One Jesus*,³⁴ I am not lying; my conscience³⁵ is testifying-together with me in a holy spirit, **2** that grief of mine *is* great and unceasing *is* anguish in my heart. **3** For **I** myself was praying to be an imprecation *apart from*³⁶ the Anointed-One in-behalf of my brothers,³⁷ my kinsmen, *the ones*³⁸ according-to flesh, **4** whichever *ones* are Israelites; of whose *is* the adoption, and the glory, and the covenants,³⁹ and the law-giving, and the service, and the things-which-were-professed;⁴⁰ **5** of whose *are* the⁴¹ fathers; and *from* out of whom *is* the Anointed-One for the *act* according-to flesh. May the God *who* is over all be blessed into the ages.⁴²

6 But *it is* not such-as that⁴³ the account of God has fallen-away. For not all these *from* out of Israel *are* Israel,⁴⁴ **7** not-even are they all children because they are a seed of Abraham; instead:

In Isaac, a seed will be called to you.

(Genesis 21:12)

8 This means, *that*⁴⁵ *it is* not these children of the flesh *who* are children of God. Instead, the children of what-has-been-professed⁴⁶ are being accounted for⁴⁷ a seed. **9** For the account of *something-which-has-been-professed*⁴⁸ *is* this:

I will come *around*⁴⁹ during this season, and a son will be with °Sarah.

(Genesis 18:10)

10 But not only *this*; instead, *while* Rebekah was also having a bed out of one *man*, Isaac our father, **11** (for they were not-yet birthed, nor-even acted *out* something good or base, in order that the preposition of God according-to election might be remaining, **12** not out of works *but* instead out of the *one who* is calling), it was stated to her, that:

The greater-one will be-enslaved to the lesser-one.

(Genesis 25:23)

13 exactly-as it has been written:

I loved °Jacob, but I hated °Esau.

(Malachi 1:2-3)

14 Therefore, what will we state? *There is* no unrighteousness in-the-presence-of God,⁵⁰ *is there? I wish* it would not come-to-be! **15** For he says to °Moses:

I will have-mercy-on whomever I might be having-mercy-on, and I will have-pity-on whomever I might be having-pity-on.

(Exodus 33:19)

16 Therefore, as-a-result, *it is* not of the *one who* is wanting, nor-even of the *one who* is running; instead, *it is* of God *who* is showing-mercy. **17** For the writing says to °Pharaoh, that:

sons of God.¹ **20** For the creation was subjected to the vanity, not voluntarily,² *but* instead due to the *one who* subjected it on-the-basis-of hope, **21** that the creation itself also will be set-free from the slavery of the corruption into the freedom of the glory of the children of God. **22** For³ we have come-to-know that all the creation is groaning-together and is travailing-together⁴ up-to the present; **23** but not only *this*, *but* instead, even we ourselves, having the first-fruit of the spirit, even **we** ourselves are groaning in ourselves *while* we are eagerly-expecting an adoption,⁵ the redemption-from our body. **24** For we were saved by-means-of hope. But hope *which is* being looked-at is not hope. For who is⁶ *also*⁷ hoping⁸ for what he is looking-at? **25** But if we are not looking at *something* for which we are hoping, we are eagerly-expecting it through endurance.

26 But in-like-manner, the spirit is also together-taking-the-part-in-helping our weakness.⁹ For we have not come-to-know for what we might pray-to¹⁰ God to-the-degree-that it is necessary; instead, the spirit itself is petitioning-on-behalf-of us¹¹ by-means-of unutterable groanings. **27** But the *one who* is searching the hearts has come-to-know what the mindset of the spirit *is*, because it is petitioning in-behalf-of holy *ones* according-to a god.

28 But we have come-to-know, that all *things* are working-together¹² into *something which is* good to the *ones who* are loving God,¹³ to the *ones* called¹⁴ according-to a preposition. **29** Because *humans* whom he knew-beforehand, he also ordained-beforehand to be conformed-to the image of his son, with¹⁵ the result for him to be a firstborn among¹⁶ many brothers. **30** But *humans* whom he ordained-beforehand, these he also called. And *those* whom he called, these he also pronounced-righteous. But *those* whom he pronounced-righteous, these he also glorified.

31 Therefore, what will we state to these *things*? If God *is* in-behalf-of us, who *is* against us? **32** Yet,¹⁷ *he* who did not¹⁸ spare his own son,¹⁹ *but* instead delivered him *up* in-behalf-of us, how will he surely-not grant all the *things* as-favors to us along with him? **33** Who will call-in a *charge* against elect-ones of a god? God *is* the *one who* is pronouncing-righteous. **34** Who *is* the *one who* will condemn?²⁰ *But as-a-result*,²¹ The Anointed-One Jesus²² *is* the *one who* died-off, but rather *who also*²³ was arisen *from out of* dead *humans*,²⁴ who also²⁵ is at²⁶ the right *hand* of God, who also is petitioning in-behalf-of us. **35** Therefore,²⁷ Who will separate us from the love of the Anointed-One?²⁸ Tribulation, or constriction, or²⁹ *harmful* pursuit, or famine, or nakedness, or danger, or saber? **36** Exactly-as it has been written, that:

For your sake, we are being dealt-death the whole day,
we were accounted as sheeps of a slaughter.

(Psalm 44:22)

37 Instead, we are being-victorious-over in all these *things* through the *one who* loved us. **38** For I have been persuaded, that neither death, nor life, nor messengers, *nor authorities*,³⁰ nor principalities, nor *things which* are having stood-in *place*, nor *things which* are going to *come*, nor powers,³¹ **39** nor heightener, nor depth, nor any³² different creation will be-able to separate us from

¹ [8:19] NU, M, TR, Gk(ACESV,X1355) / Gk(O) "of a god"

² [8:20] NU, M, TR, Gk(AESV,C2) / Gk(O), Eirenaïos(Lat) "not wanting/willing" / Gk(C1) omit

³ [8:22] NU, M, TR, Vul, Gk(CESVO,X1355) / Gk(A) "But"

⁴ [8:22] NU, TR, Vul, Gk(ACESV) / Gk(O) "anguishing" / Origen "is grieving-together" (Origen, noting this variant, prefers 'grieving-together')

⁵ [8:23] NU, M, TR, Vul, Gk(AESV), Origen / few including Gk(CO) omit "an adoption"

⁶ [8:24] NU, Gk(S1,V1,P46) / M, TR, Vul, Gk(ACEO,S2,V2), Origen, Cyprianus "For why is *someone*"

⁷ [8:24] NU, TR, Vul, Gk(CVO,P46), Origen Cyprianus / M, TR, Gk(AES) add

⁸ [8:24] NU, Gk(CEV,S2), Origen, Cyprianus / Gk(A,S1), some Syr, Cop "enduring"

⁹ [8:26] NU, Vul, Gk(AESV,C2) (lit. "the weakness of us") / Gk(C1) "the weakness" / M, TR "the weaknesses of us" / Gk(O) "the beseeching of us" / Ambrosios "the weakness of our beseeching"

¹⁰ [8:26] NU, TR, Gk(AESV) / M, Gk(C) "will pray-to" / Vul "might be praying-to" / Gk(O) "are praying-to"

¹¹ [8:26] NU, Gk(ACVO,S1,X1355), Origen / M, TR, Gk(E,S2) add another "on-behalf-of" in addition to the identical prefix which is included as part of the verb, and also actually add "us" / Vul actually add "us"

¹² [8:28] NU, M, TR, Vul, Gk(CESVO), Origen may also be translated "that he is working all things together" / others "that in all things he is working" / Gk(AV,P46) "that God is working all things together"

¹³ [8:28] NU, M, TR, Vul, Gk(ACESVO), Origen / some "him"

¹⁴ adjective

¹⁵ literally "into"

¹⁶ literally "in"

¹⁷ [8:32] NU, M, TR, Gk(AESV,C2) / Gk(O,C1) omit "yet"

¹⁸ [8:32] NU, M, TR, Gk(AESV) / Gk(CO) "not-even"

¹⁹ [8:32] NU, M, TR, Gk(ACESV) (lit. "the son of his-own") / Gk(O) "a son of his-own"

²⁰ may also be translated "who is condemning"

²¹ [8:34] NU, M, TR, Vul, Gk(ACESVO) / Gk(P46), Eirenaïos(Lat) add

²² [8:34] NU, Vul, Sah, Gk(AESO,X1355), Eirenaïos(Lat), Origen, Ambrosios / M, TR, Gk(CV) omit "Jesus"

²³ [8:34] NU, Vul, Gk(AESV) / M, TR, Gk(CO,P46) add

²⁴ [8:34] NU, TR, Vul, Gk(CVO), Origen / Gk(AE,S1,S3) add

²⁵ [8:34] NU, M, TR, Vul, Gk(CVO,S2,X1355) / Gk(AE,S1), some Vul, Boh, Eirenaïos(Lat) omit "also"

²⁶ literally "in"

²⁷ [8:35] NU, M, TR, Vul, Gk(ACESV) / Gk(O) add

²⁸ [8:35] NU, M, TR, Vul, Gk(CEO) / Gk(S, few others), Origen, Sah "of God" / Gk(V) "of God, the *love* in the Anointed-One Jesus" / Gk(A) corrupt

²⁹ [8:35] NU, M, TR, Vul, Gk(AESV,C2) / Gk(C1,O,P46) omit "or"

³⁰ [8:38] NU, M, TR, Vul, Gk(ASV) / Gk(C) add "nor authorities" / Gk(E) add "nor authorities" after "principalities"; it also omits "nor...going to come" / Gk(CO) has "messenger" instead of "messengers" / Gk(P46) add "no" after "principalities"

³¹ [8:38] NU, Vul, Gk(ACESVO), Origen / M, TR puts "nor powers" after "nor principalities"

³² [8:39] NU, M, TR, Gk(AESV) / Vul, Syr, Gk(CO,P46) "a"

³³ [8:39] NU, M, TR, Vul, Gk(CSV,X1355) / Gk(AEO) "add"

³⁴ [9:1] NU, M, TR, Vul, Gk(AESV,B2,X1355) / Gk(O,B1) add

³⁵ [9:1] NU, M, TR, Vul, Gk(ACESVO,X1355) (lit. "the conscience of me") / Gk(P46) "the conscience"

³⁶ [9:3] NU, M, TR, Vul, Gk(AESV,X1355) / Gk(BO) "by"

³⁷ [9:3] NU, M, TR, Vul, Gk(ACESVO,X1355) (lit. "the brothers of me") / Gk(P46) "of the brothers" / Gk(V1) omit

³⁸ [9:3] NU, M, TR, Vul, Gk(AESV,X1355) (lit. "the kinsmen of me") / Gk(O,C1) "the kinsmen, the *ones*" / Gk(C2) "the kinsmen of me, the *ones*"

³⁹ [9:4] NU, M, TR, Vul, Gk(ES), Origenes / Gk(CVO) "covenant" / Gk(A) omit "of whose...professed" (error)

⁴⁰ literally "the professed-things"

⁴¹ [9:5] NU, M, TR, Gk(ACESV) / Gk(O) omit "the"

⁴² There are several possible renderings of this verse. The second is "is the Anointed-One for the *act* according-to flesh, the *one who* is over all. May a god be blessed into the ages". The third is "is the Anointed-One for the *act* according-to flesh, the God *who* is over all *who* is blessed into the ages. May it be." (i.e. Making the Anointed-One the same as the God who is over all). There is also a less probable fourth, which, with its several variations, understanding Greek "on" to be rendered here as "of whose (plural)" instead of "is", may be rendered something such as "of whose are the fathers, and from out of whom is the Anointed-One, the *one of* whose/which *is* ("a god over all *who* is blessed into the ages" or "is over all. May a god be blessed into the ages" etc.)" The third rendering is supported by Eirenaïos, Tertullianus, Origenes, Cyprianus, Epiphanius, Athanasios, Chrusostom, Augustinus, Jerome, Theodoret, Luther, etc. However, the decision of which is correct cannot be arrived at merely from the language used, since, so far as the words go, the first and third may be equally correct. However, since Paulus never used "God" to describe the Anointed-One elsewhere, it would be an anomaly for this to be done here (especially in a place in which there is more than one possible rendering) and would also be in contradiction to his apparent understanding elsewhere where he always makes a clear distinction between Jesus and God. Therefore, it would seem to me that this doxology would be referring to God, not to the Anointed-One. But again, neither rendering can be preferred to the other based on the Greek grammar itself. Therefore, with both possibilities open, for the sake of the translation, I have chosen the one which does not introduce a dogmatic conclusion which may perhaps be incorrect, while retaining a statement which would be true in all cases.

⁴³ [9:5] NU, M, TR, Vul, Gk(ACESVO) / Gk(P46), OL, one Syr, Ambrosios omit "that"

⁴⁴ [9:6] NU, M, TR, Vul, Gk(ASV,X1355) / some Vul, Gk(CO) "Israelites"

⁴⁵ [9:8] NU, M, TR, Vul, Gk(AEO,S1,V1) / Gk(S2,V2) add

⁴⁶ literally "of the professed-thing"

⁴⁷ literally "into"

⁴⁸ literally "of a professed-thing"

⁴⁹ [9:9] NU, M, TR, Vul, Gk(ACSV,O1) / Gk(O2) add

⁵⁰ [9:14] NU, M, TR, Gk(ASV,C2) / Gk(O,C1) "of a god"

I arose you forth for¹ this very *thing*, so-that you might demonstrate my power in you, and so-that my name might be sent-via-a-message-throughout-*everywhere* in all the earth.

(Exodus 9:16)

18 Therefore, as-a-result, he is having-mercy-on whom he is wanting, but he is hardening whom he is wanting.

19 Therefore, you will state to me, “Therefore,² why is he still blaming? For who has stood-against his wish?”

20 O human! Therefore-yet-indeed, who are you, the *one* to answer-against God? The thing-which-has-been-fashioned will not state to the *one who* fashioned it, “Why did you make me in-this-manner,” *will it?* 21 Or does not the potter have an authority over³ the clay, to make out of the same kneaded-lump,⁴ indeed, *one* utensil which *is* for⁵ honor, but *another* which *is* for dishonor?

22 But *what* if God, wanting to demonstrate the anger and to make-known his powerful *thing*, bore in much longsuffering utensils of anger *which* have been fully-fit for⁶ utter loss, 23 and, *did so* in order that⁷ he might make-known the riches of his glory onto utensils of mercy which he made-ready-beforehand⁸ for glory – 24 us, whom he also called, not only out of Judeans, *but* instead also out of nations? 25 As he also says in ⁹Hoshea:

The *one who is* not a people of mine, I will call ‘a people of mine’,
and the *woman who* has not been loved, ‘a woman who has been loved’.

(Hoshea 2:23)

26 And it will be, in the place where it was stated to them, ‘**You*** are not a people of mine,’
there you* will be called ‘sons of a living god’.

(Hoshea 1:10)

27 But Isaiah shouts in-behalf of ¹⁰Israel:

If-at-any-time the number of the sons of Israel
might be as the sand of the sea,
the small-portion-left⁹ will be saved.

28 For *the* Lord, completely-finishing and chopping-short in righteousness,
will make an account on the earth.¹⁰

(Isaiah 10:22~23)

29 And exactly-as Isaiah spoke-beforehand:

Except *that the* Lord of Sabaath
left a seed behind-in us,
we would have been made-to-be as Sodom,
and we would have been likened as Gomorrah.

(Isaiah 1:9)

30 Therefore, what will we state? That nations, the *ones who are* not pursuing righteousness apprehended¹¹ righteousness (but righteousness, the *one which is* out of faith), 31 but Israel, *while* pursuing a law of righteousness, did not precede into a law of righteousness?¹² 32 Due to what *reason*? Because *they are* not pursuing it out of faith, *but* instead as out of works of a law.¹³ For¹⁴ They stumbled at the stone of the stumbling-block, 33 exactly-as it has been written:

Behold, I am putting in Zion:
a stone of a stumbling-block and a rock of an impediment,
and the *one who is* having-faith-on-the-basis-of it will not be put-to-shame.

(Isaiah 28:16 & 8:14)

CHAPTER 10

Brothers, indeed, the good-pleasure of **my** heart and the beseeching to God in-behalf of them¹⁵ *is* for¹⁶ salvation. 2 For I am testifying to them, that they are having a zeal of a god, *but* instead not according-to recognition. 3 For they, being-ignorant-of the righteousness of God and seeking to cause their own

¹ literally “for”

² [9:19] NU, Gk(CVO), Origen / M, TR, Vul, Gk(AS) omit “Therefore”

³ literally “of”

⁴ literally “kneadment”

⁵ literally “into” (also later in verse)

⁶ literally “into”

⁷ [9:23] NU, M, TR, Gk(ACSO) / Vul, Gk(V) omit “and” / some omit “in order that”

⁸ literally “into”

⁹ [9:27] NU, Gk(AV,S1) / M, TR, Gk(CO,S2) “the portion-left-behind”

¹⁰ [9:28] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,S2), Origen “For he *is* completely-finishing and cutting-short an account in righteousness, because *the* Lord will make an account *which* has been cut-short on the earth.”

¹¹ literally “took-down”

¹² [9:31] NU, Gk(ACVO,S1) / M, TR, Vul, Gk(S2), Origen add

¹³ [9:32] NU, Vul, Gk(AVO,S1), Origen / M, TR, Gk(C2,S2) add

¹⁴ [9:32] NU, Vul, Gk(AVO,C1,S1) / M, TR, Gk(C2,S2) add

¹⁵ [10:1] NU, Vul, Gk(ACSVO), Origen / M, TR “Israel”

¹⁶ literally “into”

LETTER OF PAULUS TO THE ROMANS
righteousness¹⁷ to stand, were not subjected to the righteousness of God. 4 For *the* Anointed-One *is* an end of a law¹⁸ righteousness to every one¹⁹ *who is* having-faith.

5 For Moses is writing *about* the righteousness, the *righteousness which comes from* out of the law,²⁰ that:

The human *who* did them will live for himself in them.

(Leviticus 18:5)

6 But the righteousness *which comes* out of faith is speaking in-this-manner:

May you not speak in your heart, “Who will step himself up into the heaven?”

(Deuteronomy 9:4, 30:12)

(this is, to lead *the* Anointed-One down)

7 Or “Who will step himself down into the abyss?”

(Deuteronomy 30:13)

(this is, to lead *the* Anointed-One up out of dead *humans*).

8 Instead what is it saying?

The word is near you, in your mouth and in your heart.

(Deuteronomy 30:14)

This is the word of the faith which we are preaching, 9 that if-at-any-time you might confess the word²¹ in your mouth “Lord Jesus *the* Anointed-One”²² and might have-faith in your heart that God arose him out of dead *persons*, you will be saved. 10 For he is having-faith by-means-of a heart *resulting* into righteousness; but is being-made-to-confess by-means-of a mouth *resulting* into salvation. 11 For the writing says:

Everyone who²³ *is* having-faith on-the-basis-of it will not be put-to-shame.

(Isaiah 28:16)

12 For there is not a distinction of both Judean and Hellene; for the same *Lord is* a lord of all *of them*, becoming-rich toward²⁴ all the *ones who are* calling-on him for themselves. 13 For:

Every *one*, whoever might call-on
the name of *the* Lord for himself, will be saved.

(Joel 2:32)

14 Therefore, how might they call-on *him* for themselves whom they did not put-faith into? But how might they put-faith in *someone* whom they did not hear? But how might they hear apart-from *someone who is* preaching? 15 But how might they preach if-at-any-time they might not be commissioned? Exactly-as it has been written:

How lovely²⁵

are the feet of the *ones who are* proclaiming peace via-a-good-message,
of the *ones who are* proclaiming²⁶ the²⁷ good things via-a-good-message.

(Isaiah 52:7)

16 Instead, not all *humans* obeyed in²⁸ the good-message. For Isaiah says:

Lord, who had-faith in our report?²⁹

(Isaiah 53:1)

17 As-a-result, the faith *comes from* out of a report,³⁰ but the report through a word of *the* Anointed-One.³¹

18 Instead, I say, “Did they never hear?” Therefore-yet-indeed.

Their tone came-out into all the earth,
and their words into the limits of the inhabited *earth*.

(Psalm 19:4)

19 Instead, I say, “Israel *surely* did not know, *did they?*” First Moses says:

¹⁷ [10:3] NU, M, TR, Gk(SO) / Vul, Gk(ACV) omit “righteousness”

¹⁸ literally “into”

¹⁹ literally “the”

²⁰ [10:5] NU, M, TR, Vul?, Gk(CO), Origen / Vul?, Gk(SV) “out of a law” / Gk(A) “out of faith”

²¹ [10:9] NU, M, TR, Vul, Gk(ACSO), Origen / Gk(V) add

²² [10:9] NU, M, TR, Vul, Gk(CSO), Origen / Gk(A) “Lord Jesus *the* Anointed-One” / Gk(V) “that *the* Lord is Jesus”

²³ literally “the”

²⁴ literally “into”

²⁵ literally “As hourly”

²⁶ [10:15] M, TR, Vul, Gk(CO,S2) / NU, Gk(AEV,S1), Origen omits “peace via-a-good-message, of the *ones who are* proclaiming” (by scribal error)

²⁷ [10:15] NU, M, TR, Gk(C2,S1), Origen / Gk(AEVO,C1,S2) omit “the”

²⁸ [10:16] NU, M, TR, Vul, Gk(ACEV,S2) / Gk(S1) add “in” / Gk(O) add “of”

²⁹ literally “hearing”

³⁰ literally “hearing” (also later in verse)

³¹ [10:17] NU, Vul, Gk(EV,C1,S1), Origen / M, TR, Gk(A,C2,S2) “of God” / Gk(O) omit

I will provoke you*-to-jealousy on-the-basis-of *something which is* not a nation,

I will provoke you* to-anger on-the-basis-of an unintelligent nation.

(Deuteronomy 32:21)

20 But Isaiah is being-very-daring and¹ saying:

I was found in² the *ones who are not seeking me*,
I became appearing-in-view to the *ones who are not inquiring-of me*.

(Isaiah 65:1)

21 But to °Israel he says:

For the whole day, **I** expanded my hands
toward a people *who is refusing-to-be-persuaded*
and *is speaking-against me*.

(Isaiah 65:2)

CHAPTER 11

Therefore, **I** say, “Did God push his people³ away *whom he previously-knew*?”⁴ **I** wish it would not come-to-be! For **I** am also an Israelite, out of a seed of Abraham, of a tribe of Benjamin. **2** God did not push-away his people⁵ whom he *previously-knew*. Or have you* not come-to-know what the writing says in Elijah, how⁶ he was petitioning God against °Israel, *saying*?⁷

3 “Lord, they killed-off your prophets, *and*⁸ they demolished⁹ your sacrificial-altars; and **I** alone was left-a-survivor,¹⁰ and they are seeking my soul.”

(1 Kings 19:10,14)

4 Instead, what is the oracle saying to him?

“**I** left-behind 7,000 men to myself, whichever *ones* did not bow a knee to °Baal.”

(1 Kings 19:18)

5 Therefore, in-this-*same*-manner, in the present season, there has also become a portion-left according-to an election of favor. **6** But if by-means-of favor, *it is no-longer out of works*, otherwise the favor is becoming no-longer a favor. **But if out of works, it is no-longer a favor, otherwise the work is no-longer a work.**¹¹

7 Therefore, what? What Israel is seeking-for, this it did not attain, but the election attained *it*. But the rest were petrified, **8** exactly-as it has been written:

God gave to them a spirit of deep-sleep,¹²

(Isaiah 29:10)

eyes of the *act* to not be looking and ears of the *act* to not be hearing,
till this day today

(Deuteronomy 29:4)

9 And *just-as*¹³ David says:

Let their table be made-to-be into a snare, and into a trap-for-a-beast,
and into an impediment, and into an equivalent-repayment to them.

10 Let their eyes be darkened of the *act* to not be looking,
and *altogether-bow* their back throughout all *time*.

(Psalm 69:22~23)

11 Therefore, **I** say, “They did not misstep in order that they might fall, *did they*?” **I** wish it would not come-to-be! Instead, by-means-of their trespass, the salvation *has come* to the nations with¹⁴ the *result* to provoke them to-jealousy. **12** But if their trespass *is riches of the world*, and their worsted-condition *is riches of nations*, how-much more *will* their fullness *be*.

13 But¹⁵ **I** am speaking to you*, the nations. Therefore, ¹⁶ indeed, in¹⁷ as-much-as **I** am an emissary of nations, **I** am glorifying my ministry, **14** if *somehow* **I**

might¹⁸ provoke my flesh to-jealousy and might save some *from* among¹⁹ them. **15** For if their rejection²⁰ *is a reconciliation of the world*, what *will* their favorable-receiving²¹ *be* if not life *from* out of dead *humans*? **16** But if²² the first-fruit *is holy*, the kneaded-dough²³ *is also*; and if the root *is holy*, the branches *are also*.

17 But if some of the branches were broken-off, but **you**, being an olive-tree-of-the-field, were grafted-in among²⁴ them and became a fellow-communer of the root *and* of the plumpness²⁵ of the olive-tree, **18** do not be boasting-against the branches. But if you are boasting-against²⁶ *them*, know that **you** are not sustaining the root, *but* instead the root *you*.

19 Therefore, you say, “**The**²⁷ Branches were broken-off, in order that **I** might be grafted-in.” **20** Beautifully. They were broken-off by-means-of the lack-of-faith, but **you** have stood by-means-of the faith. Do not be being high minded; instead, be filling yourself with-fear. **21** For if God did not spare the branches according-to nature, *perhaps-somehow*²⁸ he will²⁹ not-even spare you. **22** Therefore, see an *act* of kindness and severity of a god: Indeed, an *act* of severity against the *ones who fell*, but³⁰ an *act* of kindness of a god³¹ to³² you, if-at-any-time you might be persisting³³ in the kindness; otherwise you will also be cut-out. **23** But even-those, if-at-any-time they might not be persisting³⁴ by-means-of the lack-of-faith, they will be grafted-in. For God is able³⁵ to graft them in again. **24** For if you were cut-out *from* out of the olive-tree-of-the-field according-to nature, and were, contrary to nature, grafted-in into a beautiful-olive-tree, how-much more will these, the *ones* according-to nature, be grafted-in their own olive-tree.

25 For **I** am not wanting you*, brothers, to be being-ignorant-of this mystery (in order that you* might not be sensible in-the-presence-of³⁶ yourselves), that: A petrifying in³⁷ part has come-to-be to °Israel, a *part* which *will continue* up-to the *time* that the fullness of the nations might enter; **26** and, in-this-manner, all Israel will be saved, exactly-as it has been written:

The rescuing *one* will be-there *from* out of Zion;

*and*³⁸ he will turn-away impieties from Jacob.

27 And this is to them the covenant from **me**,
whenever **I** might pick-away their sins for myself.

(Isaiah 59:20~21)

28 Indeed, according-to the good-message, *they are* enemies due to you*; but according-to the election, *they are* beloved due to the fathers. **29** For the bestowed-favors and the calling of God *are* without-regret.³⁹ **30** For even-as **you*** at-some-time *also*⁴⁰ refused-to-be-persuaded by God, but now received-mercy by-means-of their refusal-to-be-persuaded, **31** in-this-*same*-manner, these *persons* also now⁴¹ refused-to-be-persuaded, in order that, by-means-of **your*** mercy, they themselves might now⁴² receive-mercy. **32** For God locked all the *persons*⁴³ together into a refusal-to-be-persuaded, in order that he might have-mercy on all the *persons*.

33 O *the* depth of riches and of wisdom and of knowledge of a god!⁴⁴ How⁴⁵ unable-to-be-searched-out *are* his judgments, and *how* untrackable *are* his ways!

34 For who knew a mind of *the* Lord?⁴⁶
Or who became a counselor of his?

(Isaiah 40:13)

35 Or who gave *something* to him in-advance, and it will paid-back to him as-an-equivalent?

¹⁸ may also be translated “will” (also before “save”)

¹⁹ literally “out of”

²⁰ literally “a thrown-from”

²¹ literally “receiving-to”

²² [11:16] NU, M, TR, Vul, Gk(CSVO,E1), Origen / Gk(A) “For if” / Gk(E) “If” / some “But”

²³ literally “kneadment”

²⁴ literally “in”

²⁵ [11:17] NU, Gk(EV,S1) / M, TR, Vul, Gk(A,C2,S2) “of the root and of the plumpness” / Gk(O,C1) “of the plumpness” / Origen “of the root, the plump root”

²⁶ [11:18] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1) “But if **you** are boasting”

²⁷ [11:19] NU, M, Gk(AESVO,C3) / TR, Gk(C1,C2) add

²⁸ [11:21] Vul, Gk(AESV), Origen / NU, M, TR, Gk(CO), Eirenaïos(Lat) add

²⁹ [11:21] NU, M, Gk(ACESVO), Origen / TR, Vul “might”

³⁰ [11:22] NU, Gk(AV,S1,S3) / M, TR, Vul, Gk(O,C2,S2) “Indeed, for an *act* of severity, but for” / Gk(C1)

³¹ “Indeed, for an *act* of severity, but”

³² [11:22] NU, Vul, Gk(ASV,C1) / M, TR, Gk(O,C2), Origen omit “of a god”

³³ [11:22] NU, M, TR, Gk(ACEVO) / Gk(S) “over/on”

³⁴ literally “remaining-on”

³⁵ may also be translated “powerful”

³⁶ [11:25] NU, M, TR, Gk(CES), Origen / Vul, Gk(O) “not be sensible to” / Gk(A1) “be sensible in” / Gk(V,A2) “not be sensible in”

³⁷ literally “from”

³⁸ [11:26] NU, Vul, Gk(AESVO,C1) / M, TR, Gk(C2) add

³⁹ literally “without-a-change-of-interest/care”

⁴⁰ [11:30] NU, Gk(AEVO,C1,S1) / M, TR, Vul, Gk(C2,S2) add

⁴¹ [11:31] NU, M, TR, Vul, Gk(AESV), Origen / others omit “now”

⁴² [11:31] NU, Gk(SV,C1,C4) (S1 omit “themselves”) / two “later” / M, TR, Vul, Gk(AO,C2,C3), Origen omit

⁴³ [11:32] NU, M, TR, Gk(ASV,C2) / Vul?, Gk(C1) “all the *things*” / Vul?, Gk(O) “all *things*”

⁴⁴ [11:33] NU, M, TR, Gk(ACSV) / Gk(O) “of God”

⁴⁵ literally “As”

⁴⁶ [11:34] NU, M, TR, Vul, Gk(ASVO,C2) / Gk9C1 “of a god”

¹ [10:20] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1,C3) omit “being-very-daring and”

² [10:20] NU, Gk(VO,C1) / M, TR, Vul, Gk(AES,C2) omit “in”

³ [11:1] NU, M, TR, Vul, Gk(ACESV) / Gk(O) “inheritance”

⁴ [11:1] NU, M, TR, Vul, Gk(EVO,C2,S1) / Gk(A,C1,S2) add

⁵ [11:2] NU, M, TR, Vul, Gk(ACESVO), Origen / others “blessing”

⁶ literally “as”

⁷ [11:2] NU, Vul, Gk(AEVO,S2) / M, TR, Gk(S1) add

⁸ [11:3] NU, Vul, Gk(AEVO,S1) / M, TR, Gk(C,S2) add

⁹ literally “dug-down”

¹⁰ literally “was left-under”

¹¹ [11:6] NU, Vul, Gk(AEVO,S1), Origenes / M, TR, Gk(V,S2) add

¹² literally “nighting-down”

¹³ [11:9] NU, M, TR, Vul, Gk(ACSVO) / Gk(E) add

¹⁴ literally “into”

¹⁵ [11:13] NU, Gk(AESV) / M, TR, Vul, Gk(CO) “For”

¹⁶ [11:13] NU, Gk(AESV) / M, TR, Vul omit “Therefore” / Gk(CO) omit “Therefore indeed”

¹⁷ literally “on”

(Job 41:11)

36 Because out of him, and through him, and into him *are* all the things.
To him, may there be the glory into the ages.

CHAPTER 12

Therefore, I am exhorting you*, brothers, through the pities of God, to cause your* bodies to-stand-beside *him* for a sacrifice – a living, holy, well-pleasing sacrifice to God – your* reasonable¹ service. 2 And do not be sembling yourselves together² with this age; instead, be being transformed by-means-of the renewing of the mind³ with⁴ the result for you* to be proving what *is* the will of God: the good and well-pleasing and complete *thing*.⁵

3 For, through the favor, the favor which was given to me, I am saying to every one⁶ who is among⁷ you*: not to be being-over-minded in-contradiction-to what it is necessary to be being-minded about, but instead to be being-minded with⁸ the result to be being-sound-minded, as God divided a measure of faith to each human. 4 For just-as in one body, we have many members but all the members do not have the same function,⁹ 5 in-the-same-manner, we, the many, are one body in the Anointed-One, but, one by one,¹⁰ members of one-another.

6 But, while we have bestowed-favors which are diverse according-to the favor which¹¹ was given to us: whether a prophecy, according-to the proportion of the faith; 7 whether a ministry, in the ministry; whether the one who is teaching,¹² in the taught-material; 8 whether the one who is exhorting, in the exhortation; the one who is sharing, in simplicity; the one who is presiding himself over others, in effort; the one who is having-mercy, in cheerfulness.

9 Let the love be without-hypocrisy, while you* are utterly-detesting the wicked thing, while being glued to the good thing. 10 Be fond-of-affection to¹³ one-another, by-means-of the fondness-of-brothers, leading the way in advance for one-another in the honor, 11 not hesitant in the effort, boiling in the spirit, being-enslaved to the Lord,¹⁴ 12 rejoicing in the hope, enduring the tribulation, persevering-toward the prayer-to God, 13 communing with the needs of the holy ones, pursuing the fondness-for-strangers.

14 All of you*, be blessing the ones who are pursuing you* harmfully;¹⁵ be blessing, and do not be cursing; 15 to be rejoicing with persons who are rejoicing, and¹⁶ to be weeping with persons who are weeping, 16 being of the same mind to¹⁷ one-another, not being-minded for the high things, but instead being led-away-together with the humble ones¹⁸ (do not be becoming sensible in the presence of yourselves), 17 giving-back no-one an evil thing in-place of an evil thing, providing beautiful things for yourselves before-the-face of God and¹⁹ before-the-face of all humans;²⁰ 18 being-at-peace with all humans (if it is possible, for the act to be deriving from out of you*); 19 not avenging yourselves, beloved ones. Instead, all of you*, give a place to the anger; for it has been written:

Avenging is for me, I will repay-as-an-equivalent, says the Lord.

(Deuteronomy 32:35)

20 Instead:²¹

If-at-any-time your enemy might be hungering, be feeding morsels to him.

If-at-any-time he might be thirsting, be giving-drink to him.
For in doing this, you will pile up charcoals of fire on his head.

(Proverbs 25:21-22)

21 Do not let the-victory-be-won-over you by the evil work, but instead be being-victorious-over the evil work in the good work.

CHAPTER 13

Let every soul²² be being subjected to surpassing authorities. For there is not an

¹ usually translated elsewhere to "rational"

² may also be translated "be being sembled-together"

³ [12:2] NU, Gk(AVO,C1) / M, TR, Vul, Gk(S,C2) "of your* mind" (lit. "mind of you*")

⁴ literally "into"

⁵ may either mean "the good and well-pleasing and complete will of God" or "what is good and well-pleasing and complete"

⁶ literally "the"

⁷ literally "to all the one"

⁸ literally "into"

⁹ literally "act"

¹⁰ [12:5] (lit. "but the according-to one" ("the" NU, Gk(ASVO,C1) neuter / M, TR, Gk(C2) masc.)

¹¹ literally "favor, the favor which"

¹² [12:7] NU, M, TR, Vul, Gk(CSVO) / Gk(A) "whether taught-material"

¹³ literally "into"

¹⁴ [12:11] NU, M, Vul, Gk(ASV,C2,C3), Origen / TR, Gk(O,C1,C4), some Vul "season" (variant noted by Origen)

¹⁵ [12:14] NU, M, TR, Vul, Gk(AC) / Vul, Gk(SV) omit "you*" / Gk(O) omit "All...you*"

¹⁶ [12:15] NU, Vul, Gk(SVO,C1) / M, TR, Gk(A,C2) add

¹⁷ literally "into"

¹⁸ may be translated "humble persons" or "humble things" (translated here neutrally)

¹⁹ [12:17] NU, M, TR, Gk(CSV) / Gk(A) add / Vul, Gk(O) "yourselves, not only before-the-face-of God, but instead"

²⁰ [12:17] NU, M, TR, Vul, Gk(SV,C2) / Gk(AO,C1) "of the humans"

²¹ [12:20] NU, Gk(ASV,C2) / M, TR "Therefore" / Vul "But" / Gk(O,C1) omit

²² [13:1] NU, M, TR, Vul, Gk(ASV,C2), Origen / Gk(O,C1) "every woman"

authority except by²³ a god, but the authorities²⁴ which are in place are having been assigned by a god,²⁵ 2 so-that the one who is arraying himself against the authority has stood-against the ordinance of God; but the ones having stood-against it will take for themselves a judgment to themselves. 3 For the chiefs are not an object of fear to the good work, but instead to the evil work.²⁶ But you are not wanting to be being filled-with-fear of the authority. Be doing the good work, and you will have a praise from out of the same authority. 4 For it is a minister of a god to you for²⁷ the good work. But if-at-any-time you might be doing the evil work, be being filled-with-fear; for it is not bearing the saber without-cause. For it is a minister of a god, an avenging entity for²⁸ anger to the one who is acting out the evil work. 5 For-this-reason, it is an obligation to²⁹ be being subjected to it, not only due to the anger, but instead even due to the conscience. 6 Due to this reason, you* are also making-payment-of tributes; for they are public-servants of a god, persevering³⁰ into this very thing. 7 Therefore,³¹ All of you*, give-back the debts to all persons: the tribute to the one indebted for the tribute, the tax to the one indebted for the tax, the fear to the one indebted for the fear, the honor to the one indebted for the honor.

8 All of you*, be being-in-debt to no-one for nothing, except for the act to be loving one-another. For the one who is loving the other³² person is fulfilling a law. 9 For the "You will not commit-adultery, you will not murder, you will not thief, you will not falsely-testify,"³³ you will not desire,³⁴ and if there is any different instruction, is being summed-up in this account, in the³⁵ "You will love your neighbor as yourself."³⁶ 10 The love is not working an evil work to the neighbor.³⁷ Therefore,³⁸ the love is a fullness of a law.

(Exodus 20:13-17/Deuteronomy 5:17-21 & Leviticus 19:18)

11 And this, because you* are having come-to-know the season, that an hour has already come for you* to be arisen out of a slumber; for now, our³⁹ salvation is nearer than when we had-faith. 12 The night progressed, but the day has drawn-near. Therefore, may you* put-off the works of the darkness from yourselves; but⁴⁰ may you* dress yourselves with the weapons of the light. 13 May we walk-around decently as in day, not with orgies and intoxications, not with beds and licentiousnesses, not with quarrelling and jealousy.⁴¹ 14 Instead, all of you*, dress yourselves with the Lord Jesus the Anointed-One, and do not be making for yourselves any provision of the flesh in-regard-to desires.⁴²

CHAPTER 14

But all of you*, be taking-alongside yourselves the one who is being-weak in the faith, but not for discerning thorough-rationalizations: 2 Indeed, there is one who is having-faith to eat all things, but the one who is being-weak is eating vegetables.⁴³ 3 Do not let the one who is eating be contemning⁴⁴ the one who is not eating, but⁴⁵ do not let the one who is not eating be judging the one who is eating; for God took him alongside himself. 4 Who are you, the one who is judging another's domestic? To his own lord he is standing or falling. But he will be made-to-stand, for the Lord⁴⁶ is being-able⁴⁷ to stand him up.

5 For⁴⁸ indeed, there is one person who is judging a day to be different in-comparison to another day, but one who is judging every day to be the same. Let each person be being fully-convinced⁴⁹ in⁵⁰ his own mind. 6 The one who is being-minded about the day, is being-minded about it to the Lord. And the one who is not being minded about the day, is not being-minded about it to the Lord.⁵¹ And the one who is eating, is eating to the Lord; for he is giving-thanks to God. And the one who is not eating, is not eating to the Lord, and he is giving-thanks to God. 7 For not-one of us is living to himself, and not-one is dying-off to himself.

²³ [13:1] NU, M, Vul, Gk(ASV,C3) / TR, Gk(O,C1,C2) "from"

²⁴ [13:1] NU, Vul, Gk(ASVO,C1) / M, TR, Gk(C2) actually add "authorities"

²⁵ [13:1] NU, Gk(ACV,S1) / M, TR, Gk(S2) "by God" / Gk(O) "from a god"

²⁶ [13:3] NU, Gk(ASVO,C1) / M, TR, Vul, Gk(C2) "the good works, but instead to the evil works"

²⁷ literally "into"

²⁸ literally "into"

²⁹ [13:5] NU, M, TR, Vul, Gk(ASV), Origen / Gk(CO) omit "it is an obligation"

³⁰ literally "persevering-toward-to"

³¹ [13:7] NU, Vul, Gk(AV,C1,S1) / M, TR, Gk(O,C2,S2) add

³² literally "different"

³³ [13:9] NU, M, Vul, Gk(ACVO) / TR, Gk(S), Origenes add

³⁴ [13:9] NU, M, TR, Vul, Gk(ACSVO) / Origenes omit "you will not desire"

³⁵ [13:9] NU, M, TR, Gk(ACS) / Vul, Gk(VO), Origenes omit "in the"

³⁶ [13:9] NU, M, Vul, Gk(ACSV) / TR, Gk(O) "himself"

³⁷ [13:10] NU, M, TR, Vul, Gk(CSVO) / Gk(A) omit "The love...neighbor"

³⁸ [13:10] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1) "But"

³⁹ [13:11] NU, M, TR, Vul, Gk(ACESVO), Origenes / others "your*"

⁴⁰ [13:12] NU, Gk(AV,C1,E1) / TR, Vul, Gk(O,C2,E2,S2), Origenes "and" / Gk(S1) omit

⁴¹ may also be translated "zeal"

⁴² [13:14] NU, M, TR, Vul, Gk(CSVO) / Gk(AE) "desire"

⁴³ [14:2] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1) "but let the one who is being-weak be being vegetables"

⁴⁴ [14:3] NU, M, TR, Vul, Gk(CESVO) / Gk(A) "be judging"

⁴⁵ [14:3] NU, M, TR, Vul, Gk(AEV,C1,S1) / M, TR, Vul, Gk(C2,S2) "and" / Gk(O) "but-neither"

⁴⁶ [14:4] NU, Gk(AESV), Origenes / M, TR, Vul, Gk(CO) "for God"

⁴⁷ [14:4] NU, Gk(AESVO,C1) ("is being-able" = one verb) / M, TR, "is able" = a verb ("is") + an adjective ("able") / Gk(C2) adjective "is able"

⁴⁸ [14:5] NU, Vul, Gk(E,S1) / M, TR, Gk(ACVO,S2), Origenes omit "For"

⁴⁹ literally "be being-brought-to-fullness" (with the translated idea portrayed in this context)

⁵⁰ [14:5] NU, M, TR, Vul, Gk(CESVO) / Gk(A) "by-means-of"

⁵¹ [14:6] NU, Vul, Gk(ACSVO,E2), Origenes / M, TR, Gk(E3) add

8 For also if-at-any-time we might be living, we are living to the Lord; also if-at-any-time we might be dying-off, we are dying-off to the Lord. Therefore, also if-at-any-time we might be living, also if-at-any-time we might be dying-off, we are of the Lord. 9 To¹ this purpose, the Anointed-One even² died-off and stood-up³ and lived-again⁴ in order that he might be-lord-over even dead humans and living humans.

10 But why are you judging your brother? Or you, also, why are you contemning your brother? For we will all stand ourselves beside the platform of God.⁵ 11 For it has been written:

I am living, says the Lord,
that⁶ every knee will bow to me,
and every tongue will confess-forth to God.

(Isaiah 45:23)

12 Therefore,⁷ as-a-result, each one of us will give-back⁸ an account about himself to God.⁹ 13 Therefore, may we not be judging one-another no-more. Instead, all of you*, rather judge this: the act to not be putting a stumbling-block or an impediment before the brother.

14 I have come-to-know, and I have been persuaded in the Lord Jesus, that nothing is unclean¹⁰ through itself; except to the one who is accounting something to be unclean, it is unclean to that person. 15 For¹¹ if your brother is being grieved due to solid-food, you are no-longer walking-around according-to love. Do not, with your solid-food, be losing someone in-whose-benefit the Anointed-One died-off. 16 Therefore, you individually, do not let your* good thing be being reviled. 17 For the kingdom of God is not feeding and drinking, but instead righteousness and peace and joy in a holy spirit. 18 For the one who is being-enslaved to the Anointed-One¹² in this,¹³ is well-pleasing to God and approved to the humans.

19 Therefore, as-a-result, may we be pursuing¹⁴ the things of the peace and the things of the building up, the building up for¹⁵ one-another. 20 Do not, for-the-sake-of solid-food, be tearing-down¹⁶ the work of God. Indeed, all things are clean; instead, they are evil to the human, the human who is eating through a stumbling-block. 21 Beautiful is the act to not eat pieces-of-meat, nor-even to drink wine, nor-even to act in anything by-means-of which your brother is stumbling,¹⁷ or is being impeded, or is being-weak.¹⁸ 22 Be holding on to¹⁹ any faith which you are having according-to yourself before God.²⁰ Happy is the person who is not judging himself in what he is approving. 23 But the one who is doubting has been condemned if-at-any-time he might eat, because this is not out of faith. But everything which²¹ is not out of faith is a sin.

CHAPTER 15

But we, the powerful ones, are indebted to be sustaining²² the weaknesses of the powerless-ones and not to be pleasing ourselves. 2 For²³ Let each of us be pleasing the neighbor in-regard-to²⁴ the good thing toward a building up. 3 For even the Anointed-One did not please himself; instead, exactly-as it has been written:

The causes-for-reproach of the ones reproaching you fell on me.

(Psalm 69:9)

4 For as-much-as was previously-written was previously-written²⁵ in-regards-to our taught-material, in order that, through the endurance and through²⁶ the exhortation of the writings, we might be having the hope. 5 But I wish the God of the endurance and of the exhortation would give to you* the act to be being of the same mind among²⁷ one-another according-to the Anointed-One Jesus, 6 in order

¹ literally "into"

² [14:9] NU, Gk(AVO,C1,C3,E1,S1) / M, TR, Vul, Gk(C2,E2,S2) add

³ [14:9] NU, Vul, Gk(AEVO,S1), Origenes / M, TR, Gk(C,S2) add

⁴ [14:9] NU, M, Vul, Gk(ACESVO) / TR "lived-again"

⁵ [14:10] NU, Vul, Gk(ACVO,E1,S1), Origenes / M, TR, Gk(S2) "of the Anointed-One" / Gk(E2) "of the Lord"

⁶ [14:11] NU, M, TR, Vul?, Gk(AESV,C2) / Gk(O,C1) "except" (lit. "if not")

⁷ [14:12] NU, M, TR, Gk(AES,C2), Origenes / Vul, Gk(VO,C1) omit "Therefore"

⁸ [14:12] NU, M, TR, Gk(AES,C3) / Vul, Gk(VO,C1,C2) "give-back"

⁹ [14:12] NU, M, TR, Vul, Gk(ACES), Origenes / Gk(VO) omit "to God"

¹⁰ literally "common" (also twice later in verse)

¹¹ [14:15] NU, Vul, Gk(ACESVO) / M, TR "But"

¹² [14:18] NU, M, TR, Vul?, Gk(ES,C3,V2) / Vul?, Gk(AO,C1,C2) "to the Anointed-One" / Gk(V1) "to God"

¹³ [14:18] NU, Vul, Gk(AEVO,C1,S1), Origenes / M, TR, Gk(C2,S2) "in these things"

¹⁴ [14:19] NU, M, TR, Vul, Gk(CE) Origenes / Gk(ASVO) "we are pursuing"

¹⁵ literally "into"

¹⁶ [14:20] NU, M, TR, Gk(ACEVO,S2) lit. "dissolving/loosing-down" / Gk(S1) "be causing-to-perish"

¹⁷ [14:21] NU, M, TR, Vul, Gk(AEVO,S2) / Gk(S1) "is being grieved"

¹⁸ [14:21] NU, Gk(AE,S1), Origenes / M, TR, Vul, Gk(CVO,S2) add / some add only "or is being-weak"

¹⁹ literally "Be having"

²⁰ [14:22] NU, Gk(AESV), Origenes / M, TR, Vul, Gk(CO) omit "which", and therefore would read "You are having faith. Be having it according-to yourself before God."

²¹ [14:23] lit. "the" (NU, M, TR, Vul, Gk(ACEVO,S2) / Gk(S1) omit "But...sin" (in error))

²² usually translated "carrying"

²³ [15:2] NU, M, Vul, Gk(ACESVO) / TR add

²⁴ [15:2] literally "into" (NU, M, TR, Vul, Gk(ACEVO,S2) / Gk(S1) omit "into the good thing"

²⁵ [15:4] NU, Gk(CEVO,S1) / M, TR, Vul?, Gk(A,S2) "previously-written"

²⁶ [15:4] NU, M, Gk(ASV,E1) / TR, Vul, Gk(CO,E2) omit "through"

²⁷ literally "in"

that, with-one-accord in one mouth, you* might be glorifying the God and Father of our Lord Jesus the Anointed-One.

7 For-this-reason, all of you* be taking one-another alongside yourselves, exactly-as the Anointed-One also took you*²⁸ alongside himself into a glory of God.²⁹ 8 For I say, that Jesus the Anointed-One³⁰ has been made-to-be a minister of circumcision in-behalf of truth of a god, with³¹ the result to confirm the things-which-have-been-professed³² of the fathers, 9 but for the nations to glorify God in-behalf of mercy, exactly-as it has been written:

Due to this, I will confess-forth to you in nations,
and I will psalm to your name.

(Psalm 18:49/2 Samuel 22:50)

10 And again it says:

Be gladdened, O nations, with his people.

(Deuteronomy 32:43 MT,SP,LXX)

11 And again:

Be praising the Lord, all the nations;
and let all the peoples praise him.³³

(Psalm 117:1)

12 And again, Isaiah says:

There will be the root of Jesse,
and the one who is standing himself up to be being-ruler of
nations;
nations will hope on-the-basis-of him.

(Isaiah 11:10)

13 But I wish the God of the hope would fill you* full of every joy and peace in the process to be having-faith, with³⁴ the result for you* to be exceeding in the hope in a power of a holy spirit.³⁵

14 But I have been persuaded, brothers of mine, (and I myself) about you*, that you* yourselves are sated of goodness, having been filled full of all the knowledge,³⁶ being-able also³⁷ to be admonishing one-another.³⁸ 15 But I wrote to you* brothers,³⁹ boldly on⁴⁰ some part as reminding you* again due to the favor – the favor which was given to me by⁴¹ God, 16 with⁴² the result for me to be a public-servant of the Anointed-One Jesus⁴³ into the nations, working-as-a-priest for the good-message of God, in order that the offering of the nations might become very-acceptable, having been made-holy in a holy spirit. 17 Therefore, I am having the⁴⁴ boasting in the Anointed-One Jesus about the things toward God.⁴⁵ 18 For I will not dare⁴⁶ to be uttering anything which the Anointed-One did not work-out⁴⁷ through me for⁴⁸ obedience of nations by-means-of an account and work, 19 in a power of his⁴⁹ of signs and portents, in a power of a spirit of a god,⁵⁰ so-as for me to have filled everywhere with the good-message of the Anointed-One from Jerusalem and in-a-circle until Illyricum. 20 But in-this-manner, I am having-fondness-for-achieving-honor to be proclaiming-a-good-message, where the Anointed-One was not named (in order that I might not be building on a foundation of another); 21 instead, exactly-as it has been written:

Those to whom a message about him was not carried-back, will see
for themselves;

and those who have not heard, will gain-insight.

(Isaiah 52:15)

22 For-this-reason, also, I was being intercepted⁵¹ the many times of the act to come to you*. 23 But now, having no-more place in these regions, but having

²⁸ [15:7] NU, M, Vul, Gk(AESO,C2), Origenes / TR, Gk(V,C1) "us"

²⁹ [15:7] NU, Gk(CEVO) / M, TR "of a god"

³⁰ [15:8] NU, Gk(AESV) / TR, Gk(CO) "Jesus the Anointed-One" / M, Vul "The Anointed-One Jesus"

³¹ literally "into"

³² literally "the professed-things"

³³ [15:11] NU, Gk(ACESV) / M, TR, Vul, Gk(O) "and be praising him, all the peoples"

³⁴ literally "into"

³⁵ [15:13] NU, M, TR, Vul, Gk(ACSVO), Origen / many "of a spirit of a god" / one "of a spirit"

³⁶ [15:14] NU, Gk(SV) / M, TR, Gk(ACEO) "of every knowledge"

³⁷ [15:14] NU, M, TR, Gk(AESV,C2) / Gk(O,C1,C3) omit "also"

³⁸ [15:14] NU, TR, Vul, Gk(ACESVO) / M, Origen "admonishing others"

³⁹ [15:15] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) add

⁴⁰ literally "from"

⁴¹ [15:15] NU, M, TR, Origen, Gk(ACEO,S2) / Vul, Gk(V,S1) "from"

⁴² literally "into"

⁴³ [15:16] NU, Vul, Gk(AESVO) / M, TR, Gk(C) "of Jesus the Anointed-One"

⁴⁴ [15:17] NU, Gk(CEVO) / M, TR, Gk(AS) "a"

⁴⁵ [15:17] NU, M, Gk(ACESVO) / TR "toward a god"

⁴⁶ [15:18] NU, M, TR, Gk(ACEO,S1) / Vul, Gk(V,S2) "I am not daring"

⁴⁷ literally "work-down"

⁴⁸ literally "into"

⁴⁹ [15:19] NU, M, TR, Vul, Gk(AESV,C2,C3) / Gk(O,C1,C4) add

⁵⁰ [15:19] NU, M, TR, Gk(S,C2), Origen / Vul, Gk(AE,C1,C3,O2) "of a holy spirit" / Gk(V) "of a spirit" / Gk(O1) "of a holy spirit of his"

⁵¹ literally "cut-into"

had a yearning-after of the *act*¹ to come to you* for many² years, **24** as *whenever*³ I might be going for myself into °Spania I will come to you*.⁴ For *while* I am walking-through, I am hoping to behold you* and to be sent-on-ahead from there by you*, if-at-any-time I might be filled-up of you* first in⁵ part.

25 But **now**, I am going into Jerusalem, ministering to the holy *ones*. **26** For Makedonia and Asia thought-it-well to make a certain communion for⁶ the destitute *persons* of the holy *ones*, the *holy ones* in Jerusalem. **27** For they thought-it-well, and they are debtors to them. For if the nations communed with their spiritual *things*, they are also being-indebted to perform-public-service to them in the fleshly *things*. **28** Therefore, after I finish this up, and after I seal this fruit to them,⁷ I will come-off through you* into Spania.⁸ **29** But I have come-to-know, that, coming to you*, I will come in a fullness of a blessing of the good-message of⁹ the¹⁰ Anointed-One.

30 But I am exhorting you*, brothers,¹¹ through our Lord Jesus *the Anointed-One* and through the love of the spirit, to contend-along with me in the prayers to God in-behalf of **me**, **31** in order that I might be rescued from the *ones who are refusing-to-be-persuaded* in °Judah, and *in order that*¹² my ministry,¹³ the *ministry* into Jerusalem, might become very-acceptable to the holy *ones*, **32** in order that, after I come to you* in¹⁴ joy through a will of a god,¹⁵ I might rest-up-along with you*. **33** But may the God of the peace be¹⁶ with you* all.

CHAPTER 16

But I am commending to you*: Phoeibé, our sister, *who* is also¹⁷ a minister of the assembly, the *assembly* in Kenchreai, **2** in order that you* might receive her to yourselves in *the Lord* in-a-manner-worthy¹⁸ of the holy *ones* and might stand-beside her in whatever matter she might be having-need of you*. For even **she** was made-to-be a protector of many *individuals* and of **me** myself.

3 *All of you**, greet Prisca¹⁹ and Aquila, my fellow-workers in the Anointed-One Jesus and the assembly *which is at a house of theirs*.²⁰ **4** *whichever ones* laid-down²¹ their own neck in-behalf of my soul, to whom not only **I** am giving-thanks, *but* instead even all the assemblies of the nations *are giving-thanks to them*. **5** And *greet* the assembly *which is at a house*²² of theirs.²³

Greet Epainetos, my beloved *one*, who is a first-fruit in °Asia²⁴ *to the Anointed-One*.

6 Greet Maria,²⁵ *whichever one* labored much among²⁶ you*.²⁷

7 Greet Andronikos and Junias,²⁸ my kinsmen and fellow-captives, *whichever ones* are famous among²⁹ the emissaries, who have also become³⁰ in the Anointed-One Jesus³¹ before **me**.

8 Greet Ampliatius,³² my beloved *one*³³ in the Lord.

9 Greet Urbanus, our fellow-worker in the Anointed-One, and Stachus, my beloved *one*.

10 Greet Apellés, the *one* approved in the Anointed-One.

Greet the *ones* from out of the house of °Aristoboulos.

11 Greet Hérōdion, my kinsman.

Greet the *ones* from out of the house of °Narkissos, the *ones who* are in the

Lord.

12 Greet Truphaina and Truphōsa, the *women who are* laboring in the Lord.

Greet Persis the beloved *one*, *whichever one* labored much in the Lord.³⁴

13 Greet Rufus, the elect-one in the Lord, as-well-as³⁵ the mother of him and of **me**.

14 Greet Asunkritos, Phlegōn, Hermés,³⁶ Patrobas, Hermas,³⁷ and the brothers *who are* along with them.

15 Greet Philologos and Julia,³⁸ and Néreus, and Olympas, and all the holy *ones who are* along with them.

16 Greet one-another in a holy kiss.

All³⁹ the assemblies of the Anointed-One are greeting *all of you**.

17 But I am exhorting⁴⁰ *all of you**, brothers, to be watching-out for the *ones who are* making the dissensions and the impediments contrary-to the teaching which **you*** learned; and be deviating from those *men*. **18** For the *ones* such as *this*, are not being-enslaved to our Lord Jesus⁴¹ the Anointed-One, *but* instead to their own tummy;⁴² and, through their fine-sounding-speech and blessing, they are fully-deluding the hearts of the *ones who are* lacking-of-evil. **19** For a *report of your** obedience reached into the ears of all *persons*. Therefore, I am rejoicing on-the-basis-of you*.⁴³ But I am wanting you* indeed⁴⁴ to be wise in what *is* good, but unmixed in what *is* evil.⁴⁵ **20** But the God of the peace will quickly⁴⁶ crush the Adversary under your* feet. *May* the favor of our Lord Jesus the Anointed-One⁴⁷ be⁴⁸ with *all of you**.

21 Timotheos, my fellow-worker, and Lucius and Jason and Sōsipatros, my kinsmen and all the assemblies of the Anointed-One,⁴⁹ are greeting *all of you**.

22 **I**, Tertius, the *one who* wrote the letter, am greeting you*⁵⁰ in the Lord.

23 Gaius, the guest⁵¹ of me and of the whole assembly,⁵² is greeting you*.

Erastos, the steward of the city, and Quartus, the brother, are greeting you*.

24 Let the favor of our Lord Jesus the Anointed-One be with you* all.⁵³

25 But to the *one who is* being-able to establish you*, according-to my good-message and the proclamation of⁵⁴ Jesus *the Anointed-One*; according-to a revelation of a *mystery, which* has been kept-silent to perpetual times, **26** but now was manifested, as-well-as through prophetic writings, according-to a commandment of the Perpetual God, after it was made-known into all the nations for⁵⁵ an obedience of faith – **27** to an only wise god, to him⁵⁶ through Jesus *the Anointed-One*, may there be the glory into the ages of the ages.^{57 58}

*The letter to the Romans was written from Korinthos through Phoeibé the minister of the assembly in Kenchreai.*⁵⁹

¹ [15:23] NU, M, TR, Gk(CESVO) / Gk(A) omit "of the act"

² [15:23] NU, TR, Vul, Gk(ACSO) (lit. "from many") / Gk(EV) "from an adequate amount of"

³ [15:24] NU, Gk(AESV) / M, TR "as if-at-any-time" / Gk(CO) "as whenever therefore"

⁴ [15:24] NU, Vul, Gk(ACEVO,S1), Origen / M, TR, Gk(S2) add (dropped by scribal error?)

⁵ literally "from"

⁶ literally "into"

⁷ [15:28] NU, M, TR, Vul, Gk(ACSO) / Gk(E) "to him" (?) / Gk(V) omit

⁸ [15:28] NU, Gk(ACVO,S1) / M, TR, Gk(E,S2) add an untranslatable "the" before "Spania"

⁹ [15:29] NU, Vul, Gk(ACEVO,S1), Origen / M, TR, Gk(S2) add

¹⁰ [15:29] NU, Gk(ACEVO,S1) / M, TR, Gk(S2) actually add "the"

¹¹ [15:30] NU, M, TR, Vul, Gk(ACESO), Origen / Gk(V) omit "brothers"

¹² [15:31] NU, Vul, Gk(AEVO,C1,S1) / M, TR, Gk(C2,S2) actually add "in order that"

¹³ [15:31] NU, M, TR, Gk(AES,C2), Origen / Gk(VO,C1) "gift-bearing" / others "gift" / Vul "oblation"

¹⁴ [15:32] NU, M, TR, Vul, Gk(ACESVO) / Origen "with"

¹⁵ [15:32] NU, Gk(AE), Origen / M, TR, Vul, Gk(CSVO) "that I might come to you*...a god, and" / Gk(O,C1)

"the Anointed-One Jesus" instead of "a god" / Gk(S1) "Jesus the Anointed-One" instead of "a god"

¹⁶ [15:33] NU, M, TR, Vul, Gk(CESV) / Gk(AO), Origen omit "may" & "be"

¹⁷ [16:1] NU, Gk(V,E1,S2) / M, TR, Vul, Gk(ACO,E2,S1), Origen omit "also"

¹⁸ literally "(in-a-manner-worthy)" "worthily"

¹⁹ [16:3] NU, M, Vul, Gk(ACESVO) / TR "Priscilla"

²⁰ [16:3] NU, M, Vul, Gk(AESV,C2) / Gk(O,C1,C3) add (and omit verse 5)

²¹ literally "put-under"

²² literally "assembly according-to house"

²³ [16:3] NU, M, Vul, Gk(AESV,C2) / Gk(O,C1,C3) put "And greet...theirs" at the end of verse 3.

²⁴ [16:5] NU, Vul, Gk(AESVO,C1), Origen / M, TR, Gk(C2) "Achaia" / Gk(O,C1) omit "And...theirs"

²⁵ [16:6] NU, Gk(AEV) / M, TR, Vul, Gk(CSO) "Miriam" (lit. Mariam – Gk ver. of Hebrew Miriam)

²⁶ literally "into"

²⁷ [16:6] NU, Vul, Gk(ACSVO,E1) / M, TR, Gk(E2) "us"

²⁸ NU, M, TR, Gk(ACESVO) the original Greek is ambiguous whether this is a male (Junias) or female (Junia) name, but the context would favor male (Origenes, Epiphanius, Luther, understand it to be a man / Ambrosiaster, Chrusostom, Jerome understand it to be a woman) / Gk(P46) "Julia" or "Julias" (same resultant problem). All Greek miniscule manuscripts which began having accents in the 9th century, all accent the name as though it were masculine. Epiphanius, a church historian, specifically verifies the male gender, "Junias, of whom himself Paulus is reminded, become an overseer of Apameia of Syria."

²⁹ literally "in"

³⁰ [16:7] NU, M, TR, Vul, Gk(AESV) / Vul, Origen "who also became" / Gk(CO) "the emissaries, the emissaries"

³¹ [16:7] NU, M, TR, Vul, Gk(AESV,C3) / Gk(O,C1,C2) add

³² [16:8] NU, Vul, Gk(AS,V1) / M, TR "Amplias", Gk(E,C2,V2) / Gk(C1) "Ourbanos"

³³ [16:8] NU, M, TR, Vul, Gk(CESV) (lit. "a beloved one of mine") / Gk(V1) "a beloved one" / Gk(V2) "the beloved one"

³⁴ [16:12] NU, M, TR, Vul, Gk(CESV) / Gk(AO) omit "Greet Persis...Lord" (by scribal error)

³⁵ literally "also"

³⁶ [16:14] NU, Vul, Gk(AESV,S,C1,C2) / M, TR, Gk(C3) "Hermas"

³⁷ [16:14] NU, Vul, Gk(AESV,S,C1,C2) / M, TR, Gk(C3) "Hermés"

³⁸ [16:15] NU, M, TR, Vul, Gk(ACESV) (Form of Greek could be "Julia" or "Julias") / Gk(O) "Junia/Junias"

/ Gk(P46) has "Néreus and Aoulia/Aoulias" for "Julia, Néreus"

³⁹ [16:16] NU, Vul, Gk(AESV), Origenes / M, TR omit "All" / Gk(CS) omit "All...you*."

⁴⁰ [16:17] NU, M, TR, Gk(AESVO,C2) / Vul, Gk(C1,C3) "asking"

⁴¹ [16:18] NU, Vul, Gk(ACESVO), Origenes / M, TR add

⁴² literally "hollowness"

⁴³ [16:19] NU, Gk(AEVO,C1,S1) / M, TR, Gk(C2,S2) "rejoicing for the act over you*"

⁴⁴ [16:19] NU, Vul, Gk(CVO) / M, TR, Gk(AES) add

⁴⁵ literally "wise into the good thing, but unmixed into the evil thing"

⁴⁶ literally "will in quickness"

⁴⁷ [16:20] NU, Gk(SV) / M, TR, Vul, Gk(ACE), Origen add // Gk(O,C1) omit "May...you*"

⁴⁸ [16:20] NU, M, TR, Vul, Gk(ACESV), Origen / some actually add "May" and "be"

⁴⁹ [16:21] NU, M, TR, Vul, Gk(AESV,C2) / Gk(O,C1) add

⁵⁰ [16:22] NU, M, TR, Vul, Gk(ACESVO) / Origen "Tertius, the one writing the letter, is greeting you*" / others omit verse 22

⁵¹ literally "strange-one" (stranger)

⁵² [16:23] NU, M, TR, Vul, Gk(ACESV) / Gk(O) "assemblies" (O1 also omit the second "greeting")

⁵³ [16:24] NU, Vul, Gk(AESV), Origen / M, TR, Gk(CO) add

⁵⁴ [16:25] NU, M, TR, Vul, Gk(AV,S2) / Gk(S1) "and of the Lord"

⁵⁵ literally "into"

⁵⁶ [16:27] NU, M, TR, Vul, Gk(ACSV), Origenes / many add "to him"

⁵⁷ [16:27] NU, M, TR, Gk(V) / Vul, Gk(ACS) add "of the ages"

⁵⁸ [16:25-27] Gk(EO) / NU, TR, Syr, Vul, Gk(SV) have these verses here ("Now...ages.") / M, Gk(A) put the verses after the end of Chapter 14 / very few Gk have it here and at the end of Chapter 14 / one includes it at the end of Chapter 15 / three Vul omit chapter 15:1-16:23 / Origenes writes "We find this section itself placed in different locations. For in several manuscripts, after the passage we cited above, that is, 'Every thing not out of faith is a sin,' immediately joining this is rendered, 'Now to the one who is being able to establish you*.' But other manuscripts contain it at the end, as it now stands."

⁵⁹ [16:27] NU, M, Vul, Gk(ACSV) / TR add ("To the Romans...Kenchreai") / some Gk add "To the Romans" / two Gk add "To the Romans was written from Korinthos" / some Gk add "To the Romans was written from Korinthos from Phoeibé the minister" / one Gk "The letter written to the Romans through Tertius, but was sent through Phoeibé from the Korinthians of the assembly in Kenchreai"

FIRST LETTER OF PAULUS TO THE KORINTHIANS

CHAPTER 1

Paulus, a called¹ emissary of the Anointed-One Jesus² through a will of God; and Sôsthenés the brother,

2 To the assembly of God, to the *assembly which is in Korinthos*, to *persons who have been made-holy in the Anointed-One Jesus, who have been called³ to be holy ones*, along with all the *ones who are calling-on the name of our Lord Jesus the Anointed-One for themselves in every place, both⁴ their Lord and ours*.

3 Favor to *all of you**, and peace from God our Father and the Lord Jesus the Anointed-One.

4 I am always giving-thanks to my⁵ God about *all of you** on-the-basis-of the favor of God,⁶ the *favor which was given to you* in the Anointed-One Jesus*, 5 because you* were enriched in him in every way, in every account and every knowledge, 6 exactly-as the testimony of the Anointed-One⁷ was confirmed in you*, 7 so-as for you* to not be being-in-lack in any bestowed-favor, *while you* are eagerly-expecting the revelation of our Lord Jesus the Anointed-One*, 8 who will also confirm you*, till the end, irrefragable in the day⁸ of our Lord Jesus the Anointed-One.⁹ 9 God is faithful, through whom you* were called into a communion of his son, Jesus the Anointed-One, our lord.

10 But I am exhorting you*, brothers, through the name of our Lord Jesus the Anointed-One, in order that you* all might be saying the same thing, and that there might not be splits among¹⁰ you*, but that you* might be having been fully-fitted in the same mind and in the same resolve. 11 For it was made-clear to me about you*, brothers of mine, by the *ones of °Chloé*, that quarrellings are among¹¹ you*. 12 But *what I am saying is this*, that each *one of you** is saying, “Indeed, I am of Paulus”, “But I of Apollôs”, “But I of Képha”, “But I of the Anointed-One.”

13 Has the Anointed-One¹² been divided? Paulus was not crucified in-behalf of you*, was he? Or were you* immersed into the name of Paulus? 14 I am giving-thanks to God¹³ that I immersed not-one of you*, except Crispus and Gaius, 15 in order that someone might not speak that you* were immersed into my name.¹⁴ 16 (But I also immersed the house of °Stephanos; for the remainder, I have not come-to-know if I immersed someone else.) 17 For the Anointed-One did not commission me to be immersing, but instead to be proclaiming-a-good-message – not in wisdom of speech,¹⁵ in order that the cross of the Anointed-One might not be made-empty.

18 For the account, the *account of the cross*, indeed, is stupidity to the *ones who are being-lost*,¹⁶ but to the *ones who are being saved*, it is a power of a god.¹⁷

19 For it has been written:

I will cause the wisdom of the wise *men* to-be-lost,
and I will set-aside the intelligence of the intelligent *men*.

(Isaiah 29:14)

20 Where is a wise *man*? Where is a scribe? Where is a disputer¹⁸ of this age? Did not-surely God make the wisdom of the¹⁹ world stupid? 21 For since-surely, in the wisdom of God, the world did not know God²⁰ through the wisdom, God thought-it-well, through the stupidity of the proclamation, to save the *ones who are having-faith* – 22 since-surely Judeans also are requesting signs²¹ and Hellenes are seeking²² wisdom; 23 but *we* are preaching an anointed-one *who has been crucified*: Indeed, an impediment to Judeans, but stupidity to nations,²³ 24

¹ adjective

² [1:1] NU, Vul, Gk(CVO) / M, TR, Gk(ASO) “of Jesus the Anointed-One”

³ adjective

⁴ [1:2] NU, Vul, Gk(VO,A1,C1,S1) / M, TR, Gk(A2,C2,S2) add

⁵ [1:4] NU, M, TR, Vul, Gk(ACEO,S2) / others “our” / Gk(V,S1) omit altogether

⁶ [1:4] NU, M, TR, Vul, Gk(CESVO,A2) / Gk(A1) omit “of God”

⁷ [1:6] NU, M, TR, Vul, Gk(ACES,V2) / Gk(O,V1) “of God”

⁸ [1:8] NU, M, TR, Gk(AESV) / Gk(CO) “presence” / Vul “in (the) day of (the) presence”

⁹ [1:8] NU, M, TR, Vul, Gk(ACESO) / Gk(V) omit “the Anointed-One”

¹⁰ literally “in”

¹¹ literally “in”

¹² [1:13] NU, M, TR, Vul, Gk(ACESVO) / few “The Anointed-One has not”

¹³ [1:14] NU, M, TR, Vul, Gk(CEO,S2) / Gk(A) “to my God” / Gk(V,S1) omit

¹⁴ [1:15] NU, Vul, Gk(ASV,E1) / M, TR, Gk(CO,E2) “that I immersed into my name”

¹⁵ literally “account”

¹⁶ may also be translated “who are being caused-to-lose their lives”

¹⁷ [1:18] NU, M, TR, Vul, Gk(ACSVO) / Gk(E) “power, a god”

¹⁸ literally “a seeker-together”

¹⁹ [1:20] NU, Gk(AV,C1,E1,S1) / Vul, M, TR, Gk(O,C2,E2,S2) “this”

²⁰ [1:21] NU, M, TR, Vul, Gk(ACESVO) / ClemAlex “him”

²¹ [1:22] NU, Vul, Gk(ACESVO) / M, TR “a sign”

²² [1:22] NU, M, TR, Gk(CESVO) / Gk(A) “seeking-for”

²³ [1:23] NU, Vul, Gk(ACSVO,E1) / M, TR, Gk(E2) “to Hellenes”

FIRST LETTER OF PAULUS TO THE KORINTHIANS

but to the called²⁴ *ones* themselves (both Judeans and Hellenes) an anointed-one, a power of a god and a wisdom of a god. 25 Because the stupid thing of God is wiser than *anything* of the humans, and the weak thing of God is²⁵ stronger than *anything* of the humans.

26 For, *all of you**, brothers, be looking²⁶ at *you** calling, that not many of you* are wise according-to flesh, not many are powerful, not many are highborn.

27 Instead, God selected for himself the stupid things of the world, in order that he might be putting the wise *men* to shame; and God selected for himself the weak things of the world,²⁷ in order that he might be putting the strong things to shame; 28 and God selected for himself the ignoble things of the world and the things which have been contemned, and²⁸ the things which are not, in order that he might render-inoperative the things which are, 29 so-that every flesh might not boast before-the-face of God.²⁹ 30 But it is from out of him that you* are in the Anointed-One Jesus, who was made-to-be wisdom to us from a god, both righteousness and holification and redemption,³⁰ 31 in order that, exactly-as it has been written:

Let the one who is boasting, be boasting in the Lord.

(Jeremiah 9:24, 1 Samuel 2:10 LXX)

CHAPTER 2

And after I came to you*, brothers, I did not come sending-messages-abroad to you* about the mystery³¹ of God³² in-accordance-with prominence of speech³³ or of wisdom. 2 For I judged not to³⁴ have come-to-know anything among³⁵ you*, except for Jesus the Anointed-One, and this *man* having been crucified. 3 And I, in weakness and in fear and in much trembling, came to you*. 4 And my account and my proclamation were not in persuasive³⁶ accounts³⁷ of human³⁸ wisdom, but instead in a showing-forth³⁹ of a spirit and of a power, 5 in order that your* faith might not be in wisdom of humans, but instead in a power of a god.

6 But we are uttering a wisdom among⁴⁰ the complete *ones*,⁴¹ but not a wisdom of this age, not-even of the chiefs of this age (the *chiefs who are being rendered-inoperative*). 7 Instead, we are uttering a wisdom of a god in a mystery, the wisdom which has been hidden-from *men*, which God ordained-beforehand before the ages for⁴² a glory of ours, 8 the wisdom which not-one of the chiefs of this age has known. For if they did know, they would not have crucified the Lord of the glory.

9 Instead,⁴³ exactly-as it has been written:

Things which an eye did not see, and an ear did not hear,
and it did not ascend upon a heart of a human,
things which God made-ready to the *ones who are loving him*.
(unidentified quotation)

10 But⁴⁴ God revealed these things to us through the spirit.⁴⁵ For the spirit is searching all things, even the depths of God. 11 For who of humans has come-to-know the thoughts of the humans, except the spirit of the human, the spirit in him? Also, in-this-manner, not-one has known⁴⁶ the thoughts of God, except the spirit of God. 12 But we took, not the spirit of the world, but instead the spirit, the spirit from out of God, in order that we might have come-to-know the things which were granted-as-favors to us by God. 13 We are also uttering these⁴⁷ things, not in accounts taught of human wisdom, but instead in those taught of a holy⁴⁸ spirit, judging spiritual things together with spiritual things.⁴⁹

14 But a soulish human is not receiving the things of the spirit of God. For it is stupidity to him, and he is not being-able to know them, because they are being spiritually examined. 15 But the spiritual person is examining all the things,⁵⁰ but

²⁴ adjective

²⁵ [1:25] NU, Gk(V,S1) / M, TR, Vul, Gk(ACEO,S2) actually add “is”

²⁶ may also be translated “brothers are looking”

²⁷ [1:27] NU, M, TR, Vul, Gk(CESV) / Gk(AO) omit “, in order that...world” (by scribal error)

²⁸ [1:28] NU, Gk(ACO,E1,S1) / M, TR, Vul, Gk(V,E2,S2) add

²⁹ [1:29] NU, M, Gk(ACVO,E2,S1,S3) / TR, Vul, Gk(E1) “of him” / Gk(S2) “of a god of his”

³⁰ literally “redemption-from”

³¹ [2:1] NU, Gk(AE,S1,P46) / M, TR, Vul, Gk(CVO,S2,P46) “testimony” / some “salvation”

³² [2:1] NU, M, TR, Gk(ACESVO) / Vul “of Anointed-One”

³³ literally “account”

³⁴ [2:2] NU, Gk(ACESVO) / M, TR “not the act to”

³⁵ literally “in”

³⁶ [2:4] NU, M, TR, Vul, Gk(ACESVO) are masc. plural / some fem. singular

³⁷ [2:4] NU, M, TR, Vul, Gk(ACEV,S2) / Gk(S1) “account” / some “wisdom” / Gk(O,P46) omit

³⁸ [2:4] NU, Vul, Gk(CVO,S1) / M, TR, Gk(AE,S2) add

³⁹ literally “showing-off”

⁴⁰ literally “in”

⁴¹ [2:6] NU, M, TR, Vul, Gk(ACESVO) / OL “(the) ones who have heard”

⁴² literally “into”

⁴³ [2:9] NU, M, TR, Gk(CESVO) / Gk(A) omit “Instead”

⁴⁴ [2:10] NU, M, TR, Vul, Gk(ACESO) / Gk(V) “For” / few omit

⁴⁵ [2:10] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) “the spirit of his” (“his spirit”)

⁴⁶ [2:11] NU, Gk(ACESV) / M, TR “has come-to-know” / Gk(O) “knew”

⁴⁷ literally “which”

⁴⁸ [2:13] NU, Vul, Gk(ACESVO) / M, TR add

⁴⁹ may also be translated “with spiritual persons/accounts”

⁵⁰ [2:15] NU, Vul, Gk(ACE) / M, TR, Gk(SV) “examining, indeed, all things” / Gk(O) “examining all things”

he himself is not being examined by anyone.

16 For who knew a mind of *the* Lord?
Who will advise him?¹

(*Isaiah 40:13*)

But we have a mind of an anointed-one.

CHAPTER 3

And **I**, brothers, was not enabled to utter to you* as spiritual *persons* but instead as *persons* of-flesh, as infants in an anointed-one. **2** I gave to you* milk to drink, and² not solid-food. For you* were not-yet being-able. Instead, not-even still now are you* being-able. **3** For you* are still fleshly. For where *there is* jealousy and quarrelling and *dissensions*³ among⁴ you*, are you* not-surely fleshly, and walking-around according-to a *mere* human? **4** For whenever someone might be saying, “Indeed, **I** am of Paulus,” but a different *person*, “**I** of Apollōs,” are you* not⁵ *merely* humans?⁶

5 Therefore, what⁷ is Apollōs? But what is⁸ Paulus?⁹ Or instead¹⁰ Ministers through whom you* had-faith, even as the Lord gave to each *one*. **6** **I** planted. Apollōs gave-drink. Instead, God was growing *it*. **7** So-that neither¹¹ is the *one* who is planting nor the *one* who is giving-drink anything, but instead God who is growing *it*. **8** But the *one* who is planting and the *one* who is giving-drink are one, but each *one* will take his own wage for himself according-to his own labor. **9** For we are fellow-workers of a god. You* are a farm of a god. You* are a building of a god.

10 According-to the favor of God,¹² the *favor* which was given to me, **I**, like¹³ a wise architect, *have*¹⁴ put down a foundation, but another is building-upon *it*. But let each *one* be looking out as to how he is building-upon *it*. **11** For no-one is being-able to put down another foundation alongside the *one* which is being laid, which is Jesus the Anointed-One.¹⁵ **12** But if someone is building-up upon the¹⁶ foundation: gold, silver, valuable stones, *pieces-of-wood*, grass, straw— **13** the work of each *one*¹⁷ will become manifest. For the day will make it clear, because it is being revealed in a fire. And the fire itself¹⁸ will prove the work of each *one*—what-kind it is. **14** If the work of someone which he built-upon *it* will remain, he will take a wage for himself. **15** If the work of someone will be burned-down, he will be deprived, but he himself will be saved, but in-the-*same*-manner as through a fire.

16 Have you* not come-to-know that you* are an inner-sanctum of a god, and that the spirit of God is dwelling in you*? **17** If someone is corrupting the inner-sanctum of God, God will corrupt¹⁹ that *person*. For the inner-sanctum of God is holy, whichever *inner-sanctums* **you*** are.

18 Let no-one be fully-deluding himself. If someone among²⁰ you* is thinking *himself* to be wise among you* in this age, let him become stupid, in order that he might become wise. **19** For the wisdom of this world is stupid in-the-presence of God. For it has been written:

*He is the one who is catching*²¹ the wise *men* in their craftiness.

(*Job 5:13*)

20 And again:

*The Lord is knowing the thorough-rationalizations of the wise men,
that they are vain.*

(*Psalms 94:11*)

21 So-then, let no-one be boasting in humans. For all *things* are yours*, **22** whether Paulus, whether Apollōs, whether Képha, whether the world, whether life, whether death, whether *things* which have *already* stood-in *place*, whether *things* which are going to come; *for*²² all *things* are²³ yours*.²⁴ **23** But **you*** are

¹ literally “to step him together”

² [3:2] NU, Vul, Gk(AESV) / M, TR, Gk(CO) add

³ [3:3] NU, Vul, Gk(AESV) / M, TR, Gk(CO) add

⁴ literally “in”

⁵ [3:4] NU, Gk(AEV,S1) / M, TR, Gk(CO,S2) “not-surely”

⁶ [3:4] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) “fleshly”

⁷ [3:5] NU, Gk(AV,S1) / M, TR, Gk(CEO,S2) “who” (also in next instance)

⁸ [3:4] NU, Vul, Gk(AESV) / M, TR, Gk(CO) omit “is”

⁹ [3:5] NU, Vul, Gk(ACESVO) / M, TR reverses “Apollōs” and “Paulus”

¹⁰ [3:5] NU, Vul, Gk(ACESVO) / M, TR add

¹¹ [3:7] NU, M, TR, Vul, Gk(CESVO) / Gk(A) omit “neither”

¹² [3:10] NU, M, TR, Vul, Gk(ACESV) / others omit “of God”

¹³ literally “as”

¹⁴ [3:10] NU, Gk(AV,E1,S1) / M, TR, Gk(C,E2,S2) “have put” / Vul ambiguous

¹⁵ [3:11] NU, M, Vul?, Gk(ASV) / Vul?, TR “Jesus the Anointed-One” / Gk(C,E2) “is the Anointed-One Jesus” / Gk(E1) “is the Anointed-One”

¹⁶ [3:12] NU, Gk(ACV,E1,S1) / M, TR, Vul, Gk(E2,S2) “this”

¹⁷ [3:13] NU, M, TR, Vul?, Gk(AESV) / Gk(X764) “a” instead of “the” / Gk(C) “the one who did/made this work”

¹⁸ [3:13] NU, Gk(AEV) / M, TR, Vul, Gk(CS) omit “itself”

¹⁹ [3:17] NU, M, TR, Vul, Gk(AESV) / Gk(CO) “God is corrupting”

²⁰ literally “in” (also later in verse)

²¹ literally “clutching”

²² [3:22] NU, M, TR, Gk(ACESVO) / Vul add

²³ [3:22] NU, Gk(ACESVO) / M, TR, Vul actually add “are”

²⁴ [3:22] NU, M, TR, Vul, Gk(ACES) / Gk(V) “ours” / Gk(O) “through you*”

of an anointed-one, and an anointed-one of a god.

CHAPTER 4

Let a human be accounting us in-this-manner: As assistants of an anointed-one and stewards of mysteries of a god. **2** Here, for *the*²⁵ remaining *time*, it is being sought among²⁶ the stewards, in order that they might be found faithful. **3** But to **me** it is the least of *things*,²⁷ in order that I might be examined by you*, or by a day of a human. Instead, I am not-even examining myself. **4** For I have been being-conscious of nothing *against* myself; but instead, not *even* in this have I been pronounced-righteous. But²⁸ the *one* who is examining me is *the* Lord. **5** So-then, *all* of you*, do not be judging something before a *proper* season, till *whenever* the Lord might come; *the* Lord who will even provide-light for the hidden *things* of the darkness and will manifest the deliberation of the hearts. And then, the praise of each *person* will come-to-be from God.

6 But, brothers, I changed-*the*-semblance-of these *things* for²⁹ myself and Apollōs for your* sake, in order that, in us, you* might learn the *principle* not to go³⁰ above *the* *things* which have been written, in order that not-one is being inflated in-behalf of the one against the other.³¹ **7** For who is discerning you? But what are you having which you did not take? But if you also took, why are you boasting as if you did not take?

8 All of you* have already been satiated. You* already became-rich. You* became-kings without us.³² And I unattainably-wish that you* yet did become-kings, in order that **we** might become-kings-together with you*. **9** For I am thinking, *that*³³ God showed-off us emissaries last of *all*, like³⁴ *men* sentenced-to-death, because we were made-to-be a theater to the world, and to messengers, and to humans. **10** **We** are stupid for-the-sake-of an anointed-one, but *all* of **you*** are sensible in an anointed-one. **We** are weak, but **you*** are strong. **You*** are glorious, but **we** are dishonorable. **11** Up-to the present hour, we are even hungering, and we are thirsting, and we are being-naked, and we are being punched, and we are not-standing *in-one-place*; **12** and we are laboring, working with our own hands. *While* we are being verbally-abused, we are blessing. *While* we are being pursued *harmfully*, we are tolerating. **13** *While* we are being spoken-ill-of,³⁵ we are exhorting. We were made-to-be as pieces-of-refuse-resulting-from-a-full-cleaning of the world, an offscouring of all *things* till at-present.

14 I am not writing this to invert you*, but instead, **I** am admonishing³⁶ you* as beloved children of mine. **15** For if-at-any-time you* might be having tens-of-thousand of leaders-of-boys in the Anointed-One, instead, you* do not have many fathers. For in *the* Anointed-One Jesus, **I** birthed you* through the good-message. **16** Therefore, I am exhorting you*: Be becoming imitators of me.

17 Due to this *very*³⁷ reason, I sent to you* Timotheos, who is a beloved child of mine and is faithful in the Lord; who will remind you* of my ways (the *ways* in the Anointed-One Jesus)³⁸ exactly-as I am teaching everywhere in every assembly. **18** But some *persons* were inflated, as if I am not coming to you*. **19** But I will come to you* quickly, if-at-any-time the Lord might want *me* to; and I will know for myself, not the account of the *ones* who have been inflated, but instead their³⁹ power. **20** For the kingdom of God is not in account, but instead in power. **21** What are you* wanting? *That* I might come to you* with⁴⁰ a stick, or with love, as-well-as with a spirit of meekness?

CHAPTER 5

Sexual-immorality is being heard absolutely⁴¹ of being committed among⁴² you*, and sexual-immorality of such a *kind* which⁴³ is not-even being named⁴⁴ in the nations, so-that a certain *man* is having a woman of his⁴⁵ father. **2** And all of **you*** are having been inflated. And should you* not-surely have rather mourned, in order that the *one* who acted⁴⁶ this work might be lifted⁴⁷ out of the midst of you*?

3 For **I** indeed, *as*⁴⁸ being-away in the body but being-present in the spirit,

²⁵ [4:2] NU, Vul, Gk(ACESVO) / M, TR “But for which”

²⁶ literally “in”

²⁷ literally “it is into a least *thing*”

²⁸ [4:4] NU, M, TR, Vul, Gk(ACEVO,S2) / Gk(S1) “For”

²⁹ literally “into”

³⁰ [4:6] NU, Gk(ACVO,S1) / M, TR, Gk(E,S2) “not to be being-minded” / Vul “not to be”

³¹ literally “the different *person*”

³² [4:8] NU, M, TR, Vul, Gk(ACESVO) / Gk(A) omit “You became-kings without us.”

³³ [4:9] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) actually add “that”

³⁴ literally “as”

³⁵ [4:13] NU, Gk(AE,S1), Origenes / M, TR, Vul, Gk(CVO,S2) “being reviled”

³⁶ [4:14] NU, Gk(AES) / M, TR, Vul, Gk(CVO) “instead, I am admonishing”

³⁷ [4:17] NU, M, TR, Vul, Gk(CEVO,S2) / Gk(A,S1) add

³⁸ [4:17] M, TR, Vul, Gk(AV) / NU, Gk(CESO) add

³⁹ literally “the”

⁴⁰ literally “in” (also in next occurrence (but not the last)

⁴¹ literally “wholly”

⁴² literally “in”

⁴³ literally “whichever”

⁴⁴ [5:1] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

⁴⁵ literally “the”

⁴⁶ [5:2] NU, Gk(AES) / M, TR, Gk(CVO) “did”

⁴⁷ [5:2] NU, Gk(ACESVO) / M, TR “be lifted-up-and-pur-outside”

⁴⁸ [5:3] NU, Vul, Gk(ACESV) / M, TR, Gk(O) add

have already judged, as *though* being-present, the *one who wrought*¹ this *deed* in-this-manner, **4** in the name of our Lord² Jesus *the Anointed-One*,³ after you* were congregated, and **my** spirit *also*, along with the power of our Lord Jesus *the Anointed-One*,⁴ **5** to deliver the *man* such as *this* to the Adversary for⁵ a ruin of the flesh, in order that the spirit might be saved in the day of the Lord *Jesus the Anointed-One*.⁶

6 Your* *boast* is not beautiful. Have you* not come-to-know that a little leaven leavens the whole *lump of kneaded-dough*?⁷ **7** *Therefore*,⁸ *All of you**, clean-out the old leaven, in order that you* might be a young *lump of kneaded-dough*, exactly-as you* are unleavened. For even our Passover, *the Anointed-One*, was sacrificed *in-behalf of us*,⁹ **8** so-that we might be doing-a-ceremony, not with¹⁰ old leaven, nor-even with leaven of evil and of wickedness, *but* instead with unleavened *loaves-of-bread* of pristineness and of truth.

9 I wrote to you* in my letter: “Not to be mingling yourselves up-together¹¹ with sexually-immoral-individuals.” **10** Not by-all-means *referring* to the sexually-immoral-individuals of this world, or to the greedy-persons and¹² ravenous¹³ *individuals*, or to idol-worshippers; since, as-a-result, *all of you** were being-indebted¹⁴ to come-out of the world.

11 But now¹⁵ I wrote to you*: Not to be mingling yourselves up-together¹⁶ with someone *who* is being named a brother, if-at-any-time he might be a sexually-immoral-individual, or a greedy-person, or an idol-worshipper, or a verbal-abuser, or one-addicted-to-intoxication, or a ravenous¹⁷ *person* – not-even to be eating-together with the *person* such as *this*. **12** For why *am I* *also*¹⁸ *being the one* to be judging the *ones* outside? Are **you*** not-surely judging the *ones* within? **13** But God will judge the *ones* outside. *And*¹⁹ *All of you**, lift-out the wicked *man* from *among* you* yourselves.

CHAPTER 6

A certain *one* of²⁰ you*, having a matter against the other²¹ *one*, is daring to be being judged before²² the unrighteous *ones* and not-surely before the holy *ones*? **2**²³ Or²⁴ have you* not come-to-know, that the holy *ones* will judge the world? And if the world is being judged using²⁵ you*, are you* unworthy of *enacting* the least courts-of-judgment? **3** Have you* not come-to-know that we will judge messengers (*to say nothing-surely of matters of-this-lifetime*)? **4** Therefore, indeed, if-at-any-time you* might be having courts-of-judgment for *matters of-this-lifetime*, are you* sitting-down in the assembly these *persons who* have been contended? **5** I am saying *this* toward an inversion of yours*. In-this-manner, there is not being-within among²⁶ you* any wise *man*²⁷ who will be-able to discern a *matter* between²⁸ his brothers? **6** Instead, a brother with a brother is being judged, and this before²⁹ faithless *individuals*?

7 Therefore,³⁰ indeed, it is wholly a worsted-condition to you*, that you* are having judgments with yourselves. Due-to what *reason* are you* not-surely rather being treated-unrighteously?³¹ Due-to what *reason* are you* not-surely rather being defrauded? **8** Instead, **you*** are doing-what-is-unrighteous and are defrauding, and this³² to brothers.

9 Or have you* not come-to-know, that unrighteous-ones will not inherit a kingdom of a god? *All of you**, do not be being misled. Neither sexually-immoral-individuals, nor idol-worshippers, nor adulterers, nor men-who-take-on-the-role-

¹ literally “worked-down”

² [5:4] NU, M, TR, Vul, Gk(CVO) (lit. “of the Lord of us”) / Gk(AS) “the Lord”

³ [5:4] NU, Gk(ACVO) / M, TR, Vul, Gk(S) add

⁴ [5:4] NU, Vul, Gk(ACESV) / M, TR, Gk(O) add

⁵ literally “into”

⁶ [5:5] NU, Gk(V) / M, TR, Vul, Gk(S) “Lord Jesus” / Gk(C) “Lord Jesus the Anointed-One” / Gk(AO) “our Lord Jesus the Anointed-One”

⁷ literally “kneadment” (also in verse 7)

⁸ [5:7] NU, M, Vul, Gk(ACVO,S1) / TR, Gk(E,S2) add

⁹ [5:7] NU, Vul, Gk(ACVO,E1,S1) / M, TR, Gk(E2,S2) add

¹⁰ literally “in” (also in next two occurrences)

¹¹ may also be translated “to be being-mingled-up-together”

¹² [5:10] NU, Gk(ACVO,S1) / M, TR, Vul, Gk(E,S2) “or”

¹³ literally “snatching”

¹⁴ [5:10] NU, Vul, Gk(ACESO,V1) / M, TR, Gk(V2) “you* are indebted”

¹⁵ [5:11] NU, M, Gk(AVO,S2) / TR, Gk(CE,S1) “**now**” (emphatic)

¹⁶ may also be translated “to be being-mingled-up-together”

¹⁷ literally “snatching”

¹⁸ [5:12] NU, Vul, Gk(AESVO) / M, TR, Gk(C) add

¹⁹ [5:13] NU, Vul, Gk(CESVO) / M, TR add

²⁰ [6:1] NU, M, TR, Vul, Gk(CESVO) / Gk(A) “among” (lit. “out of”)

²¹ literally “different”

²² literally “on/over”

²³ Polykarpos:Philippians 3:19[11:2]

²⁴ [6:2] NU, Vul, Gk(ACESVO) / M, TR omit “Or”

²⁵ literally “in”

²⁶ literally “in”

²⁷ [6:5] NU, Gk(ESV) (“among” lit. “in”) / M “there is not being-within in you* a wise *man*, not-even one” / TR, Gk(O) “there is not a wise *man* in you*, not-even one” / Gk(C) “there is not a wise *man* in you*”

²⁸ literally “discern up a middle of”

²⁹ literally “on/over”

³⁰ [6:7] NU, M, TR, Gk(AEV,S2) / Vul, Gk(C,S1) omit “Therefore”

³¹ more literally “rather having what is unrighteous done”

³² [6:8] NU, Vul, Gk(ACESV) / M, TR “these things”

FIRST LETTER OF PAULUS TO THE KORINTHIANS

of-a-female-during-male-sex,³³ nor male-bedding-men, **10** nor thieves, nor greedy-persons,³⁴ nor ones-addicted-to-intoxication, nor verbal-abusers, nor ravenous³⁵ *persons*, will³⁷ inherit a kingdom of a god. **11** And some of you* were these. Instead, you* bathed *these things* off of you*; instead, you* were made-holy; instead, you* were pronounced-righteous in the name of the Lord Jesus *the Anointed-One*³⁸ and in the spirit of our God.

12 “All things are allowable to me.”

Instead:

Not all *things* are being-beneficial.

(Sirach 37:28)

“All things are allowable to me.”

Instead, **I** will not be authorized by anything.

13 “The solid-foods to the tummy,³⁹ and the tummy to the solid-foods.”

But God will render-inoperative even this and these.

But the body is *not to be given* to the sexual-immorality, *but* instead to the Lord; and the Lord to the body. **14** But God even arose the Lord, and will *also* arise us out *together with him*⁴⁰ through his power.

15 Have you* not come-to-know, that you* bodies are members of an anointed-one? Therefore, after I lifted the members of the Anointed-One might I make them members of a whore? *I wish* it would never come-to-be. **16** Or⁴¹ have you* not come-to-know, that the *man who* is being glued to the whore is one body *with her*? For it declares:

The two will be *made* into one flesh.

(Genesis 2:24)

17 But the *one who* is being glued to the Lord is one spirit *with him*.

18 *All of you**, be fleeing the sexual-immorality. Every sinful-action whatsoever a human might do is outside the body. But the *one who* is committing-sexual-immorality is sinning into his own body. **19** Or have you* not come-to-know, that your* body is an inner-sanctum of the holy spirit in you* which you* are having from a god, and that you* are not of yourselves? **20** For you* were bought with⁴² a price. *All of you**, surely glorify God in your* body *and in your* spirit, whichever ones* are of God.⁴³

CHAPTER 7

But about *matters* which you* wrote to *me*,⁴⁴ “*It is beautiful for a human not to be touching a woman.*” **2** But due to the sexual-immoralities, let each *man* be having his-own woman,⁴⁵ and let each *woman* be having her-own man.⁴⁶ **3** Let the man be giving-back the debt⁴⁷ to the woman, but likewise also the woman to the man. **4** The woman does not have-authority-over her own body; instead, the man *does*. But likewise also the man does not have-authority-over his own body; instead, the woman *does*. **5** Do not be defrauding one-another, if *it* would not-surely *be done* out of symphonic *consent* for⁴⁸ a season, in order that you* might be-at-leisure to *the fast and*⁴⁹ the prayer-to God, and might be⁵⁰ at⁵¹ the same *condition* again, in order that the Adversary might not be trying you* due to your* lack-of-self-restraint. **6** But I am saying this according-to concession, not according-to a commandment. **7** But⁵² I am wanting for all humans to be even as myself. Instead, each *one* has a bestowed-favor of his own from a god; indeed, the⁵³ *one person* in-this-manner, but the *other person* in this-manner.

8 But to the unmarried *persons* and to the widows, I am saying: *It is*⁵⁴ beautiful for them if-at-any-time they might remain *in-this-manner*⁵⁵ even as **I**. **9** But if they are not *able to be* restraining themselves, let them marry. For it is better⁵⁶ to marry⁵⁷ than to be being-on-fire.

³³ more literally “soft/effeminate” – referring to a man who is being effeminate by taking the role of the female during sex.

³⁴ [6:10] NU, TR, Vul, Gk(ACESV) / M reverses “thieves” & “greedy-persons”

³⁵ [6:10] NU, Gk(AES) / M, TR, Gk(CV) “nor”

³⁶ literally “snatching”

³⁷ [6:10] NU, Vul, Gk(ACESV) / M, TR “will not”

³⁸ [6:11] NU, Vul, Gk(ACESV) / M, TR omit “the Anointed-One”

³⁹ literally “hollownance” (also later in verse)

⁴⁰ [6:14] NU, M, TR, Vul, Gk(ACESV), Eirenaeos, Tertullianus / Archelaos, Jerome add

⁴¹ [6:16] NU, TR, Vul, Gk(AESVO) / M, Gk(C) omit “Or”

⁴² literally “of”

⁴³ [6:20] NU, Vul, Gk(ACSVO,E1) / M, TR, Gk(E2) add

⁴⁴ [7:1] NU, Vul, Gk(ACESV) / M, TR, Gk(ACO) add

⁴⁵ literally “the woman of himself”

⁴⁶ literally “the her own man”

⁴⁷ [7:3] NU, Vul, Gk(ACESVO) / M, TR “repaying the goodwill which is being indebted”

⁴⁸ literally “to/toward”

⁴⁹ [7:5] NU, Vul, Gk(ACEVO,S1,P46) / M, TR, Gk(S2) add

⁵⁰ [7:5] NU, Gk(ACESVO) / M, TR “might be coming-together for yourselves” (may also be translated “might be being made-to-come-together”) / Vul “might be being reverted”

⁵¹ literally “on”

⁵² [7:7] NU, Vul, Gk(ACEO,S1) / M, TR, Gk(V,S2) “For”

⁵³ [7:7] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) “which” (also in next instance in this verse)

⁵⁴ [7:8] NU, Gk(ACESVO) / M, TR, Vul actually add “It is”

⁵⁵ [7:8] NU, M, TR, Vul, Gk(ACSVO) / Gk(E) add

⁵⁶ [7:9] NU, Vul, Gk(CSV) / M, TR, Gk(AEO) “mightier”

⁵⁷ [7:9] NU, M, TR, Gk(CVO,S2) / Gk(AE), Vul “to be marrying” / Gk(S1) omit by scribal error

10 But to the *ones who have married*, I am transmitting-a-message (not **I**, but instead the Lord): A woman is not to be separated¹ from a man. **11** But even if-at-any-time she might be separated, let her be remaining an unmarried-woman, or let her be reconciled to the man. And a man is not to be dismissing a woman.

12 But to the rest **I** (not the Lord) am saying: If a certain brother is having a woman who is faithless, and this woman is being-well-pleased to be dwelling together with him, do not let him be dismissing her. **13** And if a certain² woman has a faithless man and this man³ is being-well-pleased to be dwelling with her, do not let her be dismissing the man.⁴ **14** For the man, the faithless man, has been made-holy in the woman; and the woman, the faithless woman, has been made-holy in the brother⁵—since, as-a-result, your* children are unclean, but now they are holy. **15** But if the faithless partner is separating himself,⁶ let him be being separated.⁷ The brother or the sister has not been enslaved in the cases such as these; but God has called you⁸ in peace. **16** For what have you come-to-know, O woman, if you will save the man? Or what have you come-to-know, O man, if you will save the woman?

17 If not, as the Lord⁹ divided each one, as God¹⁰ has called each one, let him be walking-around-in-this-manner. And I am giving-orders for myself in-this-manner in all the assemblies. **18** If someone who has been circumcised was called, do not let him be pulling a foreskin over his circumcision.¹¹ If someone¹² has been called¹³ in foreskin, do not let him be being circumcised. **19** The circumcision is nothing, and the foreskin is nothing; instead, it is a keeping of instructions of a god. **20** Let him be remaining in this¹⁴ condition: in the calling with¹⁵ which each one was called. **21** If you were called as a slave, do not let it be-a-concern to you. Instead, even if you are being-able to become free, rather make-use-of it. **22** For the slave who was called in the Lord is a freedman of the Lord; but likewise also,¹⁶ the free man who was called is a slave of the Anointed-One. **23** All of you* were bought with¹⁷ a price; do not be becoming slaves of humans. **24** Brothers, let each one be remaining in-the-presence-of a god¹⁸ in this condition in which he was called.¹⁹

25 But about the virgins: I am not having a commandment of the Lord, but I am giving a resolve as one who has received-mercy by the Lord to be faithful. **26** Therefore, I am concluding the-following²⁰ to be being beautiful due to the obligation which has currently stood-in place: that it is beautiful for²¹ a human, for the matter to be in-this-way:

27 You have been bound to a woman; do not be seeking a releasing. You have been released from a woman; do not be seeking a woman. **28** But and if-at-any-time you might marry,²² you did not sin. And if-at-any-time the²³ virgin might marry, she did not sin. But the ones such as this will have tribulation in²⁴ the flesh, but **I** am sparing you*. **29** But I am declaring this, brothers that:²⁵ The season is having been compacted, in order that, for the²⁶ rest of the time: Let even the ones who are having women be as though they are not having them, **30** and the ones who are weeping as though they are not weeping, and the ones who are rejoicing as though they are not rejoicing, and²⁷ the ones who are buying as though they are not retaining, **31** and the ones who are making-use-of the world²⁸ as though they are not making-full-use-of it.²⁹ For the semblance of this world is passing-by.

32 But³⁰ I am wanting all of you* to be free-from-worry. The unmarried-man is worrying about the things of the Lord, how he might³¹ please the Lord;³² **33** but the man who is married is worrying about the things of the world, how he might

please the woman, **34** and he has been divided. And the woman, that is, the unmarried-woman, and the virgin, that is, the unmarried-woman,³³ is worrying about the things of the Lord, in order that she might be holy even in the body and in the spirit.³⁴ But the woman who married is worrying about the things of the world,³⁵ how she might please the man. **35** But I am saying this for³⁶ the beneficial state³⁷ of you* yourselves,³⁸ not in order that I might throw a noose over you*, but instead for³⁹ the sake of what⁴⁰ is decent and to be⁴¹ constantly-sitting-beside the Lord without-being-drawn-about.

36 But if someone is concluding that he is⁴² acting-indecent onto his virgin, if-at-any-time she might be⁴³ over-the-peak of youthful bloom and it is indebted to be coming-to-be in-this-manner,⁴⁴ let him be doing what he is wanting; he is not sinning; let them⁴⁵ be marrying. **37** But he who has stood settled⁴⁶ in his heart,⁴⁷ not having an obligation, but⁴⁸ he is having authority about his own will, and he has judged this in his own heart,⁴⁹ the act⁵⁰ to be keeping his own virgin,⁵¹ he will do⁵² beautifully. **38** So-then, even the one who is giving⁵³ his own virgin⁵⁴ in marriage is doing⁵⁵ beautifully, and⁵⁶ the one who is not giving⁵⁷ in marriage will do⁵⁸ better.

39 A woman has been bound with a law⁵⁹ to her man for as-long a time as he is living. But if-at-any-time the man⁶⁰ might also⁶¹ fall-asleep,⁶² she is free to be married to whom she is wanting — only in the Lord. **40** But she is happier⁶³ if-at-any-time she might remain in-this-manner, according-to my resolve. But⁶⁴ **I** am thinking, that **I** am also having⁶⁵ a spirit of a god.⁶⁶

CHAPTER 8

But about the things sacrificed-to-idols: We have come-to-know that all persons are having knowledge. But⁶⁷ the knowledge is inflating, but the love building. **2** But⁶⁸ if someone is thinking to have known⁶⁹ something, he did not-yet know anything⁷⁰ exactly-as it is necessary for him to know; **3** but if someone is loving God,⁷¹ this person has been known by him.⁷²

4 Therefore,⁷³ about the feeding on of the things sacrificed-to-idols: We have come-to-know, that nothing is an idol in the world, and that, no-one is a god except one. **5** For even if there are things being said to be gods, whether in a heaven or on a piece of⁷⁴ earth, even-as there are many gods and many lords, **6** instead, for us, there is one god: the Father, out of whom are all the things, and we into him; and one lord: Jesus the Anointed-One, through whom are all the things, and we through him.

7 Instead, the knowledge is not in all persons. But some persons, having⁷⁵ the customary-experience⁷⁶ of the idol up till at-present, are eating as a thing

¹ [7:10] NU, M, TR, Gk(ESV), Clement, Epiphanius(x2) / Gk(ACO), Origen, Basil, Epiphanius(x1) "to be being separated" or "to be separating herself" / Vul "to be separating"

² [7:13] NU, Gk(CSO) / M, TR, Vul, Gk(AEV) "And whichever"

³ [7:13] NU, Gk(ACESVO) / M, TR "and he"

⁴ [7:13] NU, Vul, Gk(ACEVO,S2) / Gk(S1) "dismissing him, a man" / M, TR "dismissing him"

⁵ [7:14] NU, Gk(ACEVO,S1) / M, TR, Vul, Gk(S2) "the man"

⁶ may also be translated "is being separated"

⁷ may also be translated "be separating himself"

⁸ [7:15] NU, Gk(AE,S1) / M, TR, Vul, Gk(CVO,S2) "us"

⁹ [7:17] NU, Vul, Gk(ACESVO) / M, TR "as God"

¹⁰ [7:17] NU, Vul, Gk(ACESVO,O2) / M, TR "as the Lord" / Gk(O1) "as the Lord God"

¹¹ literally "be drawing-over" (a medical term for pulling over the foreskin to conceal former circumcision)

¹² [7:18] NU, M, TR, Vul, Gk(ACSV,O) / Gk(X1008) omit "someone"

¹³ [7:18] NU, Gk(ACSV,O) / M, TR "someone was called" / Vul ambiguous

¹⁴ [7:18] NU, M, TR, Gk(CSV,O,X1008) feminine / Gk(A) neuter

¹⁵ [7:18] NU, M, TR, Vul, Gk(ACSV,O) (may also be translated "to") / Gk(X1008), Ambst "in"

¹⁶ [7:22] NU, Vul, Gk(ASV,X1008) / M, TR add "and" / Gk(CO) add "but" and "and/also"

¹⁷ literally "of"

¹⁸ [7:24] NU, M, Gk(CSV,O,X1008) / TR, Gk(A) "of God"

¹⁹ [7:24] NU, M, TR, Vul, Gk(ASVO,X1008) / Gk(C) "which you* were called"

²⁰ literally "this"

²¹ literally "to"

²² [7:28] NU, M, TR, Gk(ASV,X1008) / Vul, Gk(CO) "might take a woman"

²³ [7:28] NU, M, TR, Gk(ACS,X1008) / Gk(VO) "a"

²⁴ [7:28] NU, M, TR, Vul, Gk(ASV,X1008) / Gk(CO) actually add "in"

²⁵ [7:28] NU, M, TR, Vul, Gk(ASV,X1008) / Gk(CO) add

²⁶ [7:29] NU, M, TR, Gk(ASV) / Gk(CO,X1008), Didymus omit "the"

²⁷ [7:30] NU, M, TR, Vul, Gk(ACSV) / Gk(P46) omit "and"

²⁸ [7:31] NU, Gk(AV,S1,X1008) / Gk(CO) this world" / M, TR, Vul, some Syr, Gk(S2), Origen(x-margin) "in this world"

²⁹ [7:31] NU, M, TR, Gk(ACSV,O,X1008) / Vul "not using it"

³⁰ [7:32] NU, M, TR, Vul, Gk(ACSV,X1008) / Gk(O) omit "But"

³¹ [7:32] NU, Vul, Gk(ACSV,O,X1008,P46) / M, TR "will"

³² [7:32] NU, M, TR, Gk(ACSV,X1008) / Vul, Gk(O), Tertullian, Cyprian, Ambst "God"

³³ [7:34] NU, Vul, Gk(ASV,X1008) [Gk(AS,P46,Origen(x1-margin) also add "that...woman") / M, TR, Gk(CO) "please the woman. [Even +M, Gk(O) / And + Gk(CO) The woman and the virgin has been divided: The unmarried woman"

³⁴ [7:34] NU, Gk(ASV) / M, TR, Gk(O,X1008,P46,Epiphanius) "even in body and spirit" / Gk(CO) "in body and spirit"

³⁵ [7:34] NU, M, TR, Vul, Gk(ACSO,X1008) / Gk(V), Tertullian omit "about...world"

³⁶ literally "to/toward"

³⁷ [7:35] NU, Vul, Gk(ACV,S1,X1008), Eusebios / M, TR, Gk(O,S2) "being-beneficial"

³⁸ [7:35] NU, M, TR, Gk(ACSV,O,P46) / Vul, Gk(X1008), Eusebios omit "yourselves"

³⁹ literally "to/toward"

⁴⁰ literally "the"

⁴¹ [7:35] NU, M, TR, Vul, Gk(ASVVO) / Gk(X1008) add

⁴² literally "concluding to be"

⁴³ [7:36] NU, M, TR, Vul, Gk(ACSV,O,X1008) / Gk(P46) "she was"

⁴⁴ [7:36] NU, M, TR, Vul, Gk(CSV,O,X1008) / Gk(A) "and this is indebted to be coming-to-be"

⁴⁵ [7:36] NU, M, TR, Vul, Gk(ASV,X1008) / some Vul, some Syr, Gk(CO) "him"

⁴⁶ [7:37] NU, M, TR, Gk(ACSV,X1008) (lit. "sedentary") / Gk(1836,1874) "noble" / Gk(O,P46) omit

⁴⁷ [7:37] NU, Vul, Gk(ACSV,O,X1008) (lit. "the heart of him") / M, TR "the heart"

⁴⁸ [7:37] NU, M, TR, Vul, Gk(CSV,O,X1008) / Gk(A) omit "but"

⁴⁹ [7:37] NU, Vul, Gk(ASV) / M, TR, Gk(CO) "in his heart" / Gk(X1008) "in his own heart"

⁵⁰ [7:37] NU, Gk(ASV) / M, TR, Gk(CO) add

⁵¹ literally "the virgin of himself"

⁵² [7:37] NU, Vul, Gk(ASV,X1008) / M, TR, Gk(CO) "he is doing"

⁵³ [7:38] NU, Gk(ACSV,X1008) / M, TR "giving-out"

⁵⁴ [7:38] NU, Vul, Gk(ACSV,X1008) (lit. "the virgin of himself") / Gk(P46,ClemAlex) "the virgin of him" / M, TR omit / Gk(O) omit "So... beautifully"

⁵⁵ [7:38] NU, M, TR, Vul, Gk(ACS) / Gk(V,X1008) "will do"

⁵⁶ [7:38] NU, Vul, Gk(ACVO,S1,X1008) / M, TR, Gk(S2) "but"

⁵⁷ [7:38] NU, Gk(ACVO,S1) / M, TR, Gk(S2) "giving-out"

⁵⁸ [7:38] NU, Gk(ASV,X1008) / M, TR, Vul, Gk(CO) "is doing"

⁵⁹ [7:39] NU, Vul, Gk(ACV,S1,X1008) / M, TR, some Vul, Syr, Gk(O,S2), Epiphanius, Ambst add

⁶⁰ [7:39] NU, M, Gk(ASV,X1008) / TR, Vul, Gk(CO) "the man of her"

⁶¹ [7:39] NU, TR, Gk(ACSV,O,X1008), Vul / M add

⁶² [7:39] NU, M, TR, Vul, Gk(CSV,X1008) / some Syr, Gk(A), ClemAlex, Epiphanius "die-off" / Gk(O) "sleep"

⁶³ [7:40] NU, M, TR, Vul, Gk(ACSV,O,X1008) / Gk(P46), ClemAlex "happy"

⁶⁴ [7:40] NU, M, TR, Gk(ACSO,X1008?) / Gk(V) "For" / Vul "And"

⁶⁵ [7:40] NU, M, TR, Gk(ACSV,X1008) (lit. "thinking I-also am to be having") / Vul, Gk(O), Tertullian, Ambst "thinking I-also am having"

⁶⁶ [7:40] NU, M, TR, Vul, Gk(ACSV,O) / Gk(X1008, 33) "of the Anointed-One"

⁶⁷ [8:2] NU, M, TR, Vul, Gk(ACSV,O,X1008) / some Vul, some Syr, Gk(P46) add

⁶⁸ [8:2] NU, Vul, Gk(ASV,X1008?) / M, TR, some Vul, some Syr, Gk(CO) add

⁶⁹ [8:2] NU, Gk(ACSV,O,X1008) / M, TR, Vul, Ambst "have come-to-know"

⁷⁰ [8:2] NU, Gk(ASV,X1008,P46) [P46 also omit "something" before "he"] // Gk(CO) "he never-yet knew" / M, TR "he has never-yet come-to-know anything"

⁷¹ [8:3] NU, M, TR, Vul, Gk(ACSV,O,X1008) / Gk(P46), ClemAlex omit "God"

⁷² [8:3] NU, M, TR, Vul, Gk(ACVO,S2) / Gk(S1,P46), ClemAlex omit "by him"

⁷³ [8:4] NU, M, TR, Gk(ASVO,X1008) / Vul, Gk(C) "But"

⁷⁴ [8:5] NU, M, Gk(ACSV,O) / TR "on the"

⁷⁵ literally "with"

⁷⁶ [8:7] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,S2) "conscience"

sacrificed-to-an-idol, and their conscience, being weak, is being defiled. **8** But food will not cause us to stand-beside God. Neither are we being-in-want if-at-any-time we might not eat, nor are we exceeding if-at-any-time we might eat.¹ **9** But be looking *out*, lest this authority of yours* might somehow become a stumbling-block to the weak² ones. **10** For if-at-any-time someone might see you, the *one* having knowledge, lying-down for a meal in an idol-temple, will not surely his conscience, being weak, be built up with³ the result to be eating the things sacrificed-to-idols? **11** For,⁴ in⁵ **your** knowledge, the *one*⁶ who is being-weak is being caused-to-lose his life,⁷ the brother⁸ for whose sake the Anointed-One died-off. **12** But while you* are sinning in-this-manner in-regard-to the⁹ brothers and are beating their conscience which is-weak,¹⁰ you* are sinning in-regard-to the Anointed-One. **13** For-this-very-reason, if food is impeding my brother, may I never eat pieces-of-meat into the age, in order that I might not impede my brother.

CHAPTER 9

Am I not free? Am I not an emissary? Have I not-surely seen Jesus *the Anointed-One*¹¹ our Lord? Are **you*** not my work in the Lord? **2** If I am not an emissary to others, instead I am yet *one* to you*. For **you*** are the seal of my¹² mission in the Lord.

3 My verbal-defense to the *ones who are examining me* is this: **4** We never have an authority to eat and to drink? **5** We never have an authority to be leading-around a sister, a woman, as even the remaining emissaries and the brothers of the Lord and Képha? **6** Or do only **I** and Bar-Naba not have an authority of the *act*¹³ not to be working? **7** Who at-any-time is serving-as-a-soldier with salaries of his own? Who is planting a vineyard and is not eating *out of*¹⁴ its fruit? Or who is shepherding a flock and is not eating of the milk of the flock?

8 I am not uttering these things according to a human, *am I*? Or is not¹⁵ the law also saying these things? **9** For it has been written in the law of ^oMoses:¹⁶

You will not put-a-nose-bag-on¹⁷ a cow while it is threshing.

(Deuteronomy 25:4)

God does not care *about* the cows *does he*? **10** Or is he speaking by-all-means for our sake? For it was written for our sake, because the *one who is plowing* ought to be plowing on-the-basis-of hope, and the *one who is threshing* on-the-basis-of hope of the *act* to be having-a-share¹⁸ of the crops. **11** If **we** sowed the spiritual things in all of you*, is it too great if **we** will reap the fleshly things from you*? **12** If others are having-a-share of this authority from you*, do **we** not even more? Instead, we did not make-use-of¹⁹ this authority. Instead, we are roofing over all things, in order that we might not give any interception²⁰ to the good-message of the Anointed-One.

13 Have you* not come-to-know, that the *ones who are working* in the consecrated things are eating the things²¹ from out of the temple – the *ones who are settling-beside the sacrificial-altar* are dividing shares for themselves together with the sacrificial-altar? **14** Also in-this-manner, the Lord ordered the *ones who are messaging-abroad* the good-message to be living out of the good-message.

15 But **I** have not made-use-of²² any-one of these things. But I did not write these things, in order that it might come-to-be in-this-manner in **me**. For it would be more beautiful to me to die-off than that anyone will make my boast empty.²³

16 For if-at-any-time I might be proclaiming-a-good-message, it is not a boast to me. For an obligation is being laid-upon me. For woe is to me, if-at-any-time I might not proclaim-a-good-message.²⁴ **17** For if I am acting this *out* voluntary, I am having a wage. But if involuntary, I have been entrusted with a stewardship. **18** Therefore, what is my wage? In order that while I am proclaiming-a-good-

¹ [8:8] NU, Vul, Gk(V) / M, TR, Gk(ACSO) reverses “being-in-want...not eat” and “abounding...might eat”

² [8:9] NU, Vul, Gk(ACSV) / M, TR “weakening”

³ literally “into”

⁴ [8:11] NU, Gk(V,S1) / M, TR, Vul, Gk(CO,S2) “And” / Gk(A) “Therefore”

⁵ [8:11] NU, Vul, Gk(ACSV) / M, TR “on-the-basis-of”

⁶ [8:11] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) “the brother”

⁷ [8:11] NU, Gk(ACSV) / M, TR, Gk(O) “weak will be-lost”

⁸ [8:11] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) omit “the brother” (used earlier)

⁹ [8:11] NU, M, TR, Gk(ACSV) / Gk(O) omit “the”

¹⁰ [8:12] NU, M, TR, Vul, Gk(ACSV) / one omit “which is-weak”

¹¹ [9:1] NU, Vul, Gk(ASV) / M, TR, Gk(CO) add

¹² [9:2] NU, Gk(SV) / M, TR, Gk(CO) “my” (emphatic)

¹³ [9:6] NU, Gk(ACSV) / M, TR add

¹⁴ [9:7] NU, Vul, Gk(ACVO,E1,S1) / M, TR, Gk(E2,S2) add

¹⁵ [9:8] NU, Gk(ACESV) / M, TR “Or is not the law surely” / Gk(O) “Or if the law”

¹⁶ [9:9] NU, M, TR, Vul, Gk(AESV) / Gk(CO) omit “in the law of ^oMoses”

¹⁷ [9:9] NU, Gk(CO,V1) / M, TR, Gk(AES,V2) “not muzzle” / Vul “bind-up”

¹⁸ [9:10] NU, Vul, Gk(AEV,S1) / M, TR, Gk(S2) “threshing of his hope to be having-a-share on-the-basis-of hope” / Gk(CO) “threshing of his hope to be having a share”

¹⁹ [9:12] NU, M, TR, Vul, Gk(CESV) / Gk(A) “we were not making-use-of”

²⁰ literally “cut-in”

²¹ [9:13] NU, Gk(CSV) / M, TR, Gk(AE) omit “the things”

²² [9:15] NU, Gk(ACEVO,S1) / M, TR, Gk(S2) “I did not use”

²³ [9:15] NU, Gk(ACV,S1) (lit. “...will empty my boast”) / M, TR “than in order that someone might empty my boast” / Vul “than that I might empty my boast” / Gk(EO,S2) “than in order that someone will empty my boast”

²⁴ [9:16] NU, Gk(CEVO) / M, TR, Gk(AS) “not be proclaiming-a-good-message”

message, I might put forward the good-message of the Anointed-One²⁵ without-expense, with²⁶ the result to not make-full-use-of my authority in the good-message.

19 For I, being free from all persons, enslaved myself to all persons, in order that I might gain the more. **20** And to the Judeans, I became as a Judean, in order that I might gain Judeans; to the ones under a law, as one under a law (I myself not being under a law),²⁷ in order that I might gain the ones under a law; **21** to the lawless-ones, as a lawless-one (I, not being lawless of²⁸ a god, but instead within-the-law of²⁹ the Anointed-One), in order that I might gain the lawless-ones. **22** To the weak-ones I became *as*³⁰ weak, in order that I might gain the weak-ones. I have become all *the*³¹ things to all the persons, in order that I might by-all-means save some of them. **23** But I am doing all things for-the-sake-of the good-message, in order that I might become a fellow-communer of it.

24 Have you* not come-to-know, that of the ones who are running in a stadium, indeed, that all persons are running, but one is taking the prize? All of you*, be running in-this-manner, in order that you* might overtake³² the others in the race. **25** But everyone who³³ is contending is restraining himself in all things. Therefore, indeed, these men are doing so in order that they might take a corruptible crown, but **we** an incorruptible one. **26** Now-consequently, **I** am running in-this-manner, not as unclearly; I am boxing in-this-manner, not as flaying air. **27** Instead, like a boxer, I am striking my body beneath-the-eye and leading-it-into-slavery, lest somehow, after I have preached to others, I myself might become disappointed.

CHAPTER 10

For³⁴ I am not wanting you* to be being-ignorant, brothers, that all our fathers were under the cloud and all of them came-through the sea, **2** and all of them were immersed³⁵ into ^oMoses in the cloud and in the sea, **3** and all of them ate the same³⁶ spiritual solid-food, **4** and all of them drank the same³⁷ spiritual drink. For they were drinking out of a spiritual rock which was following them, but the rock was the Anointed-One. **5** Instead, God did not become-well-pleased with³⁸ the majority of them, for they were laid-low³⁹ in the desert.

6 But these things were made-to-be types for⁴⁰ us, with⁴¹ the result for us not to be desirers of evil things, exactly-as those persons also desired. **7** But do not be becoming idol-worshippers, exactly-as some of⁴² them were, even-as⁴³ it has been written:

The people sat-down to eat and to drink, and they stood-up to be playing.

(Exodus 32:6)

8 But may we not be committing-sexual-immorality, exactly-as some of them committed-sexual-immorality; and 23,000 fell in one day. (Numbers 25:9)

9 But may we not be putting the Anointed-One⁴⁴ to-the-test,⁴⁵ exactly-as some of them also⁴⁶ tried him; and they were being caused-to-lose their lives⁴⁷ by the serpents. (Numbers 21:8)

10 But do not be murmuring, just-as⁴⁸ some of them murmured; and they were-lost by the ruiner. (Numbers 16:1-50)

11 But *all*⁴⁹ these things were happening to those persons typically,⁵⁰ but they were written down for⁵¹ an admonition of ours, to⁵² whom the ends of the ages have reached,⁵³ **12** so-that the *one who is thinking* to have stood: Let him be looking out lest he might fall. **13** A test has not taken hold of you* except what is human. But God is faithful, who will not allow you* to be tried above what you*

²⁵ [9:18] NU, Vul, Gk(ACESV) / M, TR, Gk(O) add

²⁶ literally “into”

²⁷ [9:20] NU, Vul, Gk(ACESV) / M, TR omit “I myself not being under a law” (scribal error?)

²⁸ [9:21] NU, Vul, Gk(ACESV) / M, TR “lawless to/with”

²⁹ [9:21] NU, Vul, Gk(ACESV) / M, TR “law to/with”

³⁰ [9:22] NU, Vul, Gk(AV,S1) / M, TR, Gk(CEO,S2) add

³¹ [9:22] NU, Gk(ACESV) / M, TR add

³² literally “take-down”

³³ literally “the”

³⁴ [10:1] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(E,S2) “But”

³⁵ [10:2] NU, Vul, Gk(ACESO) / M, TR, Gk(V) “all of them immersed themselves”

³⁶ [10:3] NU, M, TR, Vul, Gk(CVO,E2,S2) / Gk(A,E1,S1) omit “same”

³⁷ [10:4] NU, M, TR, Vul, Gk(CESV) / Gk(A) omit “same”

³⁸ literally “in”

³⁹ literally “spread-down”

⁴⁰ literally “of”

⁴¹ literally “into”

⁴² [10:7] NU, M, TR, Gk(CESV) / Vul, Gk(A) “among” (lit. “out of”)

⁴³ [10:7] NU, M, Gk(ASV) (“even-as”) / TR, Gk(CE) “as” / Gk(O) “exactly-as”

⁴⁴ [10:9] NU, M, TR, OL, Vul, Syr, Sah, Boh, Georg, Gk(CO,P46), Marcion, Eirenaïos, ClemAlex, Origen,

Council of Antiocheia, Eusebios, Ambrose, Augustine, Ambrst / Gk(ESV), Epiphanius “the Lord” / Gk(A) “God”

⁴⁵ literally “be trying-out the (Anointed-One)”

⁴⁶ [10:9] NU, Vul, Gk(ACESV) / M, TR add

⁴⁷ [10:9] NU, Gk(SV) / M, TR, Vul, Gk(ACEO) “they were-lost”

⁴⁸ [10:10] NU, Gk(SV) / M, TR, Gk(ACEO) “exactly-as”

⁴⁹ [10:11] NU, Gk(AV) / M, TR, Vul, Gk(CESO) add

⁵⁰ [10:11] NU, Gk(AESV) / M, TR, Gk(CO) “were types happening to those persons” / Vul “were happening in figure to those persons”

⁵¹ literally “to/towards”

⁵² literally “into”

⁵³ [10:11] NU, Gk(CSVO) (lit. “have met-down”) / M, TR, Gk(AE) “met-down” / Vul ambiguous

are being-able to bear-up-under;¹ instead, along with the testing, he will also make the outcome² of the *act for you*³ to be being-able to bear-up-under it.

14 For-this-very-reason, beloved *ones* of mine, be fleeing from the idol-worshipping. 15 I am saying *this* as to sensible *persons*; all of **you*** judge what⁴ I am declaring. 16 The drinking-cup of the blessing which we are blessing, is it not-surely a communion of the blood of the Anointed-One? The *loaf* of bread which we are breaking, is it not-surely a communion of the body of the Anointed-One? 17 Because *there is one loaf of bread*, we, the many are one body; for the all of *us* are having-a-share out of the one *loaf of bread*. 18 Be looking at ^oIsrael according-to the flesh: are not the *ones who are eating the sacrifices surely*⁵ communers of the sacrificial-altar?

19 Therefore what am I declaring? That a *thing* sacrificed-to-an-idol is something, or that an idol⁶ is something? 20 Instead, *I am declaring* that *things* which they⁷ are sacrificing,⁸ they are sacrificing⁹ to demons and not to a god. But I am not wanting you* to be becoming communers of demons. 21 You* are not being-able to be drinking a drinking-cup of the Lord and a drinking-cup of demons. You* are not being-able to have-a-share of a table of the Lord and of a table of demons. 22 Or are we provoking the Lord to jealousy? We are not stronger than him, are we?

23 "All things are allowable to me."¹⁰

Instead:

Not all *things* are being-beneficial.

(Sirach 37:28)

"All things are allowable to me."¹¹

Instead, not all *things* are building up.

24 Let no-one be seeking the *benefit* of himself, but instead each one¹² the *benefit* of the other.¹³

25 Be eating *everything* which¹⁴ is being offered-for-sale in a food-market, examining nothing for-the-sake of the conscience. 26 For:

The earth and its fullness are of the Lord.

(Psalm 24:1)

27 But¹⁵ if someone of the faithless-ones is calling you* into a dinner,¹⁶ and you* are wanting to be going, be eating *everything* which¹⁷ is being set-before you*, examining nothing for-the-sake of the conscience. 28 But if-at-any-time someone might speak to you*, "This is sacrificed-in-a-temple,"¹⁸ do not be eating it, for-the-sake-of that *man who informed you** and *for-the-sake-of* the conscience. For: the earth and its fullness are of the Lord,¹⁹ 29 But I am surely-not saying *this about your own conscience*, but instead *about the conscience* of the other²⁰ *man*. For for-what-reason is my freedom being judged by a conscience of another? 30 But²¹ if **I** am having-a-share of it with thankfulness, why am I being reviled in-behalf of *things* of which **I** am giving-thanks? 31 Therefore, whether you* are eating, or whether you* are drinking, or anything you* are doing: Be doing all *things* for²² glory of a god. 32 Be becoming *persons who are void-of-doing-anything-which-might-cause-someone-to-stumble* even both²³ to Judeans, and to Hellenes, and to the assembly of God, 33 exactly-as **I** am pleasing in all *things* to all *persons*, not seeking my own benefit, but instead the *thing which is beneficial* to many, in order that they might be saved.

CHAPTER 11

Be becoming imitators of me, exactly-as **I** also am of the Anointed-One. 2 I am praising you*, brothers,²⁴ because you* have been caused-to-have-remembrance of me in all *things* and you* are retaining the traditions exactly-as I delivered them to you*. 3 But I am wanting you* to have come-to-know, that the head of

every man is the Anointed-One,²⁵ but a head of a woman is the man, but a head of the Anointed-One is God.²⁶ 4 Every man *who is praying-to God* or is prophesying while having *something* down on his head is putting his head to-shame. 5 But²⁷ every woman *who is praying-to God* or is prophesying with the head unveiled is putting her head²⁸ to-shame. For she²⁹ is one and the same with the *woman who* has been shaved. 6 For if a woman is not veiling herself,³⁰ let her also shear herself. But if the *act* to shear herself or to be shaving herself is shameful to a woman, let her be veiling herself.³¹ 7 For indeed, a man is not indebted to be veiling his head, being an image and glory of a god. But the³² woman is a glory of a man. 8 For a man is not *made* out of a woman, but instead a woman is *made* out of a man. 9 For a man was also not created for-the-sake-of the woman, but instead a woman for-the-sake-of the man. 10 Due to this, the woman is indebted to be having an authority³³ on the head, for-the-sake-of the messengers. 11 Nevertheless, in the Lord, neither is a woman apart-from a man, nor is a man apart-from a woman.³⁴ 12 For even-as the woman is *made* out of the man, in-the-same-manner the man also is *coming* through the woman. But all the *things are* out of God.

13 Judge among³⁵ you* yourselves: Is it proper for a woman to be praying to God unveiled? 14 Or³⁶ is not-even the nature itself teaching you*, that indeed if-at-any-time a man might be having-long-hair it is a dishonor to him, 15 but if-at-any-time a woman might be having-long-hair it is a glory to her, because the long-hair has been given to her³⁷ in-place of a cloak? 16 But if someone is thinking to be being fond-of-strife, **we** do not have such a customary-experience, not-even the assemblies of God.

17 But while transmitting this message, I am not praising you*, because you* are not coming-together in-regards-to the better, but instead in-regards-to the more-inferior. 18 For first, indeed, while you* are coming-together in an³⁸ assembly, I am hearing that splits are existing among³⁹ you*, and in some part I have-faith in *this report*. 19 For it is also necessary for sects to be among you*, in order that also⁴⁰ the *ones who are approved* might become manifest among you*.

20 Therefore, while you* are coming-together to the same *place*, it is not⁴¹ to eat a dinner of-the-Lord. 21 For each one is taking his own dinner before everyone else during⁴² the time to eat; and indeed, *there is one who* is hungering, but one who is getting-intoxicated. 22 For are you* not having houses into which you* can take the time to be eating and to be drinking? Or are you* despising the assembly of God, and putting-to-shame the *ones who are not having anything?* What might I speak to you*? Might I praise you*? I am not praising you* in this.

23 For **I** took-alongside from the Lord what I also delivered to you*: That the Lord Jesus, during the night in which he was being delivered up, took a *loaf* of bread; 24 and after he gave-thanks, he broke it and spoke, "All of you*, take, eat."⁴³ This is my body, the one which is being broken⁴⁴ in-behalf of you*. Be doing this in the reminder of **me**.⁴⁵ 25 Also in-like-manner, he took the drinking-cup after the time to dine, saying, "This is the drinking-cup of the new covenant in **my**⁴⁶ blood. Be doing this as-often-as if-at-any-time⁴⁷ you* might be drinking, in the reminder of **me**."⁴⁸ 26 For as-often-as if-at-any-time⁴⁹ you* might be eating this bread and might be drinking the⁵⁰ drinking-cup, you* are sending-messages-abroad about the death of the Lord up-to the day which he might come,⁵¹ 27 so that whoever might be eating the⁵² bread or drinking the drinking-cup of the Lord unworthily will be held liable of the body and of the⁵³ blood of the Lord.⁵⁴

28 But let a human be proving himself first;⁵⁵ and in-this-manner, let him be eating out of the bread and let him be drinking out of the drinking-cup. 29 For the

²⁵ [11:3] NU, M, TR, Vul, Gk(AESV, V2) / Gk(C, V1) "is the Anointed-One" / ClemAlex "is God"

²⁶ [11:3] NU, M, TR, Vul, Gk(ACSV) / Gk(E) "is the Anointed-One"

²⁷ [11:5] NU, M, TR, Vul, Gk(CESV) / Gk(A) omit "But"

²⁸ [11:5] NU, Vul, Gk(ACES) (lit. "the head of hers") / M, TR, Gk(VO) "the head of herself"

²⁹ may also be translated "it"

³⁰ may also be translated "is not being veiled"

³¹ may also be translated "let her be being veiled"

³² [11:7] NU, Gk(ACVO, S2) / M, TR, Gk(E, S1) "a"

³³ [11:10] NU, M, TR, Vul, Gk(ACESV) / few, Eirenaeus, Hippolytos "veil" / Origenes "veil and authority"

³⁴ [11:11] NU, Gk(ACESV) / M, TR, Vul "neither is a man apart-from a woman, nor is a woman apart-from a man"

³⁵ literally "in"

³⁶ [11:14] NU, Vul, Gk(ACESV) / M, TR add

³⁷ [11:15] NU, TR, Vul, Syr, Gk(AESV) / M, Gk(CO) omit "to her"

³⁸ [11:18] NU, M, Gk(ACESV) / TR "the"

³⁹ literally "in" (also twice in verse 19)

⁴⁰ [11:19] NU, Vul, Gk(CV) / M, TR, Gk(AESO) omit "also"

⁴¹ [11:20] NU, M, TR, Vul, Gk(AESV) / Gk(C) "no-longer" / Gk(O) "not still"

⁴² literally "in"

⁴³ [11:24] NU, Gk(ACSV, E1) / M, TR, Vul, Gk(E2) add

⁴⁴ [11:24] NU, Gk(V, E1, S1) / M, TR, Gk(O, E2, S2) "which is being broken" / Vul "which will be delivered" / Gk(C) "which is being cracked"

⁴⁵ literally "this into **my** reminiscence"

⁴⁶ [11:25] NU, M, TR, Gk(CSV) / Gk(AE) "my" (non-emphatic)

⁴⁷ [11:25] NU, Gk(ESV) / M, TR, Gk(CO) "as-often-as whenever" / Gk(A) omit "as-often...reminder of me."

⁴⁸ literally "into **my** reminiscence"

⁴⁹ [11:26] NU, Gk(ESV) / M, TR, Gk(CO) "For as-often-as whenever" / Gk(A) "As-often-as-if-at-any-time"

⁵⁰ [11:26] NU, Vul, Gk(ACVO, E1, S1) / M, TR, Gk(E2, S2) "this"

⁵¹ [11:26] NU, Gk(ACEV, S1) / M, TR, Gk(S2) "which he would come"

⁵² [11:27] NU, Vul, Gk(ACESV) / M, TR "this"

⁵³ [11:27] NU, M, Gk(ACESV) / TR omit "the"

⁵⁴ [11:27] NU, M, TR, Gk(CESV) / Gk(A) "the Anointed-One"

⁵⁵ [11:28] NU, M, TR, Vul, Gk(ACEV, S1) / Gk(S2) add

¹ [10:13] NU, M, TR, Vul, Gk(ACESV) / Gk(O) add

² literally "out-stepping"

³ [10:13] NU, Vul, Gk(ACEV, S1) / M, TR, Gk(S2) add

⁴ [10:15] NU, M, TR, Vul, Gk(AESV) / Gk(C) "therefore"

⁵ [10:18] NU, Gk(ACEV, S1) / M, TR, Gk(V, S2) add

⁶ [10:19] NU, Vul, Gk(CEV, S2) / M, TR reverses "a thing sacrificed-to-an-idol" and "an idol" / Gk(AS1) omit "or that an idol is something" / Gk(O) replaces "idol" which "a thing sacrificed-to-an-idol" (so duplicates it)

⁷ [10:20] NU, Gk(CVO) / M, TR, Vul, Gk(AES) "which the nations"

⁸ [10:20] NU, Gk(ACESV) is plural / M, TR is singular

⁹ [10:20] NU, Gk(ACESV) is plural / M, TR is singular / some omit

¹⁰ [10:23] NU, Vul, Gk(ACV, E1, S1) / M, TR, Gk(E2, S2) add / Gk(O) add "no-one for the act of himself" (?)

¹¹ [10:23] NU, Vul, Gk(ACEV, S1) / M, TR, Gk(S2) add / Gk(O) omit (after "beneficial") "All things...building up"

¹² [10:24] NU, Vul, Gk(ACESV) / M, TR add

¹³ literally "the different one"

¹⁴ literally "the"

¹⁵ [10:27] NU, Vul, Gk(ACSV) / M, TR, Gk(E) add

¹⁶ [10:27] NU, M, TR, Vul, Gk(AESV) / Gk(CO) add

¹⁷ [10:27] literally "the" NU, M, TR, Vul, Gk(CESV) / Gk(A) "eating all the things"

¹⁸ [10:28] NU, Gk(ASV) / M, TR, Vul, Gk(CEO) "is sacrificed-to-idols"

¹⁹ [10:28] NU, Vul, Gk(ACSV, E1, S1) / M, TR add / Gk(E2) instead add this phrase after verse 31

²⁰ literally "different"

²¹ [10:30] NU, M, Vul, Gk(ACESV) / TR add

²² literally "into"

²³ [10:32] NU, M, TR, Vul, Gk(ACESV) / Gk(O) add

²⁴ [11:2] NU, Gk(AESV), Cop / M, TR, Vul, Gk(CO)

one who is eating and is drinking unworthily,¹ is eating and is drinking a judgment to himself while he is not discerning the body of the Lord.² **30** Due to this, many among³ you* are weak and ill, and an adequate number are sleeping. **31** But⁴ if we were discerning ourselves, we would not be being judged. **32** But while we are being judged by the⁵ Lord, we are being disciplined, in order that we might not be condemned along with the world.

33 So-then, brothers of mine, while you* are coming-together with the purpose to eat, be expecting one-another. **34** But⁶ if someone is hungering, let him be eating in a house, in order that you* might not be coming-together into a judgment. But the remaining concerns, I will order as I would come.

CHAPTER 12

But about the spiritual things, brothers, I am not wanting you* to be being-ignorant. **2** All of you* have come-to-know, that, when⁷ you* were nations, you*, being led-away, were being led to the idols, the voiceless idols. **3** For-this-reason, I am making known to you*, that no-one who is uttering in a spirit of a god is saying, "Jesus is an imprecation"; and no-one is being-able to speak, "Jesus is a lord" if he is not in a holy spirit.

4 But there are distributions of bestowed-favors, but the same spirit, **5** and there are distributions of ministries, and the same lord. **6** And there are distributions of operations, but it is⁸ the same god, the god who is operating all the things in all persons. **7** But to each individual is given the manifestation of the spirit for what⁹ is being-beneficial. **8** For indeed, to one individual,¹⁰ through the spirit, is being given an account of wisdom; but to another, an account of knowledge, according-to the same spirit; **9** but¹¹ to a different individual, a faith in the same spirit; but to another, bestowed-favors of healings in the one¹² spirit; **10** but to another, operations of powers; but¹³ to another, prophecy; but¹⁴ to another, discernings of spirits; but¹⁵ to a different individual, kinds¹⁶ of tongues; but to another, an interpretation of tongues. **11** But the one and the same spirit is operating all these things, distributing to each individually exactly-as he¹⁷ wishes.¹⁸

12 For just-as the body is one and has many members, but all the members of the body the one body,¹⁹ being many, are one body, this-is-how it also is with the Anointed-One. **13** For even in one spirit, we all were immersed into one body, whether Jews, whether Hellenes, whether slaves, whether free men; and all were made-to-drink²⁰ into²¹ one spirit.

14 For even the body is not one member, instead it is many. **15** If-at-any-time the foot might speak, "Because I am not a hand, I am not a part of the body," it is not, because²² of this, not a part of the body, is it? **16** And if-at-any-time the ear might say, "Because I am not an eye, I am not a part of the body," it is not, because²³ of this, not a part of the body, is it? **17** If the whole body were an eye, where would the sense of hearing be? If the whole body were a sense of hearing, where would the sense-of-smelling be? **18** But now, God put the members, each one of them, in the body exactly-as he wanted. **19** But if all the things were merely one member, where is the body? **20** But now, indeed,²⁴ there are many members, but one body.

21 But²⁵ the eye is not being-able to speak to the hand, "I am not having need of you," or, again, the head to the feet, "I am not having need of you*." **22** Instead much rather, the members of the body which are thought to be being weaker are obligatory, **23** and those which we are thinking to be more dishonorable of the body, these we are putting more-excessive honor around, and our indecent members are having a more-excessive decency. **24** But our decent members do not have this need. Instead, God mixed-together the body, after he gave a more-excessive honor to the members which are being-in-lack, **25** in order that there might not be a split²⁶ in the body, but instead, that the members might be having

¹ [11:29] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) add

² [11:29] NU, Vul, Gk(AV,E1,S1) / M, TR, Gk(CO,E2,S2) add

³ literally "in"

⁴ [11:31] NU, Gk(ACVO,S1) / M, TR, Gk(E,S2) "For" / Vul omit

⁵ [11:32] NU, Gk(ESVO) / M, TR, Gk(AC) omit "the"

⁶ [11:34] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

⁷ [12:2] NU, M, Vul, Gk(ACESV) / TR, Gk(O) omit "when"

⁸ [12:6] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

⁹ literally "spirit toward the thing which"

¹⁰ literally "to which"

¹¹ [12:9] NU, Vul, Gk(CVO,S1) / M, TR, Gk(AE,S2) add

¹² [12:9] NU, Vul, Gk(ACV) / M, TR, Gk(SO,E2) "same" / Gk(P46) omit / Gk(E1) omit "in...spirit"

¹³ [12:10] NU, M, TR, Vul, Gk(AES) / Gk(CVO) omit "but"

¹⁴ [12:10] NU, M, TR, Vul, Gk(AES) / Gk(CVO) omit "but"

¹⁵ [12:10] NU, Gk(CVO,S1) / M, TR, Vul, Gk(AE,S2) add

¹⁶ literally "races"

¹⁷ may also be translated "it" (if referring to the spirit, but this translation interprets as referring to "God")

¹⁸ may also be translated "is being made-to-wish"

¹⁹ [12:12] NU, Vul, Gk(AEVO,S1) / M, TR, Gk(C,S2) add

²⁰ [12:13] may also be translated "all given to drink" NU, M, TR, Vul, Gk(CESVO) / Gk(A) "all are"

²¹ [12:13] NU, Vul, Gk(CESVO) / M, TR "into one spirit" / Gk(A) "in a body"

²² literally "alongside"

²³ literally "alongside"

²⁴ [12:20] NU, M, TR, Vul, Gk(AESO) / Gk(CV) omit "indeed"

²⁵ [12:21] NU, M, TR, Gk(CSV) / Vul, Gk(AEO) omit "But"

²⁶ [12:25] NU, TR, Gk(AEV) / M, Gk(CS) "be splits"

FIRST LETTER OF PAULUS TO THE KORINTHIANS

the same worries in-behalf of one-another. **26** And whether one member is suffering, all the members are suffering-together. Whether one²⁷ member is being glorified, all the members are rejoicing-together. **27** But all of you* are a body of the Anointed-One, and members out of a part.

28 And some of which, indeed, God placed for himself in the assembly: first emissaries, second prophets, third teachers, after-that powers, after-that²⁸ bestowed-favors of healings, assistings-of-others,²⁹ abilities-to-pilot, kinds³⁰ of tongues. **29** Not all are emissaries, are they? Not all are prophets, are they? Not all are teachers, are they? Not all are powers, are they? **30** Not all are having bestowed-favors of healings, are they? Not all are uttering tongues, are they? Not all are thoroughly-interpreting, are they? **31** But being-zealous³¹ for the bestowed-favors, for the greater³² ones. And I am showing to all of you* yet a more surpassing way.³³

CHAPTER 13

If-at-any-time I might be uttering by-means-of the tongues of the humans and of the messengers, but I might not be having love, I have become a resounding bronze gong or a clanging cymbal.³⁴ **2** And if-at-any-time I might be having a prophecy and might have come-to-know all the mysteries and all the knowledge, and if-at-any-time I might be having all the faith, so-as to be discharging mountains, but I might not be having love, I am³⁵ nothing. **3** And-if-at-any-time³⁶ I might morsel-out all the things I possess, and if-at-any-time I might deliver my body in order that I might boast,³⁷ but I might not be having love, I am being profited nothing.

4 The love is being-long-suffering, the love is being-kind, is not being-zealous,³⁸ the love³⁹ is not bragging, is not being-inflated, **5** is not acting-indecent,⁴⁰ is not seeking its own way, is not becoming-sharp, is not taking-into-account the evil which was done, **6** is not rejoicing at the unrighteousness but is rejoicing-together with the truth. **7** It is roofing over all things, it is having-faith in all things, it is hoping for all things, it is enduring all things.

8 The love is not falling⁴¹ even-at-any-time. But whether there are prophecies, they will be rendered-inoperative. Whether there are tongues, they will cease themselves. Whether there is an account of knowledge, it will be rendered-inoperative. **9** For⁴² we are knowing in part,⁴³ and we are prophesying in part; **10** but whenever the complete thing might come, then⁴⁴ the thing in part⁴⁵ will become-inoperative. **11** When I was an infant, I was uttering as an infant, I was being-minded as an infant, I was taking-things-into-account⁴⁶ as an infant. But⁴⁷ when I have become a man, I have rendered-inoperative the things of the infant. **12** For at-present, we are looking through a mirror in enigma, but then face to face. At-present, I am knowing in part,⁴⁸ but then I will recognize myself exactly-as I was also recognized. **13** But now these three are remaining: faith, hope, love. But the greatest of these is the love.

CHAPTER 14

All of you*, be pursuing the love, but be being-zealous⁴⁹ for the spiritual things, but even more in order that you* might be prophesying. **2** For the one who is uttering by-means-of a tongue, is not uttering to humans, but instead to a god.⁵⁰ For no-one is hearing, but he is uttering mysteries by-means-of a spirit.⁵¹ **3** But the one who is prophesying to humans, is uttering for a building up, and for an exhortation, and for a consolation. **4** The one who is uttering by-means-of a tongue, is building himself, but the one who is prophesying is building an assembly. **5** But I am wanting you* all to be uttering by-means-of tongues, but even more in order that you* might be prophesying. But⁵² the one who is prophesying is greater than the one who is uttering by-means-of tongues

²⁷ [12:26] NU, M, TR, Vul, Gk(CEO,S2) / Gk(AV,S1) omit "one" (therefore reading "a member")

²⁸ [12:28] NU, Gk(AESV) / M, TR "next" / Gk(CO) omit

²⁹ literally "a taking the part in-place-of that individual"

³⁰ literally "races"

³¹ may also be translated "being-jealous"

³² [12:31] NU, Vul, Gk(AESV) / M, TR "mightier" / Gk(CO) "better"

³³ literally "a way according-to surpassiveness"

³⁴ [13:1] NU, M, TR, Vul, Gk(ACEVO,S2) / Gk(S1) omit "I have...(3)...having love" (error)

³⁵ [13:2] NU, M, TR, Vul, Gk(CESVO) / Gk(A) "I am being profited"

³⁶ [13:3] NU, Gk(AEV) / M, TR, Gk(CSO) "And if-at-any-time"

³⁷ [13:3] NU, Gk(ASV) / M, TR "in order that I might be burned in the future" / Vul "in order that I might be being-burned" / Gk(CO) "in order that I will be burned" / some omit

³⁸ may also be translated "being-jealous"

³⁹ [13:4] NU, M, TR, Gk(ACESO) / Vul, Gk(V) omit "the love"

⁴⁰ [13:5] NU, M, TR, Gk(ACESVO) / some unimportant "acting-shamefully"

⁴¹ [13:8] NU, Gk(AV,E1,S1) / M, TR, Gk(CO,E2,S2) "falling-away"

⁴² [13:9] NU, TR, Vul, Gk(ACSVO) / M "But"

⁴³ literally "(know) out of a part" (also in next clause)

⁴⁴ [13:10] NU, Vul, Gk(ACSVO) / M, TR add

⁴⁵ literally "the out of a part"

⁴⁶ may also be translated "rationalization"

⁴⁷ [13:11] NU, Vul, Gk(ACV,S1) / M, TR, Gk(O,S2) add

⁴⁸ literally "out of part"

⁴⁹ may also be translated "being-jealous"

⁵⁰ [14:2] NU, Gk(CVO,S1) / M, TR, Gk(A,S2) "to God"

⁵¹ may also be translated "mysteries to a spirit" or "mysteries in a spirit"

⁵² [14:5] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,S2) "For"

(excluding *the case* if¹ he might be thoroughly-interpreting), in order that the assembly might take a building up.

6 But now, brothers, if-at-any-time I might come to you* uttering by-means-of tongues, what will I profit you* if-at-any-time I might not utter to you* either in a revelation, or in an *account* of knowledge, or in a prophecy, or in² a teaching? **7** Similarly, the soulless *things which give off* sound,³ whether a pipe or whether a harp, if-at-any-time it might not give⁴ off a distinction by-means-of the tones, how will *anyone* be made-to-know what is being piped or what is being harped? **8** For even if-at-any-time a trumpet might give off an unclear sound,⁵ who will prepare himself for *entering* into a war? **9** This is also how *it is* with *all of you**. If-at-any-time you* might not give off an easily-recognizable account through the tongue, how will the *word which is* being uttered be made-known? For you* will be uttering into *the air*.

10 There are, if it would happen *to be*, many kinds⁶ of voices in *the world*, and none of *them*⁷ are⁸ voiceless. **11** Therefore, if-at-any-time I might not have come-to-know the ability⁹ of the voice, I will be a barbarian to the *one who is* uttering, and the *one who is* uttering will be a barbarian to¹⁰ **me**. **12** This is also how *it is* with *all of you**. Since you* are zealots of spirits, be seeking, in order that you might be exceeding toward the building up of the assembly.

13 For-this-reason,¹¹ let the *one who is* uttering by-means-of a tongue be praying-to *God* in order that he might be thoroughly-interpreting. **14** For¹² if-at-any-time, I might be praying-to *God* by-means-of a tongue, my spirit is praying-to *God*, but my mind is unfruitful. **15** Therefore, what am I to do? I will¹³ pray-to *God* by-means-of the spirit, but I will¹⁴ also pray-to *God* by-means-of the mind. I will psalm by-means-of the spirit, but I will also psalm by-means-of the mind. **16** Since-surely if-at-any-time you might be blessing¹⁵ in a spirit,¹⁶ how will the *one who is* filling-up the place of the plebeian¹⁷ say the ‘May it be’ on-the-basis-of **you**r thanksgiving, since he has not come-to-know what you are saying? **17** For indeed, **you** are giving-thanks beautifully, but instead the other¹⁸ *individual* is not being built up. **18** I am giving-thanks to *God*,¹⁹ *that*²⁰ I am uttering by-means-of tongues more *than all of you**. **19** Instead, in an assembly, I am wanting to utter five accounts by-means-of²¹ my mind in order that others might also be orally-instructed, *rather than* tens-of-thousands of accounts in a tongue.

20 Brothers, do not be becoming little-boys in your* way-of-thinking,²² instead be being-infants to the evil, but be becoming complete in your* way-of-thinking. **21** It has been written in the law that:

I will utter to this people in different-tongues and in different lips,
and not-even in-this-manner will they listen to me for
themselves, says *the Lord*.

(Isaiah 28:11-12)

22 So-then the tongues are for²³ a sign, not to the *ones who* have-faith, but instead to the faithless-ones; but the prophecy *is* not to the faithless-ones, but instead to the *ones who* have-faith. **23** Therefore, if-at-any-time the whole assembly might come-together to the same *place*, and all *persons* might be uttering by-means-of tongues, but plebeians²⁴ or faithless-ones might come-into *it*, will they not say that *all of you** are being maddened? **24** But if-at-any-time all *persons* might be prophesying, but²⁵ a certain faithless-one or a plebeian²⁶ might come into *it*, he is being convicted by all *persons*, he is being examined by all *persons*, **25** *And in-this-manner*,²⁷ the secrets of his heart are becoming manifest. And in-this-manner, he, after he *has* fell on *his* face, will bow-down-to *God*, bringing-a-message that *God is* really in you*.

26 Therefore, what is *to be done*, brothers? Whenever you* might be coming-together, each of *you*²⁸ has a psalm, has a teaching, has a revelation, has a

¹ literally “outside if not”

² [14:6] NU, M, TR, Vul, Gk(AV,S2) / Gk(CO,S1) omit “in”

³ literally “voice”

⁴ [14:7] NU, TR, Gk(ACSV) / M “not be giving”

⁵ literally “voice”

⁶ literally “races”

⁷ [14:10] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) add

⁸ [14:10] NU, M, TR, Gk(ASV) / Vul, Gk(CO) actually add “are”

⁹ literally “power”

¹⁰ literally “in”

¹¹ [14:13] NU, Gk(ACVO,S1) / M, TR, Gk(S2) “For-this-very-reason”

¹² [14:14] NU, M, TR, Vul, Gk(CS) / Gk(VO) omit “For”

¹³ [14:15] NU, M, TR, Vul, Gk(V) / Gk(ACSO) “might”

¹⁴ [14:15] NU, M, TR, Vul, Gk(SV) / Gk(ACO) “might”

¹⁵ [14:16] NU, Gk(ACSV) / M, TR, Vul, Gk(O) “might bless”

¹⁶ [14:16] NU, Gk(V,S2) (“in a spirit”) / Gk(ACO,S1) “by-means-of a spirit” / M, TR, Vul “by-means-of the spirit”

¹⁷ literally “idiot”

¹⁸ literally “different”

¹⁹ [14:18] NU, Vul, Gk(ACSV) (lit. “to the God”) / M, TR “to the God of mine”

²⁰ [14:18] NU, M, TR, Vul, Gk(ACSV) / Gk(O) actually add “that”

²¹ [14:19] NU, Vul, Gk(ACSV) / M, TR “through”

²² literally “in the diaphragm” (which is also used emotionally, like the English word “heart”) (also later in verse)

²³ literally “into”

²⁴ literally “idiots”

²⁵ [14:24] NU, M, TR, Vul, Gk(CSVO) / Gk(A) “also”

²⁶ literally “an idiot”

²⁷ [14:25] NU, Vul, Gk(ACSV) / M, TR add

²⁸ [14:26] NU, Gk(AV,S1) / M, TR, Vul, Gk(CO,S2) add

tongue,²⁹ has an interpretation.³⁰ Let all *things* be becoming *directed* toward building up. **27** Whether someone is uttering by-means-of a tongue, *let it be done* according-to two, or at the most three, and each in turn,³¹ and let one be thoroughly-interpreting. **28** But if-at-any-time there might not be a thorough-interpreter, let him be being-silent in an assembly, but let him be uttering to himself and to *God*. **29** But let two or three prophets be uttering, and let the others be discerning. **30** But if-at-any-time *something* might be revealed to another *who is* sitting himself down, let the first *one* be being-silent. **31** For you* all are being-able to be prophesying *one* by *one*, in order that all *persons* might be learning and all *persons* might be being exhorted. **32** And *each one of the spirits*³² of prophets is being subjected to *each one of the prophets*.³³ **33** For he is not the *God*³⁴ of insurrection, but instead of peace.

As *I am teaching*³⁵ in all the assemblies of the holy *ones*, **34** let the women³⁶ be being-silent in the assemblies. For it is not being permitted³⁷ to them to be uttering, but instead let them be being subjected,³⁸ exactly-as the law also says.³⁹ **35** But if they are wanting to learn something, let them be inquiring-of their own men at a house. For it is shameful to a woman⁴⁰ to be uttering in an assembly.⁴¹ **36** Or did the account of *God* come-forth from *all of you**, or did *it* reach⁴² to⁴³ you* alone?

37 If someone is thought to be a prophet or spiritual, let him be recognizing *the things* which I am writing to you*, that they are an instruction⁴⁴ of *the Lord*.⁴⁵ **38** But if someone is being-ignorant of *this*, he is being made-ignorant.⁴⁶ **39** So-then, brothers of mine,⁴⁷ be being-zealous⁴⁸ for the *act* to be prophesying, and do not be preventing the *act* to be uttering by-means-of tongues. **40** But⁴⁹ let all *things* be coming-to-be decently and according-to order.

CHAPTER 15

But I am making-known to you*, brothers, the-good-message which I proclaimed-via-a-good-message to you*, which you* also took-alongside, in which you* have also stood, **2** through which you* are also being saved, if you* are retaining that⁵⁰ account I proclaimed-via-a-good-message to you* (excluding *the case* if⁵¹ you* had-faith without-cause).

3 For I delivered to you* in *the first instance*, what I also took-alongside: That *the Anointed-One* died-off in-behalf of our sins according-to the writings, **4** and that he was entombed, and that he has been arisen on the day, the third *day*.⁵² according-to the writings, **5** and that he was made-seen to Képha, next⁵³ to the twelve.⁵⁴ **6** After-that he was made-seen to more-than⁵⁵ 500 brothers once-for-all, the majority of whom are remaining *even* till at-present, but some *also*⁵⁶ fell-asleep. **7** After-that,⁵⁷ he was made-seen to Jacob, then⁵⁸ to all the emissaries. **8** But last of all, even-as-if⁵⁹ to the⁶⁰ abortion, he was made-seen to even-**me**. **9** For **I** am the least of the emissaries, who is not adequate to be being called an emissary, due-to-the-fact-that I *harmfully* pursued the assembly of *God*. **10** But by favor of a god, I am what I am, and his favor, the *favor* to **me**, was not made-to-be empty.⁶¹ Instead, I labored *more* excessively than them all – but not **I**; instead the favor of *God*, *the favor*⁶² along with **me**. **11** Therefore, whether *it was I*, or whether *it was those men*, we are preaching in-this-manner, and you* had-faith in-this-manner.

²⁹ [14:26] NU, Vul, Gk(CSVO) / M, TR “a teaching, has a tongue, has a revelation” / Gk(A) “a revelation, has a tongue”

³⁰ [14:26] NU, M, TR, Gk(ASV) / Gk(CO) “deciphering”

³¹ literally “and each part”

³² [14:32] NU, M, TR, Vul, Gk(ASV) / Gk(CO,X4844) “And a spirit”

³³ [14:32] NU, M, TR, Vul, Gk(ACSV,X4844) / Gk(L) “And spirits of prophets are being subjected to prophets”

³⁴ [14:33] NU, M, TR, Gk(ACSV) / Gk(O,P46) “not a god”

³⁵ [14:33] NU, M, TR, Vul, Gk(ACSV,X4844) / Gk(O) add

³⁶ [14:34] NU, Vul, Gk(ASV,X4844) / M, TR, Syr, Gk(CO) “the women of you*”

³⁷ [14:34] NU, Gk(ASVO,X4844) / M, TR, Gk(L), Marcion “it has not been permitted” / Vul ambiguous

³⁸ [14:34] NU, Gk(ASV), Vul / M, TR, Gk(CO) “instead to be subjecting themselves”

³⁹ Unclear if this is referring to the Mosaic law. If so, there does not appear to be any such verse in it. It may be a vague reference to Sirach 26:14, or Genesis 3:16, or the section around Numbers 30:16.

⁴⁰ [14:35] NU, Vul, Gk(AV,S1) / M, TR, Gk(CO,S2) “to women”

⁴¹ [14:34-35] NU, M, TR, Vul, OL, Gk(ASV,X4844) / Gk(CO), few Vul, Ambst put these verses after verse 40. [Note: There are no manuscripts that omit these verses.]

⁴² literally “meet-down”

⁴³ literally “into”

⁴⁴ [14:37] NU, Gk(ASV) / M, TR, Vul “instructions” / Gk(CO) omit

⁴⁵ [14:37] NU, Vul?, Gk(CSVO) / M, TR, Vul? “of the Lord” / Gk(A) “of a god”

⁴⁶ [14:38] NU, Gk(V,A1,S1,O?) / M, TR, Gk(A2,S2) “, let him be being-ignorant” / Gk(C) “you* are being-ignorant” / most Lat “he will be ignored”

⁴⁷ [14:39] NU, Gk(ASV1) / M, TR, Vul, Gk(CO,V2) omit “of mine”

⁴⁸ may also be translated “being-jealous”

⁴⁹ [14:40] NU, Gk(ACSV) / M, TR omit “but”

⁵⁰ literally “are holding-down to which”

⁵¹ literally “outside if not”

⁵² [15:4] NU, Gk(ACSV) / M, TR, Gk(O) “on the third day”

⁵³ [15:5] NU, M, TR, Gk(V) / Gk(AS) “after-that” / Vul, Gk(CO) “and after these”

⁵⁴ [15:5] NU, M, TR, Gk(ASV) / Vul, some Syr, Gk(CO) “eleven”

⁵⁵ literally “by above”

⁵⁶ [15:6] NU, Vul, Gk(CVO,A1,S1) / M, TR, Gk(A2,S2) add

⁵⁷ [15:7] NU, M, TR, Gk(ASVO) / Gk(C) “Next”

⁵⁸ [15:7] NU, M, TR, Gk(CV,S2) / Gk(AO,S1) “, after-that”

⁵⁹ [15:8] NU, M, TR, Gk(ASVO) / Gk(C) “even-as”

⁶⁰ [15:8] NU, M, TR, Gk(ACSV) / Gk(O) “an”

⁶¹ [15:10] NU, M, TR, Gk(ASV) / Gk(CO) “desitute”

⁶² [15:10] Gk(CVO,S1) / NU, M, TR, Gk(A2,S2) add

12 But if *the Anointed-One* is being preached, that he has been arisen out of dead *humans*, how are some among¹ you* saying, that there is not a standing-up of dead *humans*? 13 But if there is not a standing-up of dead *humans*, not-even the Anointed-One has been arisen.² 14 But if *the Anointed-One* has not been arisen, as-a-result our proclamation is also³ empty; but⁴ your*⁵ faith is also empty; 15 but we are even being found to be false-testifiers of God, because we testified against God, that he arose the Anointed-One, whom he did not arise if dead *humans* are not being arisen.⁶ 16 For if dead *humans* are not being arisen, not-even the Anointed-One has been arisen. 17 But if *the Anointed-One* has not been arisen, your* faith is vain; and⁷ you* are still in your* sins. 18 Also, as-a-result, the *ones who fell-asleep* in the Anointed-One were-lost. 19 If we are having hoped in the Anointed-One in this life only, we are more-in-need-of-mercy than all humans.

20 But **now** the Anointed-One has been arisen out of dead *persons* – he became⁸ a first-fruit of the *ones who* have slept. 21 For since a⁹ death surely came through a human, a standing-up of dead *humans* also came through a human. 22 For even-as in °Adam (which means ‘human’ in Hebraic)¹⁰ all *persons* are dying-off, in-this-same-manner also in the Anointed-One all will be made-alive. 23 But each *one* in his own rank: a first-fruit, the Anointed-One; after-that, the *ones* of the¹¹ Anointed-One in his presence. 24 Next comes the end, whenever he might be delivering¹² the kingdom to God and Father, whenever he might render-inoperative every principality and every authority and power. 25 For it is necessary for him to be being-king up-to the time of which¹³ he might put all the enemies under his feet. 26 A last enemy is being rendered-inoperative: the death. 27 For:

He subjected all *things* under his feet.¹⁴

(Psalm 8:6)

But whenever it might speak that “All *things* have been subjected”, it is clear that *this* excludes¹⁵ the *one who* subjected the “all *things*” to him. 28 But whenever the “all *things*” have been subjected to him, then the son himself will also¹⁶ be subjected to the *one who* subjected the “all *things*” to him, in order that God might be the¹⁷ all *things* in all *things*. 29 Since what will the *ones who* are being immersed in-behalf of the dead *persons* do? If dead *persons* are wholly not being arisen, why are they also being immersed in-behalf of them?¹⁸ 30 And why are we becoming-endangered every hour? 31 Day by day,¹⁹ I am dying-off; yes by-means-of your*²⁰ boasting, brothers,²¹ which I have in the Anointed-One, Jesus our Lord.²² 32 If according-to the manner of the human I fought-with-beasts in Ephesos, what was the profit to me? If dead *persons* are not being arisen:

May we eat and may we drink, for the next-day we are dying-off.

(Isaiah 22:13)

33 Do not be being misled:

Evil conversations corrupt useful²³ customs.

(generic Hellenic saying)

34 Be righteously sobering-out²⁴ and do not be sinning. For some *individuals* are having a lack-of-knowledge of a god. I am uttering²⁵ *this* for²⁶ your* inversion.

35 Instead, someone will state, “How are the dead *persons* being arisen? But with what-kind of body are they coming?”

36 O senseless *individual!* What you are sowing is not being made-alive if-at-any-time it might not die-off. 37 And what you are sowing: You are not sowing the body, the *body which* will come-to-be, but instead a naked kernel (if it would happen to be a grain, or²⁷ something of the rest); 38 but God is giving a body to it,

¹ literally “in”

² [15:10] NU, M, TR, Gk(AVO,S1) / Gk(C) omit “the Anointed...But if” (error) / Gk(S1) omit “But if...humans” (error)

³ [15:14] NU, Gk(ACO,S1) / M, TR, Vul, Gk(V,S2) omit “also”

⁴ [15:14] NU, Vul, Gk(ACSV) / M, TR add

⁵ [15:14] NU, M, TR, Vul, Gk(ASO) / Gk(CV) “our”

⁶ [15:14] NU, M, TR, Vul, Gk(ASVO) / Syr, Gk(C), Eirenaios(Lat) omit “if dead *humans* are not being arisen”

⁷ [15:17] NU, M, TR, Gk(CVO,S2) / Gk(A,S1) add

⁸ [15:20] NU, Vul, Gk(ACSV) / M, TR add

⁹ [15:21] NU, Gk(ACSV) / M, TR, Gk(O) “the”

¹⁰ specifically referring to the first human

¹¹ [15:23] NU, M, Gk(ACSV) / TR “an”

¹² [15:24] NU, Gk(ACSV) / M, TR, Vul “might deliver”

¹³ [15:25] NU, Gk(ACVO,S1) / M, TR, Gk(S2) “up to whichever time”

¹⁴ [15:27] NU, M, TR, Vul, Gk(AVO,S1,S3) / Gk(C,S2) put “For he...feet” after verse 25

¹⁵ literally “outside”

¹⁶ [15:28] Vul, Gk(CVO,S1) / NU, M, TR, Gk(A,S2) add

¹⁷ [15:28] NU, M, TR, Gk(CSO) / Gk(AV) omit “the”

¹⁸ [15:29] NU, Vul, Gk(ACSV) / M, TR “of the dead *persons*”

¹⁹ literally “According-to day”

²⁰ [15:31] NU, M, Vul, Gk(CSV) / TR, Gk(A) “our”

²¹ [15:31] NU, Vul, Gk(ASV) / M, TR, Gk(CO) omit “brothers”

²² [15:31] NU, M, TR, Vul, Gk(ASVO) / Gk(C) “in the Lord”

²³ may also be translated “kind”

²⁴ [15:34] NU, M, TR, Vul, Gk(ACSV) / ClemAlex “washing”

²⁵ [15:34] NU, Vul, Gk(CSV) / M, TR, Gk(AO) “saying”

²⁶ literally “to/toward”

²⁷ [15:37] NU, M, TR, Vul, Gk(CSV) / Gk(A) “if”

exactly-as he wanted, and to each of the seeds a body of *its* own.

39 Not every flesh is the same *type* of flesh. Instead, *there* is indeed another flesh²⁸ of humans, but another flesh²⁹ of livestock, but another flesh³⁰ of *creatures* equipped-for-flying, but another of fishes.³¹ 40 And *there are* bodies in-heaven, and bodies on-earth. Instead, indeed, different is the glory of the *ones* in-heaven, but different is the *glory* of the *ones* on-earth. 41 *One* is a glory of a sun, and another a glory of a moon, and another a glory of stars; for a star is differing from a star in glory.

42 This is also how the standing-up of the dead *humans* is. It is being sown in corruption, it is being arisen in incorruptibility. 43 It is being sown in dishonor, it is being arisen in glory. It is being sown in weakness, it is being arisen in power. 44 It is being sown a soulish body, it is being arisen a spiritual body. If there is a soulish body, there is also³² a spiritual *one*. 45 It has also been written in-this-manner:

The³³ first human³⁴ (adam) became made into a living soul.

(Genesis 2:7)

The last adam became made into a spirit which is making-alive. 46 Instead, the spiritual *thing* is not first, but instead the soulish *thing*; after-that the spiritual *thing*. 47 The first human (adam)³⁵ is from out of a plot of earth, made-of-dirt; the second human is the Lord³⁶ out of a heaven.³⁷ 48 Such-as is the³⁸ man made-of-dirt, such are also the *ones* made-of-dirt; and such-as is the man in-heaven, such are also the *ones* in-heaven. 49 And exactly-as we bore the image of the man made-of-dirt, we will³⁹ also bear the image of the man in-heaven. 50 But I am declaring this, brothers, that flesh and blood are not being-able to inherit a kingdom of a god, but-neither is the corruption inheriting the incorruptibility.

51 Behold, I am saying a mystery to you*! Indeed⁴⁰ We will not all⁴¹ fall-asleep, but we will all be changed, 52 in an instant,⁴² in a blink⁴³ of an eye, in the last trumpet. For it will trumpet, and the dead *persons* will be arisen⁴⁴ incorruptible, and we will be changed. 53 For it is necessary for this corruptible *thing* to dress itself with incorruptibility; and this mortal *thing* to dress itself with immortality. 54 But whenever this corruptible *thing* might dress itself with incorruptibility,⁴⁵ and this mortal *thing* might dress itself with immortality, then the account, the *account which* has been written, will come-to-be:

The death was swallowed-down⁴⁶ into a victory.

(Isaiah 25:8)

55 Where, O death, is your victory?

Where, O death,⁴⁷ is your stinger?⁴⁸

(Hoshea 13:14)

56 But the stinger of the death is⁴⁹ the sin, but the power of the sin is the law. 57 But thankfulness to God, to the *one who* is giving to us the victory through our Lord Jesus the Anointed-One.

58 So-then, beloved brothers of mine, be becoming settled,⁵⁰ and⁵¹ unable-to-be-moved-away, exceeding in the work of the Lord always, having come-to-know, that your* labor is not empty in the Lord.

CHAPTER 16

But about the collection,⁵² the *one* for⁵³ the holy *ones*: Even-as I ordered the assemblies of °Galatia, all of you* must also do in-the-same-manner. 2 Every⁵⁴

²⁸ [15:39] Gk(SVO) “another” / TR “flesh” / NU, M, Vul, Gk(AC) omit

²⁹ [15:39] NU, M, TR, Gk(ASV) / Vul, Gk(CO) omit “flesh”

³⁰ [15:39] NU, Vul, Gk(CSV) / M, TR, Gk(AO) omit “flesh” / Gk(C) omit previous “but”

³¹ [15:39] NU, Vul, Gk(ACSV) / M, TR, Gk(O) reverses “creatures equipped-for-flying” and “fishes”

³² [15:44] NU, Vul, Gk(ACSV)(O) “exactly-as-if” / O2 “as-if” / S1 omit “if” / M, TR “body, There is a soulish body, and there is”

³³ [15:45] NU, M, TR, Gk(CESVO) / Gk(A) “A”

³⁴ [15:45] NU, M, TR, Vul, Gk(ACESO) / Gk(V) omit “human”

³⁵ [15:47] NU, M, TR, Vul, Gk(ACSV)(E2) / Gk(E1) add

³⁶ [15:47] NU, Vul, Gk(CEV,S1) / M, TR, Gk(A,S2) add / Gk(P46) instead add “spiritual”

³⁷ [15:47] NU, M, TR, Vul, Gk(ACESV,P46) / Gk(O) “the second human out of a heaven is the heavenly *one*”

³⁸ [15:48] NU, M, TR, Vul, Gk(ACSV) / Gk(E) “this”

³⁹ [15:49] NU, TR, Gk(V) / M, Vul, Gk(ACESO), Hippolytos “, may we” (or “we might”)

⁴⁰ [15:51] NU, Gk(CV,E1) / M, TR, Vul, Gk(AS,E2) add / Gk(O) add “Therefore, indeed”

⁴¹ [15:51] NU “We will not all fall-asleep, but we will all be changed” / Gk(A1) “The all of us will fall-asleep, but all of us will be changed” / Gk(A2) “The all of us will not fall-asleep, but all of us will not be changed” / Vul, Gk(C) “We will not all stand-up, but we will all be changed” (or “We all will stand-up, but we all will not be changed”) / Gk(ESO) “We will not all fall-asleep, but we will all be changed” (or “We will all fall-asleep, but we will all will not be changed”)

⁴² literally “uncutable”

⁴³ literally “cast”

⁴⁴ [15:52] NU, Vul, Gk(ESV) / Vul, Gk(ACO) “will stand themselves up”

⁴⁵ [15:54] NU, M, TR, Gk(CEV,S2) / OL, Vul, Gk(S1,P46) omit “this corruptible...incorruptibility” / Gk(A)

place “this mortal...immortality” before “this corruptible...incorruptibility” / Gk(O) omit

“Whenever...immortality”

⁴⁶ literally “is drunk-down”

⁴⁷ [15:55] NU, Vul, Gk(CEVO,S1) / M, TR, Gk(A2,S2) “Netherworld” / Gk(A1) omit second clause

⁴⁸ [15:55] NU, Vul, Gk(EV,S1) / M, TR, Gk(ACO,S2) reverses “victory” and “stinger”

⁴⁹ [15:56] NU, M, TR, Vul, Gk(CESVO) / Gk(A) actually add “is”

⁵⁰ literally “sedentary”

⁵¹ [15:58] NU, M, TR, Gk(CESVO) / Vul, Gk(A) add

⁵² literally “accountance”

⁵³ literally “into”

⁵⁴ literally “According-to”

SECOND LETTER OF PAULUS TO THE KORINTHIANS

CHAPTER 1

Paulus, an emissary of the Anointed-One Jesus²⁷ through a will of God, and Timotheos the brother,

To the assembly of God, to the *assembly* which is in Korinthos along with all the holy ones, the *holy ones* who are in the whole region of Achaia.

2 Favor to all of you* and peace from God our Father and the Lord Jesus the Anointed-One.

3 Blessed is the God and Father of our Lord Jesus the Anointed-One, the Father of the pities and God of every exhortation, 4 the Father who is exhorting us in our every tribulation with²⁸ the result for us to be being-able to be exhorting the ones who are in every tribulation through the exhortation with which we ourselves are being exhorted by God. 5 Because exactly-as the sufferings of the Anointed-One are abounding into us, in-the-same-manner our exhortation is also exceeding through the²⁹ Anointed-One. 6 But whether we are being put-under-tribulation, it is in-behalf of your* exhortation and salvation; whether we are being exhorted, it is in-behalf of your* exhortation and salvation,³⁰ the exhortation which is operating itself in endurance of the same sufferings which we are also suffering; 7 and our hope is firm in-behalf of you*, having come-to-know, that even-as³¹ you* are communers of the sufferings, you* are also communers of the exhortation in-the-same-manner.

8 For we are not wanting you* to be being-ignorant, brothers, in-behalf of our tribulation, the tribulation which came-to-be to us³² in °Asia: that we were surpassingly weighed down³³ in-behalf of our power, so-as to cause us to be utterly-at-a-loss³⁴ even of the act to be living. 9 Instead, we ourselves have had the answer of the death in ourselves, in order that we might not be having become-confident on-the-basis-of ourselves, but instead on-the-basis-of God, the one who is arising the dead persons,³⁵ 10 who rescued us out of so-large a death³⁶ and will rescue us,³⁷ and into whom we have hoped that³⁸ he will even rescue us still,³⁹ 11 while you* are working-together-under us in-behalf of us⁴⁰ with the beseeching to God, in order that, the bestowed-favor which was given⁴¹ us through many might be given-thanks in-behalf of us⁴² by⁴³ many persons.⁴⁴

12 For our boasting is this: The testimony of our conscience, that we behaved in the world (but more-excessively to you*) in simplicity⁴⁵ and in⁴⁶ pristineness of God,⁴⁷ and⁴⁸ not in fleshly wisdom, but instead in a favor of a god. 13 For we are not writing anything else to you*, except⁴⁹ for things which you* are either⁵⁰ reading-aloud or are also recognizing. But I am hoping, that you* will recognize them for yourselves till the end, 14 exactly-as you* recognized us in⁵¹ part: That we are a boast of yours*, just-as you* are also ours, in the day of our⁵² Lord Jesus the Anointed-One.⁵³

15 And in this confidence, I was formerly wishing to come to you* and to be sent-on-ahead from you* into Judah,⁵⁴ in order that you* might have⁵⁵ a second favor,⁵⁶ 16 and, through you*, to come-through into Makedonia, and again to come from Makedonia to you* and to be sent-on-ahead by you* into °Judah. 17 Therefore, while I was wishing this, I surely did not make-use-of lightness did I? Or the things which I am deliberating with myself, am I deliberating with myself according-to the flesh, in order that the “Yes, yes” and the “No, no” might be in

first day after a sabbath,¹ if-at-any-time a man might be having something as a result of being guided-along-a-good-path² in prosperity, let each of you* be putting these things by himself, treasuring them up,³ in order that whenever I might come, then collections⁴ might not be being-made. 3 But whenever I might come-by, whomsoever men you* might approve through letters, I will send these men to carry-off your* favor into Jerusalem. 4 But if-at-any-time it might be worthy of the opportunity for me to also be going, they will go along with me.

5 But I will come to you* whenever I might come-through Makedonia. For I am coming-through Makedonia. 6 But after I happen to meet with⁵ you*, I will remain-among⁶ you* or will even⁷ spend-winter there, in order that you* might send me on-ahead-to-wheresoever I might be going. 7 For I am not wanting to see you* at-present in passing,⁸ for⁹ I am hoping to remain-on with you* for some time, if-at-any-time the Lord might permit it. 8 But I will remain-on in Ephesos till the Fiftieth Day; 9 for a great and effective¹⁰ door has opened-up to me, and there are many who are opposing.¹¹ 10 But if-at-any-time Timotheos might come, be looking out, in order that he might come-to-be with¹² you* fearlessly. For he is working the work of the Lord, even as I am. 11 Therefore, may not anyone contemn him. But send him on-ahead in peace, in order that he might come to me; for I am expecting him with the brothers.

12 But about Apollōs the brother: I exhorted him much, in order that he might come to you* with the brothers. And it was by-all-means not his will, in order that he might come now. But he will come whenever he might have-an-opportune-season.

13 All of you*, be keeping-fully-awake, be standing in the faith, be acting-like-men, and¹³ be becoming-mighty, 14 let all your* things become in love.

15 But I am exhorting you*, brothers (you* have come-to-know the house of Stephanas and Fortunatus and Achaikos,¹⁴ that it is a first-fruit of °Achaia, and that they assigned themselves into a ministry of the holy ones) 16 in order that you* might be being subjected to the persons such as this and to everyone who¹⁵ is working-together and is laboring. 17 But I am rejoicing at the presence of Stephanas and Fortunatus and Achaikos, because these men filled-up your* lack.¹⁶ 18 For they rested-up my spirit and that of yours*. Therefore, all of you*, be recognizing the persons such as these.

19 The assemblies of °Asia are greeting you*. Aquila and Prisca,¹⁷ along with the assembly which is at¹⁸ a house of theirs, are greeting you* much in the Lord. 20 All the brothers are greeting you*. All of you*, greet one-another with¹⁹ a holy kiss.

21 The greeting is written with my hand,²⁰ that of Paulus. 22 If someone is not being-fond-of the Lord Jesus the Anointed-One,²¹ let him be in an imprecation. Maranatha!²² 23 May the favor of the²³ Lord Jesus the Anointed-One²⁴ be with all of you*. 24 May my love be with you* all in the Anointed-One Jesus.²⁵

The first letter to the Korinthians was written from Philippi, through Stephanas and Fortunatus and Achaikos and Timotheos.²⁶

¹ literally “one day of a sabbath” (a Hebrew idiom meaning “the first day of the week”, since Hebrew does not have a specific word for week)

² [16:2] literally “-way” NU, M, TR, Gk(CVO,S1) / Gk(AE,S2) “might...be guided-along-a-good-way”

³ [16:2] NU, Vul, Gk(V) (lit. “sabbath, let each of you* be putting by himself, treasuring up which something if-at-any-time might be being guided-well”) / M, TR, Gk(ACESO) “ever” instead of “if-at-any-time”

⁴ literally “accountances”

⁵ literally “to/toward/near”

⁶ [16:6] NU, M, TR, Gk(ACES,O?) / Gk(V) “remain-behind” (lit. “remain-down”)

⁷ [16:6] NU, M, TR, Vul, Gk(ACSV) (“or will even”) / Gk(E) “in order that if even” / Gk(O) “and”

⁸ literally “by-way”

⁹ [16:7] NU, Vul, Gk(ACESVO) / M, TR “but”

¹⁰ literally “in-working”

¹¹ literally “lying-against”

¹² literally “to/toward/near”

¹³ [16:13] NU, M, TR, Gk(ESVO) / Vul, Gk(AC) add

¹⁴ [16:15] NU, M, TR, Gk(AV,E2,S1) / Vul, Gk(C,S2) add “And Fortunatus” / Gk(O,E1) add “and Fortunatus and Achaikos”

¹⁵ literally “the”

¹⁶ [16:17] NU, Gk(CEVO) / M, TR, Vul, Gk(AS) “up the lack of you*”

¹⁷ [16:19] NU, Vul, Gk(SV) / M, TR, Gk(CEO) “Priscilla” / Gk(A) omit “(19) The...Lord” (error)

¹⁸ literally “assembly according-to”

¹⁹ literally “in”

²⁰ [16:21] NU, M, TR, Gk(ACSV) / Gk(E) “with a hand of mine”

²¹ [16:22] NU, Gk(AV,E1,S1) / M, TR, Vul, Gk(CO,E2,S2) add

²² an Aramaic expression meaning either “Our lord has come” (maran’atha) or “Come, lord” (marana’tha), depending on how the Aramaic words were intended to be divided

²³ [16:23] NU, M, TR, Vul, Gk(CESVO) / Gk(A) “our”

²⁴ [16:23] NU, Vul, Gk(V,S1) / M, TR, Gk(ACEO,S2) add

²⁵ [16:24] M, TR, Vul, Gk(ACES) (Gk(O similar)) / NU, Gk(V) omit “May” & “be”

²⁶ [16:24] NU, M, Vul, Gk(ACESVO) / TR add

²⁷ [1:1] NU, Gk(SV) / M, TR, Vul, Gk(ACO) “of Jesus the Anointed-One”

²⁸ literally “into”

²⁹ [1:5] NU, M, Gk(ACESVO) / TR “an”

³⁰ [1:6] NU, Vul, Gk(AESV) / M, TR, Gk(CO) add

³¹ [1:7] NU, Gk(ACESV) / M, TR, Vul add “even-as” / Gk(O) “that you* are the communers”

³² [1:8] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

³³ literally “were weighed according-to surpassiveness”

³⁴ literally “without-a-way-out”

³⁵ [1:9] NU, M, TR, Vul, Gk(CESVO) / Gk(A) “the ones of a dead person”

³⁶ [1:10] NU, M, TR, Gk(ACESVO) / some “from so-large perils of death” / most Vul “from so-great perils”

³⁷ [1:10] NU, Vul, Gk(ESV) / M, TR, Gk(O) “and is rescuing us” / Gk(AC) omit

³⁸ [1:10] NU, M, TR, Gk(AESO) / Vul, Gk(CV) omit “that”

³⁹ [1:10] NU, M, TR, Vul, Gk(ACSV) / Gk(EO) omit “still”

⁴⁰ [1:11] NU, M, TR, Gk(CEV,S2) / Vul, Gk(AO,S1) “you*”

⁴¹ literally “into”

⁴² [1:11] NU, TR, Vul, Gk(ACESO) / M, Gk(V) “you*”

⁴³ literally “out-of”

⁴⁴ literally “faces”

⁴⁵ [1:12] NU, M, TR, Vul, Gk(CO,S2) / Gk(AEV,S1) “holiness”

⁴⁶ [1:12] NU, M, TR, Gk(CESVO) / Gk(A) add

⁴⁷ [1:12] NU, Gk(ACEV,S1,S3) / M, TR, Gk(O,S2) “of a god”

⁴⁸ [1:12] M, TR, Gk(ACESO) / NU, Vul, Gk(V) add

⁴⁹ literally “instead”

⁵⁰ [1:13] NU, M, TR, Vul, Gk(ESVW) / Gk(A) omit “either” / Gk(C) omit “which”

⁵¹ literally “from”

⁵² [1:14] NU, Vul, Gk(SVO) (“the Lord of ours”) / M, TR, Gk(ACE) “the Lord”

⁵³ [1:14] NU, M, TR, Gk(AEV,S1,S2) / Vul, Gk(CO,S2) add

⁵⁴ [1:15] NU, M, TR, Vul, Gk(ACESV,O2) / Gk(O1) add

⁵⁵ [1:15] NU, Gk(AESV) / M, TR, Gk(CO) “might be having”

⁵⁶ [1:15] NU, M, TR, Vul, Gk(ACEO,S1) / Gk(V,S2) “joy”

my presence at the same time? **18** But God is faithful, that our account, the account to you*, is not¹ “yes” and “no”. **19** For the son of God, Jesus the Anointed-One,² the one who was preached among³ you* through us (through **me** and Silvanus and Timotheos) did not become “yes” and “no”, but instead, in him, it has become “yes”. **20** For as-many things as are professed-things of a god,⁴ in him they are the “yes”. For-this-reason,⁵ also through⁶ him, is the “May it be” to God for glory through us. **21** But the one who is confirming you* along with us into the Anointed-One and anointed us, is a god, **22** the one who also⁷ sealed us for himself and gave to us the down-payment of the spirit in our hearts.

23 But **I** am calling-on God for myself for a testifier to **my** soul, that I, sparing you*, no-longer came into Korinthus. **24** Not that we are being-lords-over your* faith, but instead we are fellow-workers of your* joy. For you* have stood in⁸ the faith.

CHAPTER 2

For⁹ I judged this for¹⁰ myself – the act not to come to you* again in grief. **2** For if **I** am grieving you*, who is¹¹ also the one gladdening me, except the one who is being grieved by¹² **me**? **3** And I wrote this same thing to you*,¹³ in order that, after I come, I might not have¹⁴ grief upon grief¹⁵ from those of whom it was being necessary to be causing me to rejoice,¹⁶ having become-confident on-the-basis-of you* all, that **my** joy is the joy of you* all. **4** For I wrote to you* out of much tribulation and oppression¹⁷ of heart through many tears, in order that you* might not be grieved, but instead in order that you* might know the love which I am having more-excessively for¹⁸ you*.

5 But if anyone has grieved, he has not grieved me, but instead in¹⁹ some part (in order that I might not be weighing-upon you*) he has grieved you* all. **6** This rebuke, the rebuke inflicted by the majority, is adequate to the man such as this, **7** so-that, on-the-contrary, it is rather²⁰ for you* to grant-favors-to him and to exhort him, lest somehow the man such as this might be swallowed-up²¹ by-means-of a more-excessive grief. **8** For-this-reason, I am exhorting you* to validate love for²² him. **9** For to²³ this end, I also wrote to you*,²⁴ in order that I might know your* proof,²⁵ if²⁶ you* are heeding me in-regard-to all things. **10** But a person to whom you* are granting anything as a favor, **I** am doing the same also. For even what **I** also have granted as a favor (if I have granted anything as a favor)²⁷ I did for your* sake in the face of the Anointed-One, **11** in order that we might not be taken-advantage-of by the Adversary; for we are not being-ignorant of his designs.

12 But after I came into °Trōas for²⁸ the good-message of the Anointed-One, and a door was having been opened-up in the Lord, **13** I am not having any relaxing in my spirit due to the fact that I did not find my brother Titus; instead, after I said-farewell to them, I came-out into Makedonia.

14 But thankfulness to God, to the one who is always leading us in-a-triumphal-procession in the Anointed-One, and is manifesting, through us, the smell of the knowledge of him in every place; **15** because we are a sweet-odor of the Anointed-One to God among²⁹ the ones who are being saved and among the ones who are being-lost³⁰ – **16** indeed to the ones,³¹ a smell arising out of³² death into death; but to the other ones,³³ a smell arising out of life into life. And who is adequate for³⁴ these things? **17** For we are not as the many³⁵ who are peddling the

¹ [1:18] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) “”, did not become”

² [1:19] NU, M, TR, Vul, Gk(CVO,S1) / Gk(AE,S1) “”, the Anointed-One Jesus”

³ literally “in”

⁴ [1:20] NU, M, TR, Gk(CESVO) / Gk(A) “of God”

⁵ [1:20] NU, Vul, Gk(AESVO) / M, TR, Gk(C) omit “For-this-reason”

⁶ [1:20] NU, Vul, Gk(ACESVO) / M, TR “in”

⁷ [1:22] NU, M, TR, Gk(CSV,E2) / Gk(A,E1) omit “the one” / Gk(O) “”, and the one who”

⁸ may also be translated “by-means-of” or “to”

⁹ [2:1] NU, Gk(V) / M, TR, Vul, Gk(AESO) “But” / Gk(C) “Also” / some omit

literally “of”

¹¹ [2:2] M, TR, Vul, Gk(CO,S2) / NU, Gk(AEV,S1) omit “is”

¹² literally “out-of”

¹³ [2:3] NU, Vul, Gk(ACVO,E1,S1) / M, TR, Gk(E2,S2) add

¹⁴ [2:3] NU, Gk(AV,S1) / M, TR, Vul, Gk(CEO,S2) “not be having”

¹⁵ [2:3] NU, M, TR, Gk(AESV) / Vul, Gk(CO) add

¹⁶ literally “to be rejoicing me”

¹⁷ literally “holding-together”

¹⁸ literally “into”

¹⁹ literally “from”

²⁰ [2:7] NU, TR, Vul, Gk(CESO) / Gk(AV) omit “rather”

²¹ literally “drunk-down”

²² literally “into”

²³ literally “into”

²⁴ [2:9] NU, M, TR, Vul, Gk(ACESV) / Gk(O) add

²⁵ [2:9] NU, M, TR, Vul, Gk(ACESV) / Gk(O) “the proof of you* all”

²⁶ [2:9] NU, M, TR, Gk(CESO) / Vul, Gk(AV) “or” / some “which” / some omit

²⁷ [2:10] NU, Vul, Gk(AESVO) (O add “and”) / M, TR “For even if I have granted anything as a favor, what I have granted as a favor” / Gk(C) “For I if I have granted anything as-a-favor, I have granted it as-a-favor”

²⁸ literally “into”

²⁹ literally “in” (also later in this verse)

³⁰ may also be translated “are being caused-to-be-lost”

³¹ literally “to which ones”

³² [2:16] NU, Gk(AESV) (lit. “arising out-of”) / M, TR, Vul, Gk(CO) “of” (also before “life”)

³³ literally “which”

³⁴ literally “to/toward”

³⁵ [2:17] NU, TR, Vul, Gk(AESV) / M, Gk(CO) “rest”

account of God; instead, as from out of pristineness, instead, as from out of a god, we are uttering in the Anointed-One standing-opposite³⁶ of a god.³⁷

CHAPTER 3

Are we beginning to be commending ourselves again? Or, surely we are not having-need of some commendatory letters to you* or commendatory letters³⁸ from³⁹ you*, are we? **2** You* are our letter, having been enrolled in our⁴⁰ hearts, being known and being read-aloud by all humans, **3** being manifested, that you* are a letter of the Anointed-One ministered by us, having been enrolled, not by-means-of black ink, but instead by-means-of a spirit of a living god, not in tablets made-of-stone, but instead in tablets which are hearts-of-flesh.⁴¹

4 But we are⁴² having confidence such as this through the Anointed-One toward God. **5** Not that we are adequate from ourselves to account anything as coming from out of ourselves; instead, our adequacy is from out of God, **6** who also made us adequate to be ministers of a new covenant, not of a letter,⁴³ but instead of a spirit. For the letter is killing-off, but the spirit is making-alive.

7 But if the ministry of the death, having been imprinted⁴⁴ in letters⁴⁵ in⁴⁶ stone came-to-be in glory, so-as for the sons of Israel to not be being-able to stare into the face of Moses due to the glory of his face, the glory which is being rendered-inoperative, **8** how will the ministry of the spirit not-surely be even more in glory? **9** For if by-means-of the ministry of the condemning there⁴⁷ is⁴⁸ a glory, the ministry of the righteousness is exceeding much more in⁴⁹ glory. **10** For even the thing which has been glorified has not been glorified in this part, for-the-sake-of the surpassing glory. **11** For if the thing being rendered-inoperative is through glory, much more is the thing remaining in glory. (Exodus 34:29-35)

12 Therefore, while we are having such a hope, we are making-use-of much outspokenness, **13** and are not just-as Moses, who was putting a covering on his⁵⁰ face with the intention for the sons of Israel not to stare into the end⁵¹ of the thing being rendered-operative. **14** Instead, their designs were petrified. For up-to the day⁵² today, at the reading-aloud of the old covenant, the same covering is remaining not being lifted-up, because it is being rendered-inoperative in the Anointed-One. **15** Instead, till today, at-the-time-when-ever⁵³ Moses might be being read-aloud, a covering is being laid on their heart. **16** But at-the-time whensoever⁵⁴ someone might turn-around to the Lord, the covering is being picked up from around them. **17** But the Lord is the spirit. But where the spirit of the Lord is, there⁵⁵ is freedom. **18** But we all, with a face having been uncovered, reflecting the glory of the Lord for ourselves, are being transformed into the same image from glory into glory just-as from the Lord who is a spirit.⁵⁶

CHAPTER 4

Due to this, while we are having this ministry exactly-as we received-mercy, we are not behaving-evilily-in anything. **2** Instead, we renounced the hidden things of the shame, not walking-around in craftiness nor-even making-deceitful the account of God; instead, by-means-of the manifestation of the truth, we are commending ourselves to every conscience of humans before-the-face of God. **3** But even if our good-message is having been covered, it has been covered in the ones who are being-lost,⁵⁷ **4** among⁵⁸ whom the God of this age blinded the designs of the faithless ones with the result to not radiate to them⁵⁹ the provision-of-light of the good-message of the glory of the Anointed-One, who is an image of God.

5 For we are not preaching ourselves, but instead Jesus the Anointed-One⁶⁰ as Lord, but ourselves as slaves of you* due to⁶¹ Jesus.⁶² **6** Because God, the one who spoke, “A light will shine out of darkness,” is the one who shone in our hearts with a providing-of-light of the knowledge of the glory of God in the face

³⁶ [2:17] NU, Gk(AEV,S1) / M, TR, Gk(CO,S2) “standing-before-the-face”

³⁷ [2:17] NU, Gk(AEV,S1) / M, TR, Gk(O,S2) “of God”

³⁸ [3:1] NU, Vul, Gk(AESV) / M, TR, Gk(CO) add

³⁹ literally “out of”

⁴⁰ [3:2] NU, M, TR, Vul, Gk(ACEVO) / Gk(S) “your”

⁴¹ [3:3] NU, M, Gk(ACESVO) / TR, Vul “tablets-of-flesh of hearts”

⁴² [3:4] NU, M, TR, Vul, Gk(CESVO) / Gk(A) “But I am”

⁴³ usually translated “document” / literally “writement” (also later in verse)

⁴⁴ literally “in-typed”

⁴⁵ usually translated “documents” / literally “writements”

⁴⁶ [3:7] NU, Gk(ACEVO,S1) / M, TR, Vul, Gk(S2) actually add “in”

⁴⁷ [3:9] NU, Gk(ACESO) (dative) / M, TR, Vul, Gk(V) “For if the ministry of the condemning” (nominative)

⁴⁸ [3:9] NU, M, TR, Gk(AEV,S) / Vul, Gk(CO) actually add “is”

⁴⁹ [3:9] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) actually add “in”

⁵⁰ [3:13] NU, Vul, Gk(AEVO) (lit. “of him”) / M, TR, Gk(CS) “of himself”

⁵¹ [3:13] NU, M, TR, Gk(CESVO) / Vul, Gk(A) “face”

⁵² [3:14] NU, Vul, Gk(ACESVO) / M, TR omit “day”

⁵³ [3:15] NU, Gk(AESV) / M, TR, Gk(CO) omit “ever”

⁵⁴ [3:16] NU, Gk(A,S1) / M, TR, Gk(CVO,S2) “whenever” / Gk(E) omit

⁵⁵ [3:17] NU, Gk(ACEV,S1) / TR, Vul, Gk(O,S2) actually add “there”

⁵⁶ may also be translated “from the Lord of a spirit” or “from a spirit of the Lord”

⁵⁷ may also be translated “are being caused-to-be-lost”

⁵⁸ literally “in”

⁵⁹ [4:4] NU, Vul, Gk(SVO) / M, TR “not radiate to them” / Gk(A) “not radiate-through” / Gk(C) “not radiate-down”

⁶⁰ [4:5] NU, Vul, Gk(ACESO) / M, TR, Gk(V) “instead the Anointed-One Jesus”

⁶¹ [4:5] NU, M, TR, Gk(CVOA1) (“due to”) / Vul, Gk(ES,A2) “through”

⁶² [4:5] NU, M, TR, Vul, Gk(ACEVO,S1) (“Jesus”) / Gk(S2) “the Anointed-One”

of Jesus *the Anointed-One*.¹ **7** But we have this treasure in utensils made-of-*clay*, in order that the surpassiveness of the power might be of God and not *from out of* us.

8 We are being put-under-tribulation in every way; instead, we are not being crammed-into-a-constricted-place. We are being-without-a-way-to-go for ourselves; instead, we are not being-without-a-way-to-go for ourselves. **9** We are being-pursued *harmfully*; instead, we are not being left-behind-in *it*. We are being thrown-down; instead, we are not being-lost.² **10** We are always carrying-about, in the body, the deadening of *the Lord*³ *Jesus*, in order that the life of *Jesus the Anointed-One*⁴ might also be manifested in our body. **11** For *we*, the *ones who are living*, are perpetually being delivered into death due to *Jesus*, in order that the life of *Jesus the Anointed-One*⁵ might also be manifested in our mortal flesh, **12** so-that *indeed*⁶ the death is operating itself in us, but the life in you*.

13 But *while we are* having the same spirit of the faith, according-to what has been written, "I had-faith; for-this-reason I uttered," (*Psalms 116:10*) *we* are also having-faith; for-this-reason, we are also uttering, **14** having come-to-know, that the *one who* arose the Lord⁷ *Jesus* will also arise us along with⁸ *Jesus* and will cause us to-stand-beside *him* along with you*. **15** For all the *things are* for your* sake, in order that the favor *which* increased through the majority, might exceed the thanksgiving into the glory of God.

16 For-this-reason, we are not behaving-evilily-in *anything*; instead, if even our outer human is being utterly-destroyed, instead, our inner⁹ *human* is being renewed day by¹⁰ day. **17** For the momentary light *condition* of our tribulation is, surpassingly beyond surpassingly,¹¹ producing¹² for us a weight of glory, **18** *while we are* not watching-out for the *things which* are *capable of* being looked at, but instead for the *things which* are not *capable of* being looked at. For the *things which* are *capable of* being looked at are temporary, but the *things which* are not *capable of* being looked at are perpetual.

CHAPTER 5

For we have come-to-know, that if-at-any-time our house on-earth of the tent-like-structure might be torn-down,¹³ we have a building from a god, a house made-without-hands, perpetual in the heavens. **2** For even in this *tent* we are groaning, yearning-to dress-over ourselves with our dwelling, the *dwelling* out of a heaven, **3** if yet even, after we undress¹⁴ ourselves, we will not be found naked. **4** For even we (the *ones being in* the¹⁵ tent-like-structure), are groaning, being weighed down, on-the-basis-of which¹⁶ we are not wanting to undress ourselves but instead to dress-over ourselves, in order that the mortal *thing* might be swallowed¹⁷ by the life. **5** But the *one who* wrought¹⁸ us into this very *thing* is a god, the *god who* also¹⁹ gave to us the down-payment of the spirit.

6 Therefore, we are always being-confident, and we have come-to-know, that, *while we are* populating²⁰ in the body, we are populating-out from the Lord; **7** for we are walking-around by faith, and²¹ not by sight. **8** But we are being-confident, and we are thinking-it-well to rather populate²² out of the body and to populate-in with the Lord. **9** For-this-reason, we are also having-fondness-for-*achieving-honor* to be well-pleasing to him, whether populating-in or whether populating-out. **10** For it is necessary for us all²³ to be manifested in-front-of the platform, the *platform of the Anointed-One*, in order that each *one* might fetch a *recompense* for himself for the *things which* he acted out through the body, whether good or whether base.

11 Therefore, having come-to-know the fear of the Lord, we are persuading humans, but we have been manifested to a god. But I am also hoping that I have been manifested in your* consciences. **12** For²⁴ We are not commending ourselves to you* again; instead, we are giving an occasion to you* of a boast in our behalf, in order that you* might be having *something to say* to the *ones who*

are boasting in face and not in²⁵ heart. **13** For whether we were out-of-our-minds,²⁶ *it was* to a god; or whether we are being-sounded-minded, *it is* to you*. **14** For the love of the Anointed-One²⁷ is impelling²⁸ us, after we judged this: That one died-off in-behalf of all *persons*; as-a-result, all the *persons* died-off. **15** And he²⁹ died-off in-behalf of all *persons*, in order that the *ones who are* living might no-more be living to themselves, but instead to *one who* died-off and was arisen on their behalf.

16 So-then, from the present *onward*, *we* have come-to-know no-one according-to flesh. But³⁰ Even if we have known *the Anointed-One* according-to flesh, instead, we are now knowing *him in this way* no-longer, **17** so-that if someone *is in the Anointed-One*, *he is* a new creation. The ancient *things* passed away, behold, new *things* have come-to-be.³¹ **18** But all the *things come from* out of God,³² the *one who* reconciled us to himself through *Jesus*³³ *the Anointed-One* and gave to us the ministry of the reconciliation, **19** in-such-a-way,³⁴ that a god was in *the Anointed-One* reconciling the world to himself, not accounting their trespasses to them, and he put the account of the reconciliation in us. **20** Therefore,³⁵ we are being-elders in-behalf of *the Anointed-One*, as if God is exhorting *others* through us. We are beseeching you*, in-behalf of *the Anointed-One*: Be reconciled to God.³⁶ **21** For³⁷ He made the *one who* did not know a sin, to be a sin in our behalf, in order that *we* might become a righteousness of a god in him.

CHAPTER 6

But *while we are* also working-together with *him*, we are exhorting you* not to receive the favor of God in vain.³⁸ **2** For he says:

At an acceptable season, I heard you,
and in a day of salvation, I helped you.

(*Isaiah 49:8*)

Behold, now *is* a very-acceptable³⁹ season! Behold, now *is* a day of salvation!
3 We are giving no⁴⁰ cause-for-stumbling in anything,⁴¹ in order that the⁴² ministry might not be blemished, **4** but instead, we are commending ourselves as ministers of a god in everything: in much endurance, in tribulations, in constraints,⁴³ in constrictions, **5** in strokes, in guardhouses, in insurrections, in labors, in lacks-of-slumber, in fasts, **6** in purity, in knowledge, in longsuffering, in kindness, in a holy spirit, in love without-hypocrisy, **7** in an account of truth, in a power of a god, through the weapons of the righteousness of the right *hands* and of the left *hands*, **8** through glory and dishonor, through ill-report and good-report. *We are regarded* as misleaders and yet *are* truthful; **9** as being ignored, and yet *we are* being recognized; as dying-off, and, behold,⁴⁴ we are living; as being disciplined, and yet *we are* not being dealt-death; **10** as being-grieved, but we are always rejoicing; as destitute, but we are enriching many; as having nothing, and yet *we are* retaining all *things*.

11 Our mouth has opened-up to *all of you**, Corinthians; our heart has been widened. **12** You* are not being crammed-into-a-constricted-place in us, but⁴⁵ you* are being crammed-into-a-constricted-place in your* *own* bowels. **13** But for the same wage-in-return (I am saying *this* as to children): *All of you**, be widened to us also.

14 And⁴⁶ *All of you**, do not be becoming *persons who are* unevenly-yoking⁴⁷ to faithless *persons*. For what partnership *is there* with righteousness and with lawlessness, or⁴⁸ what communion *is there* with light with darkness? **15** But what symphonizing *is there of the Anointed-One* with Belial?⁴⁹ Or what portion *is there* with a faithful *person* with a faithless *person*? **16** But what consensus *is there* with an inner-sanctum of a god with *one of* idols? For *we*⁵⁰ are an inner-

¹ [4:6] NU, M, TR, Gk(ES) / Gk(AV) "of the Anointed-One" / Vul, Gk(CO) "of the Anointed-One Jesus"

² may also be translated "are not being-caused-to-loose our lives"

³ [4:10] NU, Vul, Syr, Gk(AESV), Eirenaios ("the Jesus") / M, TR "the Lord Jesus" / Gk(CO) "the Anointed-One"

⁴ [4:10] NU, M, TR, Vul, Gk(AESV) / Gk(CO) add

⁵ [4:11] NU, M, TR, Vul, Gk(ASV) "Jesus" / Gk(CO), Eirenaios "Jesus the Anointed-One" / Gk(E) "the Anointed-One"

⁶ [4:12] NU, Vul, Gk(ACESVO) / M, TR add // Gk(S1) also omit "the" before "death"

⁷ [4:14] NU, M, TR, Gk(CESO) / Vul, Gk(V) omit "Lord"

⁸ [4:14] NU, Vul, Gk(CEVO,S1) / M, TR, Gk(S2) "us through"

⁹ [4:16] NU, Gk(CESVO) / M, TR "inwardly"

¹⁰ literally "and"

¹¹ literally "is according-to surpassiveness into surpassiveness"

¹² literally "working-down"

¹³ literally "released-down"

¹⁴ [5:3] NU, Gk(CO), Tertullianus / M, TR, Vul, Gk(ESV) "dress"

¹⁵ [5:4] NU, M, Vul, TR, Gk(ESVO) / Gk(C) "this"

¹⁶ [5:4] NU, M, Vul, Gk(ESVO) ("on-the-basis-of which") / TR "since"

¹⁷ literally "drunk-down"

¹⁸ literally "worked-down"

¹⁹ [5:5] NU, Vul, Gk(CEVO,S1) / M, TR, Gk(S2) add

²⁰ literally "populating-in"

²¹ [5:7] NU, M, TR, Gk(CESV) / Vul, Gk(O) add

²² literally "populating-out"

²³ literally "for the all us"

²⁴ [5:12] NU, Vul, Gk(CESVO) / M, TR add

²⁵ [5:12] NU, Vul, Gk(CSVO) / M, TR, Gk(E) omit "in" (but it is implied)

²⁶ literally "we stood-out" (usually translated "to amazed")

²⁷ [5:14] NU, M, TR, Vul, Gk(CSVO) / Gk(E) "of God"

²⁸ literally "holding-together"

²⁹ [5:15] NU, M, TR, Vul, Gk(CESV) / Gk(O) "And the Anointed-One"

³⁰ [5:16] NU, Vul, Gk(CVO,S1) / M, TR, Gk(E,S2) add

³¹ [5:17] NU, Vul, Gk(CESVO) / M, TR "behold, all the things have come-to-be new"

³² [5:17] NU, M, TR, Gk(ESV) / Gk(CO) "of a god"

³³ [5:18] NU, Vul, Gk(CESVO) / M, TR add

³⁴ literally "as, as"

³⁵ [5:20] NU, M, TR, Vul, Gk(ESV) / Gk(C) "who" / Gk(O) omit

³⁶ [5:20] NU, M, TR, Gk(CESV) / Gk(O) "to a god"

³⁷ [5:21] NU, Vul, Gk(CEVO,S1) / M, TR, Gk(S2) add

³⁸ literally "God into empty"

³⁹ [6:2] NU, M, TR, Gk(CESV) / Gk(O) "an acceptable"

⁴⁰ literally "nothing"

⁴¹ literally "nothing"

⁴² [6:3] NU, M, TR, Vul, Gk(ESV) / Gk(CO) "our"

⁴³ usually translated "obligations"

⁴⁴ [6:9] NU, M, TR, Vul, Gk(CESV) / Gk(O) "still"

⁴⁵ [6:12] NU, M, TR, Vul, Gk(CSVO) / Gk(E) omit "But"

⁴⁶ [6:14] NU, M, TR, Vul, Gk(CESV) / Gk(O) add

⁴⁷ literally "differently-yoking"

⁴⁸ [6:14] NU, Vul, Gk(CESVO) / M, TR "but"

⁴⁹ A name of a wicked spirit, whose name in Hebrew is literally "Worthless". This is the correct Hebrew name, followed by Vul // NU, M, TR, Gk(ESV) "Beliar" / Gk(C) "Belian" / Gk(O) "Beliah"

⁵⁰ [6:16] NU, Gk(CV,S1) / M, TR, Vul, Gk(EO,S2) "you"

sanctum of a living god, exactly-as God spoke, that:

I will indwell in them and I will walk-around-in *them*.
(Leviticus 26:11~12)

And:

I will be a god of theirs, and they themselves will be a people of mine.
(Ezekiel 37:27; see also Jubilees 2:19)

17 For-this-reason:

All of you*, come-forth out of *the* middle of them and be set-apart, says
the Lord, and do not be touching an unclean *thing*.
(Isaiah 52:11)

And-I will accept you* in.

18 And I will be *made* into a father to you*,
and **you*** will be *made* into sons and daughters to me, says the Lord
Almighty.
(Jubilees 1:24)

CHAPTER 7

Therefore, having these things-which-have-been-professed,¹ beloved *ones*, may we cleanse ourselves from every defilement of flesh and of spirit, finishing-up holiness in fear of a god.

2 All of you*, make-room-for us. We did what-is-unrighteous to no-one. We corrupted no-one. We took-advantage-of no-one. 3 I am not saying *this* toward condemning. For I stated-before, that you* are in our hearts with the *result* to die-off-together and to be living-together. 4 Much is my outspokenness toward you*, much is my boasting in-behalf of you*; I have been filled with an exhortation, I have been super-exceeding with joy on-the-basis-of every tribulation of ours.

5 For even after we came into Makedonia, our flesh has had no relaxing; instead, we are being put-under-tribulation in every way: outward fights, inward fears. 6 Instead, God (the *one who is* exhorting the humble *persons*) exhorted us in the presence of Titus; 7 but not only in his presence, *but* instead also in the exhortation with which he was exhorted on-the-basis-of you*, *while* he was carrying-back-a-message to us *about* your* yearning-after us, your* lamentation, your* zeal in-behalf of **me**, so-as to make me rejoice *even more*. 8 Because even if I grieved you* in the letter, I am not changing-my-interest (if even I was changing my interest); for I am looking² at the fact that that letter grieved you*, if even for an hour. 9 I am rejoicing now, not because you* were grieved, *but* instead because you* were grieved³ into a change-of-mind. For you* were grieved in-accordance-with a god, in order that you* might be deprived in nothing *from* out of us. 10 For the grief in-accordance-with a god is working⁴ into a salvation without-regret,⁵ but the grief of the world is producing⁶ a death. 11 For behold how-much effort this very *thing* (this *thing* that grieved you* in-accordance-with a god)⁷ produced in⁸ you*: Instead, a verbal-defense; instead, an indignation; instead, a fear; instead, a yearning-after; instead, a zeal; instead, an avenging. In every way, you* commended yourselves to be pure in⁹ the matter. 12 As-a-result, even if I wrote to you*, *it was not for-the-sake-of the one who did-what-is-unrighteous, nor-even for-the-sake-of the one who was treated-unrighteously*;¹⁰ *but* instead for-the-sake-of your* effort (the *effort* in-behalf of us), to be manifested to you* before-the-face of God.

13 Due to this *reason*, we have been exhorted. But on-the-basis-of our exhortation, we¹¹ were made-to-rejoice more-excessively more on-the-basis-of the joy of Titus, because his spirit has been rested-up from you* all. 14 Because if I have boasted anything to him in your* behalf, I was not put-to-shame. Instead, as we uttered all *things* to you* in truth, also, in-this-*same*-manner, our boasting, the *boasting* over Titus, was made-to-be truth. 15 And his bowels of *compassion* are going out more-excessively into you*, being reminded-of the obedience of you* all,¹² as you* received him with fear and trembling. 16 I am rejoicing, because I am being-confident in you* in every way.

CHAPTER 8

But, brothers, we are making-known to you* the favor of God, the *favor which* has been given in the assemblies of °Makedonia; 2 because in a vast proof of

¹ literally "these professed-things"

² [7:8] NU, M, TR, Gk(ESO) / Gk(CV) "I am looking" / some Vul "looking" /

³ [7:9] NU, M, TR, Vul, Gk(CEVO,S2) / Gk(S1) omit "but instead...grieved" (in error)

⁴ [7:10] NU, Gk(CEV,S1) / M, TR, Gk(O,S2) "producing" (lit. "working-down")

⁵ literally "without-a-change-of-interest/care"

⁶ literally "working-down"

⁷ [7:11] lit. "(the *act* according-to a god to be grieved)" NU, Gk(EVO,S1) / M, TR, Vul, Gk(C,S2) add "for you*"

⁸ literally "worked-down-to"

⁹ [7:11] NU, Vul, Gk(CESVO) / M, TR actually add "in" (though it may be implied)

¹⁰ literally "was having what is unrighteous done"

¹¹ [7:13] NU, M, Vul, Gk(CESVO) / TR "exhorted on-the-basis-of our exhortation. But we"

¹² [7:15] NU, M, TR, Vul, Gk(CESVO,S2) / Gk(S1) "reminded of your* obedience"

SECOND LETTER OF PAULUS TO THE KORINTHIANS
tribulation, the excessive-amount of their joy and their depth of destitution¹³ exceeded into the riches¹⁴ of their simplicity. 3 Because, according-to their ability¹⁵ (I am testifying), and besides *their* ability, they were *acting*-of-their-own-choice, 4 beseeching us with much exhortation for the favor and the communion of the ministry, the *ministry* to¹⁶ the holy *ones*;¹⁷ 5 and *this*, not exactly-as we hoped. Instead, they gave themselves first to the Lord and to us through a will of a god, 6 with the *result* for us to exhort Titus, in order that, exactly-as he began-beforehand, also, in-the-*same*-way, he might also finish-up this favor to¹⁸ you*. 7 Instead, even-as you* are exceeding in every way, *in* faith, and account, and knowledge, and every effort, and the love *from* out of us in you*,¹⁹ *continue* to do these *things* in order that you* might be exceeding in this favor also.

8 I am not saying *this* according-to a commandment; *but* instead, *I am saying this*, proving the genuine *portion* of **your*** love also through the effort of others.²⁰ 9 For you* know the favor of our Lord Jesus the Anointed-One, that for your* sake²¹ he became-destitute *while* he was being rich, in order that, by-means-of that *man's* destitution, you* might become-rich. 10 And I am giving a resolve in this *matter*, for this is being-beneficial to you*, whoever of you* began-beforehand from a year-ago, not only to do it, *but* instead to also be wanting to do it. 11 **But now**, finish-up 'the *act* to do it' also, so-that, just-as *there had been* the eagerness of 'the *act* to be wanting to do it', in-this-*same*-manner, *there will* also be 'the *act* to finish it up' out-of 'the *act* to be having'. 12 For if the eagerness is being laid-before you*, if-at-any-time an *individual*²² might be having *something*, it is very-acceptable in proportion-to²³ what he has, not in proportion-to what he is not having. 13 For *this* is not in order that a relaxing *might be given* to others, *while* a tribulation is given to you*; instead, it is out of equality: 14 Your* excess in the present season will supply into what is lacking of those-ones, in order that the excess of those-ones might also become supplied into what is lacking of you*, so-that there might become an equality, 15 exactly-as it has been written:

The *one who had* the much, did not have-more;²⁴ and the *one who had* the few, did not have-less.

(Exodus 16:18)

16 But thankfulness²⁵ to God, to the *one who gave*²⁶ the same effort on your* behalf in the heart of Titus. 17 Because, he, indeed received the exhortation, but, being *himself* effortful, came-out to you* of-his-own-choice.

18 But we sent-along with him: the brother, whose praise in the good-message has gone-out through all the assemblies; 19 but not only *this*, instead he was also voted-by-raise-of-hands by the assemblies to be a fellow-traveler²⁷ along with us in this favor, the *favor which* is being ministered by us to the glory of the Lord *himself*²⁸ and to the eagerness of us,²⁹ 20 keeping-alooft from this, lest someone might blemish us in this lavishness,³⁰ the *lavishness which* is being ministered by us. 21 For we are making-provision³¹ for beautiful *things*, not only before-the-face of the Lord, *but* instead also before-the-face³² of humans.

22 But we sent-along with them: our brother whom we often proved in many ways (he being found effortful, but **now** much more-effortful by-means-of a vast confidence which³³ he has toward³⁴ you*).

23 As-for³⁵ Titus: *he is* a communer of **mine** and a fellow-worker for³⁶ you*. As-for³⁷ brothers of ours: *They are* emissaries of assemblies, a glory of the Anointed-One, 24 *while*, therefore, you* are demonstrating³⁸ to³⁹ them the demonstration of your* love and of a boasting of ours in your* behalf, *even*⁴⁰ to the face of the assemblies.

¹³ literally "their destitution down-from depth"

¹⁴ [8:2] NU, Gk(EV,S1) is neuter / M, TR, Gk(CO,S2) is masculine

¹⁵ usually translated "power" (and also later in verse)

¹⁶ literally "into"

¹⁷ [8:4] NU, M, Vul, Gk(CESVO) / TR "exhortation, to accept our favor...holy ones for themselves"

¹⁸ literally "into"

¹⁹ [8:7] NU, Gk(V) / M, TR, Vul, Gk(CESVO) "love from out-of you* in us"

²⁰ literally "of different persons"

²¹ literally "that due to you*"

²² [8:12] NU, Gk(EV) / M, TR "if-at-any-time someone" / Gk(CEO) "whoever"

²³ literally "to-the-degree-that" (also in next instance)

²⁴ usually translated "increase"

²⁵ may also be translated "favor"

²⁶ [8:16] NU, Vul, Gk(CO,S2) / M, TR, Gk(EV,S1) "who is giving"

²⁷ literally "fellow-out-populace"

²⁸ [8:19] Vul, Gk(CEVO) omit "himself/same" / NU, M, TR, Gk(S) add (some translate "of the same Lord")

²⁹ [8:19] NU, M, Vul, Gk(ESVO) / TR "and eagerness of you*" / Gk(C) "and they are finishing us"

³⁰ literally "thickness"

³¹ may also be translated "are foreseeing"

³² [8:21] NU, M, TR, Vul, Gk(CEVO,S2) / Gk(S1) omit "before-the-face"

³³ literally "the"

³⁴ literally "into"

³⁵ literally "Whether in-behalf of"

³⁶ literally "into"

³⁷ literally "Whether"

³⁸ [8:24] NU, Gk(ESVO) / M, TR, Vul, Gk(ES) "Anointed-One. Therefore, all of you*, demonstrate"

³⁹ literally "into" (also later in verse)

⁴⁰ [8:24] NU, M, Vul, Gk(CESVO) / TR add

CHAPTER 9

For indeed, about the ministry, the *ministry* to¹ the holy *ones*: The *activity* to be writing to you* is excessive to me. **2** For I have come-to-know your* eagerness, which, in your* behalf, I am boasting *about to the* Makedonians: that Achaia has prepared itself from a year-ago; and your* seal provoked the majority.² **3** But I sent the brothers, in order that our boasting, the *boasting* in-behalf of you*, might not be made-empty in this part, in order that you* (exactly-as I was saying) might be having prepared yourselves, **4** lest somehow, if-at-any-time *some* Makedonians might come along with **me** and might find you* unprepared, **we** might be put-to-shame (in order that I³ might not be saying *anything of you**) in this substance of the boasting.⁴ **5** Therefore, I deemed it obligatory to exhort the brothers, in order that they might come-beforehand to⁵ you* and might fully-fit-beforehand your* blessing *which* has been previously-professed⁶ by you*, for it to be ready in-this-manner as a blessing and not as⁷ an act of greed.

6 But this: The *one who* is sowing sparingly will also reap sparingly, and the *one who* is sowing on-the-basis-of blessings will also reap on-the-basis-of blessings. **7** Each *one must do* exactly-as he has pre-picked for himself⁸ in the heart, not out of grief or out of an obligation. For:

God is loving a cheerful giver.

(Proverbs 22:8 LXX)

8 But God is being-able to exceed every favor to⁹ you*, in order that, having every self-sufficiency, you* might be exceeding into every good work, **9** exactly-as it has been written:

He scattered, he gave to poor persons;
his righteousness is remaining into the age.

(Psalm 112:9)

10 But the *one who* is supplementing a sowing-seed¹⁰ to the *one who* is sowing and bread for¹¹ a feeding will¹² supply and multiply your* sowing-seed and will grow the products¹³ of your* righteousness. **11** You* are being enriched in every thing for¹⁴ every simplicity, whichever *one* is producing¹⁵ thanksgiving to God through us, **12** because the ministry of this public-service is not only filling-up-in-addition the lackings of the holy *ones*, but instead it is also exceeding through many thanksgivings to God.¹⁶ **13** Through the proof of this ministry, you* are glorifying God on-the-basis-of the subjection of your* confession to¹⁷ the good-message of the Anointed-One and in simplicity of the communion to them and to all persons; **14** while they also, by-means-of a beseeching of theirs in your* behalf, are yearning-for you*¹⁸ due to the surpassing favor of God upon you*. **15** But¹⁹ Thankfulness²⁰ to God on-the-basis-of his indescribable gift.

CHAPTER 10

But **I**, Paulus, myself, am exhorting you* through the meekness and gentleness of the Anointed-One (*I*, who, indeed when face-to-face²¹ am humble among²² you*, but am being-confident toward²³ you* while I am being-away). **2** But while I am being-present, I am beseeching you*²⁴ for the state that I will not have to be-confident with the confidence with which I am considering²⁵ to dare to act against some of the *ones who* are accounting us as walking-around according-to flesh. **3** For while we are walking-around²⁶ in flesh, we are not serving-as-a-soldier according-to flesh. **4** For the weapons of our expedition are not fleshly; instead, they are powerful to God toward a pulling-down²⁷ of strongholds, **5** while we are pulling-down²⁸ reasonings²⁹ and every heightener which is lifting itself over and

¹ literally "into"

² literally "more"

³ [9:4] NU, Gk(CO,E1) / M, TR, Vul, Gk(SV,E2) "we"

⁴ [9:4] NU, Vul, Gk(CEVO,S1) / M, TR, Gk(S2) add

⁵ literally "into"

⁶ [9:5] NU, Vul, Gk(CESVO) / M, TR "which was messaged-out-beforehand"

⁷ [9:5] NU, M, Gk(CESVO) / TR, Vul "as-thought" // Vul, Gk(O,S1) also omit "and"

⁸ [9:7] NU, Gk(ESV) / M, TR, Gk(C) "he is pre-picking" or "he was pre-picked" / Gk(O) "has been pre-spoken" / Vul "he has destined"

⁹ literally "into"

¹⁰ [9:10] NU, Gk(CVO) / M, TR, Gk(ES) "a seed"

¹¹ literally "into"

¹² [9:10] NU, Vul, Gk(CV,E2,S1) / Gk(E1) "might" / M, TR, Gk(O,S2) "But I wish that the *one who* is... a feeding would"

¹³ [9:10] NU, M, Gk(CESVO) / TR "brood" (lit. "the things which-are-birthed")

¹⁴ literally "into"

¹⁵ literally "working-down"

¹⁶ [9:12] NU, M, TR, Vul, Gk(CESO) / Gk(V) "to the Anointed-One"

¹⁷ literally "into" (also in all other occurrences in this verse)

¹⁸ [9:14] NU, M, Vul, Gk(CEVO,S1) / Gk(S2) "yearning to see you*"

¹⁹ [9:15] NU, Vul, Gk(CVO,E1,S1) / M, TR, Gk(E2,S2) add

²⁰ may also be translated "Favor"

²¹ literally "when according-to face"

²² literally "in"

²³ literally "into"

²⁴ literally "beside you* i'"

²⁵ literally "accounting"

²⁶ [10:3] NU, M, TR, Vul, Gk(CESVO) / Origenes "living"

²⁷ literally "picking-down"

²⁸ literally "picking-down"

²⁹ literally "accountings"

SECOND LETTER OF PAULUS TO THE KORINTHIANS

against the knowledge of God, and while we are taking-captive every design into the obedience of the Anointed-One, **6** and while we are holding ready³⁰ to avenge every disobedience, whenever your* obedience might be filled.

7 All of you* are looking³¹ for the things face-to-face.³² If someone has become-confident in himself that he is of the Anointed-One, let him be again taking this into-account within³³ himself, that exactly-as he is of the Anointed-One, so are we also of the Anointed-One³⁴ in-the-same-manner. **8** For even³⁵ if-at-any-time I might also³⁶ boast somewhat excessively about our³⁷ authority (which the Lord³⁸ gave to us³⁹ for⁴⁰ building up and not for taking you* down), I will not be shamed, **9** in order that I might not seem as if I would intend to be causing you* to be fearing⁴¹ through the letters; **10** because, *one* is declaring, "Indeed, the letters are weighty and strong; but the presence of his⁴² body is weak, and his speech has already⁴³ been contemned." **11** Let the person such as this be taking-into-account,⁴⁴ that such-as we are in speech⁴⁵ through letters while being-away, such are we also in the work while being-present. **12** For we are not daring to judge-ourselves-to-be-among,⁴⁶ or to judge ourselves together with some of the *ones who* are commending themselves. Instead, they themselves, measuring themselves amid⁴⁷ themselves and judging themselves together with themselves, are not gaining-insight.

13 But we will⁴⁸ not⁴⁹ boast into the things beyond-measure, but instead according-to the measure of the rule which the God of measure divided to us, to go-on even as-far-as⁵⁰ you*. **14** For we are not stretching ourselves out-over our limits, as if we are not coming to⁵¹ you*; for we preceded in the good-message of the Anointed-One even as-far-as⁵² you*. **15** We are not boasting into the things beyond-measure, in others' labors; but we are having hope (while your* faith is being grown in you*) to be made-great among⁵³ you* according-to our rule into an excessive-amount, **16** to proclaim-a-good-message into those-places-beyond you*, not to boast in-regard-to the things already made ready in another's rule.

17 But let the *one who* is boasting, be boasting in the Lord.

(Jeremiah 9:24, 1 Samuel 2:10 LXX)

18 For it is not⁵⁴ that individual, the *one who* is commending himself, who is approved, but instead *one* whom the Lord is commending.

CHAPTER 11

I unattainably-wish that you* were tolerating a little something of senselessness from⁵⁵ me. Instead, all of you* also be⁵⁶ tolerating me. **2** For I am being-zealous for you* with a zeal of a god; for I joined you* for myself to one man, as a pure virgin, to cause you* to stand-beside the Anointed-One. **3** But I am filling myself with-fear, lest somehow, as the serpent fully-deluded Eva in his craftiness, your* designs might be corrupted from the simplicity and the purity⁵⁷ which⁵⁸ is being placed into the Anointed-One. (Genesis 3:13) **4** For indeed, if the *one who* is coming is preaching another Jesus whom we did not preach, or you* are taking a different spirit which you* did not take, or a different good-message which you* did not receive, you* are tolerating⁵⁹ it beautifully. **5** For I am accounting to have lacked nothing short of the extremely-super emissaries. **6** But even if I am a plebeian⁶⁰ to the art of logical-discourse,⁶¹ instead I am not a plebeian to the

³⁰ [10:6] (literally "we are having in ready") NU, M, TR, Vul, Gk(ESVO) / Gk(C) omit "in"

³¹ may also be translated "All of you*, be looking"

³² literally "things according-to a face"

³³ literally "over/on/upon"

³⁴ [10:7] NU, Vul, Gk(CESVO) / M, TR add

³⁵ [10:8] NU, Vul?, Gk(CEVO,S1) / M, TR, Vul?, Gk(S2) add

³⁶ [10:8] NU, M, TR, Vul?, Gk(CES) / Vul?, Gk(VO) omit "also"

³⁷ [10:8] NU, M, TR, Vul, Gk(CSVO,E2) / Gk(E1) "the"

³⁸ [10:8] NU, M, TR, Vul, Gk(ESV) / Gk(CO) "which God"

³⁹ [10:8] NU, Vul, Gk(CEV,S1) / M, TR, Gk(O,S2) add

⁴⁰ literally "into" (also in next occurrence)

⁴¹ [10:9] (lit. "think") NU, M, TR, Gk(ESV) / Gk(O) "that you* will not think...fear" / Gk(C) "that you* will not think we are causing you* fear"

⁴² literally "the" (also later in verse)

⁴³ literally "speech having"

⁴⁴ literally "accounting"

⁴⁵ literally "account"

⁴⁶ literally "to judge-in"

⁴⁷ literally "in"

⁴⁸ [10:12-13] NU, M, TR, Vul, Gk(SV) / Gk(CO) omit "not gaining-insight. But we will" due to an accidental omission. Due to this, some others Latin readings, trying to correct this, only omit "But"

⁴⁹ [10:13] NU, Gk(CSVO) / M, TR "surely-not"

⁵⁰ literally "to arrive-on up-till"

⁵¹ literally "not arriving-on into"

⁵² literally "to arrive-on up-till"

⁵³ literally "in"

⁵⁴ [10:18] NU, M, TR, Vul, Gk(CVO,S2) / Gk(S1) omit "not"

⁵⁵ literally "of"

⁵⁶ may also be translated "you* are also"

⁵⁷ [11:3] NU, Gk(VO,S1) / Gk(C) "and the simplicity" (a second time) / M, TR, Vul, Gk(S2) omit

⁵⁸ literally "the"

⁵⁹ [11:4] NU, Gk(CO) / M, TR "you* were tolerating" (may also be translated "you* were being made-to-tolerate") / Vul "you* (have) tolerated" / Gk(SO) "you* were tolerating"

⁶⁰ literally "an idiot"

⁶¹ literally "account"

knowledge. Instead, in every way we are those who manifested¹ this to² you* in all things.

7 Or did I commit³ a sin by humbling myself, in order that you* might be raised-high, because I proclaimed the good-message of God via-a-good-message to you* as-a-gift? 8 I robbed other assemblies, after I took a salary from them, toward your* ministry. 9 And while I was being-present with you* and was being-in-lack, I did not press-down on anyone to-the-point-of-numbing them. For the brothers, after they came from Makedonia, filled-up-in-addition⁴ the things-lacking of mine. And I kept myself not-heavy toward you* in every way, and I will keep doing so. 10 Truth of the Anointed-One is in me, because this boasting in-regard-to me will not be shut in the regions of Achaia. 11 Due to what reason? Because⁵ I am not loving you*? God has come-to-know that I do!

12 But what I am doing, I will also do, in order that I might cut-out the occasion of the ones who are wanting an occasion in order that they might be found, in what they are boasting, to be regarded exactly-as we also are. 13 For the persons such as this are false-emissaries, deceitful workers, changing their semblances into emissaries of the Anointed-One. 14 And no wonder!⁶ For the Adversary himself is changing-the-semblance of himself into⁷ a messenger of light. 15 Therefore, it is no great thing, if his ministers are also changing their semblances as ministers of righteousness, whose end will be according-to their works.

16 I am saying again: May someone not think me to be senseless.⁸ But if not yet, then, even-if-at-any-time, receive me as senseless, in order that I might also boast a little something. 17 What I am uttering, I am not uttering according-to the Lord, but instead as in senselessness, in this substance of the boasting; 18 since many are boasting according-to the⁹ flesh, I will also boast. 19 For you* are sweetly tolerating the senseless men, being sensible men yourselves. 20 For you* are tolerating it, if someone is enslaving you*, if someone is eating you* down, if someone is taking advantage of you*, if someone is lifting himself up, if someone is flaying you* in¹⁰ the face.

21 According-to my dishonor, I am saying: How¹¹ that we have been being-weak! But¹² in whatever someone might be daring in this part¹³ (I am saying this¹⁴ in senselessness) I am also daring. 22 Are they Hebrews? I also am. Are they Israelites? I also am. Are they of a seed Abraham? I also am. 23 Are they ministers of the Anointed-One? (I am uttering while being-out-of-my-mind). I am above them: More-excessively in labors, more-excessively in guardhouses, surpassingly¹⁵ in strokes,¹⁶ many-times in deaths; 24 five-times I took from the Judeans forty lashes minus¹⁷ one; 25 three-times I was beaten-with-sticks; once I was stoned; three-times I became-shipwrecked; I have done a night-and-day in the deep; 26 many-times on journeys: in dangers of rivers, in dangers of brigands, in dangers from out of those of my race, dangers from out of nations, dangers in a city, dangers in a desert, dangers in a sea, dangers among¹⁸ false-brothers; 27 in¹⁹ labor and toil: many-times in lacks-of-sleep, in famine and thirst, many-times in fasts, in cold and nakedness. 28 Apart-from the external things, there is the pressure-on²⁰ me, the pressure-on which is day-by-day²¹: the worry of all the assemblies. 29 Who is being-weak and I am not being-weak? Who is being impeded and I am not being set-on-fire?

30 If it is necessary to be boasting, I will boast about the things of my²² weakness. 31 The God and Father of the Lord²³ Jesus the Anointed-One²⁴ has come-to-know (the one who is blessed into the ages), that I am not lying. 32 In Damasek, the nation-chief of Harthah the king was watching-over the city of the Damasekians in order²⁵ to seize me. 33 And I was lowered in a plaited-work²⁶ through a window through the perimeter-wall, and I fled-out-of his hands.

¹ [11:6] NU, Gk(VO,S1) / M, TR, Vul, Gk(S2) "we are those who were manifested" / Gk(C) "I am one who was manifested"

² literally "into"

³ literally "do/make"

⁴ literally "filled-up-besides"

⁵ [11:11] NU, M, TR, Vul, Gk(CSO) / Gk(V) omit "Because"

⁶ [11:14] NU, Gk(CSVO) (lit. "marvel") / M, TR, Vul "no marvelous thing"

⁷ [11:14] NU, M, TR, Vul, Gk(SVO), Cyprianus / Gk(C), Archelaos "as"

⁸ may also be translated, "I am speaking(saying) again, lest someone might suppose me to be senseless"

⁹ [11:18] NU, Gk(CO,S1) / M, TR, Gk(V,S2) add

¹⁰ literally "into"

¹¹ literally "as"

¹² [11:21] NU, M, TR, Gk(SVO) / Vul, Gk(C) omit "But"

¹³ [11:21] NU, M, TR, Vul, Gk(SVO) / Gk(C) add

¹⁴ [11:21] NU, M, TR, Vul, Gk(CVO,S2) / Gk(S1) omit "saying this"

¹⁵ literally "over-throwsingly"

¹⁶ [11:23] NU, Vul, Gk(CV) / M, TR, Gk(S2) "labors, surpassingly in strokes, more-abundantly in guardhouses" / Gk(O,S1) "labors, more-abundantly in strokes, surpassingly in guardhouses"

¹⁷ literally "alongside"

¹⁸ literally "in"

¹⁹ [11:27] NU, Gk(CVO,S1) / M, TR, Vul, Gk(S2) add

²⁰ [12:28] NU, Gk(CSVO) (lit. "standing-on") / M, TR "standing-on-together"

²¹ literally "is according-to day"

²² [11:30] NU, M, TR, Vul, Gk(CSO) / Gk(V) "the"

²³ [11:31] NU, M, Vul, Gk(SVO) / TR, Gk(C) "of our Lord" (lit "of the Lord of ours")

²⁴ [11:31] NU, Vul / M, TR, Gk(CSVO) add

²⁵ [11:32] NU, Vul, Gk(CV) / M, TR, Gk(SO) "Damasekians, wanting"

²⁶ [11:33] NU, M, TR, Vul, Gk(CSV) / Gk(O) omit "in a plaited-work"

CHAPTER 12

It is necessary to be boasting, indeed, even while it is not being-beneficial,²⁷ but²⁸ I will come into supernatural-sights and revelations of the Lord.

2 I have come-to-know a human in the Anointed-One fourteen years ago²⁹ (whether in body, I have not come-to-know; or whether outside the body, I have not come-to-know; God has come-to-know). The man such as this was snatched up till a third heaven.

3 And I have come-to-know the human such as this (whether in body, or whether apart-from³⁰ the body, I have not come-to-know; God has come-to-know); 4 That he was snatched into the Garden, and heard unstateable words which a human is not allowed to utter. 5 I will boast in-behalf of the man such as this, but I will not³¹ boast in-behalf of myself, except in the weaknesses.³²

6 For if-at-any-time I might want to boast, I will not be senseless; for I will state truth. But I am sparing, lest someone might account to³³ me something³⁴ above what he sees³⁵ in me or hears from out of me, 7 and the surpassiveness of the revelations. For-this-reason,³⁶ in order that I might not be being lifted-above anyone, a pale in the flesh was given to me, a messenger of an adversary, in order that it might be punching me, in order that I might not be being lifted-above³⁷ anyone. 8 And³⁸ I exhorted the Lord three-times in-behalf of this, in order that it might depart from me. 9 And he spoke to me, "My favor is sufficient for you. For the power³⁹ is being finished in weakness." Therefore, I will boast even more sweetly in my weaknesses, in order that the power of the Anointed-One might tent upon me. 10 For-this-reason, I am thinking-it-well in weaknesses of mine,⁴⁰ in outrages, in constraints,⁴¹ in harmful pursuits⁴² and⁴³ constrictions, in-behalf of the Anointed-One. For whenever I might be being-weak, then I am powerful.

11 I have become a senseless man, boasting.⁴⁴ You* obliged me. For I was being indebted to be being commended by you*. For I lacked nothing of the extremely-super emissaries, even if I am nothing. 12 Indeed, the signs of the emissary were wrought⁴⁵ among⁴⁶ you* in every endurance, by-means-of both⁴⁷ signs and portents and powers. 13 For what is there with which you* were made-inferior⁴⁸ above the remaining assemblies, except that I myself did not press-down on anyone to-the-point-of-numbing them. Grant this unrighteous to me as-a-favor.

14 Behold, for this is a third time that⁴⁹ I am ready⁵⁰ to come to you*. And I will not press-down on you*⁵¹ to-the-point-of-numbing you*. For I am not seeking the things which are yours*, but instead you*. For the children are not being-indebted to be treasuring up things for⁵² the parents, but instead the parents for the children. 15 But I will sweetly spend and will expend⁵³ and will be expended in-behalf of your* souls. Even⁵⁴ If I am loving⁵⁵ you* more-excessively, am I being loved more-inferiorly⁵⁶ 16 But let it be: I did not weigh you* down. Instead, I, being crafty, took you* in with deceit. 17 Anyone of those whom I have commissioned to you—surely I did not take-advantage-of you* through him, did I?⁵⁷ 18 I exhorted Titus, and I commissioned the brother along with him. Surely Titus did not take-advantage-of you*, did he? Did we not walk-around with the same spirit? Did we not leave the same tracks?

19 You* thought long-ago,⁵⁸ that we are verbally-defending ourselves to you*. We are uttering while standing-opposite a god⁵⁹ in the Anointed-One. But

²⁷ [12:1] NU, Vul, Gk(VO) ("It is necessary...beneficial") / M, TR "Surely, to be boasting is not being-beneficial to me" / many "It is necessary to be boasting. It is not being-beneficial to me" / Gk(C) "But to be boasting is not being-beneficial" / Gk(S1) "But to be boasting, indeed, even while it is not being-beneficial" / Gk(S2) "But if to be boasting, indeed, even while it is not being-beneficial"

²⁸ [12:1] NU, Vul, Gk(CSO) / Gk(V) "But even" / M, TR "For"

²⁹ literally "of before fourteen years"

³⁰ [12:3] NU, Gk(CV) / M, TR, Vul, Gk(SO) "whether outside"

³¹ [12:5] NU, M, TR, Vul, Gk(CVO,S2) / Gk(S1) omit "not"

³² [12:5] NU, Gk(V) / M, TR, Vul, Gk(SO) "the weaknesses of mine" / Gk(C) "the weaknesses"

³³ literally "into"

³⁴ [12:6] NU, M, TR, Gk(C,S2) / Vul, Gk(VO,S1) omit "something"

³⁵ literally "looks at"

³⁶ [12:7] NU, Gk(ASVO) / M, TR, Vul, Gk(C) omit "For-this-reason"

³⁷ [12:7] NU, M, TR, Gk(V,S2) / Vul, Gk(ACO,S1) omit "in order that I might not be being lifted-up"

³⁸ [12:8] NU, M, TR, Gk(CSVO) / Gk(A) add

³⁹ [12:9] NU, Vul, Gk(CVO,S1) / M, TR, Gk(A,S2) "the power of mine"

⁴⁰ [12:10] NU, M, TR, Vul, Gk(ACSV) / Gk(O) add

⁴¹ usually translated "obligations"

⁴² [12:10] NU, M, TR, Vul, Gk(CSVO) / Gk(A) omit "in pursuits"

⁴³ [12:10] NU, Gk(V,S1) / M, TR, Vul, Gk(ACO,S2) "in"

⁴⁴ [12:11] NU, Vul, Gk(ACSVO) / M, TR add (may also be translated "being made-to-boast"

⁴⁵ literally "worked-down"

⁴⁶ literally "in"

⁴⁷ [12:12] NU, Gk(V,S1) / M, TR, Gk(S2) "in" / Gk(O) "and" / Vul, Gk(AC) omit

⁴⁸ [12:13] NU, Gk(CV,S1) / M, TR, Gk(A,S2) "were made-worse" / Gk(O) "were made-lesser"

⁴⁹ [12:14] NU, Vul, Gk(ACSVO) / M, TR "for a third time"

⁵⁰ literally "I have readily"

⁵¹ [12:14] NU, Gk(ASV) / M, TR, Vul, Gk(CO) actually add "on you*"

⁵² literally "to" (also in next instance)

⁵³ [12:15] NU, M, TR, Vul, Gk(ASVO) / Gk(C) add

⁵⁴ [12:15] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) add

⁵⁵ [12:15] Gk(A,S1) / NU, TR, Vul, Gk(VO,S2) "If I, loving" / Gk(C) "loving"

⁵⁶ [12:15] NU, Gk(ACV,S1) / M, TR, Gk(S2) "worse" / Gk(O) "lesser"

⁵⁷ [12:17] NU, M, TR, Vul, Gk(ACSV) / Gk(O) "Surely I did not take-advantage-of you* by anyone of those whom I have commissioned to you, did I?"

⁵⁸ [12:19] NU, Vul, Gk(AVO,S1) / M, TR, Gk(C,S2) "Are you* again thinking"

⁵⁹ [12:19] NU, Gk(ASVO) / M, TR, Gk(C) "opposite God"

LETTER OF PAULUS TO THE GALATIANS

CHAPTER 1

Paulus, an emissary (not from humans nor-even through a human, *but* instead through Jesus the Anointed-One and God the Father, the *God who* arose him out of dead humans), 2 and all the brothers along with **me**,

To the assemblies of °Galatia.

3 Favor to *all of you** and peace from God our Father and the Lord²² Jesus the Anointed-One, 4 the *one who* gave himself²³ in-behalf²⁴ of our sins,²⁵ so-that he might pick us for himself out of the age (the wicked *age which* has stood-in place),²⁶ according-to the²⁷ will of our God and Father, 5 to whom may there be²⁸ the glory into the ages of the ages.

6 **But**²⁹ I am marveling that you* are so³⁰ quickly transferring yourselves³¹ from the *one who* called you*³² in the³³ favor of Jesus the Anointed-One³⁴ into a different good-message – 7 which is not another, except *there* are certain individuals: the *ones who* are disturbing you* and *who* are wanting³⁵ to turn the good-message of the Anointed-One into-something-else. 8 Instead, even if-at-any-time **we** or a messenger out of a heaven might be proclaiming-a-good-message³⁶ to you*³⁷ contrary-to the *one* which we proclaimed-via-a-good-message to you*, let him be an imprecation,³⁸ 9 as we³⁹ have previously-stated, and I am saying again at-present: If someone is proclaiming-a-good-message to you* contrary-to the *one* which you* took-alongside,⁴⁰ let him be an imprecation.

10 For am I presently *trying to* persuade humans or God? Or am I seeking to be pleasing to humans? **For**⁴¹ If I was still pleasing to humans, I would not be a slave of the Anointed-One.

11 **For**⁴² I am making-known to you*, brothers, that the good-message, the good-message-proclaimed by **me**, is not from a human. 12 For **I** did not even take it alongside from a human, nor was I taught it; instead, *I received it* through a revelation of Jesus the Anointed-One. 13 For you* heard *about my* former⁴³ conduct in the Judaism, that I was surpassingly⁴⁴ pursuing the assembly of God *harmfully* and was devastating it, 14 and was progressing in the Judaism above many of those-of-equal-maturity among⁴⁵ my race, being more-excessively a zealot of the patrilineal traditions of mine.

15 **But** when **God**⁴⁶ the *one who* set me apart from out of the tummy of my mother⁴⁷ and called *me* through his favor thought-it-well 16 to reveal his son in **me**, in order that I might be proclaiming⁴⁸ him via-a-good-message among⁴⁹ the nations, I did not straightaway put myself up before⁵⁰ flesh and blood, 17 nor even did I come-up⁵¹ into Jerusalem toward the *ones who were* emissaries before **me**; instead, I went-off into Arab and I again turned-back into Damasek.

18 After-that, after three years, I came-up into Jerusalem to-learn-the-history-of⁵² Képha,⁵³ and I remained-on⁵⁴ with him for fifteen days. 19 **But** I did not see *any different member*⁵⁵ of the emissaries, except Jacob, the brother of the Lord. 20 (**But concerning the things** which I am writing to you*: behold, *I tell you** before-

²² [1:3] NU, Gk(AS), Ambst / M, TR, Vul, Gk(CVO,X2157) "God the Father and our Lord" (some Vul omit "our")

²³ [1:4] NU, M, TR, Vul, Gk(ACSV) / Gk(P46) "him"

²⁴ [1:4] NU, TR, Gk(V,S2,X2157) / M, Gk(ACO,S1,P46) "about" / Vul "before"

²⁵ [1:4] NU, M, TR, Gk(ACSV,X2157) / Gk(P46) "of sins of ours"

²⁶ [1:4] NU, Gk(AV,S1,X2157) / M, TR, Gk(CO,S2) "out-of the wicked age which has stood-in place"

²⁷ [1:4] NU, M, TR, Gk(ACVO,S2) / Gk(S1) "a"

²⁸ [1:5] NU, M, TR, Vul, Gk(ACSV,X2157) / ClemAlex omit "may there be"

²⁹ [1:6] NU, M, TR, Vul, Gk(ACSV,X2157) / Gk(O) add

³⁰ usually translated "in-this-manner"

³¹ may also be translated "are being transferred"

³² [1:6] NU, M, TR, Gk(ACSV,X2157) / Gk(P46) "us"

³³ [1:6] NU, M, TR, Gk(ACSV,X2157) / some add

³⁴ [1:6] NU, M, TR, Vul, Gk(ASV,X2157) / Gk(C), some Syr "of Jesus the Anointed-One" / some "of the Anointed-One Jesus" / Gk(O,P46), Tertullian, Cyprian, Ambst, Pel omit

³⁵ [1:7] NU, M, TR, Vul, Gk(ACVO,S2,X2157) / Gk(S1) omit "and are wanting"

³⁶ [1:8] NU, M, Gk(COV), Marcion, some Tertullian / Gk(AS), some Tertullian, Ambst "might proclaim..." / TR "proclaimed" / Gk(X2157) "is proclaiming..."

³⁷ [1:8] NU, M, TR, Vul, Gk(AV,S2,X2157) / Gk(C) "for you*" / Gk(O,S1), Marcion, Tertullian omit

³⁸ literally "a votive-offering" (in the sense of one which is rejected by God) (also in verse 9)

³⁹ [1:9] NU, M, TR, Vul, Gk(ACVO,S2,X2157) / some Vul, some Syr, some Boh, Gk(S2) "I"

⁴⁰ [1:9] NU, M, TR, Gk(ACSV) / Gk(X2157) "you* took*/received" / Vul "accepted"

⁴¹ [1:10] NU, Vul, Gk(ACSV) / M, TR add

⁴² [1:11] NU, Vul, Gk(CVO,S2) / M, TR, Gk(A,S1,S3) "But/Now"

⁴³ literally "at-some-time"

⁴⁴ literally "according-to surpassiveness"

⁴⁵ literally "in"

⁴⁶ [1:15] some, Vul, Gk(VO) / NU, TR, Gk(ACS) add

⁴⁷ literally "of a hollowance of a mother of mine"

⁴⁸ [1:16] NU, M, TR, Vul?, Gk(ASVO) / Gk(C,P46) "might proclaim"

⁴⁹ literally "in"

⁵⁰ literally "to"

⁵¹ [1:17] NU, M, TR, Gk(AS) / Gk(CVO,X2157) "come-away" / Vul "come"

⁵² [1:18] NU, M, TR, Gk(ASVO,X2157) / Gk(C) "Jerusalem. I learned-the-history-of" / Vul "Jerusalem. I saw"

⁵³ [1:18] NU, Gk(AV,S1,X2157) / M, TR, Vul, some Syr, Gk(CO,S2) "Petros"

⁵⁴ [1:18] NU, M, TR, Gk(ACSV,X2157) / Vul, Gk(P46) "remained"

⁵⁵ [1:18] NU, M, TR, Gk(ASV) / Vul, Gk(CO) "But I saw no-one different of" / Gk(X2157) "But I did not see no-one different of"

all the *things*,¹ beloved *ones, are* in-behalf of your* building up. 20 For I am filling myself with-fear, lest somehow after I come, I might not find you* such-as I am wanting, and **I** might be found by you* such-as you* are not wanting. Lest somehow *there will be*: quarrelling,² zeal,³ furies, selfish-ambitions, calumnies, whisperings, inflatings, insurrections. 21 Lest again, after I come,⁴ my God might humble me to you*, and I might mourn for many of the *ones who* have sinned-before and did not change-their-mind from⁵ the uncleanness and sexual-immorality and licentiousness which they acted.

CHAPTER 13

This is a third *time* I am coming to you*. Every word will be made-to-stand on the mouth of two or⁶ three testifiers. 2 I have stated-before, and I am saying-beforehand (as I *did when I was* being-present for the second *time*, and now being-away-from you*), that if-at-any-time I might come into the *situation* again, I will not spare the *ones who* have sinned-before and all the rest,⁷ 3 since you* are seeking for a proof of the Anointed-One uttering in **me**, who is not being-weak to⁸ you* *but* instead is being-powerful in you*. 4 For even if⁹ he was crucified from out of weakness, *but* instead he is living from out of a power of a god. For even **we** are being-weak in¹⁰ him, *but* instead we will live along with him from out of a power of a god to¹¹ you*.

5 *All of you**, be trying yourselves to *see* if you* are in the faith. Be proving yourselves.¹² Or are you* not recognizing for yourselves, that Jesus the Anointed-One is in you* (if surely you* are not being disapproved)? 6 **But**¹³ I am hoping that you* will know for yourselves, that **we** are not disapproved. 7 **But** we are¹⁴ praying to God, that you* do not do anything evil – not in order that **we** might be made-to-appear to be approved, *but* instead in order that **you*** might be the beautiful *work*, even¹⁵ if **we** might be as disapproved. 8 For we are not being-able to do anything against the truth, *but* instead in-behalf of the truth. 9 For we are rejoicing whenever **we** might be being-weak but you* might be powerful. **But**¹⁶ This is also *what* we are praying: for your* full-equipping.¹⁷ 10 Due to this, I am writing these *things while I am* being-away, in order that, *while I am* being-present, I might not *need to* make-use-of *anything* severely for myself, according-to the authority which the Lord gave to me for¹⁸ building up and not for taking-down.

11 For the remaining *time*, brothers, be rejoicing, be being fully-fitted, be being exhorted, be being of the same mind,¹⁹ be being-at-peace – and the god of the love and peace will be with you*. 12 Greet one-another in a holy kiss. All the holy *ones* are greeting you*. 13 May the favor of the Lord Jesus the Anointed-One, and the love of God, and the communion of the holy spirit, be with you* all.²⁰

The second letter to the Korinthians was written from Philipoi of Makedonia through Titus and Loukas.²¹

¹ may be translated accusative or nominative

² [12:20] NU, Gk(AS) / M, TR, Vul, Gk(CVO) "quarrellings"

³ [12:20] NU, Gk(ACVO) (may be translated "jealousy" / M, TR, Vul, Gk(S) "zeals" (or "jealousies")

⁴ [12:21] NU, Gk(AVO,S1) (lit. "again, of my after I come") / M, TR "again, after I come" / Gk(C,S2)

⁵ "again, after me to come to you*"

⁶ literally "on-the-basis-of" or "at"

⁷ literally "and"

⁸ [13:2] NU, Vul, Gk(ACSV) / M, TR "...beforehand, as I *did when I was* being-present for the second

time. And now, *while* being-away-from you*, I am writing to the *ones who* have sinned-before and to all the rest, that if-at-any-time I might come into the *situation* again, I will not spare them"

⁹ literally "into"

¹⁰ [13:4] NU, Gk(CVO,S1) / M, TR, Vul, Gk(A,S2) add

¹¹ [13:4] NU, M, TR, Vul, Gk(CV) / Gk(ASO) "weak along with"

¹² literally "into"

¹³ [13:5] NU, M, TR, Vul, Gk(CSV) / Gk(A) omit "Be proving yourselves"

¹⁴ [13:6] NU, M, TR, Vul, Gk(ACSV) / Gk(O) "For"

¹⁵ [13:7] NU, Vul, Gk(ACSV) / M, TR "But I am"

¹⁶ literally "but"

¹⁷ [13:9] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) add

¹⁸ literally "full-fitting"

¹⁹ literally "into" (also later in verse)

²⁰ [13:11] NU, M, TR, Vul, Gk(CSV) / Gk(A) omit "be being of the same mind"

²¹ [13:13] M, TR, Vul, Gk(C,S2) / NU, Gk(AVO,S1) omit "May" and "be"

²² [13:13] NU, M, Vul, Gk(ACSV) / TR add

the-face of God that I am not lying!)

21 After-that, I came into the regions of °Syria and °Kilikia. **22** But I was being-unknown to the persons¹ of the assemblies of °Judah, the assemblies in the Anointed-One. **23** But they were only hearing, that “The *one who was once*² pursuing us *harmfully*, is now proclaiming-via-a-good-message the faith which he was at-one-time devastating.” **24** And they were glorifying God in **me**.

CHAPTER 2

After-that, after³ fourteen years, I again⁴ ascended into Jerusalem, after I took-along Bar-Naba and Titus. **2** But I ascended in-accordance-with a revelation; and I put-up before⁵ them for myself the good-message which I am preaching among⁶ the nations, but privately⁷ to the *ones who are thinking to be something*, lest somehow I might be running, or did run, in emptiness.⁸ **3** Instead, not-even Titus, the *one who was along with me*, being a Hellene, was obliged to be circumcised. **4** But due-to the false-brothers *who were led-in-alongside us* (whichever *ones* came-in-alongside us to spy-on our freedom which we have in the Anointed-One Jesus, in order that they will enslave us),⁹ **5** we did not-even¹⁰ yield our¹¹ subjection to them¹² even for an hour, in order that the truth of the good-message might continue¹³ with you*.

6 But from the *ones who are thinking to be something*: What-kind of people they were at-some-time makes no difference to me;¹⁴ God¹⁵ is not taking into account the face of a human. For the *ones who are thinking to be something* put-up nothing for themselves to **me**. **7** Instead, on-the-contrary, after they saw that I have been entrusted-with the good-message of the foreskin, exactly-as Petros has been of the circumcision **8** (for the *one who operated with Petros* in¹⁶ a mission of the circumcision, also operated with **me** into the nations), **9** and after they knew the favor (the favor which was given to me), Jacob and Képha and Johanan (the *ones who are thinking to be pillars*) gave to **me** and Bar-Naba their right hands of communion, in order that **we** might go into the nations, but they to¹⁷ the circumcision. **10** They only asked us, in order that we might be remembering the destitute humans (which is the very thing I made-every-effort to do).

11 But when Képha¹⁸ came into Antiocheia, I stood-against him to his face, because he was already being¹⁹ pronounced-guilty. **12** For before the event for certain men²⁰ to come from Jacob, he was eating-together with those of the nations; but when they²¹ came, he was standing-back-alooof and was setting himself apart, being-filled-with-fear of the *ones* of²² circumcision. **13** And the remaining Judeans were also²³ acting-hypocritically-together with him, so-that even Bar-Naba was led-away-together with their hypocrisy.

14 Instead, when I saw that they were⁹ surely-not walking-upright with the truth of the good-message, I spoke to °Képha²⁴ in-front-of all of them:

If you, existing as a Judean, are living like-one-of-the-nations and surely-not like-a-Judean, how²⁵ are you obliging the nations to be Judaizing? **15** We are Judeans by nature, and not sinners from out of nations. **16** But²⁶ we (having come-to-know that a human is not being pronounced-righteous out of works of a law unless²⁷ it is through faith of Jesus the Anointed-One), even we put-faith into the Anointed-One Jesus, in order that we might be pronounced-righteous out of faith of the Anointed-One and not out of works of a law; because²⁸ all flesh will not be pronounced-righteous out of works of a law. **17** But if we, while seeking to be pronounced-righteous in the Anointed-One, ourselves are also found to be sinners, is the Anointed-One as-a-result a minister of sin? I wish it would not come-to-be! **18** For if I am building again these things which I tore-down, I am commending myself to be a transgressor. **19** For through a law, I died-off to a law, in order that I might live in a god. I have been crucified-together with the Anointed-One. **20** But I am no-longer living, but the Anointed-One is living in **me**. But the life

¹ literally “faces”

² literally “at-some-time” (also later in verse)

³ literally “through”

⁴ [2:1] NU, M, TR, Vul, Gk(ACESVO) / three omit “again”

⁵ literally “to”

⁶ literally “in”

⁷ literally “but according-to one’s-own”

⁸ literally “into an empty thing”

⁹ [2:4] NU, Gk(ACES,V1) / M, TR “they might enslave us for themselves” / Vul, Gk(O,V2) “they might enslave us”

¹⁰ [2:5] NU, M, TR, Vul, Gk(AESVO) / some “indeed” . Gk(C) omit

¹¹ literally “the”

¹² [2:5] (literally “to whom”) NU, M, TR, Vul, Gk(AESVO) / Gk(C) omit “to whom”

¹³ literally “remain-through”

¹⁴ literally (“makes no difference”) “is not carrying-through to me”

¹⁵ [2:6] NU, Gk(AS) / M, TR, Gk(CEVO) “; a god”

¹⁶ literally “into” (also later in verse)

¹⁷ literally “into”

¹⁸ [2:11] NU, Vul, Gk(AESV) / M, TR, Gk(CO) “Petros”

¹⁹ literally “he was having-been”

²⁰ [2:12] NU, M, TR, Vul, Gk(ACESVO) / couple “for a certain man”

²¹ [2:12] NU, M, TR, Vul, Gk(AE) / Gk(CSVO) “he”

²² literally “out-of”

²³ [2:13] NU, M, TR, Gk(ACESO) / Vul, Gk(V) omit “also”

²⁴ [2:14] NU, Vul, Gk(AESV) / M, TR, Gk(CO) “Petros”

²⁵ [2:14] NU, Vul, Gk(ACESVO) / M, TR “why”

²⁶ [2:16] NU, Vul, Gk(CESVO) / M, TR, Gk(A) omit “But”

²⁷ literally “if not at-any-time”

²⁸ [2:16] NU, Gk(ACSVO) / M, TR, Gk(E) “; due-to-the-fact-that”

which I am now living in flesh, I am living in faith, in the faith of the son of God,²⁹ the *one who* loved me and delivered himself up in-behalf of **me**. **21** I am not setting-aside the favor of God. For if righteousness comes through a law, then as-a-result the Anointed-One died-off without-cause.³⁰

CHAPTER 3

O mindless Galatians! Who bewitched you* to not be obeying the truth,³¹ before³² whose eyes Jesus the Anointed-One was previously-written among you*³³ as having been crucified? **2** This is the only thing I am wanting to learn from you*: Did you* take the spirit from out of works of a law or from out of hearing of faith? **3** Are you* mindless in-this-manner? After you* began-in spirit, are you* now finishing-up in flesh? **4** Did you* suffer so-many things without-cause? (If yet it was even without-cause.) **5** Therefore, is the *one who is supplementing the spirit to you** and operating powers in you* doing so out of works of a law or out of hearing of faith?

6 Exactly-as:

Abraham had-faith in God and it was accounted to him for³⁴ righteousness, (Genesis 15:6)

7 as-a-result: all of you* be knowing,³⁵ that the *ones* out of faith – these are sons of Abraham. **8** But the writing, after it foresaw that God is pronouncing the nations righteous out of faith, proclaimed-a-good-message-beforehand to °Abraham, that:

All the nations will be blest in you.

(Genesis 12:3; 18:18)

9 so-that the *ones who are* out of faith are being blest along with the faithful Abraham.

10 For as-many-as are out of works of a law are under a curse. For it has been written, that:³⁶

Under-a-curse is everyone who is not remaining-in³⁷ all the things which have been written in the book of the law of the act to do them.

(Deuteronomy 27:26)

11 But that no-one is being pronounced-righteous in a law in-the-presence-of God is clear, because:

The righteous-one will live for himself out of faith.

(Habakkuk 2:4)

12 But the law is not out of faith. Instead:

The one³⁸ who did them will live for himself in them.

(Leviticus 18:5)

13 The Anointed-One bought us forth out of the curse of the law, after he became a curse in-behalf of us, because³⁹ it has been written:

Under-a-curse is everyone who⁴⁰ is being hung⁴¹ on a piece of wood.

(Deuteronomy 21:23)

14 in order that, in the Anointed-One Jesus, the blessing of °Abraham might come-to-be into the nations, in order that we might take what-has-been-professed⁴² of the spirit through the faith.

15 Therefore, brothers, I am saying these things according-to the way of a human: Similarly, no-one is setting-aside or adding-an-ordinance to a covenant of a human which has been validated. **16** But the things-which-have-been-professed⁴³ were stated to °Abraham and to his seed. It is not saying, “And to the seeds,” as over many, but instead as over one, “And to your seed,” who is an anointed-one. (Genesis 12:7)

17 This is what I am saying: A law, the *one* having come-to-be 430 years after, is not invalidating a covenant which has been previously-validated by God into the Anointed-One⁴⁴ with⁴⁵ the result to render what-has-been-professed⁴⁶

²⁹ [2:20] NU, M, TR, Vul, Syr, Eth, Arm, Gk(ES), Ambrosiaster, Augustine, Chrysostom, Clemens, Kyrillos, Didymus, Jerome, Marcion, Pelagius, Severian, Theodret, Varimadam (lit. “of the son of the god”) / Gk(330) “of the god the son” / Gk(C) “of the god” / Gk(VW,P46), Marius, Victorinus-Roma “of the god and anointed-one”

³⁰ usually translated “as-a-gift” (but this is the meaning in this context)

³¹ [3:1] NU, Vul, Gk(ACSVO) / M, TR, Gk(E) add

³² literally “according-to”

³³ [3:1] NU, Vul, Gk(AESVO) / M, TR, Gk(C) add (lit. “in you*”)

³⁴ literally “into”

³⁵ may also be translated “all of you* are knowing”

³⁶ [3:10] NU, Gk(ACESVO) / M, TR omit “that”

³⁷ [3:10] NU, Gk(V,S1) / M, TR, Gk(ACEO,S2) add a second “in” (which would be omitted in a translation)

³⁸ [3:12] NU, Vul, Gk(ACESVO) / M, TR “human”

³⁹ [3:13] NU, Vul, Gk(ACEVO) / M, TR, Gk(E) “for”

⁴⁰ literally “the”

⁴¹ may also be translated “is hanging himself”

⁴² literally “the professed-thing”

⁴³ literally “the professed-things”

⁴⁴ [3:17] NU, Vul, Gk(AESV) / M, TR, Gk(CO) add

⁴⁵ literally “into”

⁴⁶ literally “render the professed-thing”

inoperative. **18** For if the inheritance *is* out of a law, *it is* no-longer out of something-which-has-been-professed.¹ But God has granted-favors to °Abraham through something-which-has-been-professed.

19 Therefore, why the law? It was added in-favor of the transgressions, up-to the time which the seed might come to *one* whom a profession has been made, after it was ordered through messengers in a hand of a mediator. **20** But the mediator is not of one *party only*, but God is one.

21 Therefore, *is* the law against the professed-things of God?² *I wish* it would not come-to-be! For if a law was given, the *law which is* having-power³ to make-alive, the righteousness would really have been being out of a law. **22** Instead, the writing locked-together all the *things* under a sin, in order that what-has-been-professed⁴ from out of faith of Jesus the Anointed-One might be given to the *ones who are* having-faith.

23 But before the *event* for the faith to come, we were being watched-over under a law, being⁵ locked-together into the faith *which was* going to be revealed, **24** so-that the law has become a leader-of-boys of ours *leading us* into the Anointed-One, in order that we might be pronounced-righteous out of faith. **25** But after the faith came, we are no-longer under a leader-of-boys. **26** For you* all are sons of a god through the faith in the Anointed-One Jesus. **27** For as-many of you* as were immersed into the Anointed-One dressed yourselves with the Anointed-One. **28** Within, there is not a Judean, nor-even a Hellene; within, there is not a slave, nor-even a *freeman*; within, there is not a male and a female – for you* all are one in the Anointed-One Jesus. **29** But if you* are of the Anointed-One, as-a-result you* are a seed of °Abraham, heirs according-to something-which-has-been-professed.⁶

CHAPTER 4

But I am saying: As-long a time as the heir is an infant, he is differing nothing from⁷ a slave, *although he is* being a lord of all *things*; **2** instead, he is under procurators and stewards up-till the preinstituted-day of the father. **3** In-the-same-manner, **we** also, when we were infants, were⁸ having been enslaved under the elements of the world. **4** But when the fullness of the time came, God⁹ commissioned-forth his son, who came-to-be *born* out of a woman, who came-to-be under a law, **5** in order that he might buy-out the *ones* under a law, in order that we might take the adoption from *him*. **6** But because you* are sons, God commissioned-forth the spirit of his son into our¹⁰ hearts, shouting, “Abba!” (*which means* “the Father”), **7** so-that you* are no-longer a slave *but* instead a son. But if a son, also an heir through a god.¹¹

8 Instead then, indeed, not having come-to-know a god, *all of you** became-enslaved to the *ones, which* by-means-of nature, are not gods. **9** But now, after you* knew a god (but rather, after you* were known by a god), how are you* turning-around again to the weak and destitute elements, to which you* are wanting to be becoming-enslaved again from-the-start? **10** You* are closely-observing for yourselves: days, and months, and seasons, and years. **11** I am being filled with fear for you*, lest somehow I have labored for¹² you* without-cause.

12 I am beseeching you*, brothers: Be coming-to-be as **I am**, because **I** also *came-to-be* as you* are. You* did nothing unrighteous to me; **13** but you* have come-to-know, that *it was* due to a weakness of the flesh that **I** proclaimed-a-good-message to you* on the former *occasion*, **14** and you* did not condemn nor-even spit-out in *disdain* your* test¹³ in my flesh; instead, you* received me as a messenger of a god, as the Anointed-One Jesus. **15** Therefore, where *is*¹⁴ your* happiness? For **I** am testifying to you*, that if possible,¹⁵ you*, after you* *would have* excavated-out your* eyes, *would have*¹⁶ given them to me. **16** So-then, have **I** become an enemy of yours* *while* speaking-the-truth to you*? **17** They are being-zealous for you* — not beautifully, *but* instead they are wanting to lock you* out, in order that you* might be being zealous for them. **18** But *it is* beautiful to be being made-zealous¹⁷ in a beautiful *thing* always, and not only in my *time* to be being-present with you*.

19 Children of mine, for whom **I** am again travailing until¹⁸ a *time* which the Anointed-One might be-given-form in you*. **20** But **I** was wanting to be being-present with you* at-present and to change the *tone* of my voice, because **I** am

¹ literally “out of a professed-thing”

² [3:21] NU, TR, Vul, Gk(ACESO) / others “of the Anointed-One” / Gk(V) omit

³ usually translated “being-able”

⁴ literally “that the professed-thing”

⁵ [3:23] NU, Gk(ACSV) / TR, Vul, Gk(E) “, having been”

⁶ literally “to a professed-thing”

⁷ literally “is carrying-through of a slave”

⁸ [4:3] NU, Gk(CSO) is middle / M, TR, Gk(AEV) has no voice

⁹ [4:4] NU, TR, Vul, Gk(ACESVO) / Archelaos “But when the good-pleasure of God was with us, he”

¹⁰ [4:6] NU, Vul, Gk(ACESVO) / M, TR “your*”

¹¹ [4:7] NU, Vul, Gk(AVO,E1,S2) / M, TR, Gk(C,E2,S2) “an heir of a god through the Anointed-One”

¹² literally “into”

¹³ [4:14] NU, Vul, Gk(ACEVO,S1,S2) “the test of you*” / M, TR “the test of me” / Gk(S3) “the test, the one”

¹⁴ [4:15] NU, Gk(AESVO) / M, TR, Gk(C) “, what was” / Vul “, where is”

¹⁵ literally “powerful”

¹⁶ [4:15] NU, Gk(ACEV,S1) / M, TR, Gk(S2) actually add “, would have” / Gk(O) “, and”

¹⁷ may also be translated “be being zealous for yourself”

¹⁸ [4:19] NU, Gk(VO,S1) / M, TR, Gk(ACE,S2) “up-till”

being-at-a-loss¹⁹ for myself in you*.

21 *All of you**, the *ones who are* wanting to be under a law, be telling²⁰ me: Are you* not hearing the law? **22** For it has been written, that Abraham had two sons: one out of the servant-girl and one out of the free-woman. **23** Instead, indeed,²¹ the *one* out of the servant-girl has been birthed according-to flesh, but the *one* out of the free-woman through something-which-has-been-professed—²² **24** these-very²³ *things* are being allegorized. For these *women* are the²⁴ two covenants: Indeed, one from a mountain, Sinai, *who is* birthing into slavery – whichever *one* is Hagar. **25** For Sinai is²⁵ a mountain in °Arab, but is being-in-line-along with the present Jerusalem; for²⁶ she is being-enslaved with her children. **26** But the upward Jerusalem is free, whichever *one* is a mother of us all.²⁷ **27** For it has been written:

Be gladdened, sterile-woman, the *one who is* not bringing-forth-a-child; burst-forth²⁸ and cry out, the *one who is* not travelling.

Because the children of the desolate-woman are many more than of the *one* having the man.

(Isaiah 54:1)

28 But you*,²⁹ brothers, according-to Isaac, are children of something-which-has-been-professed.³⁰ **29** Instead, even-as at-that-time the *one* who was birthed according-to flesh was *harmfully* pursuing the *one* born according-to spirit, *it is* happening in-this-same-manner even now. **30** Instead, what is the writing saying?

Throw-out the servant-girl and her son. For the son of the servant-girl will never be-an-heir with the son of the free-woman.

(Genesis 21:10)

31 For-this-reason,³¹ brothers, we are not children of a servant-girl, *but* instead of the free-woman.

CHAPTER 5

With the freedom, the Anointed-One set us free. Therefore,³² *all of you**: Be standing *fast*, and do not be being held-in a yoke of slavery again.

2 See, **I**, Paulus, am saying to you*, that if-at-any-time you* might be being circumcised, the Anointed-One will profit you* nothing. **3** But again **I** am emphatically-testifying to every human *who is* being circumcised, that he is a debtor to do the whole law. **4** Whichever *ones of you** are being pronounced-righteous in a law were rendered-inoperative from an³³ anointed-one; you* fell-away from the favor. **5** For **we**, by-means-of a spirit, out of faith, are eagerly-expecting a hope of righteousness. **6** For in the Anointed-One Jesus, neither circumcision nor foreskin is-strong *enough* for anything; instead, *it is* faith operating itself through love.

7 *All of you** were running beautifully. Who intercepted³⁴ you* *for you** not to be being persuaded by the³⁵ truth? **8** The persuasion *is* not coming out of the *one who is* calling you*. **9** A small *amount* of leaven is leavening the whole *lump of kneaded-dough*.³⁶ **10** **I** have become-confident in-regard-to you* in the Lord, that you* will be nothing else minded. But the *one who is* disturbing you* will carry the judgment, whomsoever³⁷ he might be. **11** But, brothers, if **I** am still preaching circumcision, why am **I** still being pursued *harmfully*? As-a-result, the impediment of the cross has been rendered-inoperative. **12** **I** unattainably-wish that the *ones who are* stirring³⁸ you* up will cut-off themselves.³⁹

13 For you* were called on-the-basis-of freedom, brothers; only *do not use* the freedom into *giving* an occasion to the flesh; instead, be being-enslaved to one-another through the love. **14** For all the law has been fulfilled in one account, in the “You will love your neighbor as yourself.” (*Leviticus 19:18*) **15** But if you* are biting one-another and are eating-down one-another: Be looking out lest you* might be consumed⁴⁰ by one-another.

16 But **I** am saying: Be walking-around by-means-of a spirit, and you* might

¹⁹ literally “being-without-a-way-to-go”

²⁰ literally “be saying to”

²¹ [4:23] NU, M, TR, Gk(ACESO) / Vul, Gk(V) omit “indeed”

²² literally “through a professed-thing”

²³ literally “whichever”

²⁴ [4:24] NU, M, Gk(ACEVO,S2) / TR, Gk(S1) add

²⁵ [4:25] Vul, Sah, some Arm, some Eth, Gk(ESO), Origen, Epiphanius, Victorinus, Ambros, Augustine, some Cyril / M, TR, some Syr, some Arm, some Kyrillos, Theodoret “For ‘Hagar is Sinai, a’” / NU, Gk(ACV), Cop, some Syr “But ‘Hagar is Sinai, a’”

²⁶ [4:25] NU, Gk(ACESVO) / M, TR “but” / Vul “and”

²⁷ [4:26] NU, Vul, Gk(CVO,E1,S1,S2) / M, TR, Gk(A,E2,S3) add / Gk(S1) also omit “whichever city is”

²⁸ usually translated “rip”

²⁹ [4:28] NU, Sah, some Eth, Gk(CVO), Origen, Eirenaeus, Victorinus / M, TR, Vul, Gk(AES) “we”

³⁰ literally “of a professed-thing”

³¹ [4:31] NU, Gk(CSV) / M, TR, Gk(O) “As-a-result” / Gk(AE) “We”

³² [5:1] NU, Vul, Gk(AESVO) (“With...Therefore” / M, TR “Therefore, with the freedom which the

Anointed-One set us free,” / Gk(C) “With the freedom the Anointed-One set us free,”

³³ [5:4] NU, Gk(CESVO) / M, TR, Gk(A) “the”

³⁴ literally “cut-in”

³⁵ [5:7] NU, M, TR, Gk(CEO,S2) / Gk(AV,S1) omit “the”

³⁶ literally “kneadment”

³⁷ [5:10] NU, Gk(ASV) / M, TR, Gk(CEO) “whomever”

³⁸ literally “standing”

³⁹ seems to be referring to castration

⁴⁰ literally “used-up”

carrying the marks-of-a-pointed-instrument of the Lord ⁹Jesus *the Anointed-One*²⁶ in my body. **18** May the favor of our²⁷ Lord Jesus *the Anointed-One* be with your* spirit, brothers.

*The letter to the Galatians was written from Roma.*²⁸

never finish *completing* a desire of flesh. **17** For the flesh is desiring *things* against the spirit, but the spirit against the flesh. For these *things* are opposing¹ one-another, in order that, whatsoever² *things* you* might be wanting to *do*, you* might not³ be doing these *things*. **18** But if you* are being led by-means-of a spirit, you* are not under a law.

19 But the works of the flesh are manifest: whichever *things* are adultery,⁴ sexual-immorality, uncleanness, licentiousness, **20** idol-worshipping, use-of-drugs,⁵ enmity, quarrelling,⁶ zeal,⁷ furies, selfish-ambitions, dissensions, sects, **21** envies, murders,⁸ intoxications, orgies, and the *things* like these – of which I am saying-beforehand to you*, exactly-as I also⁹ previously-spoke,¹⁰ that the *ones who are acting out the things such as these* will not inherit a kingdom of a god.

22 But the fruit of the spirit is: love, joy, peace, longsuffering, kindness, goodness, faith, **23** meekness, self-restraint, purity, endurance.¹¹ There is not a law against the *things* such as *these*. **24** But the *ones who are* of the Anointed-One Jesus¹² crucified the flesh along with the sufferings and the desires.

25 If we are living by-means-of a spirit, may we also be being-in-line with a spirit. **26** May we not be becoming vainglorious, calling one-another to *come* forward for a *fight*, being-envious-of one-another.

CHAPTER 6

Brothers, even if-at-any-time a human might also be taken-beforehand in a certain trespass, **you***, the spiritual *ones*, be fully-fixing¹³ the *one* such as *this* by-means-of a spirit of meekness, watching-out for yourself so that you might not also be tried. **2** All of you*: Be carrying the weights of one-another, and, in-this-manner, you* will fulfill¹⁴ the law of the Anointed-One. **3** For if someone is thinking *himself* to be something, while being nothing, he is deluding his *own* way-of-thinking. **4** But let each *one* be proving his *own* work, and then he will have the boast in-regard-to himself alone, and not in-regard-to the other.¹⁵ **5** For each *one* will carry his own small-burden.

6 But let the *one who is* being orally-instructed in the account be communing in all good *things* with the *one who is* orally-instructing him.

7 Do not be being misled: A god is not being sneered at. For whatsoever¹⁶ a human might sow,¹⁷ this he will also reap. **8** Because the *one who is* sowing into his-own¹⁸ flesh will reap a corruption out of the flesh, but the *one who is* sowing into the spirit will reap a perpetual life out of the spirit. **9** But may we not be behaving-evilily-in doing the beautiful *work*. For at a *proper* season, we, while not becoming-faint, will reap *our own harvest*. **10** Therefore, as-a-result, as we are having a *proper* season, may we be working for the good to all *humans*, but especially to the *ones* belonging-to-the-house of the faith.

11 See how-large letters¹⁹ I wrote to you* by-means-of **my** hand. **12** As-many-as are wanting to make-a-fine-face in flesh, these *are the individuals who* are obliging you* to be being circumcised, only in order that they might not be being pursued *harmfully* for the cross of the Anointed-One. **13** For not-even the *ones who are* being circumcised²⁰ are observing a law themselves; instead, they are wanting you* to be being circumcised, in order that they might boast in **your*** flesh. **14** But with **me**: *I wish* I would not be *coming* to be boasting except in the cross of the our Lord Jesus *the Anointed-One*, through which *the* world has been crucified to **me** and **I** to *the*²¹ world. **15** For in *the Anointed-One Jesus*²² neither is circumcision anything,²³ nor a foreskin, but instead a new creation.²⁴ **16** And *may* peace and mercy *be* upon as-many-as will be-in-line²⁵ with this rule, and upon the Israel of God.

17 For the rest of *the time*, let no-one be affording labors to me. For **I** am

¹ literally "laying-against"

² [5:17] NU, Gk(AS,V2) / M, TR, Gk(CO,E2) "whatever" / Gk(E1) "which" / Gk(V1) "whatever"

³ [5:18] NU, M, TR, Vul, Gk(ACVO,S1) / Gk(E,S2) "no-longer"

⁴ [5:19] NU, Vul, Gk(AEV,S1) / M, TR, Gk(CO,S2) add

⁵ may also be translated "act-of-sorcery"

⁶ [5:20] NU, Gk(ACSV) / M, TR, Vul, Gk(EO) "quarrellings"

⁷ [5:20] NU, Gk(CV) (may also be translated "jealousy") / M, TR, Vul, Gk(AES) "zeals/jealousies" / Gk(O) "of zeal/jealousy"

⁸ [5:21] NU, Gk(SV) / M, TR, Vul, Gk(ACEO) add (accidentally omitted due to scribal error?)

⁹ [5:21] NU, Vul, Gk(VO,S1) / M, TR, Gk(ACE,S2) add

¹⁰ [5:21] NU, M, TR, Vul?, Gk(AEV,S2) / Gk(CO), Vul? "have previously-spoke" / Gk(S1) "spoke"

¹¹ [5:23] NU, M, TR, Vul, Gk(AESV) / Gk(CO) add "purity" / some late Gk add "endurance"

¹² [5:24] M, TR, Vul, Gk(CO) / NU, Gk(AEV,S2) add / Gk(S1) "of Lord Jesus *the Anointed-One*"

¹³ literally "fitting"

¹⁴ [6:2] NU, Vul, Gk(VO) / Gk(P46) "in...fill-off" / M, TR, Gk(ACES) "in-this-manner, all of you* fulfill"

¹⁵ literally "different *one*"

¹⁶ [6:7] NU, M, TR, Gk(AES) / Gk(CVO) "whatever"

¹⁷ may also be translated "might be sowing"

¹⁸ [6:8] NU, M, TR, Gk(AESV) / Vul, Gk(C) "into his" / Gk(O) "his"

¹⁹ usually translated "documents" / literally "writement"

²⁰ [6:13] NU, TR, Vul, Gk(ACESO) / M, Gk(V) "who have been circumcised"

²¹ [6:14] NU, Gk(ACSVO,E1) / M, TR, Gk(E1) actually add "the"

²² [6:15] NU, Gk(V), some Syr, some sah, some Arm, some Eth, Jerome, Augustine / M, TR, Vul, Cop, some Sah, some Eth, Gk(ACESO), Victorinus, Amb, Theodoret add

²³ [6:15] NU, Gk(ACEVO,S1), Euthalius, Sunkellos / M, TR, Vul, Gk(S2) "is circumcision strong *enough* for anything"

²⁴ Sunkellos states that this verse is a quotation from "Revelation of Moses", which is one of his names for the book of Jubilees. However, this quotation is not found in any extant manuscript of that book. Euthalius and Photios before him quote it as being from apocrypha of Moses. While this is possible, none of this evidence is strong enough to be convincing this was ever intended to be a quotation at all.

²⁵ [6:16] NU, M, TR, Vul, Gk(SV,E2) / Gk(ACO,E1) "as are being-in-line"

²⁶ [6:17] NU, Vul, Gk(AV,E1) / M, TR, Gk(E2) "of the Lord Jesus" / Gk(CO) "of our Lord Jesus *the Anointed-One*" / Gk(S) "of the Lord Jesus *the Anointed-One*"

²⁷ [6:18] NU, M, TR, Gk(ACEVO) / Gk(S) "the"

²⁸ [6:18] NU, M, Vul, Gk(ACESVO) / TR add

LETTER OF PAULUS TO THE EPHESIANS

CHAPTER 1

Paulus, an emissary of the Anointed-One Jesus,¹ through a will of God,

To the holy ones, to the ones who are also² faithful in the Anointed-One Jesus:

2 Favor to all of you* and peace from God our Father and the Lord Jesus the Anointed-One.

3 Blessed is the God and Father of our Lord Jesus the Anointed-One, the God who blest us in every spiritual blessing in the heavenly-dwelling places in³ the Anointed-One, **4** exactly-as he selected us for himself in him before the founding of the world, for us to be holy and unblemished standing-before-the-face of him in love. **5** He ordained us beforehand into an adoption into himself through Jesus the Anointed-One, according-to the good-pleasure of his will, **6** into a praise of a glory of his favor, which he favorably-bestowed on us in the one who has been beloved.⁴

7 In him,⁵ we have the redemption⁶ through his blood, the forgiveness of the trespasses, according-to the riches of his favor⁷ **8** which he exceeded into us (in every wisdom and sensibleness), **9** after he made-known to us the mystery of his will, according-to his good-pleasure which he preposed for himself⁸ in him, **10** in-regard-to a stewardship of the fullness of the seasons, to sum-up all the things in the Anointed-One, both⁹ the things on¹⁰ the heavens and the things on the earth, in him.

11 In him,¹¹ we were also chosen-by-lot,¹² after we were ordained-beforehand¹³ according-to a preposition of the one who is operating all the things according-to the deliberation of his will, **12** with the result for us to be made into a praise of a glory of his,¹⁴ that is for the ones who have hoped-beforehand¹⁵ in the Anointed-One.

13 In him,¹⁶ all of you* also, after you* heard the account of the truth (the good-message of your* salvation), in him,¹⁷ after you* also had-faith, you* were sealed with the spirit of what-has-been-professed,¹⁸ the holy spirit, **14** which¹⁹ is a down-payment of our inheritance, resulting into a redemption of the acquisition, into a praise of his glory.

15 Due to this, **I** also, after I heard about the faith in-accordance-with you* in the Lord Jesus, and the love, the love for²⁰ all the holy ones, **16** am not ceasing myself from giving-thanks in-behalf of all of you*, making a remembering of you*²¹ for myself in²² my prayers-to God, **17** in order that the God of our Lord Jesus the Anointed-One, the Father of the glory, might give to you* a spirit of wisdom and of revelation in recognition of him— **18** the eyes of your* heart²³ having been provided-with-light, with the result for you* to be coming-to-know what is the hope of his calling, and²⁴ what are the riches of the glory of his inheritance in the holy ones, **19** and what is the surpassing greatness of his power into us (the ones who are having-faith) according-to the operation of the might of his strength. **20** He worked this²⁵ strength in the Anointed-One, after he arose him out of dead humans and after he sat him down at²⁶ a right hand of his in the places in-heaven, **21** up-above every principality and authority and power and lordship, and every name which is being named, not only in this age but instead even in the age which is going to come. **22** And he subjected all things under his feet and gave him to be a head above all the assembly, **23** whichever one is his body, the fullness of the one who is filling all the things for himself in all things.

¹ [1:1] NU, Vul, Gk(CV) / M, TR, Gk(ASO) "of Jesus the Anointed-One"

² [1:1] Gk(S1,V1), Tertullianus, Origen / NU, TR, Vul, Gk(ACO,S2,V2), Jerome "who are in Ephesus, and" (Basil and Origen mention its absence from manuscripts)

³ [1:3] NU, M, Vul, Gk(ACSVO) / TR omit "in" (therefore implying to be read "in/with")

⁴ [1:6] NU, M, TR, Vul, Gk(ASV) / Gk(CO) "in the son who has been beloved of him"

⁵ literally "whom"

⁶ literally "redemption-from"

⁷ [1:7] NU, M, TR, Vul, Gk(CSVO) / Gk(A) "kindness"

⁸ literally "which he set before himself"

⁹ [1:10] NU, M, Vul, Gk(ACVO,S1) / TR, Gk(S2) add

¹⁰ [1:12] NU, M, Gk(CV,S1) / TR, Vul, Gk(AO,S2) "in"

¹¹ literally "whom"

¹² some translate "also obtained-an-inheritance"

¹³ or "previously-ordained"

¹⁴ [1:12] NU, M, Vul?, Gk(SV) / TR, Vul?, Gk(A) "of the glory of his" / Gk(CO) "of glory"

¹⁵ or "previously-hoped"

¹⁶ literally "whom"

¹⁷ literally "whom"

¹⁸ literally "of the professed-thing"

¹⁹ [1:14] NU, Gk(AVO) (referring to "spirit") / M, TR, Gk(CS) "who"

²⁰ [1:15] NU, TR, Vul, Gk(CO,S2) Jerome (literally "into") / Gk(AV,S1), Origen "and the faith(?) into"

²¹ [1:16] NU, Gk(ACSVO) / M, Vul, TR actually add "of you"

²² literally "on"

²³ [1:18] NU, M, Vul, Gk(ACSO) (lit. of the heart of you*) / Gk(V) "of the heart" / TR "of the thought of you**"

²⁴ [1:18] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) add

²⁵ literally "which"

²⁶ literally "in"

CHAPTER 2

And all of you* were²⁷ dead with the trespasses and the sins, **2** in which, at-some-time, you* walked-around according-to the age of this world, according-to the chief of the authority of the air, the spirit, the spirit which is now operating in the sons of the refusal-to-be-persuaded, **3** among²⁸ whom all of us also, at-some-time, behaved in the desires of our flesh, doing the wills of the flesh and of the mindsets, and, by nature, were children of anger for ourselves²⁹ even like³⁰ the rest of them.

4 But God, who is rich in mercy, due to his vast love with which he loved us, **5** even while we were³¹ dead with the trespasses, he made-us-alive-together with the Anointed-One (with favor you*³² are having been saved) **6** and he arose-us-together with him and sat us down-together with him in the places in-heaven in the Anointed-One Jesus, **7** in order that in the ages, the ages which are coming-on, he might demonstrate the surpassing riches³³ of his favor in kindness to us in the Anointed-One Jesus. **8** For with the favor you* are having been saved through the³⁴ faith. And this thing³⁵ is not from out of you*; the gift is of a god, **9** not out of works, in order that someone might not boast. **10** For we are something-which-has-been-made, after we were created in the Anointed-One Jesus for-the-purpose-of³⁶ good works, which God made-ready-beforehand, in order that we might walk-around in them.

11 For-this-reason, all of you*, be remembering, that at-some-time all of you*, the nations in flesh (the ones being said to be "foreskin" by the ones being said to be "circumcision" in flesh made-with-hands), **12** that you* were, at that season, apart-from the Anointed-One, having been alienated-from the citizenship of Israel and strangers of the covenant of what-has-been-professed,³⁷ not having a hope and godless in the world. **13** But now, in the Anointed-One Jesus, all of you*, the ones who at-some-time were³⁸ a long-ways-away, were made-to-be near in the blood of the Anointed-One.

14 For he himself is our peace, the one who, after he made the both of them one and after he released the middle-wall of the hedge, the enmity between them, **15** he, in his flesh, rendered-inoperative the law of the instructions in decrees,³⁹ in order that he might create in him⁴⁰ the two into one new human, making peace, **16** and might completely-reconcile the both of them in one body to God through the cross, after he killed-off the enmity in it. **17** And after he came, he proclaimed peace via-a-good-message to you*, to the ones who were a long-ways-away, and peace⁴¹ to the ones who were near, **18** because, through him, the both of them, in one spirit, have the admission to the Father.

19 Therefore, as-a-result, you* are no-longer strangers and sojourners, but instead you* are⁴² fellow-citizens with the holy ones and are a house of God. **20** after we were built upon the foundation of the emissaries and prophets, the Anointed-One Jesus himself⁴³ being a cornerstone.⁴⁴ **21** In him,⁴⁵ every building,⁴⁶ being laid-into-joint-together, is growing into an inner-sanctum holy in the Lord, **22** in whom all of you* are also being built-up-together into a dwelling-place of God in a spirit.

CHAPTER 3

In-favor of this, **I**, Paulus, the bound one of the Anointed-One Jesus⁴⁷ in-behalf of you* nations – **2** if yet, you* heard about the stewardship of the favor of God, the favor which was given to me in-regard-to you*, **3** that,⁴⁸ according-to a revelation, the mystery was made-known to me, exactly-as I wrote-previously in a few words, **4** to which you*, while reading it aloud, are being-able to comprehend my intelligence in the mystery of the Anointed-One. **5** This⁴⁹ mystery was not made-known to the sons of the humans in⁵⁰ different generations, as it was now revealed to his holy emissaries and prophets in a spirit, **6** that the nations are fellow-heirs, and of-the-same-body, and fellow-participants of what-has-been-

²⁷ literally "are"

²⁸ literally "in"

²⁹ [2:3] NU, Gk(SV) / M, TR, Gk(ACO) omit "for ourselves"

³⁰ literally "as"

³¹ literally "are"

³² [2:5] NU, M, TR, Vul, Gk(ASV) / some "in favor you*" / Gk(C) "with the favor you*" / Gk(O) "with favor you**"

³³ [2:7] NU, Gk(ACSVO) "surpassing riches" is neuter / M, TR is masculine

³⁴ [2:8] NU, Gk(CSVO) / M, TR, Gk(A) add

³⁵ note: not referring to "faith" or "favor"

³⁶ literally "on-the-basis-of" (as in, the basis for which we were created was good works)

³⁷ literally "of the professed-thing"

³⁸ literally "are"

³⁹ may also be translated "hedge, he, in his flesh, rendered-inoperative the enmity, the law of the instruction in decrees" or "hedge, he, after he rendered-inoperative the enmity in his flesh, rendered-inoperative the law of the instruction in decrees"

⁴⁰ [2:15] NU, Gk(AV,S1) / M, TR, Gk(CO,S2) "himself"

⁴¹ [2:17] NU, Vul, Gk(ACSVO) / M, TR omit "peace"

⁴² [2:19] NU, Vul, Gk(ACESV) / Gk(O) "will be" / M, TR omit

⁴³ [2:20] NU, Vul, Gk(AO,S2) / M, TR, Gk(CE) "Jesus the Anointed-One himself" / Gk(S1) "the Anointed-One"

⁴⁴ literally "lying-at-the-summit-corner"

⁴⁵ literally "which"

⁴⁶ [2:21] NU, M, Gk(CVO,S1) / TR, Gk(AE,S2) "all the building"

⁴⁷ [3:1] NU, M, TR, Vul, Gk(AEV,S2) / Gk(CO,S1) omit "Jesus"

⁴⁸ [3:3] NU, M, TR, Vul, Gk(ACES) / Gk(VO) omit "that"

⁴⁹ literally "which"

⁵⁰ [3:5] NU, M, Vul, Gk(ACESVO) / TR actually add "in"

professed¹ in the Anointed-One Jesus² through the good-message.

7 Of this good-message, I was made-to-be³ a minister according-to the gift of the favor of God, the favor⁴ which was given to me according-to the operation of his power. 8 This favor was given to me (the least of all the⁵ holy ones), to proclaim-via-a-good-message to⁶ the nations the untrackable riches of the Anointed-One, 9 and to provide-light for all persons⁷ what is the stewardship⁸ of the mystery, the mystery which has been hidden from the first ages in God (the God who created all the things through Jesus the Anointed-One),⁹ 10 in order that the multi-varied wisdom of God might now be made-known to the principalities and the authorities in the places in-heaven through the assembly. 11 This was according-to a preposition¹⁰ of the ages which he did in the¹¹ Anointed-One Jesus our Lord, 12 in whom we have the outspokenness and the¹² admission in confidence through his faith. 13 For-this-reason, I am requesting for myself that you* do not be behaving-evilly in my tribulations in-behalf of you*,¹³ whichever one is a glory of yours*.

14 In-favor of this, I am bowing my knees to the Father of our Lord Jesus the Anointed-One,¹⁴ 15 out of whom every patrilineage in heavens and on earth are being named, 16 in order that he might give to you*, according-to the riches of his glory, to become-mighty with power through his spirit into the inner human, 17 to have the Anointed-One reside,¹⁵ through the faith, in your* hearts; all of you*, having been rooted and founded in love, 18 in order that you* might become-strong-enough to apprehend¹⁶ along with all the holy ones, what is the width and length and height and depth,¹⁷ 19 also to know the love of the Anointed-One which is surpassing of the knowledge, in order that you* might be filled into all the fullness of God.

20 But to one who is being-able, above all things, to do super-excessively-more¹⁸ than the things which we are requesting for ourselves or are comprehending, according-to the power, the power which is operating itself in us; 21 to him, may there be the body in the assembly and¹⁹ in the Anointed-One Jesus into all the generations of the ages of the ages.

CHAPTER 4

Therefore, I, the one bound in the Lord, am exhorting all of you* to walk-around worthily of the calling of which you* were called, 2 with every humble-mindedness and meekness, with longsuffering, tolerating one-another in love, 3 making-every-effort to be keeping the oneness of the spirit in the ligament of the peace: 4 One body and one spirit, exactly-as all of you* were also called in one hope of your* calling, 5 one lord, one faith, one immersion, 6 one god and father of all things (the one who is over all things,²⁰ and through all things, and in all things).²¹

7 But the favor was given to each one of us according-to the measure of the gift of the Anointed-One. 8 For-this-reason, it says:

After he ascended into a height,
he captured captivity itself;²²
and²³ he gave gifts to humans.

(Psalm 68:18)

9 But what is the "he ascended" meaning, except that he also descended first²⁴ into the lower²⁵ parts²⁶ of the earth? 10 The one who descended, is himself also the one who ascended up-above all the heavens, in order that he might fill all the things.

11 And he himself gave, indeed, the ones to be emissaries, but the others prophets, but the others good-messengers, but the others shepherds and teachers, 12 for²⁷ the full-equipppingness²⁸ of the holy ones into a work of a ministry, into a

¹ [3:6] (lit. "of the professed-thing") NU, Vul, Gk(ACESV) / M, TR, Gk(O) "of the professed-thing of his"

² [3:6] NU, Vul, Gk(AESV) / M, TR, Gk(CO) omit "Jesus"

³ [3:7] NU, Vul, Gk(ACSV) / M, TR, Gk(E) "I became"

⁴ [3:7] NU, Gk(ACESVO) / M, TR "the gift"

⁵ [3:8] NU, M, Gk(ACESVO) / TR add

⁶ [3:8] NU, Gk(AESV) / M, TR, Vul, Gk(CO) "in"

⁷ [3:9] NU, M, TR, Vul, Gk(CEVO,S2), some early Christians / Gk(A,S1) omit "for all" / some "to make all see"

⁸ [3:9] NU, M, Gk(ACESVO) / TR "communion" / Vul "dispensation" (translating NU)

⁹ [3:9] NU, Vul, Gk(ACESVO) / M, TR add

¹⁰ [3:11] NU, M, TR, Vul, Gk(ACESVO) / ClemAlex "foreknowledge"

¹¹ [3:11] NU, Gk(AV,E1,S2) / M, TR, Gk(C,E2,S1,S3) omit "the" / Gk(O) omit "the Anointed-One Jesus"

¹² [3:12] NU, Gk(AV,S1) / M, TR, Gk(CEO,S2) add

¹³ [3:13] NU, M, TR, Vul, Gk(ACSV) / Gk(E) "us"

¹⁴ [3:14] NU, Gk(AEV,S1) / M, TR, Vul, Gk(CO,S2) add

¹⁵ literally "dwell-down"

¹⁶ literally "to take-down"

¹⁷ [3:18] NU, Vul, Gk(CEVO) / M, TR, Gk(AS) reverses "height" and "depth"

¹⁸ [3:20] NU, M, TR, Vul, Gk(ACESVO) / some "excessively-more"

¹⁹ [3:21] NU, Vul, Gk(ACESVO) / M, TR omit "and" / Gk(CO) also reverse "assembly" & "the-Anointed-One Jesus"

²⁰ may also be translated "over all persons" (also in next two instances in verse)

²¹ [4:6] NU, Gk(AESV) / TR "in you* all" / M, Vul, Gk(CO) "in us all"

²² This does not mean that he took those who were in captivity captive, but he took captivity itself captive, so that whatever was being held captive, was now set free.

²³ [4:8] NU, Vul, Gk(ACO,E2,S1) / M, TR, Gk(V,E1,E3,S2) add

²⁴ [4:9] NU, Gk(ACO,E1,S1) / M, TR, Vul, Gk(V,E2,S2) add

²⁵ literally "downer" (as in "further-down")

²⁶ [4:9] NU, M, TR, Vul, Gk(AESV), Origen, Eusebios / Gk(CO) omit "parts"

²⁷ literally "into"

building up of the body of the Anointed-One, 13 until we might reach the oneness of the faith and of the recognition of the son of God, into a complete man, into a measure of stature of the fullness of the Anointed-One, 14 in order that we might no-more be infants, being tossed-by-the-waves and being carried-about by every wind of the taught-material in the dice-playing of the humans, in craftiness toward the method of the misleading.²⁹ 15 But speaking-the-truth in love, may we grow in all the things into him, who is the head, the³⁰ Anointed-One, 16 out of whom all the body, being laid-into-joint-together and being caused-to-step-together, through the supplement of every nexus, according-to³¹ an operation in measure of each single³² part, is making the growth of the body for itself into a building up of itself in love.

17 Therefore, I am saying and emphatically-testifying this in the Lord: For you* to be walking-around no-more exactly-as the remaining³³ nations are also walking-around in vanity of their mind, 18 who are having been darkened in the mindset, having been alienated-from the life of God, due to the ignorance, the ignorance which is in them, due to the petrifying of their heart. 19 Whichever of these have become-calloused,³⁴ have delivered themselves up to the licentiousness into a workance of every uncleanness in greed.

20 But you* did not learn the Anointed-One in-this-manner 21 (if yet you* heard him and were taught in him, exactly-as truth is in Jesus). 22 You* were taught, according-to your* former conduct, to put-off from yourselves the old human, the one which is being corrupted according-to the desires of the delusion, 23 but to be being rejuvenated with the spirit of your* mind, 24 and to dress yourselves with the new human, the one which was created according-to a god in righteousness and sacredness of the truth.

25 For-this-reason, after you* put-off from yourselves the lie, be uttering truth, each one with his neighbor, because we are members of one-another.

26³⁵ "All of you*, be being angered and do not be sinning." Do not let the sun be sliding-down on your* provoked-anger.³⁶ 27* But do not even be giving a place to the slanderer. (see Psalm 4:4)

28 Let the one who is thieving be thieving no-more. But rather let him be laboring, working the good work with his own³⁷ hands, in order that he might be having something to be sharing with the one who is having a need.

29 Do not let any³⁸ rotten account be going-forth out of your* mouth, but instead only if something is good leading toward a building up of the need, in order that it might give favor to the ones who are hearing. 30 And do not be grieving the spirit, the holy spirit of God, in which you* were sealed into a day of redemption.³⁹

31 Let every bitterness, and fury, and anger, and outcry, and revilement, be lifted from you*, along with every evil. 32 But⁴⁰ to⁴¹ one-another, be becoming kind,⁴² tenderly-compassionate, granting-favor to yourselves, exactly-as God in the Anointed-One also granted-favor to you*.⁴³

CHAPTER 5

Therefore, all of you*, be becoming wise⁴⁴ imitators of God, as beloved children; 2 and be walking-around in love, exactly-as the Anointed-One also loved us and delivered himself up in-behalf of us⁴⁵—an offering and sacrifice to God for⁴⁶ a smell of a sweet-odor.

3 But sexual-immorality and every uncleanness or greed: Let it not even be being named among⁴⁷ you* (exactly-as is being-proper to holy ones), 4 as-well-as⁴⁸ shameful-conduct and stupid-talk or joking-around, (things which were not⁴⁹ pertaining). Instead, rather let there be thanksgiving. 5 For all of you* have come-to-know this: knowing⁵⁰ that every sexually-immoral-individual, or unclean person, or greedy-person, which thing⁵¹ is an idol-worshipper,⁵² is not having an

²⁸ literally "full-fittingness"

²⁹ [4:14] NU, M, TR, Vul, Gk(CEVO) / Gk(A) "Slanderer"

³⁰ [4:15] NU, Gk(AEV,S1) / M, TR, Gk(CO,S2) actually add "the"

³¹ [4:16] NU, M, TR, Vul, Gk(ACESV) / Gk(P46) "and" / Gk(O) omit "according-to- an operation"

³² literally "one"

³³ [4:17] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) add

³⁴ literally "to feel no pain"

³⁵ Polykarpos:Philippians 3:27[12:1] (for verses 26-27)

³⁶ [4:26] NU, M, TR, Gk(CO,S2) (lit. "on the provoked-anger of yours*") / Gk(AV,S1) "on a provoked-anger of yours*") / Vul ambiguous

³⁷ [4:28] NU, Gk(ACO,S1) (lit. "the own") / M, TR, Vul, Gk(V,S2) omit "own"

³⁸ literally "every:"

³⁹ literally "redemption-from"

⁴⁰ [4:32] NU, M, TR, Vul, Gk(AS) / Gk(CO) "Therefore" / Gk(V) omit

⁴¹ literally "into"

⁴² may also be translated "useful"

⁴³ [4:32] NU, TR, Gk(ASO) / M, Vul, Gk(CV) "us"

⁴⁴ [5:1] NU, M, TR, Vul, Gk(ACSV) / ClemAlex add

⁴⁵ [5:2] NU, M, TR, Vul, Gk(CO,S2) / Gk(V) "loved you*...of you*" / Gk(A,S1) "loved you*...for us"

⁴⁶ literally "into"

⁴⁷ literally "in"

⁴⁸ literally "(as-well-as)" and"

⁴⁹ [5:4] NU, Gk(ASV) / M, TR, Vul, Gk(CO) "(the things which are"

⁵⁰ [5:5] NU, Vul, Gk(ACSV) (may also be translated "you*, come-to-know this: knowing that") / M, TR "you* are knowing this"

⁵¹ [5:5] NU, Vul, Gk(SVO), Jerome / M, TR, Gk(AC), some Syr, Arm, Chrys. "who"

⁵² [5:5] NU, M, TR, Gk(ACSV), some Syr, Arm, Chrys, Jerome / Gk(O), Vul "idol-worship"

inheritance in the kingdom of the Anointed-One and God.¹ **6** Let no-one be deluding you* with empty accounts. For due to these *things*, the anger of God is coming on the sons of the refusal-to-be-persuaded. **7** Therefore, do not be becoming fellow-participants of **them**.

8 For at-one-time, *all of you** were darkness; but now *you* are* light in the Lord. Be walking-around as children of light, **9** (for the fruit² of the light³ is in every goodness and righteousness and truth) **10** proving *things to find out* what is well-pleasing to the Lord. **11** And do not be communing-together with the works, the unfruitful *works* of the darkness; but rather even be convicting. **12** For it is shameful even to be speaking the *things which are* coming-to-be by them in-hiding. **13** But all the *things which are* being convicted by the light are being manifested. For *everything* which⁴ is being manifested, is light.

14 For-this-reason it says:

Be arising, O *one who is* lying-fast-asleep,
and stand-up out of the dead *humans*,
and the Anointed-One will illumine-on you.

(unidentified quotation)⁵

15 Therefore, *all of you**, be looking *out* precisely how you* are walking-around,⁶ not as unwise *persons*, but instead as wise. **16** buying-out the season for yourselves, because the days are wicked. **17** Due to this, do not be becoming senseless; instead, be⁷ gaining-insight *as to* what the will of the Lord *is*. **18** And do not be being made-intoxicated with wine (in which is debauchery); instead, be being filled in a spirit, **19** uttering to yourselves in⁸ psalms and hymns and spiritual⁹ songs, singing and psalming with your* heart¹⁰ to the Lord, **20** giving-thanks always in-behalf of all *things*¹¹ in the name of our Lord Jesus the Anointed-One, to God and Father,¹² **21** while you* are being subjected to one-another in fear¹³ of the Anointed-One Jesus.¹⁴ **22** the women to their own men¹⁵ as to the Lord.

23 Because a¹⁶ man is a head of the woman as the Anointed-One *is* also a head of the assembly; and¹⁷ he *is*¹⁸ a¹⁹ savior of the body. **24** Instead, *even-as*²⁰ the assembly is being subjected to the Anointed-One, also, in this-*same*-manner, the women *ought to be being subjected* to the men²¹ in everything.

25 The men: Be loving the women,²² exactly-as the Anointed-One also loved the assembly and delivered himself *up* in-behalf of her, **26** in order that he might make her holy, after he cleansed *her* with the bath of the water in a word, **27** in order that he might cause the assembly to stand-beside himself glorious, while she *is* not having a blot or a wrinkle or any of the *things* such as *this*, but instead in order that she might be holy and unblemished.

28 In this-*same*-manner, the men also²³ are being-indebted to be loving their own women as *they do* their own bodies. The *man who is* loving his own woman is loving himself. **29** For no-one at-any-time hated his own flesh, instead he is nourishing *it* up and is imparting-warmth to it, exactly-as the Anointed-One²⁴ *is* also *doing* for the assembly, **30** because we are members of his body *out of his flesh and out of his bones*.²⁵

31 In-place-of this, a human will leave-behind his father and his mother²⁶ and will be-glued to his woman, and the two will be *made* into one flesh. **32** This mystery is great. But **I** am speaking in-reference-to the Anointed-One and in-reference-to the assembly. **33** Nevertheless, *all of you**, one by one:²⁷ Let each *one* be loving his own woman in the-*same*-manner as himself, but the woman in order that she might be filling herself with-fear of the man. (Genesis 2:24)

¹ [5:5] NU, M, TR, Vul, Gk(ACSV) / Gk(O) "of God and the Anointed-One" / some "of God"

² [5:9] NU, M, TR, Vul, Gk(ACSV) / Syr "fruits"

³ [5:9] NU, Vul, Gk(ACSV) / M, TR "spirit"

⁴ literally "the"

⁵ Hippolytus "Isaiah says..." / Epiphanius "This is in Elijah..." / George Synkellos "...from the apocryphon of Jeremiah..."

⁶ [5:15] NU, Gk(ASV) / M, TR, Gk(CO) "looking out how you* are precisely walking-around"

⁷ [5:17] NU, Gk(ASV) / M, TR, Vul, Gk(CO) omit "be"

⁸ [5:19] NU, Vul, Gk(V) / M, TR, Gk(ACSO) omit "in"

⁹ [5:19] NU, M, TR, Vul, Gk(ACSO) / Gk(V) omit "spiritual"

¹⁰ [5:19] NU, Gk(V,S1) / TR, Vul "in your* heart" / Gk(ACO,S2) "in your* hearts"

¹¹ may also be translated "all persons"

¹² [5:20] NU, M, TR, Vul, Gk(ASV) (lit. "to the God and Father") / Gk(CO) "to the Father and God"

¹³ [5:21] NU, M, TR, Vul, Gk(ACSV) / Syr "love"

¹⁴ [5:21] NU, M, Vul, Gk(ASV) / TR "of a god" / Gk(C) "of the Anointed-One Jesus" / Gk(O) "of Jesus the Anointed-One"

¹⁵ [5:23] NU, Gk(V) / M, TR, Gk(CO) "The women: be subjecting yourselves to your* own men" / Gk(AS) "Let the women be being subjected to their own men" / Vul "May the women be having been subjected to their own men"

¹⁶ [5:23] NU, M, Gk(ACSV) / TR "the"

¹⁷ [5:23] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) add

¹⁸ [5:23] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) actually add "is"

¹⁹ [5:24] NU, M, TR, Gk(CVO,S2) / Gk(A,S1) "the"

²⁰ [5:24] NU, Gk(ACSO) / M, TR "even-as" / Gk(V) omit

²¹ [5:24] NU, Gk(CSV) / M, TR, Vul, Gk(A) "to their own men"

²² [5:25] NU, Vul, Gk(ASV) / M, TR, Gk(C) "the women of your* selves" / Gk(O) "the women of you**"

²³ [5:28] NU, Vul, Gk(ACVO) / M, TR, Gk(S) omit "also"

²⁴ [5:29] NU, Vul, Gk(ACSV) / M, TR "the Lord"

²⁵ [5:30] NU, Gk(AV,S1) / M, TR, Vul, Syr, Gk(CO,S2) Eirenaeus add (possibly omitted by scribal error) / some Arm add only "and out of his bones" / one has "body" instead of "bones"

²⁶ [5:31] NU, Gk(S1) (literally "the father and the mother") / M, TR, Gk(A,S2) "the father of him and the mother" / Gk(CVO) "a father and a mother"

²⁷ literally "you*", the *ones* according to one"

CHAPTER 6

The children: Be obeying your* parents in the Lord,²⁸ for this is righteous. **2** "Be honoring your father and your mother," which is a first instruction with *something-which-has-been-professed*.²⁹ **3** "in order that it might be well with you, and you will become *living-for-a-long-time* on the earth." (Deuteronomy 5:16)

4 And the fathers: Do not be provoking your* children to anger; instead, be nourishing them up in discipline and admonition of the Lord.

5 The slaves: Be obeying the lords according-to flesh, with fear and trembling, in simplicity of your* heart, as to the Anointed-One; **6** not according-to eyeservice³⁰ as human-pleasing, but instead as slaves of an³¹ anointed-one, doing the will of God out of soul, **7** being-enslaved to *them* with goodwill, as³² to the Lord and not to humans; **8** having come-to-know that each *person*, if-at-any-time he might do something good,³³ will fetch this *same thing* for himself from the³⁴ Lord, whether a slave or whether a freeman.

9 And the lords: Be doing the *same things* to them, letting-up the threat, having come-to-know that the lord of even them and of you*³⁵ is in a heaven, and that there is no respect-of-persons with him.

10 Of the rest³⁶ of *things*, *brothers of mine*.³⁷ be being empowered in the Lord and in the might of his strength. **11** Dress yourselves with the full-suit-of-armor of God with the *intention* for you* to be being-able to stand against³⁸ the methods of the Slanderer; **12** because our³⁹ wrestling is not with blood and flesh, but instead with the principalities, with the authorities,⁴⁰ with the world-rulers⁴¹ of this darkness,⁴² with the spiritual *things* of the wickedness in the *places* in-heaven. **13** Due to this, *all of you** take-up the full-suit-of-armor of God, in order that you* might be enabled to stand-against *your enemies* in the day, the wicked *day*, and, after you* wrought⁴³ **all things** for yourselves, to stand. **14** Therefore, stand, after you* girded-around your* loin with⁴⁴ truth, and dressed yourselves with the breastplate of the righteousness, **15** and bound⁴⁵ readiness of the good-message of the peace under your* feet. **16** In all *circumstances*,⁴⁶ take-up the oblong-shield of the faith, in which you* will be enabled to extinguish all the missiles of the wicked *one*, the *missiles*⁴⁷ which have been set-on-fire. **17** And receive the helmet of the means-of-salvation, and the saber of the spirit (which is a word of a god) – **18** praying-to *God*, by-way-of every prayer-to *God* and beseeching, in every season in a spirit; and, in-regard-to it,⁴⁸ being-without-slumber with⁴⁹ every persevering-toward *prayer* and beseeching concerning⁵⁰ all the holy *ones*. **19** And *be praying* in-behalf of me, in order that an account might be given⁵¹ to me in an opening-up of my mouth, in outspokenness, to make-known the mystery of the good-message,⁵² **20** in-behalf of which I am an elder in chain, in order that I might be-outspoken in⁵³ it, as it is necessary for me to utter.

21 But, in order that *all of you** might also have come-to-know the *things happening* in-accordance-with **me** (what I am acting), Tuchikos (the beloved brother and faithful minister in the Lord) will make all *things* known to you*, **22** whom I sent to you* in-regard-to this very *thing*, in order you* might know the *things* about us, and that he might exhort your* hearts.

23 Peace to the brothers, and love with faith, from God the Father and the Lord Jesus the Anointed-One. **24** May the favor be with all the *ones who are* loving our Lord Jesus the Anointed-One in incorruptibility.⁵⁴

*The letter to the Ephesians was written from Roma through Tuchikos.*⁵⁵

²⁸ [6:1] NU, M, TR, Vul, Gk(AS) / Gk(CVO) omit "in the Lord"

²⁹ literally "instruction in a professed-thing"

³⁰ literally "eyeslavery"

³¹ [6:6] NU, Gk(ACSV) / M, TR "the"

³² [6:7] NU, M, Vul, Gk(ACSV) / TR omit "as"

³³ [6:8] NU, Gk(S1) / M, TR "that whatsoever certain good thing each person might do" / Gk(A) "that each person, whatsoever good thing he might do" / Gk(CO) "that each person, whatever good thing he might do" / Gk(S2) "that whatsoever good thing each person might do" / Gk(V) "that each person, if-at-any-time he might do a certain good thing"

³⁴ [6:8] NU, Gk(ACSV) / M, TR actually add "the"

³⁵ [6:9] NU, Vul, Gk(ACV) / M, TR "lord of even you* yourselves" / Gk(S1) "lord of themselves and of you**" / Gk(S2) "lord of you* and of them" / Gk(V) "lord of even them yourselves"

³⁶ [6:10] NU, Gk(AV,S1) / M, TR, Gk(CO,S2) "As for the rest"

³⁷ [6:10] NU, Gk(ACV,S1) / TR, Gk(S2) add "brothers of mine" / Vul, Gk(O) add "brothers"

³⁸ literally "with"

³⁹ [6:12] NU, M, TR, Vul, Gk(AS) / Gk(CVO) "your**"

⁴⁰ [6:12] NU, M, TR, Vul, Gk(ACSV) / Gk(P46) "instead with the methods"

⁴¹ literally "the ones-who-hold-might-over-the-world"

⁴² [6:12] NU, Vul, Gk(ACVO,S1,S3) / M, TR, Gk(S2) "with the darkness of this age"

⁴³ literally "worked-down"

⁴⁴ literally "in"

⁴⁵ an untranslatable "in" in omitted after "bound"

⁴⁶ [6:16] NU, Vul, Gk(SV) / M, TR, Gk(ACO) ". Above all things"

⁴⁷ [6:16] NU, M, TR, Gk(AS) / Gk(CVO) omit "the missiles"

⁴⁸ [6:18] NU, Gk(ASV) / M, TR "to this very thing" / Gk(CO) "to him"

⁴⁹ literally "in"

⁵⁰ literally "about"

⁵¹ [6:19] NU, M, Gk(ACSV) / TR "in order that I would wish for an account to be given"

⁵² [6:19] NU, M, TR, Vul, Gk(ACSO) / Gk(V) omit "of the good-message"

⁵³ [6:20] NU, M, TR, Vul, Gk(ACSO) / Gk(V) "for"

⁵⁴ [6:24] TR, M, Vul, Gk(C,S2) / NU, Gk(AVO,S1) omit "May" & "be"

⁵⁵ [6:24] NU, M, Vul, Gk(ACSV) / TR add

LETTER OF PAULUS TO THE PHILIPPIANS

CHAPTER 1

Paulus and Timotheos, slaves of the Anointed-One Jesus,¹

To all the holy ones in the Anointed-One Jesus, the ones who are in Philippi, along with overseers and ministers.

2 Favor to all of you* and peace from God our Father and the Lord Jesus the Anointed-One.

3 I am giving-thanks to my God at every² remembering of you*, 4 always making the beseeching for myself with joy in every beseeching of mine in-behalf of you*, 5 on-the-basis-of your* communion into the good-message from the³ first day up-to the present, 6 having become-confident of this very thing: that the one who began a good work in you* will finish it up-to⁴ a day of the Anointed-One Jesus,⁵ 7 exactly-as it is righteous for me to be being-minded of this in-behalf of you* all, due to the fact that I am holding you* in my⁶ heart – all of you* who are fellow-communers of mine of the favor, both in my bonds, and in⁷ the verbal-defense and confirming of the good-message.

8 For God is⁸ a testifier of me, as I am yearning-after all of you* in bowels of compassion of the Anointed-One Jesus.⁹ 9 And I am praying-to God for this: in order that your* love might be exceeding still more and more in recognition and every sensing, 10 with the result for you* to be proving the things which are making-a-difference, in order that you* might be pristine and without-beating-yourself-against anything into a day of the Anointed-One, 11 having been filled with fruit of righteousness, the fruit which comes through Jesus the Anointed-One leading into glory and praise of a god.

12 But I am wishing for you* to be knowing, brothers, that the things which happened in-accordance-with me, rather has come to¹⁰ a progression of the good-message, 13 so-that my bonds in the Anointed-One became manifest in the whole praetorium and to all the rest; 14 and that the majority¹¹ of the brothers, having become-confident in the Lord due to my bonds, are more-excessively daring to be uttering the account of God¹² fearlessly.

15 Indeed, some persons are preaching the Anointed-One even due to envy and quarreling, but some also due to good-pleasure. 16 Indeed,¹³ the ones out of love, having come-to-know that I am being laid here for¹⁴ a verbal-defense of the good-message; 17 but¹⁵ the others are sending-messages-abroad about the Anointed-One out of selfish-ambition, not purely, supposing to be arising tribulation to¹⁶ my bonds.¹⁷ 18 What then? Except, that¹⁸ in every turn, whether with pretext, whether with truth, messages of the Anointed-One are being sent-abroad; and in this, I am rejoicing. Instead, I also will be made-to-rejoice.

19 For I have come-to-know, that this will result¹⁹ for me into salvation through your* beseeching and supplement of the spirit of Jesus the Anointed-One. 20 This is according-to my alert-anticipation and hope, that I will not be shamed in anything, but instead, in every outspokenness (as always and now) the Anointed-One will be made-great in my body, whether through a life, or whether through a death. 21 For to me, the act to be living is the Anointed-One, and the act to be dying-off is a gain. 22 But if in the act to be living in flesh, this means fruit of a work to me. And I am not making-known which I will pick for myself. 23 But²⁰ I am being oppressed²¹ from the two: having the desire with the result to be released-up out of this body and to be along with the Anointed-One (for²² that is much more better); 24 but the act to be remaining-on in²³ the flesh is more obligatory due to you*. 25 And having become-confident of this, I have come-to-know that I will remain and will remain-beside²⁴ you* all for²⁵ your* progress and

LETTER OF PAULUS TO THE PHILIPPIANS

joy of the faith, 26 in order that your* boasting might be exceeding in the Anointed-One Jesus in me through my presence when I come to you* again.

27 Only be acting-as-a-citizen worthy of the good-message of the Anointed-One, in order that, whether I come and see you* or whether I am being-away, I might be hearing the things about you*: that you* are standing in one spirit, with one soul being-athletes-together in the faith of the good-message, 28 and not being-intimidated in nothing by the ones who are opposing you* — whichever faith indeed²⁶ to them is a demonstration of utter loss, but of salvation of²⁷ you* (and this is from a god). 29 Because this thing was granted-as-a-favor to you* in-behalf of the Anointed-One: not only the act to be putting-faith into him, but instead also the act to be suffering in-behalf of him, 30 having the same contest, such-as you* saw in me and are now hearing in me.

CHAPTER 2

Therefore, if there is any exhortation in the Anointed-One, if any consoling-object of love, if any communion of a spirit, if any²⁸ bowels of compassion and pities, 2 fill my joy, in order that you* might be being of the same mind,²⁹ having the same love, united-in-soul,³⁰ being of the one mind,³¹ 3 doing nothing according-to selfish-ambition, nor-even according-to vainglory, instead, with humble-mindedness, deeming one-another as surpassing yourselves, 4 each one not watching-out for the things of himself, but instead also³² each one the things of different persons. 5 For³³ Be being of this mind³⁴ in you* which is also in the Anointed-One Jesus, 6 who, while existing in a form of a god, did not deem the act to be equal with a god something-to-be-snatched. 7 Instead, he emptied himself, after he took a form of a slave, after he became in a likeness of humans. 8 And after he was found with a semblance as a human, he humbled himself, after he became heeding until a death – but a death of a cross. 9 For-this-reason also, God raised him high-above and granted-as-a-favor to him the name, the name which is above every name, 10 in order that in the name of Jesus every knee might bow,³⁵ of those in-heaven and of those on-earth and of those under-ground, 11 and every tongue might confess-forth that Jesus the Anointed-One is a lord, to³⁶ a glory of God the Father.

12 So-that, beloved ones of mine, exactly-as you* always obeyed (not as in³⁷ my presence only, but instead much more now in my absence), be working-out³⁸ your* own salvation with fear and trembling. 13 For a god³⁹ is the one who is operating in you*: even the act to be wanting and the act to be operating in-behalf of his⁴⁰ good-pleasure.

14 All of you*, be doing all things without murmurs and thorough-rationalizations, 15 in order that you* might become blameless and unmixed, children of a god unblemished in⁴¹ the middle of a generation which is crooked and having been perverted, among⁴² whom you* are appearing⁴³ as light-providers in the world, 16 while you* are holding-on to an account of life, resulting in⁴⁴ a boasting of mine in-regard-to a day of the Anointed-One, that I did not run in⁴⁵ an empty race, nor-even did I labor in empty toil. 17 Instead, even if I am being made-a-libation upon the sacrifice and public-service of your* faith, I am rejoicing and I am rejoicing-along with you* all. 18 But all of you* also, be rejoicing in the same way and be rejoicing-along with me.

19 But I am hoping in the Lord Jesus, to send Timotheos to you* quickly, in order that I might also be being-of-good-soul, after I know the things about you*. 20 For I have no-one else who is of-equal-soul, who⁴⁶ will genuinely worry for the things about you*. 21 For all of them are seeking the things of themselves, not the things of Jesus the Anointed-One.⁴⁷ 22 But you* are knowing his proof, that, as a child with a father, he became-enslaved to me into the good-message. 23 Therefore, indeed, I am hoping to send this man instantly, as soon⁴⁸ as I might give-attention to⁴⁹ the things around me; 24 but I have become-confident in the Lord, that I myself will also come quickly.

¹ [1:1] NU, Vul, Gk(CSV) / M, TR, Gk(O) "of Jesus the Anointed-One"

² literally "every the"

³ [1:5] NU, Gk(ASV) / M, TR, Gk(CO) "a"

⁴ [1:6] NU, M, Gk(ASV) is genitive / TR, Gk(CO) is a position

⁵ [1:6] NU, M, Vul, Gk(CV) / TR, Gk(ASO) "of Jesus the Anointed-One"

⁶ literally "the"

⁷ [1:7] NU, M, Vul, Gk(SV) / TR, Gk(ACO) omit "in"

⁸ [1:8] NU, Gk(VO,S1) / M, TR, Vul, Gk(AC,S2) actually add "is"

⁹ [1:8] NU, Vul, Gk(ACSVO) / M, TR "of Jesus the Anointed-One"

¹⁰ literally "into"

¹¹ literally "more"

¹² [1:14] NU, M, TR / Vul, Gk(ACSVO) add "of God" / Gk(O) add "of the Lord"

¹³ [1:16] NU, Gk(ACSVO) / M, TR "But" / Vul omit

¹⁴ literally "into"

¹⁵ [1:17] NU, Vul, Gk(ACSVO) / M, TR "indeed"

¹⁶ [1:17] NU, Vul, Gk(ACSVO) / M, TR "bringing tribulation upon"

¹⁷ [1:17] NU, Vul, Gk(ASV) / M, TR, Gk(CO) places verse 17 before verse 16

¹⁸ [1:18] NU, Gk(ASVO) / M, TR, Vul, Gk(C) omit "that"

¹⁹ literally "will step-away-from"

²⁰ [1:23] NU, M, Vul, Gk(ACESVO) / TR "For"

²¹ literally "held-together" (with the translated sense in this context)

²² [1:23] NU, Gk(AEV,S2) / TR, Vul, Gk(CO,S1) omit "for"

²³ [1:24] NU, M, TR, Vul, Gk(CVO) / Gk(AES) omit "in"

²⁴ [1:25] NU, Gk(ACESVO) / M, TR "remain-beside-along with"

²⁵ literally "into"

²⁶ [1:28] NU, Vul, Gk(ACESVO) / M, TR add

²⁷ [1:28] NU, Gk(ASV,E2) / M, TR, Vul "to you*" / Gk(CO,E1) "to us"

²⁸ [2:1] NU, M, Gk(ACESVO) / TR "which" (plural)

²⁹ literally "might be being-minded of the same thing"

³⁰ literally "souled-together"

³¹ [2:2] NU, M, TR, Gk(CVO,S2) (lit. "being-minded of the one thing") / Gk(AE,S1) "being-minded of the same thing"

³² [2:4] NU, M, TR, Vul, Gk(AESV) / Gk(CO) omit "also"

³³ [2:5] NU, Gk(AEV) / M, TR, Vul, Gk(CO) add "For" / Gk(S1) add "Each one" / Gk(S2) "For each one"

³⁴ [2:5] NU, Vul, Gk(ASVO,E1,E2) / M, TR, Gk(E3) "Let this mind be being made to be"

³⁵ [2:10] NU, M, TR, Gk(ACESVO) / Vul "might be bowing" / Origenes (Hom. Joshua) "is bowed"

³⁶ literally "into"

³⁷ [2:12] NU, M, TR, Gk(ACE,S1) / Vul, Gk(V) omit "as" / Gk(O,S2) omit "in"

³⁸ literally "working-down"

³⁹ [2:13] NU, Gk(ACESVO) / M, TR "For God"

⁴⁰ literally "the"

⁴¹ [2:15] NU, Gk(ACESVO) accusative / M, TR, Vul actually add "in" (dative)

⁴² literally "in"

⁴³ may also be translated "are being made-to-appear", or "be appearing", or "be being made-to-appear"

⁴⁴ literally "into"

⁴⁵ literally "into" (also in later in verse)

⁴⁶ literally "whoever" or "whichever one"

⁴⁷ [2:21] NU, Vul?, Gk(ACESVO) / TR, Vul? "of the Anointed-One Jesus" / M "of the Anointed-One Jesus"

⁴⁸ literally "ever"

⁴⁹ literally "might see away from one thing and see to"

25 But I deemed *it* obligatory to send to you* Epaphroditos (the brother and fellow-worker and fellow-soldier of mine, but your* emissary and public-servant of my need), 26 since-surely he was yearning-after to see¹ you* all and becoming-sorely-troubled, due to the fact that you* heard that he became-weak. 27 For he even became-weak to the point of being nearly-beside death. Instead, God had-mercy on him (but not only on him, instead even on me, in order that I might not have grief upon grief). 28 Therefore, I sent him with-effort, in order that, after you* see him, you* might be made-to-rejoice again, and I might be without-grief. 29 Therefore, be receiving him to yourselves in the Lord with every joy, and be holding the ones such as this in-honor, 30 because, due to the work of the Anointed-One,² he drew-near to-the-point-of³ death, throwing his soul beside danger, in order that he might fill-up what⁴ was lacking of you* of the public-service to me.

CHAPTER 3

For the remaining *thing*, brothers of mine: Be rejoicing in the Lord. Indeed, *it* is not a hesitancy⁵ to me to be writing the same *things* to you*, but *it* is a security⁶ to you*.

2 Be looking out for the dogs. Be looking out for the evil workers. Be looking out for the act-of-cutting.⁷ 3 For we are the circumcision: the ones who are serving by-means-of a spirit of a god,⁸ and who are boasting in the Anointed-One Jesus, and who have not become-confident in flesh – 4 even-though I am having confidence even in flesh. If someone else is thinking to have become-confident in flesh, I even more:

5 With circumcision on-the-eighth-day, out of a race of Israel, of a tribe of Benjamin, a Hebrew from out of Hebrews; according-to law, a Pharisee; 6 according-to zeal, pursuing the assembly harmfully; according-to righteousness, the righteousness in law, I became blameless. 7 Instead,⁹ whatever things were gains to me, I have deemed these things to be a deprivation due to the Anointed-One. 8 Therefore-yet-indeed, I instead am even deeming all things to be a deprivation due to the surpassing of the knowledge of the Anointed-One Jesus my lord, due to whom I was deprived of all the things. And I am deeming them to be¹⁰ feces, in order that I might gain the Anointed-One, 9 and might be found in him, not having a righteousness of mine (the righteousness from a law), but instead the righteousness through faith of the Anointed-One, the righteousness from a god on-the-basis-of the faith. 10 I want to know him, and the power of his standing-up from dead humans, and the¹¹ communion of his sufferings,¹² being conformed to his death, 11 if somehow I might reach into the standing-up-out-of, the standing-up out of dead humans.¹³

12 Not that I already received this or already have been completed;¹⁴ but I am pursuing, if I might also¹⁵ overtake¹⁶ it, on-the-basis-of which I was also overtaken¹⁷ by an¹⁸ anointed-one, Jesus.¹⁹ 13 Brothers, I am not-yet²⁰ accounting myself to have overtaken.²¹ But one thing: Indeed, forgetting the things which are behind, but stretching-out to the things which are ahead, 14 I am pursuing, in accordance-with a goal, into²² the prize of the upward calling²³ of God in the Lord Anointed-One Jesus.²⁴ 15 Therefore, as-many-as are complete, may you* be being-minded in this. And if you* are being-minded in something different, God will also reveal this to you*. 16 Nevertheless, in-regard-to what we preceded,²⁵ be continuing to be being-in-line with the same thing, to be being-minded for the same thing.²⁶

17 All of you*, brothers, be becoming fellow-imitators of me, and be

watching²⁷ the ones who are walking-around-in-this-manner exactly-as a type which you* have in us. 18 For many (of whom I many-times was saying to you*, but even now am saying while weeping) are walking-around being the enemies of the cross of the Anointed-One, 19 the end of whom is utter loss, the god of whom is the tummy;²⁸ and their glory is in their shame, the ones who are being-minded-about the things on-earth.

20 For our* civic-entity exists in heavens, out of which we also are eagerly-expecting a savior, Lord Jesus the Anointed-One, 21 who will change-the-semblance-of the body of our humiliation to be²⁹ conformed-to the body of his glory, according-to the operation of the act for him to be being-able to also subject all the things to him.³⁰

CHAPTER 4

So-then, brothers of mine, beloved and yearned-after, a joy and crown of mine: Be standing in the Lord in-this-manner, beloved ones. 2 I am exhorting Euodia, and I am exhorting Suntutché to be being-minded in the same thing in the Lord. 3 Yes,³¹ I am also asking you, genuine yoke-fellow: Be assisting³² them (whichever women became-athletes-along with me in the good-message) along with Cléméns and my remaining fellow-workers,³³ whose names are in a book of life.

4 All of you*, be rejoicing in the Lord always. Again, I will say it: Be rejoicing. 5 Let your* gentle behavior be known to all humans. The Lord is near. 6 Do not be worrying about anything; instead, in everything, with the prayer-to God and with the beseeching along with thanksgiving, let your* requests be being made-known to God. 7 And the peace of God,³⁴ the peace which is surpassing every mind, will watch-over your* hearts and your* designs and your* body³⁵ in the Anointed-One Jesus.³⁶

8 For the remaining thing, brothers: As-much-as is truthful, as-much-as is solemn, as-much-as is righteous, as-much-as is pure, as-much-as is deserving-of-friendship, as-much-as is of-good-report, if there is anything of excellence, if there is anything of praise, be rationalizing about these things, 9 the things which you* also learned and took-alongside and heard and saw in me – be acting out these things, and the God of the peace will be with you*.

10 But I was made-to-rejoice in the Lord greatly, that already at-some-time you* reflowered the act to be being-minded in-behalf of me, on-the-basis-of which you were also being-minded, but you were not-having-a-season to show it. 11 Not that I am saying this according-to a lack; for I learned to be self-sufficient in the situations which I am finding myself. 12 And³⁷ I have come-to-know how to be being humbled, and I have come-to-know how to be exceeding. I have been initiated in everything and in all things, even how to be being filled-with-food and to be hungering, and to be exceeding and to be being-in-lack. 13 I am becoming-strong for all things in the one³⁸ who is empowering me.

14 Nevertheless, you* did beautifully, after you* communed-along with me in the tribulation. 15 But you* have also come-to-know, Philippians, that in the beginning of the good-message, when I came-out from Makedonia, not-one assembly communed with me in-regard-to an account of giving and of taking except you* alone. 16 Because even in Thessaloniké, even once and twice, you* sent something in-regards-to my need.³⁹ 17 Not that I am seeking-for the gift; instead, I am seeking-for the fruit, the fruit which is increasing into an account of yours*. 18 But I am having all things in-fill and I am exceeding. I have been filled, after I received the things from you* from Epaphroditos, which are a smell of a sweet-odor, an acceptable sacrifice, well-pleasing to God. 19 But my God will fill every need of yours* according-to his riches in glory in the Anointed-One Jesus. 20 But to our God and Father, may there be the glory into the ages of the ages.

21 All of you*, greet every holy one in the Anointed-One Jesus. The brothers along with me greet you*. 22 All the holy ones greet you*, but especially the ones of the house of °Caesar. 23 May the favor of the Lord⁴⁰ Jesus the Anointed-One be⁴¹ with your* spirit.⁴²

*The letter to the Philippians was written from Roma through Epaphroditos.*⁴³

¹ [2:26] NU, M, TR, Vul, Gk(VO,S2) / Gk(ACE,S1) add

² [2:30] NU, M, TR, Vul, Gk(CVO) / Gk(AS) "of the Lord" / Gk(E) omit

³ [2:30] NU, M, TR, Gk(AESV) (lit. "until") / Gk(CO) "till"

⁴ literally "the thing"

⁵ literally "a hesitant-thing"

⁶ literally "a secure-thing"

⁷ literally "the down-cut"

⁸ [3:3] NU,M,Gk(AEVOS1)/TR,Vul,Gk(C,S2)"worshipping God by-means-of-a-spirit"/one "worshipping by-means-of-a-spirit"

⁹ [3:7] NU, M, TR, Vul, Gk(CV,S1) / Gk(AO,S2) omit "Instead"

¹⁰ [3:8] NU, Vul, Gk(CVO,S1) / M, TR, Gk(A,S2) add

¹¹ [3:10] NU, M, TR, Gk(CO,S2) / Gk(AV,S1,P46) "a"

¹² [3:10] NU, M, TR, Gk(ACO,S2,X1009?) (lit. "of the sufferings of him") / Gk(V,S1,P46) "of sufferings of him" / some "of sufferings"

¹³ [3:11] NU, Vul, Gk(ACSV,X1009) / M, TR "standing-up-out of the dead humans" / Gk(O) "standing-up-out-of the ones out of dead humans"

¹⁴ [3:12] NU, M, TR, Vul, Gk(ASV,O1,X1009) / Gk(C,O2,P46), Eirenaïos(Lat), Ambst "have been pronounced-righteous"

¹⁵ [3:12] NU, M, TR, Vul, Gk(ACSV,O1,X1009) / one Gk, Tertullianus "the irreproachableness"

¹⁶ [3:13] NU, M, TR, Vul, Gk(ASV,S2,P46,P61), ClemAlex / Vul, Gk(CO,S1,X1009?) omit "also"

¹⁷ literally "take-down"

¹⁸ literally "taken-down"

¹⁹ [3:12] NU, Gk(ACSV) / M, TR "the"

²⁰ [3:12] NU, M, TR, Vul, Syr, Gk(AS,P46,P61) / Gk(CVO) omit "Jesus"

²¹ [3:13] NU, M, TR, Vul, some Syr, Sah, Gk(VO,P46), Tertullian / some Vul, some Syr, Boh, Gk(ACS), ClemAlex add

²² literally "take-down"

²³ [3:14] NU, Gk(ASV,X1009) / M, TR, Vul?, Gk(CO) "on-to"

²⁴ [3:14] NU, M, TR, Vul, Gk(ACSV,O1,X1009) / one Gk, Tertullianus "the irreproachableness"

²⁵ [3:14] NU, M, TR, Vul, Syr, Cop, Gk(ASV,X1108), Origen / Gk(C) "of God in the Lord Anointed-One Jesus" / Gk(O) "in the Lord Jesus the Anointed-One" / Gk(P46), Ambst "of God"

²⁶ [3:16] NU, M, TR, Vul, Gk(ACSV) / few Sah, Gk(X1009) "what all of you* were told to precede(?)"

²⁷ [3:16] NU, Gk(AV,S1,X1009) / M, TR, Vul, Gk(S2) "to be being-in-line with the same rule, to be being...thing" / Gk(CO) "to be being-minded for the same thing, to be being-in-line with the same things" [O "being-in-line-together"]

²⁷ literally "watching-out for"

²⁸ literally "hollowness"

²⁹ [3:21] NU, M, TR, Vul, Gk(ACSV) / M, TR "humiliation with the result for it to become"

³⁰ [3:21] NU, Vul?, Gk(ACVO,S1) / Vul?, Gk(S2) "to himself" / M, TR "for him"

³¹ [4:3] NU, M, Gk(ACSV) / TR "And" / Vul "Furthermore"

³² literally "taking-hold-along-with for yourself"

³³ [4:3] NU, M, TR, Vul, Gk(ACVO,S2) / Gk(S1,X1009) "and my fellow-workers and the remaining ones" / two omit "remaining"

³⁴ [4:7] NU, M, TR, Vul, Gk(CSV,O,X1009) / some Vul, some Syr, Gk(A) "of the Anointed-One"

³⁵ [4:7] NU, M, TR, Vul, Gk(ACSV) / Gk(O,X1009) add (X1009) "the designs"

³⁶ [4:7] NU, M, TR, Gk(ACSV,O,X1009) / Gk(P46) "in the Lord"

³⁷ [4:12] NU, M, Vul, Gk(ACSV) / TR "But"

³⁸ [4:13] NU, Gk(ACV,S1), Vul / M, TR, Gk(O,S2) "the Anointed-One"

³⁹ [4:16] NU, M, TR, Vul, Gk(ASVO) / Gk(C) "sent my need" / two "sent something to me in-regard-to my need"

⁴⁰ [4:23] NU, M, Vul, Gk(ASVO) / TR, Gk(C) "our Lord" (lit. "the Lord of ours")

⁴¹ [4:23] M, TR, Vul, Gk(ACS) / NU, Gk(VO) omit "May" & "be"

⁴² [4:23] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) "with you* all"

⁴³ [4:23] NU, M, Vul, Gk(ACSV) / TR add

LETTER OF PAULUS TO THE KOLOSSIANS

CHAPTER 1

Paulus, an emissary of the Anointed-One Jesus¹ through the will of God, and Timotheos the brother,

2 To the holy and faithful brothers in the Anointed-One in Kolossai: Favor to you* and peace from God our Father and the Lord Jesus the Anointed-One.²

3 We are always giving-thanks to God, and³ father of our Lord Jesus the Anointed-One, while we are praying-to God about all of you*, 4 after we heard about your* faith in the Anointed-One Jesus and about the love which you* are having in-regards-to all the holy ones, 5 due to the hope, the hope which is being laid-away for you* in the heavens, which you* heard-beforehand in the account of the truth of the good-message, 6 of the good-message which is being-present in⁴ you*, exactly-as in all the world also it is bearing-fruit for itself and is being grown,⁵ exactly-as it has also been doing in you* from the day on which you* heard it and recognized the favor of God in truth, 7 exactly-as you* also⁶ learned it from Epaphras (our beloved fellow-slave, who is a faithful minister of the Anointed-One in-behalf of you*,⁷ 8 the one who made-clear to us your* love in spirit).

9 Due to this, we also, from the day on which we heard it, are not ceasing ourselves from praying-to God in-behalf of you* and requesting for ourselves, in order that you* might be filled with the recognition of his will in every spiritual wisdom and intelligence, 10 for you*⁸ to walk-around worthily of the Lord into every thing-which-is-pleasing, bearing-fruit in every good work and being grown in the recognition of God, 11 being made-powerful in every power according-to the might of his glory into every endurance and longsuffering with joy, 12 giving-thanks simultaneously⁹ to the Father, to the one who made you* adequate¹⁰ into the portion of the lot of the holy ones in the light. 13 He¹¹ rescued us out of the authority of the darkness and discharged us into the kingdom of the son of his love, 14 in whom we have the redemption¹² through his blood,¹³ the forgiveness of the sins.

15 He¹⁴ is an image of God (the unseeable God), a firstborn of every creation. 16 Because in him were created all the things the things¹⁵ in the heavens and the things¹⁶ on the earth, the seeable things and the unseeable things, whether thrones, whether lordships, whether principalities, whether authorities. All the things have been created through him and into him. 17 And he himself is before all things, and in him all the things have stood-together. 18 And he is the head of the body, the assembly. He¹⁷ is the beginning,¹⁸ a firstborn out of the dead humans, in order that he himself might become being-first in all things. 19 Because in him, all the fullness thought-it-well to reside;¹⁹ 20 and through him, to completely-reconcile all the things into himself, after he made-peace through the blood of his cross; through him,²⁰ whether the things on the earth, or whether the things in the heavens.

21 And all of you* are being persons, who at-some-time were having been alienated-from and inimical by-means-of the mindset in the works of the wicked things. 22 But now he completely-reconciled you*²¹ in the body of his flesh through the²² death, to cause you* to stand-beside him holy and unblemished and irreproachable before his face— 23 if yet you* are persisting-in²³ the faith, having been founded and settled,²⁴ not being moved-away from the hope of the good-message which you* heard, the good-message which was preached in every

¹ [1:1] NU, Vul, Gk(ASVO) / M, TR, Gk(C) "of Jesus the Anointed-One"

² [1:2] NU, Vul, Gk(CV) / M, TR, Gk(AESO) add / few instead add "and Jesus the Anointed-One our Lord"

³ [1:3] NU, Gk(V,E1) / M, TR, Vul, Gk(AS,E2) add "and" / Gk(CO) add "the"

⁴ literally "into"

⁵ [1:6] NU, M, Vul, Gk(ACESVO) / TR omit "and is being grown"

⁶ [1:7] NU, Vul / TR add

⁷ [1:7] NU, M, TR, Vul, Gk(C,S2) / Gk(AEVO,S1) "us"

⁸ [1:10] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

⁹ [1:12] NU, M, TR, Vul, Gk(ACESO) / Gk(V) add

¹⁰ [1:12] NU, Gk(S)/M, TR, Vul, Gk(AE) "made us adequate" / Gk(CO) "called us" / Gk(V) "called and made you* adequate"

¹¹ literally "whom"

¹² literally "redemption-from"

¹³ [1:14] NU, M, most Vul, Gk(ACESVO) / TR, some Vul add

¹⁴ literally "whom"

¹⁵ [1:16] NU, Gk(CVO,S1) / M, TR, Gk(AE,S2) add

¹⁶ [1:16] NU, Gk(V,S1) / M, TR, Gk(ACEO,S2) add

¹⁷ literally "who"

¹⁸ perhaps less likely translated "is a principality"

¹⁹ literally "dwell-down"

²⁰ [1:20] NU, M, TR, Gk(AES) / Vul, Gk(CVO) omit "through him"

²¹ [1:22] NU, M, TR, Vul, Gk(AES) / Gk(V) "now you* were completely-reconciled" / Gk(CO) "(now)

after you* were completely-reconciled"

²² [1:21] NU, M, TR, Vul, Gk(CEV) / Gk(AS) "his"

²³ literally "remaining-on"

²⁴ literally "sedentary"

creation,²⁵ the creation under the heaven, of which, I, Paulus, became a minister.

24 Now I am rejoicing in my²⁶ sufferings in-behalf of all of you*, and, in my flesh, I am in-turn filling-up the things-lacking of the tribulations of the Anointed-One in-behalf of his body, which is the assembly. 25 I became a minister of the assembly²⁷ according-to the stewardship of God, the stewardship which was given to me in-regard-to you* to fulfill the account of God, 26 that is, the mystery, the mystery having been hidden from the former ages and from the former generations, but now was manifested to his holy ones, 27 to whom God wanted to make-known what is²⁸ the riches of the glory of this mystery in the nations – which²⁹ is the Anointed-One in you*, the hope of the glory. 28 He is the one about whom we are sending-messages-abroad, admonishing every human and teaching every human in every wisdom, in order that we might cause every human to stand-beside us complete in the Anointed-One Jesus.³⁰ 29 In-regards-to this,³¹ I also am laboring, contending according-to his operation, the operation which is operating itself in me in power.

CHAPTER 2

For I am wanting all of you* to have come-to-know, how-statured a contest I am having in-behalf of you*, and the ones in Laodikeia, and as-many-as have not seen my face in flesh, 2 in order that their hearts might be exhorted, after they have been caused-to-step-together in love, and coming into every store-of-riches of the plenitude of the intelligence, into the recognition of the mystery of God and Father and; of³² an³³ anointed-one Jesus.³⁴ 3 In him³⁵ are hidden-from sight all the treasures of the wisdom and the³⁶ knowledge. 4 But³⁷ I am saying this, in order that no-one might³⁸ be deceiving you* with-fallacious-rationalizations in persuasive-speech. 5 For even if I am going-away in the flesh, instead I am along with you* in the spirit, rejoicing and looking at your* order and the firmament of your* faith in-regard-to the Anointed-One.

6 Therefore, as you* took-alongside the Anointed-One Jesus the Lord, be walking-around in him, 7 having been rooted and being built-upon in him and being confirmed in faith, exactly-as you* were taught, exceeding in it in thanksgiving.³⁹

8 Be looking out so that someone will not be the one to be leading you* away as an object-of-robbery through the fondness-of-wisdom (philosophy) and empty delusion according-to the tradition of the humans, according-to the elements of the world and not according-to the Anointed-One. 9 Because in him, all the fullness of the godhood is residing⁴⁰ in-bodily-form;⁴¹ 10 and in him, you* are having been filled—in him, who is the head of every principality and authority.⁴² 11 In him,⁴³ you were also circumcised with a circumcision made-without-hands, in the stripping-off⁴⁴ of the body of the sins⁴⁵ of the flesh, in the circumcision of the Anointed-One. 12 after you* were entombed-along with him in the act-of-immersing,⁴⁶ in which you* were also arisen-along with him through the faith of the operation of God, the God who arose him out of the⁴⁷ dead humans. 13 And while you* were being dead in⁴⁸ the trespasses and the foreskin of your* flesh, he made you*⁴⁹ alive-together along with him, after he granted-favor to us for all the trespasses; 14 after he wiped-out the handwritten-document with the decrees against us, which was opposed to us; and he has lifted it from out of the middle, after he nailed it to the cross; 15 after he stripped-off⁵⁰ from himself the principalities and the authorities, he made-a-show-of them in outspokenness, after he led them in-triumphal-procession in [it].⁵¹

16 Therefore, do not let someone be judging you*, in feeding and⁵² in

²⁵ [1:23] NU, Gk(ACEVO,S1) / M, TR, Gk(S2) "in all the creation"

²⁶ literally "the"

²⁷ literally "of which"

²⁸ [1:27] NU, M, Gk(AV) / TR, Gk(ES) "who is" / Vul, Gk(CO) omit

²⁹ [1:27] NU, Vul, Gk(AVO) / M, TR, Gk(CES) "who"

³⁰ [1:28] NU, Gk(ACEVO,S1) / M, TR, Vul, Gk(S2) add

³¹ literally "into which"

³² [2:2] NU / M, TR "of God and Father and of" / Gk(S2) "of God and Father of" / Vul, Gk(AE,S1) "of God,

Father of" / Gk(C) "of God, the one who is" / Gk(V) "of God of" (or "of God") / few "of"

³³ [2:2] NU, Gk(CV,S1) / M, TR, Gk(AE,S2) "the"

³⁴ [2:2] NU, M, TR, Gk(ACESV) / Vul add / some omit "of (an/the) anointed-one" altogether

³⁵ literally "whom"

³⁶ [2:3] NU, Gk(CEV,S1) / M, TR, Gk(A,S2) add

³⁷ [2:4] NU, Gk(V,S1) / M, TR, Vul, Gk(ACE,S2) add

³⁸ [2:4] NU, Gk(ACEV,S1) / M, TR, Gk(S2) "that someone might not"

³⁹ [2:7] NU, Vul, Gk(AE,S1) / M, TR, Gk(CV,S2) "abounding in it in thanksgiving" / few "abounding in it"

⁴⁰ literally "dwelling-down"

⁴¹ literally the adverb form of "body"

⁴² [2:10] NU, M, TR, Vul, Gk(AVO) / Gk(C) "of every assembly" / Gk(S1) "of all the principality of an

assembly" / Gk(S2) "of all the principality and authority"

⁴³ literally "whom"

⁴⁴ literally "slipping-out-off" (would usually be translated "undressing-off")

⁴⁵ [2:11] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) add

⁴⁶ literally "immerseness"

⁴⁷ [2:12] NU, Gk(AES) / M, TR, Gk(CVO) add

⁴⁸ [2:13] NU, M, TR, Vul, Gk(ACEO,S2) / Gk(V,S1) "with"

⁴⁹ [2:13] NU, M, Gk(AE,S1) / Gk(V) "us" / TR, Vul, Gk(CO,S2) omit

⁵⁰ literally "slid-out-from" (usually would be translated "undressed-off")

⁵¹ [2:15] NU, M, TR, Vul, Syr, Gk(ACESV), Theodoret (may possibly be translated "him", but as stands,

seems to be referring to "the cross" in verse 14 which is a masculine noun) / Gk(O) "in himself" / some "in the wood" / some, Epiphanius "in the cross" / Origen "in the wood of the cross"

⁵² [2:16] NU, Gk(VO) / M, TR, Vul, Gk(ACES) "or"

drinking, or in part of a festival or of a new-moon¹ or of sabbaths,² **17** *all of which* are a shadow of the *things which are going to come*; but the body *is* of the Anointed-One.

18 Let no-one be depriving you* of a-prize, wanting to *delight* in humble-mindedness and religion of the messengers, stepping-in *things* which he has *not*³ seen, being inflated without-cause by the mind of his flesh, **19** and not grabbing onto the head, from whom all the body (through the nexuses and ligaments⁴ which are being supplemented and being caused-to-step-together) are growing the growth of God.

20 Therefore,⁵ If you* died-off along with an⁶ anointed-one from the elements of the world, why, as *if* living in the world, are you* submitting-to-its-decrees? **21** “May you* not touch. But may you* not taste. But may you not come-in-contact-with.” **22** Which are all for⁷ corruption with the using-up of *them*, according-to the commandments and taught-materials of the humans; **23** whichever *things* are, indeed, having an account of wisdom in self-imposed-religion and humble-mindedness of the *mind*⁸ and⁹ unsparing-treatment of body, *but are* not of any value¹⁰ against a saturation¹¹ of the flesh.

CHAPTER 3

Therefore, if you* were arisen-along with the Anointed-One, be seeking the upward *things*, where the Anointed-One is sitting himself at the right hand of God. **2** Be being-minded about the upward *things*, not the *things* on the earth. **3** For you* died-off and your* life has been hidden along with the Anointed-One in God. **4** Whenever the Anointed-One, your*¹² life, might be manifested, then **you*** along with him will be manifested in glory.

5 Therefore, make-dead the members,¹³ the *members which are* on the earth: sexual-immorality, uncleanness, passion, evil desire, and the greed – whichever *thing* is an *act* of idol-worshipping. **6** Due to these¹⁴ *things*, the anger of God is coming on the sons of the refusal-to-be-persuaded.¹⁵ **7** **You*** also, at-some-time, walked-around in these¹⁶ *things*, when you* were living in these *things*.¹⁷ **8** But **now**, even *all of you**, put-off-from yourselves all the *things*: anger, fury, evil, revilement, shameful-talk out of your* mouth. **9** Do not be lying to¹⁸ one-another, after you* stripped-off¹⁹ the old human along with its acts, **10** and after you* dressed yourselves with the new *human*, the *one which is* being renewed into a recognition according-to an image of the *one who* created it, **11** where there is not within: Hellenic and Judean, circumcision and foreskin, barbarous *persons*, Skythian, slave, free *man*; instead, the Anointed-One *is* the²⁰ all *things* and *is* in all *things*.²¹

12 Therefore, *all of you**, dress yourselves as elect *ones* of God, holy and having been loved: *with* bowels of pity, kindness, humble-mindedness, meekness, longsuffering, **13** tolerating one-another and granting-favor to each *other*, if-at-any-time someone might be having blame toward anyone. Exactly-as the Lord²² also granted-favor to you*, you* *must* also *act* in-this-*same*-manner. **14** But over all these *things*, *dress yourselves with* the love, which²³ is a ligament²⁴ of the completion. **15** And let the peace of the Anointed-One²⁵ be awarding-prizes in your* hearts, the *peace* into which you* were also called in one body. And be becoming thankful. **16** Let the account of the Anointed-One²⁶ be indwelling in *all of you** richly, *while you* are* teaching and admonishing yourselves in every wisdom, with psalms, hymns, spiritual songs, singing in the favor²⁷ in your* hearts²⁸ to God.²⁹ **17** And every *thing*, anything whatsoever you* might be doing in account or in work, *be doing* all *things* in the name of the Lord Jesus, giving-thanks to God *and*³⁰ Father through him.

¹ literally “young-month”

² [2:16] NU, M, TR, Vul, Gk(AES) / Gk(C) “of a sabbath”

³ [2:18] NU, Gk(ACV,S1), Origenes / M, TR, Vul, Gk(EOV,S2) add

⁴ literally “bonds-which-bind-things-together”

⁵ [2:20] NU, M, Vul, Gk(ACEVO,S1) / TR, Gk(S2) add

⁶ [2:20] NU, M, Gk(ACESVO) / TR “the”

⁷ literally “into”

⁸ [2:23] NU, M, TR, Vul, Gk(ACESV) / Gk(O) add

⁹ [2:23] NU, M, TR, Vul, Gk(ACESO) / Gk(V) omit “and”

¹⁰ literally “not in any honor”

¹¹ literally “a remaining-ful”

¹² [3:4] NU, Vul, Gk(CESV,S1) / M, TR, Gk(V2) “our”

¹³ [3:5] NU, Gk(V,E1,S2) / M, TR, Vul, Gk(ACO,E2,S2) “the members of you*”

¹⁴ literally “which”

¹⁵ [3:6] NU, M, TR, Vul, Gk(ACESO) / Gk(V) omit “on the sons of the refusal-to-be-persuaded”

¹⁶ literally “which”

¹⁷ [3:7] NU, Vul, Gk(ACESV) / M, TR, Gk(O) “in them”

¹⁸ literally “into”

¹⁹ literally “slid-out-from” (usually would be translated “undressed-off”)

²⁰ [3:11] NU, M, TR, Gk(CVO,S2) / Gk(AE,S1) omit “the”

²¹ may also be translated “all persons”

²² [3:13] NU, Vul, Gk(ACVO) / M, TR, Gk(E,S2) “the Anointed-One” / Gk(S1) “God” / one “God in the Anointed-One”

²³ [3:14] NU, Gk(AEVO) / M, TR, Gk(S2) “whichever one” / Gk(C,S1) “who”

²⁴ literally “a bond-which-binds-things-together”

²⁵ [3:15] NU, Vul, Gk(ACVO,E1,S2) / M, TR, Gk(E2,S2) “of God”

²⁶ [3:16] NU, M, TR, Vul, Gk(CVO,E2,S2) / Gk(S1) “of the Lord” / Gk(A,E1) “of God”

²⁷ [3:16] NU, Gk(VO,S2) / M, TR, Gk(A,E1,E2,S1) “in favor” / Gk(E3) omit

²⁸ [3:16] NU, Vul, Gk(ACESVO) / M, TR “heart”

²⁹ [3:16] NU, Vul, Gk(ACSVO,E1) / M, TR, Gk(E2) “to the Lord”

³⁰ [3:17] NU, Gk(AESV) / M, TR, Vul, Gk(CO) add

18 The women: Be being subjected to the men,³¹ as was being-pertinent in the Lord.

19 The men: Be loving the women and do not be being made-bitter toward them.

20 The children: Be obeying the parents according-to all *things*, for this is well-pleasing in the Lord.³²

21 The fathers: Do be provoking your* children,³³ in order that they might not be lacking-motivation.

22 The slaves: Be obeying the lords according-to the flesh according-to all *things*, not in eyeservice³⁴ as human-pleasing, *but* instead in simplicity of heart, filling yourselves with-fear-of³⁵ the Lord.³⁶ **23** **And** Whatsoever³⁷ you* might be doing, be working from your* soul, as to the Lord and not to humans, **24** having come-to-know that you* will take for yourselves from the Lord the equivalent-repayment of the inheritance.³⁸ **For**³⁹ Be being-enslaved⁴⁰ to the Lord **Jesus the** Anointed-One.⁴¹ **25** For⁴² the *one who is* doing-what-is-unrighteous will fetch a *recompense* for himself for what he did-unrighteously, and there is not a respect-of-persons.

CHAPTER 4

The lords: Be affording what⁴³ is righteous and the equality to the slaves, having come-to-know that **you*** are also having a lord in a heaven.⁴⁴

2 Be persevering-toward the *goal* with prayer-to God, keeping-fully-awake in it in thanksgiving, **3** simultaneously also praying-to God about us, in order that God might open-up to us a door for⁴⁵ the account, to utter the mystery of the Anointed-One (due to which I have also been bound), **4** in order that I might manifest it, as it is necessary for me to utter.

5 *All of you**, be walking-around in wisdom toward the outsiders, buying-out the season for yourselves. **6** Let your* account always *be* in favor (having been seasoned with salt) to have come-to-know how it is necessary for you* to be answering each one.

7 Tuchiaos (the beloved brother and faithful minister and fellow-slave in the Lord) will make-known to you* all the *things happening* in-accordance-with **me**. **8** I sent him⁴⁶ to you* in-regard-to this *very purpose*, in order that you* might know the *things* about us,⁴⁷ and that he might exhort your* hearts, **9** together with Onesimos (the faithful and beloved brother, who is *one of you**). They will make-known to you* all the *things happening* here.

10 Aristarchos (my fellow-captive) greets *all of you**, as-well-as⁴⁸ Marcus (the cousin of Bar-Naba, about whom you* took instructions; if-at-any-time he might come to you*, receive him), **11** as-well-as⁴⁹ Jeshua (the one being called⁵⁰ Justus); the *two of them* being *from* out of circumcision. These alone *are* fellow-workers in-regard-to the kingdom of God, whichever *ones* were made-to-be an appeasement to me.

12 Epaphras greets *all of you** (the *one from among you**, a slave of the Anointed-One Jesus);⁵¹ he is always contending in-behalf of *all of you** in the prayers-to God, in order that you* might be stood⁵² complete and having been brought-to-fulness⁵³ in every will of God. **13** For I am testifying to him, that he has much exertion⁵⁴ in-behalf of you* and the *ones* in Laodikeia, and the *ones* in Hierapolis.

14 Loukas (the healer, the beloved *one*) greets you*, and Démas *does too*. **15** *All of you**, greet the brothers in Laodikeia, and Nympha⁵⁵ and the assembly *which is* at⁵⁶ a house of hers.⁵⁷ **16** And whenever the letter might be read-aloud in-the-presence of *all of you**, *do this*: in order that it might also be read-aloud in the assembly of the Laodikeans; and in order that **you*** might also read-aloud the *letter coming out* of Laodikeia. **17** And speak to Archippos, “Be looking at the

³¹ [3:18] NU, Vul, Gk(ACESVO) / M, TR “to your* own men”

³² [3:20] NU, M, Vul, Gk(ACESVO) / TR “pleasing with the Lord”

³³ [3:21] NU, M, TR, Gk(V) / Vul, Gk(ACESO) “be provoking your* children to-anger” (copied from Eph6:4?)

³⁴ [3:22] NU, Gk(ACVO) / M, TR, Gk(ES) “eyeservices” / Vul renders entirely differently

³⁵ may also be translated “being filled-with-fear-of”

³⁶ [3:22] NU, Vul, Gk(ACEVO,S1) / M, TR, Gk(S2) “of God”

³⁷ [3:23] NU, Gk(AEV,S1) / Gk(CO) “Whatever” / M, TR “And every thing, whatsoever” / Gk(S2) “Everything, whatsoever”

³⁸ [3:23] NU, M, TR, Vul, Gk(ACSVO,E1) / Gk(E2) “the inheritance of yours*”

³⁹ [3:24] NU, Vul, Gk(ACESVO) / M, TR add

⁴⁰ may also be translated “For you* are being-enslaved”

⁴¹ [3:24] NU, M, TR, Vul, Gk(ACESV) / Gk(C) “to our Lord Jesus the Anointed-One”

⁴² [3:25] NU, Vul / TR “But”

⁴³ literally “the”

⁴⁴ [4:1] NU, Vul, Gk(AEV,S1) / M, TR, Gk(CO,S2) “in heavens”

⁴⁵ literally “of”

⁴⁶ literally “whom”

⁴⁷ [4:8] NU, Gk(ACVO,S3) / M, TR, Vul, Gk(E,S4) “that he might know the *things* about you*” / Gk(S1,S2)

⁴⁸ “that you* might know the *things* about you*”

⁴⁹ literally “(“as-well-as”) “and”

⁵⁰ literally “said”

⁵¹ [4:12] NU, Vul, Gk(AESV) / M, TR, Gk(CO) omit “Jesus”

⁵² [4:12] NU, Gk(V,S1) / M, TR, Gk(ACEO,S2) “might stand” / Vul “might be standing”

⁵³ [4:12] NU, Gk(ACESVO) / M, TR “having been filled”

⁵⁴ [4:13] NU, Gk(AESV) / M, TR “zeal” / Vul, Gk(CO) “labor”

⁵⁵ [4:15] NU, Vul, Gk(V) / M, TR, Gk(CO) “Nymphas” / Gk(AES) Greek is ambiguous

⁵⁶ literally “assembly according-to”

⁵⁷ [4:15] NU, Vul, Gk(V) / M, TR, Gk(CO) “his” / Gk(AES) “theirs”

ministry which you took-alongside in *the* Lord, in order that you might be filling it.”

18 The greeting *is written* with **my** hand, of Paulus. *All of you**, be remembering my bonds. May the favor be with *all of you**.¹

The letter to the Kolossians was written from Roma through Tuchikos and Onésimos.²

FIRST LETTER OF PAULUS TO THE THESSALONIANS

CHAPTER 1

Paulus, and Silvanus, and Timotheos,

To the assembly of *the* Thessalonians in *God the Father* and *the* Lord Jesus *the* Anointed-One:

Favor to *all of you** and peace from God our Father and the Lord Jesus the Anointed-One.³

2 We are giving-thanks to God always concerning⁴ you* all, making a remembering of you*⁵ for ourselves in⁶ our prayers-to *God*, **3** unceasingly remembering your* work of the faith, and the labor of the love, and the endurance of the hope of our Lord Jesus *the* Anointed-One in-front-of our God and Father, **4** having come-to-know, brothers having been loved by God,⁷ your* election. **5** Because⁸ our good-message⁹ was not made-to-be into you* in an account only, *but* instead also in a power and in a holy spirit and in¹⁰ a vast plenitude, exactly-as you* have come-to-know what-sort of *persons* we were made-to-be among¹¹ you* due to you*.

6 And *all of you** were made-to-be imitators of us and of the Lord, after you* received the account in much tribulation with joy of a holy spirit, **7** so-that you* became a type to all the *ones who are* having-faith in Makedonia and in¹² °Achaia. **8** For the account of the Lord has been resounded-out not only in °Makedonia and in¹³ °Achaia, *but* instead even¹⁴ in every place your* faith, the *faith* toward God, has come-out, so-that we are not having a need to be uttering anything. **9** For they themselves are bringing-a-message about us: Which-kind of an entrance we had with you*; and how you* turned-around toward God from the idols to be being-enslaved to a living and true god, **10** and to be awaiting¹⁵ his son out of the heavens, whom he arose out of the¹⁶ dead *humans*—Jesus, the *one who* is rescuing us out of¹⁷ the anger, the *anger which is coming*.

CHAPTER 2

For you* yourselves have come-to-know, brothers, that our entrance, the *entrance* to you*, has not become empty; **2** instead, even¹⁸ after we suffered-beforehand and after we were outraged (exactly-as you* have come-to-know) in Philippoi, we became-outspoken in our God to utter to you* the good-message of God during¹⁹ a vast contest. **3** For our exhortation *is not derived* out of misleading, nor-even out of uncleanness, nor-even in deceit; **4** instead, exactly-as we have been *approved* by God to be entrusted with the good-message, we are uttering in-this-manner, not as pleasing humans, *but* instead a god, the *one who is* proving our hearts.²⁰ **5** For neither at-any-time were we made-to-be in an account of flattery (exactly-as you* have come-to-know), nor in a pretext of greed (a god is a testifier), **6** nor seeking glory out of humans (neither from you*, nor from others), *although* we, as emissaries of *the* Anointed-One, are being-able²¹ to be a weight²² upon you*. **7** Instead, we were made-to-be infants²³ in *the* middle of you*, as if-at-any-time a nurse²⁴ might be imparting-warmth-to her own children. **8** Longing-after you* in-this-manner, we were thinking-it-good to share-with you*, not only the good-message of God, *but* instead even the souls of ourselves, due *to the fact* that you* were made-to-be beloved to us.

9 For *all of you** are remembering,²⁵ brothers, our labor and our toil. For²⁶ We, working night and day with the *intention* to not weigh-upon any of you*, preached to²⁷ you* the good-message of God. **10** **You*** are testifiers, and *so is*

³ [1:1] NU, Vul, Gk(VO) / M, TR, Gk(ACS) add (C omit “our”)

⁴ literally “about”

⁵ [1:2] NU, Vul, Gk(AVS1) / M, TR, Gk(CEO,S2) add

⁶ literally “on”

⁷ [1:4] NU, Gk(AES) / M, TR, Gk(CVO) “by a god”

⁸ may also be translated “that”

⁹ [1:5] NU, M, TR, Vul, Gk(ACVO) (lit. “the good-message of ours”) / Gk(E) “the good-message of the god” / Gk(S) “the good-message of the god of ours” / some “the good-message”

¹⁰ [1:5] NU, M, TR, Vul, Gk(ACE) / Gk(VO) omit “in”

¹¹ [1:5] NU, M, TR, Gk(CVO) (lit. “in”) / Vul, Gk(AES) “with/to”

¹² [1:7] NU, Vul, Gk(ACESVO) / M, TR omit “in”

¹³ [1:8] NU, M, Vul, Gk(ACESO) / TR, Gk(V) omit “in” (as well as “” before “Achaia”) / Gk(A) omit “For the account...Achaia” (scribal error)

¹⁴ [1:8] NU, Vul, Gk(ACESVO) / M, TR add

¹⁵ literally “be remaining-up”

¹⁶ [1:10] NU, M, Gk(CSVO) / TR, Gk(AE) omit “the”

¹⁷ [1:10] NU, Gk(ASV) / M, TR, Gk(CEO) “us from”

¹⁸ [2:2] NU, M, Vul, Gk(ACESVO) / TR add

¹⁹ literally “in”

²⁰ may also be translated “is putting our hearts to the proof”

²¹ may also be translated “are being-enabled”

²² literally “to be in weight”

²³ [2:7] NU, Gk(CVO,E1,S1) / M, TR, Vul, Gk(A,E2,S2) “mild”

²⁴ [2:7] NU, Gk(CEO,S2) / M, TR, Gk(A,S1) “as whenever a nurse”

²⁵ may also be translated “you*, be remembering”

²⁶ [2:9] NU, Vul, Gk(ACSVO) / M, TR add

²⁷ literally “into”

¹ [4:18] TR, Vul, Gk(C,S2) / NU, Gk(AEVO,S1) omit “May” & “be”

² [4:18] NU, M, Vul, Gk(ACESVO) / TR add

God, how sacredly and righteously and blamelessly we were made-to-be to you* (the ones who are having-faith), **11** just-as you* have come-to-know, how we treated each one of you*, as a father would children of his-own, **12** exhorting you* and consoling and emphatically-testifying with¹ the result for you* to be walking-around worthily of God (the one who is calling you* into his-own kingdom and glory).

13 And² due to this, we also are giving-thanks to God unceasingly, that, after you* took-alongside an account of a report³ from us of God, you* received, not an account of a human, but instead (exactly-as it truly is) an account of a god, who is also operating in you* (the ones who are having-faith). **14** For you*, brothers, were made-to-be imitators of the assemblies of God, of the assemblies which are in °Judah in the Anointed-One Jesus. Because you* also suffered the same⁴ things under your* own fellow-tribesmen exactly-as they themselves also did under the Judeans, **15** the Judeans who even killed-off the Lord Jesus and the⁵ prophets and harmfully pursued us out, and who are not pleasing to a god and are contrary to all humans; **16** they are preventing us from being able to utter anything to the nations, in order that they might be saved, with the result to always fill-up their sins. But the anger of God⁶ preceded against them into the end.

17 But we, brothers, after we were orphaned from you* for a season of an hour (in face, not in heart), we more-excessively made-every-effort with⁷ much desire to see your* face. **18** Due-to-this-fact,⁸ we wanted to come to you*, indeed I, Paulus (even once and twice), and the Adversary intercepted⁹ us. **19** For what is our hope or joy or crown of boasting (or is it not-surely even all of you*?) in-front-of our Lord Jesus the Anointed-One¹⁰ in his presence? **20** For you* are our glory and our joy.

CHAPTER 3

For-this-reason, while we were not able to be roofing our hearts any more, we thought-it-good to be left-behind in Athénai alone. **2** And we sent Timotheos (our brother and fellow-worker of God¹¹ in the good-message of the Anointed-One) with¹² the result to establish you* and to exhort you*¹³ in-behalf of¹⁴ your* faith, **3** for¹⁵ the result for no-one to be being tail-wagged¹⁶ in these tribulations. For you* yourselves have come-to-know, that we have been laid down into this. **4** For even when we were near you*, we were saying-beforehand to you*, that “we are going to be being put-under-tribulation,” exactly-as it also came-to-be and as you* have come-to-know. **5** Due to this, while I was also not able to be roofing my heart any more, I sent to you* with¹⁷ the result to know your* faith, lest-perhaps the Trier¹⁸ tried¹⁹ you* and our labor might come-to-be resulting in²⁰ an empty thing.

6 But at-present, Timotheos came to us from you*, and proclaimed-a-good-message to us about your* faith and your* love, and that you* are always having a good remembering of us, yearning-after to see us just-as we are yearning to see all of you*. **7** Due to this, brothers, we were exhorted on-the-basis-of you* on-the-basis-of our every constraint²¹ and tribulation²² through your* faith. **8** Because now we are living, if-at-any-time you* are standing²³ in the Lord. **9** For what thanksgiving are we being-able to repay-as-an-equivalent to God about you*, on-the-basis-of every joy with which we are rejoicing, due-to you*, in-front-of our God, **10** while night and day, we are super-excessively beseeching even more, with²⁴ the result to see your* face, and to fully-equip²⁵ the lackings of your* faith?

11 But I wish that our God and Father himself, and our Lord Jesus the Anointed-One,²⁶ would guide our way to you*. **12** But I wish that the Lord would increase you* and would make you* exceed with the love for²⁷ one-another and

¹ literally “into”

² [2:13] NU, Gk(ASV) / M, TR, Vul, Gk(CO omit “And”

³ literally “hearing”

⁴ [2:14] NU, M, Vul, Gk(CSV) / TR, Gk(A) “suffered these”

⁵ [2:15] NU, Vul, Gk(ACSV) / M, TR “and their own”

⁶ [2:16] NU, M, TR, Gk(ASV) / Vul, Gk(CO) add

⁷ literally “in”

⁸ [2:18] NU, Gk(ACSV) / M, TR “For-this-reason”

⁹ literally “cut-into”

¹⁰ [2:19] NU, M, Vul, Gk(ACSV) / TR, Gk(O) add

¹¹ [3:2] NU, Gk(CO) / Gk(V) “and fellow-worker” / Vul, Gk(AS) “and minister of God” / M, TR “and minister of God and our fellow-worker”

¹² literally “into”

¹³ [3:2] NU, Vul, Gk(ACSV) / M, TR, Gk(O) actually add “you*”

¹⁴ [3:2] NU, Vul, Gk(ACSV) (“in-behalf of”) / M, TR “about”

¹⁵ [3:3] NU, M, Gk(ACSV) / TR “with” / Gk(O) “in order that”

¹⁶ Meaning debated. This is the literal rendering (possibly with the meaning “to be being wagged like a tail). The exact meaning in this context is debated. Vul renders “so that no-one might be being moved”

¹⁷ literally “into”

¹⁸ literally “Trying one”

¹⁹ [3:5] NU, M, TR, Gk(ACSV) / Vul “might try”

²⁰ literally “into”

²¹ usually translated “obligation”

²² [3:7] NU, Vul, Gk(ACSV) / M, TR reverses “constraint” and “tribulation”

²³ [3:8] NU, M, Vul, Gk(AVO,S2) / TR, Gk(C,S1) “you* might be standing”

²⁴ literally “into”

²⁵ literally “fully-fit”

²⁶ [3:11] NU, Vul, Gk(ASV) / M, TR, Gk(O) “Jesus the Anointed-One” / Gk(C) omit

²⁷ literally “into” (also next two occurrences)

FIRST LETTER OF PAULUS TO THE THESSALONIANS

for all persons, just-as we are also doing for you*. **13** with²⁸ the result to establish your* hearts blameless in holiness in-front-of our God and Father in the presence of our Lord Jesus the Anointed-One²⁹ with all his holy ones. May it be.³⁰

CHAPTER 4

Therefore, as for the³¹ remaining matter, brothers: We are asking you* and exhorting you* in the Lord Jesus, in order that,³² exactly-as you* took-alongside from us ‘the how it is necessary for you* to be walking-around and to be pleasing a god’ (exactly-as you* are also walking-around),³³ that³⁴ you* might be exceeding even more. **2** For all of you* have come-to-know what transmitted-messages we gave to you* through the Lord Jesus. **3** For this is a³⁵ will of God: your* holification, for you* to be keeping yourselves distant from the sexual-immorality, **4** for each of you* to have come-to-know how to be obtaining his own utensil in holification and honor, **5** not in a passion of desire (just-as even the nations, the ones not having come-to-know God), **6** how not to be stepping-over and to be taking-advantage-of his brother in the matter—due to the fact that there is an avenging Lord³⁶ concerning all these things, exactly-as we also spoke to you* beforehand and thoroughly-testified to you*. **7** For God did not call you* on-the-basis-of uncleanness, but instead in holification. **8** For-consequently, therefore, the one who is setting this aside is not setting-aside a human, but instead God, the God who is also³⁷ giving³⁸ his spirit, the holy spirit, into you*.

9 But about the fondness-of-brothers: You* are not having a need for anyone to be writing to you*. For you* yourselves are taught-by-God, with³⁹ the result to be loving one-another. **10** For even you* are doing this to⁴⁰ all the brothers, the ones⁴¹ in the whole of Makedonia. But we are exhorting you*, brothers, to be exceeding even more, **11** and to be having-fondness-for-achieving-honor, to be being-tranquil and to be acting out your own affairs and to be working with your* own⁴² hands, exactly-as we transmitted-a-message to you*. **12** In order that you* might be walking-around decently toward the outsiders,⁴³ and might be having need of nothing.⁴⁴

13 But we are⁴⁵ not wanting you* to be being ignorant, brothers, about the ones who are sleeping,⁴⁶ in order that you* might not be being grieved exactly-as the rest also are, the ones not having a hope. **14** For if we are having-faith that Jesus died-off and stood-up, in-this-same-manner, God, through °Jesus, will also lead along with him the ones who fell-asleep. **15** For we are saying this to you* in an account of the Lord: that we, the ones who are living, the ones who are being left-around into the time of the presence of the Lord, might never precede the ones who already fell-asleep. **16** Because the Lord himself, in a directive, in a voice of a chief-messenger and in a trumpet of a god, will descend from a heaven, and the dead humans in the Anointed-One will stand themselves up first.⁴⁷ **17** After-that, we, the ones who are living, the ones who are being left-around,⁴⁸ simultaneously along with them, will be snatched in clouds into a meeting⁴⁹ of the Lord into the air. And this-is-how we will always be along with⁵⁰ the Lord. **18** So-then, all of you*, be exhorting one-another with⁵¹ these accounts.

CHAPTER 5

But about the times and the seasons, brothers, you* are not having need of anything to be being written to you*. **2** For you* yourselves have come-to-know precisely, that a⁵² day of the Lord is coming in-the-same-manner as a thief⁵³ in a night. **3** For⁵⁴ Whenever they might be saying, ‘Peace and security,’ then a sudden ruin is standing itself over them, even-as the labor-pang to the woman who is having a child in her belly, and they might never flee-from-out-of it.

4 But you*, brothers, are not in darkness, in order that the day might overtake⁵⁵ you* as a thief. **5** For! you* all are sons of light and sons of day. We

²⁸ literally “into”

²⁹ [3:13] NU, Vul, Gk(ACSV) / M, TR, Gk(O) add

³⁰ [3:13] NU, Vul, Gk(AC,S1) / M, TR, Gk(VO,S2) omit “May it be.”

³¹ [4:1] NU, M, Gk(ACSO,V1) / TR, Gk(V2) actually add “the”

³² [4:1] NU, Vul, Gk(CVO) / M, TR, Gk(AS) omit “in order that”

³³ [4:1] NU, Vul, Gk(ACSV) / M, TR omit “exactly-as you* are also walking-around”

³⁴ literally “, in order that”

³⁵ [4:3] NU, M, TR, Gk(CSV) / Gk(AO) “the”

³⁶ [4:6] NU, Vul?, Gk(ACV,S1) / Gk(O) “God” / M, TR, Vul?, Gk(S2) “the Lord”

³⁷ [4:8] NU, M, TR, Gk(CSO) / Vul, Gk(AV) omit “also”

³⁸ [4:8] NU, Gk(CVO,S1) / M, TR, Vul, Gk(A,S2) “who...gave”

³⁹ literally “into”

⁴⁰ literally “into”

⁴¹ [4:10] NU, M, TR, Gk(V,S2) / Gk(ACO) omit “the ones” / Gk(S1) “all your* brothers” (omitting “the ones”)

⁴² [4:11] NU, M, TR, Gk(A,S1) / Vul, Gk(CVO,S2) omit “own”

⁴³ literally “to the ones outside”

⁴⁴ may also be translated “no-one”

⁴⁵ [4:12] NU, M, Vul, Gk(ACSV,X1598) / TR, some Vul, Syr, some Augustine “But I am”

⁴⁶ [4:13] NU, Vul, Gk(ASV) / M, TR, Gk(CO) “the ones having fallen-asleep”

⁴⁷ [4:16] NU, M, TR, Gk(ASV) masculine plural / Vul?, Gk(CO), Tertullian, Eusebios “neuter singular”

⁴⁸ [4:17] NU, M, TR, Vul, Gk(ACSV) / Gk(O), Tertullian, Ambst, Spec omit “the ones who are being left-around”

⁴⁹ [4:17] NU, M, TR, Gk(ASV) / Gk(CO) “a going-to-a-meeting”

⁵⁰ [4:17] NU, M, TR, Vul, Gk(ACSO,X1598) / Gk(V) “in”

⁵¹ literally “in”

⁵² [5:2] NU, Gk(CSV) / M, TR, Gk(A) “the”

⁵³ [5:2] NU, M, TR, Vul, Gk(ACSV) / few “as thieves”

⁵⁴ [5:3] NU, Gk(AO,S1) / M, TR, Vul add “For” / Gk(CV,S2) add “But”

⁵⁵ literally “take you* down”

SECOND LETTER OF PAULUS TO THE THESSALONIANS

CHAPTER 1

Paulus, and Silvanus, and Timotheos,

To the assembly of *the* Thessalonians in God and²² our Father and *the* Lord Jesus *the* Anointed-One:

2 Favor to *all of you** and peace from God our²³ Father and *the*²⁴ Lord Jesus *the* Anointed-One.

3 We are being-indebted to be giving-thanks to God always about you*, brothers, exactly-as is worthy, because your* faith is super-growing, and the love of each one of you* in-regard-to one-another is increasing, **4** so-as for we ourselves to be boasting²⁵ in you* in the assemblies of God in-behalf of your* endurance and faith in all your* *harmful* pursuits brought by men against you* and the tribulations which you* are tolerating.

5 *This is* an indication of the righteous judging of God, with²⁶ the result to be considered-worthy of the kingdom of God, in-behalf of which you* are also suffering, **6** *if it is* righteous in-the-presence of a god for him to repay the ones who are putting you* under-tribulation with an equivalent tribulation, **7** and to give a relaxing to you*, the ones who are being-put-under-tribulation, along with us, in the revelation of the Lord Jesus from a heaven with messengers of a power of his **8** in a fire of a flame, while he is giving an avenging to the ones who have not come-to-know a god, and to the ones who are not obeying the good-message of our Lord Jesus *the* Anointed-One.²⁷ **9** whichever ones will pay a rightful-punishment, a perpetual ruin, from the face of the Lord and from the glory of his strength, **10** whenever he might come to be glorified in his holy ones and to be marveled-at in all the ones who had-faith²⁸ in that day, because our testimony to you* had faith-put into it, **11** into which we are also praying-to God always about you*, in order that our God might deem you* worthy of the calling, and might fill every good-pleasure of goodness and every work of faith in power, **12** so-that the name of our lord Jesus *the* Anointed-One²⁹ might be glorified in you*, and **you*** in him, according-to the favor of our God and *the* Lord Jesus *the* Anointed-One.

CHAPTER 2

But we are asking you*, brothers, in-behalf of the presence of our Lord Jesus *the* Anointed-One and of a congregating of ours onto him,³⁰ **2** with³¹ the result for you* not to be quickly shaken from your* mind, but-neither to be being alarmed, neither through a spirit, nor through an account, nor through a letter as *if it came* through us, as that the day of the Lord³² has already stood itself in place.

3 May someone not fully-delude you* according-to any manner. Because *the day will not come*, if-at-any-time the secession might not come first, and the human of the lawlessness³³ might be revealed (*that is* the son of the utter loss), **4** the one who is opposing and lifting himself above and against everything which is being said to be a god or an object-of-veneration, so-as to sit-down as a god³⁴ into the inner-sanctum of God, showing himself off that he is a god.

5 Are *all of you** not remembering that, while I was still being with you*, I was saying these things to you*? **6** And now you* have come-to-know the thing which is restraining, with³⁵ the result for him to be revealed in his own season. **7** For the mystery of the lawlessness is already operating;³⁶ only the one who is restraining at-present is doing so till he might come-to-be out of the midst.³⁷ **8** And then the lawless-one will be revealed, whom the Lord Jesus³⁸ will do-away-with³⁹ by-means-of the spirit of his mouth and will render-inoperative by the appearing of his presence – **9** the one whose presence is according-to an operation of the Adversary in every power, and signs, and portents of a lie, **10** and in every delusion of the⁴⁰ unrighteousness to⁴¹ the ones who are being-lost,⁴² in-requit for

are not of night, nor of darkness. **6** Therefore, as-a-result, may we not be lying-fast-asleep as the rest also² are, but instead may we be keeping-fully-awake and may we be being-sober. **7** For the ones who are lying-fast-asleep are lying-fast-asleep at night, and the ones who are being made-intoxicated are getting-intoxicated at night.

8 But since we are of day, may we be being-sober, after we dressed ourselves with a breastplate of faith and of love, and a helmet of hope of salvation; **9** because God did not put us into *his* anger, but instead to³ an acquisition of salvation through our Lord Jesus *the* Anointed-One,⁴ **10** the one who died-off in-behalf⁵ of us, in order that whether we might be keeping-fully-awake, or whether we might be lying-fast-asleep, we might live simultaneously along with him. **11** For-this-reason, *all of you**, be exhorting one-another and be building the other one up, exactly-as you* are also doing.

12 But we are asking you*, brothers, to have come-to-know the ones who are laboring among⁶ you* and are presiding themselves over you* in *the* Lord and are admonishing you*; **13** and to be deeming⁷ them super-excessively even more⁸ in love due to their work. Be being-at-peace among⁹ yourselves.¹⁰

14 But we are exhorting you*, brothers: Be admonishing the disorderly ones. Be consoling the faint-souled ones. Be holding yourselves to the weak ones. Be being-long-suffering with all persons. **15** Be seeing that someone might not give-back an evil thing in-place of an evil thing; instead, always be pursuing the good thing even¹¹ to one-another and to all persons. **16** Be rejoicing always. **17** Be praying-to God unceasingly. **18** Be giving-thanks in everything. For this is a will of a god in *the* Anointed-One Jesus in-regard-to you*. **19** Do not be extinguishing the spirit. **20** Do not be contemning prophecies, **21** but¹² be proving all things. Be retaining what is beautiful.¹³ **22** Be keeping yourselves distant from every external-appearance¹⁴ of a wicked thing.

23 But I wish that the God of the peace himself would make you* completely holy in-every-way. And I wish that the spirit and the soul and the body of *all of you** would be kept totally-sound, blamelessly in the presence of our Lord Jesus *the* Anointed-One. **24** The one who is calling you* is faithful, who will also do it.

25 Brothers, also¹⁵ be praying-to God about¹⁶ us.

26 *All of you**, greet all the brothers with¹⁷ a holy kiss.

27 I adjure you* in¹⁸ the Lord for the letter to be read-aloud to all the holy¹⁹ brothers.

28 May the favor of our Lord Jesus *the* Anointed-One be with *all of you**.²⁰

*The first letter to the Thessalonians was written from Athénai.*²¹

¹ [5:5] NU, Gk(ACSV) / M, TR, Vul omit "For"

² [5:6] NU, Vul, Gk(AV.S1) / M, TR, Gk(CO.S2) add

³ literally "into"

⁴ [5:9] NU, M, TR, Vul, Gk(ACSV) / some Vul, Gk(V.X1598?) omit "the Anointed-One"

⁵ [5:10] NU, M, TR, Gk(ACO.S2) / Gk(V.S1) "about" / Vul "before"

⁶ literally "in"

⁷ [5:13] NU, M, TR, Gk(ACSV.X1598?) / Gk(V), Syr "to be deeming" or "be deeming" / Vul "may you* be having"

⁸ [5:13] NU, M, TR, Gk(ACSV) / Vul, Gk(X1598?) "them excessively"

⁹ [5:13] NU, M, TR, Gk(ACSV.O.X1598) (literally "in") / Vul "with" / Clemens omit

¹⁰ [5:13] NU, M, TR, Gk(AV.X1598) / Vul, Gk(CSO) "them"

¹¹ [5:15] NU, TR, Vul, Gk(V.S2.X1598) / OL, some Vul, some Syr, Gk(ACO.S1), Ambst, Spec omit "even"

¹² [5:21] NU, M, Vul, Gk(CVO.S2) / TR, Gk(A.S1) omit "but"

¹³ literally "retaining the beautiful thing"

¹⁴ literally "sight"

¹⁵ [5:25] NU, Gk(CV.X1598) / M, TR, Vul, some Syr, Boh, Gk(ASO) omit "also"

¹⁶ [5:25] NU, M, TR, Gk(ACSV.X1598) / Gk(O) "in-behalf of" / Vul "before"

¹⁷ literally "in"

¹⁸ [5:27] NU, Gk(ACV.X1598?) / M, TR, Gk(SO) "I adjure you by"

¹⁹ [5:27] NU, Gk(CVO.S1.X1598?) / M, TR, Vul, Syr, Boh, Gk(A.S2) add

²⁰ [5:28] M, TR, Vul, Gk(AS) / NU, Gk(CVO) omit "May" & "be"

²¹ [5:28] NU, M, Vul, Gk(ACSV) / TR add / Gk(X1598) instead add "[To Thessa]lon[i]ans A. // [To Thessa]lon[i]ans B

²² [1:1] NU, M, TR, Vul, Gk(ACVO.S2) / Gk(S1) add

²³ [1:2] NU, M, TR, Vul, Gk(ASO) / some "the" / Gk(CV) "omit"

²⁴ [1:2] NU, M, TR, Vul, Gk(ACSV) / some actually add "the" / some add "our"

²⁵ [1:4] NU, Gk(ASV) (lit. "boasting-in") / M, TR, Gk(C) "to be boasting" / Gk(O) "to boast"

²⁶ literally "into"

²⁷ [1:8] NU, M, Vul, Gk(CV) / TR, Gk(ASO) add

²⁸ [1:10] NU, M, Vul, Gk(ACSV) / TR "who are having-faith"

²⁹ [1:12] NU, M, Gk(CSV) / TR, Vul, Gk(AO) add

³⁰ [2:1] NU, M, TR, Vul, Gk(ACSV) / Hippolytos "ours at it"

³¹ literally "into"

³² [2:2] NU, Vul, Gk(ACSV) / M, TR "Anointed-One"

³³ [2:3] NU, Gk(SV) / M, TR, Vul, Gk(ACO) "sin"

³⁴ [2:4] NU, Vul, Gk(ACSV) / M, TR "so-as to sit-down as a god" / Gk(O) "so-as in order that he may sit-down a god" (?)

³⁵ literally "into"

³⁶ literally "operating-in"

³⁷ literally "middle"

³⁸ [2:8] M, TR, Gk(V) / NU, Vul, Gk(ASO) add

³⁹ [2:8] NU, Gk(ACVO.S2) / M, TR "will consume" / Vul "will destroy" / Gk(S1) "is consuming"

⁴⁰ [2:10] NU, Gk(AVO.S1.X1598?) / M, TR, Gk(C.S2) add

⁴¹ [2:10] NU, Vul, Gk(ACVO.S1.X1598?) / M, TR, Syr, Gk(S2) "in"

⁴² may also be translated "are being-caused-to-lose their lives"

them:¹ *that* they did not receive the love of the truth of the Anointed-One² for³ the result for them to be saved. **11** And due to this, God is sending⁴ them an operation of a misleading with⁵ the result for them to have-faith in the lie, **12** in order that, all the ones who did not have-faith in the truth but instead thought-well-of unrighteousness, might be judged.

13 But we are being-indebted to be giving-thanks to God always about you*, brothers who have been loved by the Lord, because God picked you* for himself for a first-fruit⁶ into salvation in a holification of a spirit and faith of truth, **14** into which he also⁷ called you* through our good-message into an acquisition of a glory of our Lord Jesus the Anointed-One. **15** Therefore, as-a-result, brothers, be standing and be grasping the traditions which you* were taught, whether through an account, or whether through a letter of ours.

16 But I wish, that our Lord Jesus the Anointed-One⁸ and God our Father⁹ (the one who loved us and gave to us a perpetual exhortation and good hope in favor), **17** would exhort your* hearts and would establish you*¹⁰ in every good work and account.¹¹

CHAPTER 3

As for the remaining matter, brothers, be praying-to God about us, in order that the account of the Lord might be running and might be being glorified, exactly-as it also is with you*, **2** and in order that we might be rescued from the out-of-place and wicked humans. For the faith is not of all persons. **3** But the Lord is faithful, who will establish you* and will guard you* from the wicked-one.¹² **4** But we have become-confident in the Lord concerning¹³ you*, that you* are even¹⁴ doing and will do the things which we are transmitting-via-a-message to you*.¹⁵ **5** But I wish that the Lord would guide your* hearts into the love of God and into the¹⁶ endurance of the Anointed-One.

6 But we are transmitting-a-message to you*, brothers, in the name of our Lord¹⁷ Jesus the Anointed-One, to be keeping-alooft from every brother who is walking-around in-a-disorderly-manner and not according-to the tradition which they took-alongside¹⁸ from us. **7** For you* yourselves have come-to-know how it is necessary to be imitating us, that¹⁹ we did not behave-disorderly among²⁰ you*, **8** but-neither did we eat a loaf of bread from someone as-a-gift; instead, in labor and toil, night and day, we were working with the intention not to weigh-upon anyone of you*— **9** not because we do not have an authority to do so, but instead, in order that we might give ourselves as a type to you* with²¹ the result to be imitating us. **10** For even when we were with you*, we were transmitting this message to you*, that if a certain man is not wanting to be working, do not even let him be eating. **11** For we are hearing that some men among²² you* are walking-around in-a-disorderly-manner, working nothing, but instead being-curious. **12** But to the ones such as this, we are transmitting-a-message and are exhorting in²³ the²⁴ Lord Jesus the Anointed-One, in order that they, working with tranquility, might be eating their own bread. **13** But all of you*, brothers, may you* not behave-evilily-in doing-what-is-beautiful.

14 But if someone is not obeying our account through the letter, all of you* be signaling out this person to not be mingled-up-together²⁵ with him, in order that he might be inverted; **15** and do not be deeming him as an enemy, but instead be admonishing him as a brother.

16 But I wish that the Lord of the peace himself would give to you* the peace through everything in every manner.²⁶ May the Lord be with you* all.

17 The greeting is written by my own hand, of Paulus, which is a sign in every letter. This-is-how I write. **18** May the favor of our Lord Jesus the Anointed-One be with you* all.²⁷

¹ literally “, in-place of which persons”

² [2:10] NU, M, TR, Vul, Gk(ASVO,X1598?) / Gk(C) “the truth of the Anointed-One” / Eirenaïos(Gk,Lat) “God”

³ literally “into”

⁴ [2:11] NU, Vul, Gk(ACVO,S1) / M, TR, OL, some Vul, some Sah, Boh, Gk(S2), Eirenaïos(Lat), Ambst “God will send”

⁵ literally “into”

⁶ [2:13] NU, Gk(VO) / Vul “for first-fruits” / M, TR, Gk(ACS) “from the beginning”

⁷ [2:14] M, TR, Gk(ACV) / NU, Vul, Gk(SO) add

⁸ [2:16] NU, M, TR, Gk(CSO) / Gk(A) “Jesus the Anointed-One” / Gk(V) “the Anointed-One Jesus”

⁹ [2:16] NU, Gk(O) (lit. “and the god, the father of us”) / M, TR, Vul, Gk(A) “and the god and father of us” / Gk(CV) “and god, the father of us” / Gk(S1) “the god, the father of us” (S1 also omit “the one who loved us”) / Gk(S2) “and the god, father of us”

¹⁰ [2:17] NU, Vul, Gk(ACSV) / M, TR actually add “you*”

¹¹ [2:17] NU, Vul, Gk(ACSV) / M, TR, Gk(O) reverses “work” and “account”

¹² may also be translated “wicked-thing”

¹³ literally “onto”

¹⁴ [3:4] NU, M, TR, Vul, Gk(VO,S2) / Gk(AC,S1) omit “even”

¹⁵ [3:4] NU, Vul, Gk(CSV) / M, TR, Gk(AO) add

¹⁶ [3:5] NU, M, Gk(ACSV) / TR “an”

¹⁷ [3:6] NU, M, TR, Vul, Gk(ASO) (lit. “of the Lord of ours”) / Gk(CV) “of the Lord”

¹⁸ [3:6] NU, M, Vul, Gk(AS) / TR “he took*-alongside” / Gk(VO) “you* took*-alongside” / Gk(C) “they took*/received”

¹⁹ may also be translated “because”

²⁰ literally “in”

²¹ literally “into”

²² literally “in”

²³ [3:12] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) “through”

²⁴ [3:12] NU, Vul, Gk(ACVO,S1) / M, TR, Gk(S2) add “our”

²⁵ [3:14] NU, Gk(ASV) (may also be translated “to not mingle yourselves up together”) / M, TR, Vul, Gk(O) “and do not mingle yourselves up-together” / Gk(C) “and do not be mingling yourselves up-together” / Vul “and may you* not be mingled-up-together”

²⁶ [3:16] NU, M, TR, Gk(SV,A2) / Vul, Gk(CO,A1) “place”

²⁷ [3:18] TR, M, Vul, Gk(ACO,S2) / NU, Gk(V,S1) omit “May” & “be”

²⁸ [3:18] NU, M, Vul, Gk(ACSV) / TR add

FIRST LETTER OF PAULUS TO TIMOTHEOS

CHAPTER 1

Paulus, an emissary of the Anointed-One Jesus¹ according-to a commandment² of God our Savior and of the Lord Anointed-One Jesus³ of our hope,

2 To Timotheos, a genuine child in faith:

Favor, mercy, and peace from our⁴ God the Father and the Anointed-One Jesus our Lord.

3 Exactly-as I exhorted you, remain-with them in Ephesos while I am going into Makedonia, in order that you might transmit-a-message to certain persons not to be teaching-something-different, 4 nor-even to be paying-attention to myths and endless⁵ genealogies, whichever genealogies are affording aimless-discussions⁶ rather than a stewardship⁷ of a god, the stewardship in faith.

5 But the goal⁸ of the transmitted-message is: love out of a clean heart, and a good conscience, and faith without-hypocrisy, 6 things which certain persons, after they failed in, were veered-out of their course into vain-talk, 7 wanting to be teachers-of-law, not understanding either the things which they are saying, nor the things about which they are so thoroughly-affirming.

8 But we have come-to-know, that the law is beautiful, if-at-any-time someone might be making-use-of it lawfully, 9 having come-to-know this: that a law is not being laid for a righteous-one, but for persons who are lawless and unsubjected, impious and sinful, unscrupulous and profane, patricides and matricides,⁹ man-murderers, 10 sexually-immoral-individuals, male-bedding-men, man-stealers,¹⁰ liars, oath-breakers, and if something else¹¹ is opposing the healthy¹² taught-material, 11 according-to the good-message of the glory of the happy God, the good-message which I was entrusted¹³ with.

12 And¹⁴ I have favor by-means-of the one who empowered¹⁵ me (the Anointed-One Jesus, our Lord), because¹⁶ he deemed me¹⁷ faithful, after he put me into a ministry, 13 the one who was formerly¹⁸ a reviling man and a pursuer and an outrager. Instead, I received-mercy, because I, being-ignorant, did it in lack-of-faith. 14 But the favor of our Lord overflowed¹⁹ with faith and love, the favor which is in the Anointed-One Jesus.

15 The following account is faithful²⁰ and worthy of every welcome, that the Anointed-One Jesus came into the world to save sinners, of whom I am first. 16 Instead, due to this, I received-mercy, in order that, in me first, the Anointed-One Jesus²¹ might demonstrate all²² his²³ longsuffering for me to be a subtype of the ones who are going to be having-faith in him into a perpetual life. 17 But to the king of the ages, incorruptible, unseeable,²⁴ only wise²⁵ God, may there be honor and glory into the ages of the ages.

18 I commit this transmitted-message to you, my child, Timotheos, in accordance-with the prophecies upon you which are leading-the-way-before you, in order that, in them, you might be serving-as-a-soldier for the beautiful expedition, 19 having faith and a good conscience, which certain persons, after they pushed them away, became-shipwrecked concerning²⁶ the faith, 20 of whom are Humaiois and Alexandros, whom I delivered to the Adversary, in order that they might be disciplined to not be reviling.

CHAPTER 2

Therefore, first of all, I am exhorting that beseechings, prayers-to God, petitions, and thanksgiving be being made for yourselves in-behalf of all humans, 2 in

FIRST LETTER OF PAULUS TO TIMOTHEOS

behalf of kings and all the ones who are being in prominence, in order that we might be spending a quiet and tranquil lifestyle in every pious and solemnity.³ For²⁷ This is beautiful and welcome before-the-face-of God our Savior, 4 who is wanting for all humans to be saved and to come into recognition of truth. 5 For there is one god. And there is one mediator of a god and of humans, a human, the Anointed-One Jesus, 6 the human who gave himself for a ransom-in-place-of others in-behalf of all persons – of whom the testimony was given²⁸ in its own seasons, 7 in-regard-to which I was prescribed²⁹ a preacher and an emissary (I am saying truth in the Anointed-One,³⁰ I am not lying), a teacher of nations in faith and truth.

8 Therefore, I am wishing in every place for the men to be praying-to God, lifting-up³¹ sacred hands, apart-from anger and dispute.³² 9 Also³³ in-like-manner, for the³⁴ women to be ornamenting themselves in an orderly full-length-gown with proper regard and sound-mindedness, not in braids³⁵ and³⁶ a gold-piece³⁷ or pearls or very-expensive apparel, 10 but instead through good works (which is proper for women who are professing reverence-for-God).

11 Let a woman be learning in tranquility in all subjection. 12 But I am not permitting a woman to be teaching, nor to be controlling a man; instead, she is to be in tranquility. 13 For Adam³⁸ (which means 'human' in Hebraic) was fashioned first, next Eva. 14 And Adam was not deluded; but the woman, after she was fully-deluded,³⁹ has come-to-be in a transgression. 15 But she will be saved through the childbearing, if-at-any-time they might remain in faith and love and holification with sound-mindedness. (Genesis 1:27; 2:15-25; 3:13)

CHAPTER 3

The following account is faithful:⁴⁰ If someone is reaching-out to have an oversight for himself, he is desiring a beautiful work. 2 Therefore, it is necessary for the overseer to be irreprehensible, a man of one woman, sober, sound-minded, orderly, fond-of-strangers, able-to-teach, 3 not addicted-to-wine, not a smiter, not eager-for-shameful-gain,⁴¹ but instead gentle, not-a-fighter, without-fondness-of-silver, 4 while presiding himself over his own house beautifully, having children in subjection with every solemnity. 5 But if someone has not come-to-know how to preside-over his own house, how will he be a curator-over an assembly of a god? 6 It is necessary for him to not be newly-converted, in order that, after he was puffed-up, he might not fall-into a judgment of the Slanderer. 7 But it is also necessary for him⁴² to be having a beautiful attestation from the outsiders, in order that he might not fall into a cause-for-reproach and a snare of the Slanderer.

8 It is necessary for ministers, in-like-manner, to be solemn, not double-accounted, not paying much attention to wine, not eager-for-shameful-gain, 9 while having the mystery of the faith in a clean conscience. 10 But also let these first be being proved; next, let them be ministering, being irreprouchable. 11 (For women, in-like-manner, to be solemn, not slanderers, sober, faithful in all things.) 12 Let ministers be men of one woman, while presiding themselves over children beautifully as-well-as⁴³ their own houses. 13 For the ones who ministered beautifully, are acquiring a beautiful step and much outspokenness in faith, the faith which is in the Anointed-One Jesus.

14 I am writing these things to you (hoping to come to you quickly,⁴⁴ 15 but if-at-any-time I might be being-slow), in order that you might already come-to-know⁴⁵ how it is necessary to be behaving in a house of a god, whichever one is an assembly of a living god, a pillar and stabilizer⁴⁶ of the truth.

16 And, by-common-confession, the mystery of the piety is great: He⁴⁷ was manifested in flesh, was pronounced-righteous in a spirit, was seen by messengers, was preached among⁴⁸ nations, had faith-put into him in the world, was taken-up in glory.

¹ [1:1] NU, Vul, Gk(CSO) / M, TR, Gk(A) "of Jesus the Anointed-One"

² [1:1] NU, Vul, M, TR, Gk(ACO) / Gk(S) "a professed-thing"

³ [1:1] NU, Vul, Gk(ACO) / M, TR, Gk(S) "of the Lord Jesus the Anointed-One"

⁴ [1:2] NU, Vul, Gk(ACO,S1) / M, TR, Gk(S2) add

⁵ more literally "limitless"

⁶ [1:4] NU, Gk(AS) (lit. "out-seeking") / M, TR, Gk(CO) "discussions" (lit. "seeking") / Vul "questions"

⁷ [1:4] NU, M, TR, Gk(ASO) / Vul, Gk(C) "a building up"

⁸ literally "end"

⁹ literally "father-threshers and mother-threshers"

¹⁰ literally "man-footers" (as in, fettering them)

¹¹ literally "different"

¹² literally "being-healthy"

¹³ literally "faithed"

¹⁴ [1:12] NU, Vul, Gk(AS) / M, TR, Gk(CO) add

¹⁵ [1:12] NU, M, TR, Vul, Gk(AO,S2) / Gk(S1) "who is empowering"

¹⁶ may also be translated "that"

¹⁷ [1:12] NU, M, TR, Vul, Gk(ACSO) / others "us"

¹⁸ literally "who is more-before"

¹⁹ literally "over-increased"

²⁰ [1:15] NU, M, TR, Vul, Gk(ACSO) / OL, some Augustine "human"

²¹ [1:16] NU, Vul, Gk(ACO) / M, TR, Gk(S) "Jesus the Anointed-One" / Gk(O) "Jesus"

²² [1:16] NU, Gk(ASO) / M, TR, Gk(C) "all" (milder form)

²³ literally "the"

²⁴ [1:17] NU, M, TR, Vul, Gk(AS), Eusebios, Chrysostom / Gk(C) "king of the ages, immortal, unseeable" / Syr, OL, Eth, Tertullianus "king, the perpetual, immortal, unseeable" / Gk(O) "king of the ages, incorruptible, unseeable, immortal"

²⁵ [1:17] NU, Vul, Gk(ACO,S1) / M, TR, Gk(S2) add

²⁶ literally "around"

²⁷ [2:3] NU, Gk(A,S1) / M, TR, Vul, Gk(CO,S2) add

²⁸ [2:6] NU, M, TR, Vul, Gk(S) (S1 "and" for "the") / many add "of whom" / Gk(CO) add "of whom" & "was given" / Gk(A) omit "of whom...given"

²⁹ literally "put"

³⁰ [2:7] NU, Vul, Gk(ACO,S2) / M, TR, Gk(S1) add

³¹ literally "lifting-upon"

³² literally "thorough-rationalization"

³³ [2:9] NU, M, TR, Vul, Gk(CO,S2) / Gk(A,S1) omit "Also"

³⁴ [2:9] NU, Gk(ACSO) / M, TR add

³⁵ [2:9] NU, Gk(CSO), M, TR / Gk(A) "down-braids"

³⁶ [2:9] NU, Gk(ACSO) / M, TR, Vul "or"

³⁷ [2:9] NU, Gk(AO) / M, TR, Gk(CS) "and gold" / Vul ambiguous?

³⁸ Hebrew for "human"; referring to the first human created by God.

³⁹ [2:14] NU, Gk(ACO,S1) / M, TR, Vul, Gk(S2) "was deluded"

⁴⁰ [3:1] NU, M, TR, Vul, Gk(ASO) / Gk(C) "human"

⁴¹ [3:3] NU, Vul, Gk(ACSO) / M, TR add (copied from Titus?)

⁴² [3:7] NU, Gk(ASO) / M, TR, Vul, Gk(C) actually add "him"

⁴³ lit ("as-well-as") "and"

⁴⁴ [3:14] NU, Gk(ACE) (lit. "to you in quickness") / M, TR, Vul, Gk(SO) "to you quickly"

⁴⁵ literally "might having come-to-know"

⁴⁶ literally "something that makes something else settled"

⁴⁷ [3:16] NU, Vul, Eth, Syr, Gk(O,E1,S1), Origenes(Lat), Didymus, Epiphanius, Ambrose, Augustinus, Jerome, Kyrrillos (lit. "Who") / M, TR, Arab, Gk(A,E2,S2), Gregorius, Chrysostom, Theodoret, Euthalius "A god" / Gk(C)

"Which" or "The one who"

⁴⁸ literally "in"

CHAPTER 4

But the spirit explicitly says, that in later seasons, certain *persons* will stand themselves away from the faith, paying-attention to misleading spirits and to taught-materials of demons, **2** in hypocrisy of false-accounts, whose own conscience has been cauterized. **3** *They are* preventing *individuals* to be marrying; to be keeping themselves distant from solid-foods, which God created for¹ sharing with thanksgiving to the *ones who are* faithful and have recognized the truth. **4** Because every creature of a god *is* beautiful; and not-one *is* thrown-away,² *while it is* being taken with thanksgiving. **5** For it is being made-holy through an account of a god and petitions.

6 While laying³ these *things* down for yourself to the brothers, you will be a beautiful minister of the Anointed-One Jesus,⁴ being nourished-in the accounts of the faith and the beautiful taught-material which you have closely-followed.

7 But be refusing the profane and old-womanish myths. But be gymnastically-training yourself toward piety. **8** For the bodily gymnastic-training is profitable toward little, but the piety *is* profitable toward all *things*, having *something-which-has-been-professed*⁵ of a life, the *life* now and the *one which is* going to *be coming*.

9 The following account *is* faithful and worthy of every welcome: **10** For in-regard-to this, we are *even*⁶ laboring and contending,⁷ because we have hoped on-the-basis-of a living god, who is a savior of all humans, especially faithful *ones*.

11 Be transmitting these *things* via-a-message and be teaching. **12** Let no-one be despising your age-of-youth. Instead, be a type of the faithful *ones*, in speech,⁸ in conduct, in love, in *spirit*⁹ in faith, in purity. **13** Till I come, be paying-attention to the reading-aloud, to the exhortation, to the taught-material. **14** Do not be unconcerned of the bestowed-favor in you, the *one which* was given to you through a prophecy with a laying-on¹⁰ of the hands of the body-of-elders. **15** Be giving-careful-attention-to these *things*; be in these *things*, in order that your progress might be manifest to¹¹ all *persons*. **16** Be holding-on to yourself and to the taught-material; be remaining-in¹² them. For doing this, you will save even yourself and the *ones who are* hearing you.

CHAPTER 5

May you not sharply-rebuke an elder. Instead, be exhorting him as a father, younger-men as brothers, **2** elderly-women as mothers, younger-women as sisters in every purity.

3 Be honoring widows, the *ones who are* really widows. **4** But if a certain widow is having children or grandchildren, let them be learning first to be showing-piety to their own house and to be giving-back recompenses to their ancestors. For this is *beautiful and*¹³ welcome before-the-face of God. **5** The *woman who is* really a widow and having been left-alone, has hoped on a god¹⁴ and is remaining-with the beseechings and the prayers-to God night and day. **6** But the *widow who is* indulging has died, *even while she is* living.

7 And be transmitting these *things* via-a-message, in order that they might be irreprehensible. **8** But if a certain *man* is not providing for his own *family*, and especially *any*¹⁵ *members of-his-house*, he has denied the faith and is worse than a faithless *individual*.

9 Let a widow be being enlisted *who is* not lesser than sixty years *old*, *who* has been a woman of one man, **10** being testified to in beautiful works, if she nourished-children, if she accepted-strangers, if she washed feet of holy *ones*, if she brought *people who are* being put-under-tribulation into-a-state-of sufficiency, if she followed-along-behind every good work.

11 But be refusing younger widows. For whenever they might be displaced from the Anointed-One due-to-sensuality, they are wanting to be marrying, **12** incurring¹⁶ a judgment, because they set-aside the first faith. **13** But also simultaneously, they are learning to *be* not-working, coming-around the houses. But *they are* not only not-working, *but instead are* even babbly and curious, uttering the *things which* are not necessary. **14** Therefore, I am wishing for younger *widows* to be marrying, to be making-children, to be mistressing-a-house, to be giving to the opposer not-one occasion in-favor-of verbal-abuse. **15** For certain *ones* were already veered-out of *their course to follow* behind the Adversary.

16 If a certain *faithful man or*¹⁷ *faithful woman* is having widows, let her be bringing them to-a-state-of-sufficiency, and do not let the assembly be becoming-weighted down, in order that it might bring the *ones who are* really widows into-a-state-of-sufficiency.

17 Let the elders *who* have presided beautifully be being deemed-worthy of double honor, especially the *ones who are* laboring in speech¹⁸ and taught-material. **18** For the writing says:

You will not muzzle a cow *while it is* threshing.

(Deuteronomy 25:3)

And:

The worker is worthy of his¹⁹ wage.

(unidentified quotation)²⁰

19 Do not be accepting an accusation against an elder, except aside-from *it being* on-the-basis-of two or three testifiers.²¹ **20** Be convicting the *ones who are* sinning before-the-faces-of all *persons*, in order that the rest might also be having fear. **21** I am thoroughly-testifying before-the-faces of God, and of the Anointed-One Jesus, and of the elect messengers, in order that you might observe these *things* apart-from prejudgment, doing nothing according-to personal-inclination. **22** Do not be laying²² hands on anyone *too* quickly, nor-even be communing with sins of-another. Be keeping yourself pure.

23 Be drinking no-more water; instead, be making-use-of a little wine due to the stomach²³ and your frequent weaknesses.

24 The sins of some humans are clear-beforehand, leading-the-way-before them into a judging; but the *sins* of some are also following-along-behind them. **25** *But*²⁴ Also in-like-manner, the works, the beautiful *works*²⁵ *are*²⁶ clear-beforehand; and the *ones which* are²⁷ otherwise, are not being-able²⁸ to be hidden.

CHAPTER 6

Let as-many-as are slaves under a yoke, be deeming their own masters worthy of every honor, in order that the name of God and the taught-material might not be being reviled. **2** But do not let the *ones who are* having faithful masters be

¹³ [5:4] NU, M, Vul, Gk(ACESO) / TR add

¹⁴ [5:5] NU, Vul?, Gk(EO) / M, TR, Vul?, Gk(A,S2) "on God" / Gk(C) "on the Lord" / Gk(S1) "on the Lord"

¹⁵ [5:8] NU, Gk(ACSO) / M, TR, Gk(E) "the"

¹⁶ literally "having"

¹⁷ [5:16] NU, Vul, Gk(AESO) / M, TR, Gk(C) add / few add, but omit "or faithful woman"

¹⁸ literally "account"

¹⁹ [5:18] NU, M, TR, Vul, Gk(ACESO), Euthalius / one OL, ClemAlex "their"

²⁰ These words are not quoted anywhere in the Old Testament, though they have thematic parallels with material presented in Leviticus 19:13 and Deuteronomy 24:14 and Tobi 5:10-15 & 12:1-5. However, these words are found in Luke 10:7 ("For the worker *is* worthy of his wage"); see also Matthew 10:10 ("For the worker *is* worthy of his nourishment"). Some think that Paulus is quoting the Good-Message according-to Luke; if so, this would be abnormal, and the only time any of Jesus teachings would ever be directly quoted by an emissary as from a writing. It is possible that both Jesus and Paulus are quoting from the same source.

²¹ [5:19] NU, M, TR, Vul, Gk(ACESO) / some lost Latin known to Jerome omit "except...testifiers"

²² literally "putting"

²³ [5:23] NU, Gk(ACS) / M, TR, Vul, Gk(O) "stomach of yours"

²⁴ [5:25] NU, M, TR, Vul, Gk(CS) / Gk(AO) add

²⁵ [5:25] NU, Gk(ACSO) / M, TR "manner, the beautiful works"

²⁶ [5:25] NU, Gk(AS) / M, TR, Vul, Gk(CO) actually add "are"

²⁷ literally ("which are") "the *ones* having"

²⁸ [5:25] NU, M, Vul, Gk(AC) is plural / TR, Gk(SO) is singular

¹ literally "into"

² literally "thrown-off"

³ literally "putting"

⁴ [4:6] NU, Vul, Gk(ACESO) / M, TR "of Jesus the Anointed-One"

⁵ literally "having a professed-thing"

⁶ [4:10] NU, Vul, Gk(ACES) / M, TR, Gk(O) add

⁷ [4:10] NU, Gk(AEO,S1) / M, TR, Vul, Gk(C,S2) "and are being reproached"

⁸ literally "account"

⁹ [4:12] NU, Vul, Gk(ACESO) / M, TR add

¹⁰ literally "putting-on"

¹¹ [4:15] NU, Vul, Gk(ACESO) / M, TR "in"

¹² literally "be remaining-on"

SECOND LETTER OF PAULUS TO TIMOTHEOS

CHAPTER 1

Paulus, an emissary of the Anointed-One Jesus,²³ through the will of God, according-to what-has-been-professed²⁴ of life, the *life in the Anointed-One Jesus*.

2 To Timotheos, a beloved child: Favor, mercy, and peace from God the Father, and the Anointed-One Jesus our Lord.

3 I have favor by-means-of God, whom I am serving from my ancestors in a clean conscience, as I have an unceasing remembering about you in my beseechings night and day, **4** yearning-after you to see you (having been caused-to-have-remembrance of your tears), in order that I might be filled with joy— **5** after I took recollection²⁵ of the ‘without-hypocrisy faith’ in you, whichever *faith* first indwelt in your grandmother Lōis and your mother Eunike,²⁶ but, I have been persuaded, that also *is* in you. **6** Due to this²⁷ cause, I am reminding you to be rekindling the bestowed-favor of God, which is in you through the laying-on²⁸ of my hands. **7** For God did not give to us a spirit of terror, but instead of power and of love and of a sound-mind.

8 Therefore, may you not be-ashamed of the testimony of our Lord, nor-even be-ashamed of me, his bound-one. Instead, suffer-evil-together with me for the good-message according-to a power of a god— **9** the god who saved us and called us to a holy calling, not according-to our works, but instead according-to his own preposition and favor – which²⁹ was given to us in the Anointed-One Jesus before perpetual times, **10** but was now manifested through the appearing of our Savior the Anointed-One Jesus,³⁰ who, indeed rendered the death inoperative, but provided-light for life and for incorruptibility through the good-message, **11** into which I was put a preacher and emissary and teacher³¹ of nations.³² **12** Due to this³³ cause, I am also suffering these things. Instead, I am not being-ashamed. For I have come-to-know him in whom I have put-faith; and I have been persuaded, that he is able³⁴ to guard my deposit into that day.

13 Be having a subtype of healthy³⁵ accounts which you heard from me, in faith and love, which³⁶ is in the Anointed-One Jesus. **14** Guard the beautiful deposit,³⁷ through a holy spirit, the *spirit which is indwelling* in us.

15 You have come-to-know this, that all the ones in Asia turned-away-from me, of whom are Phugelos³⁸ and Hermogenés. **16** I wish that the Lord would give mercy to the house of Onésiphoros, because many-times he refreshed my soul and was not ashamed of my chains. **17** Instead, after he came-to-be in Roma, he sought me with-effort³⁹ and found me. **18** I wish that the Lord would give to him a chance to find mercy from the Lord in that day. And you know even better, as-much-as he ministered to me⁴⁰ in Ephesos.

CHAPTER 2

Therefore, you, child of mine, be being empowered in the favor, the favor in the Anointed-One Jesus. **2** And things which you heard from me through many testifiers: Commit these things to faithful humans,⁴¹ whomever will be adequate to teach others⁴² also.

3 Therefore, suffer-evil-together with me,⁴³ as a beautiful soldier of the Anointed-One Jesus.⁴⁴ **4** No-one who is serving-as-a-soldier is entangling himself⁴⁵ with the activities of the common lifestyle, in order that he might please the one who enlisted-soldiers. **5** But also, if-at-any-time someone might be completing-as-an-athlete, he is not being crowned if-at-any-time he might not complete-as-an-athlete lawfully. **6** It is necessary for the laboring farmer to be partaking-of the fruits first.⁴⁶ **7** Be comprehending what I am saying. For the Lord

²³ [1:1] NU, Vul, Gk(CSO) / M, TR, Gk(A) “of Jesus the Anointed-One”

²⁴ literally “to a professed-thing”

²⁵ [1:5] NU, Gk(AEO,S1) [lit. ...recollecting] / M, TR, Vul, Gk(C,S2) “while taking recollecting”

²⁶ [1:5] NU, M, Vul, Gk(ACESO) / TR “Euneiké”

²⁷ literally “which”

²⁸ literally “putting-on”

²⁹ literally “the” (referring either to “power” or “favor”)

³⁰ [1:10] NU, Gk(ACS) / M, TR, Vul, Gk(EO) “Savior Jesus the Anointed-One”

³¹ [1:11] NU, M, TR, Vul, Gk(ACESO) / some “minister” (Gk(A) omit “and”)

³² [1:11] NU, Gk(A,S1) / M, TR, Vul, Gk(CEO,S2) add

³³ literally “which”

³⁴ may also be translated “powerful”

³⁵ literally “of being-healthy”

³⁶ literally “the” (referring either to “faith” or “love” or both)

³⁷ [1:14] NU, M, Gk(ACESO) / TR “down-deposit”

³⁸ [1:15] NU, M, Vul, Gk(CESO) / TR, Gk(A) “Phugellos”

³⁹ [1:17] NU, Gk(CSO,A?,E?) / M, TR “after he become effortful in Roma, he sought me”

⁴⁰ [1:18] NU, M, TR, Vul, Gk(ACESO) / few Gk, some Vul add

⁴¹ [2:2] NU, M, TR, Vul, Gk(ACESO) / Hippolytos “testifiers”

⁴² literally “teach different persons”

⁴³ [2:3] NU, Gk(ACSO,E1) / M, TR, Gk(E2) “Therefore, you*, suffer-evil” / Vul “You*, be laboring”

⁴⁴ [2:3] NU, Gk(ACESO) / M, TR, Vul “of Jesus the Anointed-One”

⁴⁵ may also be translated “is being-entangled”

⁴⁶ literally “firstly”

despising them, because they are brothers; instead, let them be being-enslaved even more, because the ones who are partaking of the good-work are faithful and beloved ones. Be teaching and be exhorting these things.

3 If someone is teaching-something-different and is not coming-near accounts which are-healthy (the accounts of our Lord Jesus the Anointed-One) and to the taught-material according-to piety: **4** He has been puffed-up, understanding nothing, but instead being-sick about discussions and verbal-fights, out of which are coming-to-be envy, quarreling, revilements, preconceptions, wicked things, **5** instances-of-abrasive-rubbings-against-one-another,¹ of humans who have been utterly-destroyed in the mind, and have been defrauded of the truth, concluding that the piety is² a means-of-gain. Be departing from the men such as these.³

6 But the piety with self-sufficiency is a great means-of-gain. **7** For we brought-in nothing into the world, because⁴ we are not being-able to bring anything out of it either. **8** But having thorough-nourishment and objects-of-shelter, we will be sufficed with these things. **9** But the ones who are wishing to be becoming-rich are falling into a test and a snare and many mindless and harmful desires, whichever desires are deepening the humans into ruin and utter loss. **10** For the fondness-of-silver is a root of all the evil things, which some persons, reaching-out for it for themselves, have been misled-away from the truth and punctured⁵ themselves with many anguishes.

11 But you, O human of a god,⁶ be fleeing these things. But be pursuing righteousness, piety, faith, love, endurance, meek-passion.⁷ **12** Be contending in the beautiful contest of the faith. Take-hold-of the perpetual life for yourself, into which you were also⁸ called, and for which you confessed the beautiful confession before-the-face of many testifiers.

13 I am transmitting-a-message to you⁹ before-the-face of God (the one who is keeping-alive all the things) and before the Anointed-One Jesus (the one who testified the beautiful confession before¹⁰ Pontius Pilatus), **14** that you keep the instruction blotless, irreprehensible, until the appearing of our Lord Jesus the Anointed-One, **15** which he will show in his own seasons. He, the happy and only potentate, the king of the ones who are being-kings and lord of the ones who are being-lords, **16** the only one who is having immortality, dwelling in unapproachable light, the one whom not-one of the humans saw nor-even is being-able to see. To him¹¹ may there be honor and perpetual might.

17 Be transmitting-a-message to persons who are rich in the present¹² age to not be being-high-minded, nor-even to be hoping-on-the-basis-of unclearness of riches, but instead on-the-basis-of¹³ a god,¹⁴ the living one,¹⁵ the one who is richly affording us with all things into enjoyment; **18** to be working-good; to be becoming-rich in beautiful works; to be ready-to-share-with others, communal, **19** storing-away for themselves: a beautiful foundation into the age which is coming, in order that they might take-hold-of the real¹⁶ life for themselves.

20 O Timotheos, guard the deposit,¹⁷ veering yourself out of the course leading to the profane empty-talks¹⁸ and oppositions of what¹⁹ is falsely-named knowledge, **21** which some persons, while professing it, failed about the faith.

May the favor be²⁰ with all of you*.²¹

The first letter to Timotheos was written from Laodikeia, whichever one is a metropolis of the Pakatian Phrygia.²²

¹ [6:5] NU, M, Gk(ACSO) (lit. “thorough-beside-rubbings”) / TR (lit. “beside-through-rubbings”)

² literally “concluding the piety to be”

³ [6:5] NU, Vul, Gk(ACSO) / M, TR add

⁴ [6:7] NU, Vul, Gk(AO,S1) / M, TR, Gk(S2) “, it is clear that” / Gk(C) “, it is truthful”

⁵ literally “pinned-through”

⁶ [6:11] NU, Gk(A,S1) / M, TR, Gk(CO,S2) “of God”

⁷ [6:11] NU, Gk(AO,S1) / M, TR, Gk(C,S2) “meekness”

⁸ [6:12] NU, M, Vul, Gk(ACSO) / TR add

⁹ [6:13] NU, M, TR, Vul, Gk(AC,S2) / Gk(O,S1) omit “to you”

¹⁰ literally “on/over”

¹¹ literally “which”

¹² literally “now”

¹³ [6:17] NU, Gk(ACSO) / M, TR, Vul “instead in”

¹⁴ [6:17] NU, Gk(CSO) (“a god”) / M, TR, Gk(A) “God”

¹⁵ [6:17] NU, Vul, Gk(ASO) / M, TR add “the living one” / Gk(C) “a living one” (with above variant “a living god”)

¹⁶ [6:19] (lit. “really”) NU, Vul, Gk(ACSO) / M, TR “perpetual”

¹⁷ [6:20] NU, M, Vul, Gk(ACSO) / TR “down-deposit”

¹⁸ [6:20] NU, M, TR, Gk(ACSO) / Vul, Eirenaios(Lat) “novelities”

¹⁹ literally “the”

²⁰ [6:21] M, TR, Gk(S2) / NU, Vul, Gk(ACO,S1) omit “May” & “be”

²¹ [6:21] NU, Gk(ASO) / M, TR, Vul, Gk(C) “with you”

²² [6:21] NU, M, Vul, Gk(ASCO) / TR add

will¹ give to you intelligence in all things.

8 Be remembering Jesus the Anointed-One (*who* has been arisen out of dead humans, *who* is out of a seed of David), according-to my good-message, **9** in which I am suffering-evil *even* until bonds, as an evil-worker. Instead, the account of God has not been bound. **10** Due to this, I am enduring all things due to the elect-ones, in order that they themselves might obtain a salvation (the *salvation* in the Anointed-One Jesus) with a perpetual glory.

11 The following account is faithful: “For if we died-off-together *with him*, we will also live together *with him*. **12** If we are enduring, we will be-kings-together *with him*. If we will deny² *him*, that *one* will deny us. **13** If we are refusing-to-have-faith, that *one* is remaining faithful, for³ he is not being-able to deny himself.”

14 Be causing-*them*-to-remember these things, thoroughly-testifying before-the-face of God⁴ to not be fighting-about-words, which leads to⁵ nothing useful, but to a turning-upside-down of the ones who are hearing. **15** Make-every-effort to present⁶ yourself approved to God, a worker with-no-cause-to-be-ashamed, cutting-a-straight path for the account of the truth.

16 But be standing-alooft from the profane empty-talks, for they will progress to more impiety, **17** and their account will have pasture like⁷ gangrene. Of whom are Humeaios and Philétois, **18** whichever ones failed about the⁸ truth, saying that the⁹ standing-up of dead humans has already come-to-be; and they are upending the faith of some.

19 However, the firm foundation of God has stood, having this seal:

The Lord knew the ones who are his.

(Numbers 16:5)

And:

Let everyone who¹⁰ is naming the name of the Lord¹¹ stand-away from unrighteousness.

(unidentified quotation)¹²

20 But in a great house there are not only golden and silver utensils, but instead also wooden and clay ones; and indeed some of which are in-regard-to honor, but some of which are in-regard-to dishonor. **21** Therefore, if-at-any-time someone might clean himself out from these things, he will be an utensil in-regard-to honor, having been made-holy, and¹³ of good-use to the master, having been made-ready in-regard-to every good work. **22** But be fleeing youthful desires; but be pursuing righteousness, faith, love, peace, with all¹⁴ the ones who are calling-on¹⁵ the Lord for themselves out of a clean heart.

23 But be refusing the stupid and undisciplined discussions,¹⁶ having come-to-know that they are birthing fights. **24** But it is not necessary for a slave of the Lord to be fighting, but instead to be mild to all persons, able-to-teach, tolerant-of-evil, **25** disciplining, in meekness, the ones who are thoroughly-setting themselves against you—lest-perhaps God might give to them a change-of-mind leading into a recognition of truth, **26** and that they might sober-up out of the snare of the Slanderer, having been caught-alive by him into the will of that one.

CHAPTER 3

But be knowing this, that in last days, harsh seasons will stand themselves in place. **2** For the humans will be fond-of-themselves, fond-of-silver, pretenders, arrogant, reviling, unpersuadable by parents, unthankful, unsacred, **3** affectionless, unwilling-to-make-a-truce, slanderers, without-self-restraint, untamed, without-fondness-of-what-is-good, **4** betrayers, reckless, having been puffed-up, fond-of-pleasure rather than fond-of-God, **5** having a forming of piety but having denied its power. And be veering-away-from such men. **6** For out of these men are the ones who are sinking-in into the houses and are taking-captive the¹⁷ little-women who have been piled with sins and who are being led by various desires **7** and who are at-all-times learning and never-at-any-time being-able to come into a recognition of truth. **8** But in the¹⁸ manner that Johanah¹⁹ and

¹ [2:7] NU, Vul, Gk(ACSO,E1) / M, TR “For I wish that the Lord would” / Gk(E2) “For may the Lord”

² [2:12] NU, Vul, Gk(AES) / M, TR, Gk(C) “we are denying” or “we are made-to-deny”

³ [2:13] NU, Gk(ACEO,S1) / M, TR, Vul, Gk(S2) omit “for”

⁴ [2:14] NU, Gk(ESO) / M, TR, Vul, Gk(A) “of the Lord” / Gk(C) “of the Lord”

⁵ [2:14] NU, Gk(AEO,S1) / M, TR, Vul?, Gk(C,S2) “into”

⁶ literally “to stand-beside”

⁷ literally “as”

⁸ [2:18] NU, M, TR, Gk(ACESO) / some omit “the”

⁹ [2:18] NU, M, TR, Gk(ACE) / Gk(SO) “a”

¹⁰ literally “the”

¹¹ [2:19] NU, M, Vul, Gk(ACESO) / TR “Anointed-One”

¹² Perhaps a paraphrase of Numbers 16:26-27

¹³ [2:21] NU, Gk(ACO,E2,S1) / M, TR, Vul, Gk(E1,S2) add

¹⁴ [2:22] NU, M, TR, Vul, Gk(CS) / Gk(AEO), Cop, Chrusostom add / Gk(O) also omit “the ones”

¹⁵ [2:22] NU, M, TR, Vul, Gk(CESO) / Gk(A) “are loving”

¹⁶ literally “seekings”

¹⁷ [3:6] NU, M, Gk(ACESO) / TR add

¹⁸ literally “which”

¹⁹ DSS (Damascus Document - Hebrew) / Pliny “Janne” / Apuleius “Johannes” / Jannes&Jambres(Gk), some 2Timothy (Gk(E1),Vul)

“Jannes” / most 2Timothy (Gk(ACSO,E2),NU,M,TR,Vul), Numerius, Targum Jerusalem “Jannes” / Talmud “Johani”

[Jambres]²⁰ stood-against Moses, these men, in-the-same-manner, are also standing themselves against the truth, humans who have been destroyed in the mind, disapproved concerning²¹ the faith. **9** Instead, they will not progress on further.²² For their mindlessness will be quite-clear to all persons, as it also came-to-be of those men. (Johanah and Jambres)

10 But you closely-followed²³ my taught-material, my act-of-leading, my preposition, my faith, my longsuffering, my love, my endurance, **11** my harmful pursuits brought by men against me, my sufferings,²⁴ such-as came-to-be to me in Antiocheia, in Ikonion, in Lustra,²⁵ what-sort of harmful pursuits I bore-up-under; and the Lord rescued me out of all these. **12** But also, all the ones who are wanting to be living piously in the Anointed-One Jesus, will be pursued harmfully. **13** But wicked humans and warlocks will progress on to²⁶ the worse condition, misleading and being misled.²⁷

14 But you, be remaining in things which you learned and by which you were caused-to-have-faith, having come-to-know from which individuals²⁸ you learned them, **15** and that from a baby you have come-to-know the²⁹ consecrated documents, the things which are being-able to make you wise into salvation through faith, the faith in the Anointed-One Jesus. **16** Every writing is god-spirited³⁰ and is profitable toward taught-material, toward an act-of-convicting,³¹ toward making-upright-again, toward discipline in righteousness, **17** in order that the human of God might be fit, having been outfitted with every good work.

CHAPTER 4

Therefore,³² ³³ am thoroughly-testifying before-the-face of God and of the Lord Anointed-One Jesus³⁴ (the one³⁵ who is going to be judging living and dead humans), and³⁶ his appearing and his kingdom: **2** Preach the account. Be standing-by³⁷ in-good-season and out-of-season. Be convicting, be rebuking, be exhorting, in every longsuffering and teaching.

3 For a season will be coming when persons will not tolerate the healthy³⁸ taught-material; instead, in-accordance with their own desires,³⁹ they will pile teachers on to themselves, while their sense of hearing is being itched; **4** and indeed, they will be veered-out of their course from the hearing of the truth, but will be turned-aside to the myths. **5** But you, be being-sober in all things, suffer-evil, do works of a good-messenger, bring your ministry to-fullness.

6 For I am already being made-a-libation, and the season of my⁴⁰ dissolution has stood-over me. **7** I have contended in the beautiful contest,⁴¹ I have finished the run, I have kept the faith. **8** For the remaining time, the crown of the righteousness is being laid-away for me, which the Lord, the righteous judge, will repay⁴² to me in that day; but not only to me, but instead even to all⁴³ the ones who have loved his appearing.

9 Make-every-effort to come to me quickly. **10** For Démas left me behind-in there, after he loved the present age and after he went into Thessaloniké; Créscéns into Galatia,⁴⁴ Titus into Dalmatia. **11** Only Loukas is with me. After you take-up Marcus, be leading him with yourself, for he is of-good-use to me in-regard-to a ministry. **12** But I commissioned Tuchikos into Ephesos. **13** While you are coming, be bringing the hooded-coat which I left-off in Trôas in-the-presence of Karpos, and the books, especially the parchments.⁴⁵ **14** Alexandros the bronze-worker demonstrated many evil things to me. The Lord will give⁴⁶ something back to him according-to his works— **15** you also be guarding yourself against him,⁴⁷ for he extremely stood-against⁴⁸ our accounts.

16 During my first verbal-defense, not-one came-to-be-beside⁴⁹ me; instead,

²⁰ Hebrew original unknown / Jannes&Jambres(Gk), 2Timothy(Gk(ACES), NU, M, TR, some Lat), Numerius, Targum Jerusalem(1) “Jannes” / 2 Timothy (Gk(O), some Lat), Cyprianus, Origenes “Mambres” / Talmud “Manne” / Targum Jerusalem(20) “Wjambres”

²¹ literally “around/about”

²² literally “more”

²³ [3:10] NU, Gk(AESO) / M, TR, Gk(C) “you have closely-followed”

²⁴ literally “of mine, the taught-material, the act-of-leading, the preposition, etc.”

²⁵ original form of the name may be “Lehesthera”

²⁶ literally “for”

²⁷ may also be translated “and misleading themselves”

²⁸ [3:14] NU, Gk(ASO,E1) / M, TR, Gk(C) “from whom” (singular) / Gk(E2) corrupt?

²⁹ [3:15] NU, M, TR, Gk(A,E1) / Gk(CSO,E2) omit “the”

³⁰ may also be translated “god-blown”

³¹ [3:16] NU, Gk(AESO) / M, TR, Gk(C) “conviction”

³² [4:1] NU, Vul, Gk(ACESO) / M, TR add

³³ [4:1] NU, Vul, Gk(ACESO) / M, TR “I”

³⁴ [4:1] NU, Vul, Gk(ACESO) / M, TR “of the Lord Jesus the Anointed-One”

³⁵ not entirely clear by the grammar if this is referring to God or Jesus

³⁶ [4:1] NU, Vul, Gk(ACEO,S1) / M, TR, Gk(S2) “, according-to”

³⁷ literally “standing-on”

³⁸ literally “the being-healthy”

³⁹ [4:3] NU, Gk(ACESO) / M, TR “their desires, their own desires”

⁴⁰ [4:6] NU, Gk(AESO) / M, TR, Gk(C) “my”

⁴¹ [4:7] NU, Gk(AESO) / M, TR, Gk(C) “the contest, the beautiful contest”

⁴² literally “give-back”

⁴³ [4:8] NU, M, TR, Gk(AESO) / Vul, Gk(C) omit “all”

⁴⁴ [4:10] NU, M, TR, Gk(ACW) / Vul, Gk(ES) “Gallia”

⁴⁵ literally “membranes”

⁴⁶ [4:14] NU, Gk(ACESO) / M, TR “I wish that the Lord would give” / Vul “The Lord might be giving”

⁴⁷ literally “whom”

⁴⁸ [4:15] NU, Gk(AC,S1) / M, TR, Gk(S2) “he has extremely stood-against” / Gk(E) “he extremely stood-up” / Gk(O) ?

⁴⁹ [4:16] NU, Gk(AEO,S1) / M, TR, Gk(C,S2) “to come-to-be-beside-along with”

LETTER OF PAULUS TO TITUS

all *persons* left me behind-in *there*. *I wish that* it would not be accounted against¹ them. **17** But the Lord stood-beside me and empowered me, in order that, through **me**, the proclamation might be brought-to-fullness and all the nations might hear;² and I was rescued out of a mouth of a lion. **18** And³ The Lord will rescue me from every wicked work and will save *me* into his kingdom, the *kingdom* in-heaven. To him may there be the glory into the ages of the ages.

19 Greet Prisca and Aquila and the house of °Onésiphoros. **20** Erastos remained in Korinthos. But I left-off Trophimos in Milétos *who was* being-weak. **21** Make-*every*-effort to come before winter.⁴ Euboulos is greeting you, and *also* Pudéns and Linos and Claudia and all the brothers. **22** May the Lord Jesus the Anointed-One⁵ be with your spirit. May the favor be with *all of you**.⁶

The second letter to Timotheos was written from Roma, after he was voted-by-raise-of-hands to be first overseer of the assembly of the Ephesians, when Paulus was standing-beside °Caesar Nerō a second time.⁷

CHAPTER 1

Paulus, a slave of God, but an emissary of Jesus *the Anointed-One*, according-to the faith of *the* elect-ones of God and *the* recognition of truth, the *truth which is* according-to the piety, **2** on-the-basis-of *the* hope of a perpetual life, which God (*who is* unable-to-lie) made-a-profession before perpetual times; **3** but *who, in his* own seasons, manifested his account in *the* proclamation which **I** was entrusted with according-to a commandment of God, our Savior.

4 To Titus, a genuine child according-to a common faith: Favor and⁸ peace from God *the* Father and *the* Anointed-One, Jesus,⁹ our Savior.

5 I left you off in Krété in favor of this: in order that you might straighten-out the *things which are* lacking,¹⁰ and might appoint elders *city* by city, as **I** ordered to you: **6** If someone is irreproachable, a man of one woman, having children *who are* faithful, not in an accusation of debauchery or unsubjected.

7 For it is necessary for the overseer to be irreproachable as a steward of a god, not self-pleasing, not easily-angered, not addicted-to-wine, not a smiter, not eager-for-shameful-gain. **8** Instead, *it is necessary for him to be* fond-of-strangers, fond-of-what-is-good, sound-minded, righteous, sacred, self-restrained, **9** holding himself to the faithful account in-accordance-with the taught-*material*, in order that he might also be able¹¹ to be exhorting in the teaching, the healthy¹² *teaching*, and to be convicting the *ones who are* speaking-against *it*.

10 For there are also¹³ many *people who are* unsubjected, vain-talkers and way-of-thinking-deluders,¹⁴ but¹⁵ especially the *ones from* out of the¹⁶ circumcision, **11** whom it is necessary to be gagging,¹⁷ whichever of *them* are upending whole houses, teaching *things* which it is not necessary to be *teaching* in-favor of shameful gain. **12** A certain *one* of them, a prophet of their own, spoke:

Krétans are perpetually liars, evil beasts, idle¹⁸ bellies.

(Epimenides: *About Oracles; non-extant*)

13 This attestation is truthful.

Due to this cause, be convicting them severely, in order that they might be being-healthy in the faith, **14** not paying-attention to Judean myths and to instructions of humans *who are* turning-away-from the truth. **15** Indeed,¹⁹ All *things* are clean to clean *individuals*; but to the *ones who* have been stained and *are* faithless, nothing *is* clean; instead even the mind and the conscience of them have been defiled. **16** They are confessing to have come-to-know a god, but they are denying him by their works, being abominable and unpersuadable and disapproved toward every good work.

CHAPTER 2

But **you**, be uttering *things* which are proper to the healthy²⁰ taught-*material*: **2** For elderly-men *to be* sober, solemn, sound-minded, being-healthy in the faith, in the love, in the endurance. **3** In-like-manner, for elderly-ladies *to be* properly-consecrated in demeanor, not slanderers, not having been enslaved to much wine, teaching-what-is-good, **4** in order that they might be bringing the young-women over to a sound-mind, to be fond-of-*their*-husband,²¹ fond-of-*their*-children, **5** sound-minded, pure, good working-at-home *women*, being subjected to their own men, in order that the account of God might not be being reviled. **6** In-like-manner, be exhorting the younger-men to be being-sound-minded; **7** *while*, around all *things*, affording yourself a type of beautiful works in the taught-*material* for incorruption,²² purity,²³ solemnity, incorruptibility.²⁴ **8** a healthy account *which is* not-ill-known, in order that the *one who is from* out of a contrary²⁵ *mind* might be inverted, *while* having nothing base to be saying about us.²⁶

⁸ [1:4] NU, Vul, Gk(CSO,E1) / M, TR, Gk(A,E2) "mercy"

⁹ [1:4] NU, Vul, Gk(ACES) / M, TR, Gk(O) "and the Lord Jesus the Anointed-One"

¹⁰ may possibly be translated "left"

¹¹ may also be translated "powerful"

¹² literally "being-healthy"

¹³ [1:10] NU, M, TR, Gk(CO) / Gk(AES) omit "also"

¹⁴ literally "diaphragm-deluders"

¹⁵ [1:10] NU, M, TR, Vul, Gk(ASO) / Gk(CE) add

¹⁶ [1:10] NU, Gk(CES) / M, TR, Gk(AO) "a"

¹⁷ literally "mouthing-over" (as in "putting something over their mouths to shut them up")

¹⁸ literally "not-working"

¹⁹ [1:15] NU, Gk(ACEO,S1) / M, TR, Gk(S2) add

²⁰ literally "the being-healthy"

²¹ literally "fond-of-man" or "fond-of-men"

²² [2:7] NU, Gk(ACEO,S1) / M, TR, Gk(S2) "without-being-subject-to-utter-destruction" / Vul "integrity"

²³ [2:7] NU, M, TR, Vul, Gk(ACSO) / Gk(E) add

²⁴ [2:7] NU, Vul, Gk(AESO) / M, TR add

²⁵ may also be translated "opposite"

²⁶ [2:8] NU, M, Gk(CESO) / TR, Gk(A) "you"

¹ literally "to"

² [4:17] NU, Gk(ACESO) plural / M, TR singular / Vul "might be hearing" (plural)

³ [4:18] NU, Vul, Gk(ACES) / M, TR, Gk(O) add

⁴ may also be translated "storm" (which is the Greek word for "winter")

⁵ [4:22] NU, Gk(O,S1) / M, TR, Gk(CE,S2) add "Jesus the Anointed-One" / Vul, Gk(A) add "Jesus"

⁶ [4:22] M, TR, Vul, Gk(C,S2) / NU, Gk(AEO,S1) omit "May" & "be"

⁷ [4:22] NU, M, Vul, Gk(ACESO) / TR add

LETTER OF PAULUS TO PHILÉMŌN

CHAPTER 1

Paulus, bound of *the* Anointed-One Jesus, and Timotheos the brother.

To Philémōn our beloved *one* and fellow-worker, **2** and to Apphia the sister,¹⁸ and to Archippos our fellow-soldier, and to the assembly *which is* at¹⁹ a house of yours.

3 Favor to *all of you**, and peace from God our Father and *the* Lord Jesus *the* Anointed-One.

4 I am giving-thanks to my God, *while* always making for myself a remembering of you during my prayers-to God, **5** *while* hearing of your love and of the faith which you are having toward the Lord Jesus and into all the holy *ones*, **6** so-that the communion of your faith might become effective for yourself in recognition of every good *thing*, the *thing which is* in us,²⁰ into *the* Anointed-One Jesus.²¹ **7** For I had²² much joy²³ and exhortation on-the-basis-of your love, because the bowels of the holy *ones* have been rested-up through you, brother.

8 For this reason, *while* having much outspokenness in *the* Anointed-One to be commanding you to *be doing* what²⁴ is-pertinent, **9** *yet*, due to the love, I am rather exhorting *you* (I, being such a *person* as Paulus, an elderly-man, but **now** also a bound *man* of *the* Anointed-One Jesus).²⁵ **10** I am exhorting you about **my** child, whom I birthed in my bonds:²⁶ Onésimos. **11** The *one who*, at-some-time, was useless to you, but **now** is of good-use even²⁷ to you and to **me**, **12** whom I sent-up to you—him,²⁸ that²⁹ is, the *one who is my* bowels, **13** whom **I** was wishing for myself to be retaining for myself, in order that he might, in your behalf, be ministering to me in the bonds of the good-message. **14** But I wanted to do nothing apart from **your** resolve, in order that your good *deed* might not be *done* as according-to an obligation, *but* instead according-to a voluntary *decision*.

15 For possibly, due to this *reason*, he was separated *from you* for an hour, in order that you might be perpetually having him *back* in-full, **16** no longer as a slave, *but* instead more³⁰ than a slave, a beloved brother — especially to **me**, but how much more to you, even in flesh and in *the* Lord.

17 Therefore, if you are holding me *to be* a communer *with you*, take him alongside yourself as *you would me*. **18** But if he did *something* unrighteous-to you in anything or is owing you *anything*, be charging it to **my** account. **19** **I**, Paulus, wrote this with **my** hand: **I** will pay-back. (In order that I might not be saying to you, that you additionally-owe me even yourself.) **20** Yes, brother, **I** wish that I would derive-gratification from you in *the* Lord. Rest-up my bowels in *the* Anointed-One.³¹ **21** Having become-confident of your obedience, I wrote to you, having come-to-know that you will do over *and beyond* the *things which* I am saying.

22 But simultaneously also be making-ready a guest-room³² for me. For I am hoping that, through your* prayers-to God, I will be granted-as-a-favor to *all of you**.

23 *The following* are greeting you: Epaphras, my fellow-captive in *the* Anointed-One Jesus; **24** Marcus, Aristarchos, Démas, Loukas, my fellow-workers. **25** Let the favor of the Lord³³ Jesus *the* Anointed-One be with your* spirit.³⁴

*The letter to Philémōn was written from Roma, through Onésimos, a household-slave.*³⁵

9 *Instruct* slaves to be being subjected to *their* own masters in all *things*, to be well-pleasing, not speaking-against *them*, **10** not appropriating for themselves; instead, to be demonstrating all good faith, in order that they might be ornamenting the taught-material, the *taught-material*¹ of our Savior, a god² in all *things*.

11 For the favor of God was made-to-appear, bringing-salvation³ to all humans, **12** *while* disciplining us, in order that, after we denied the impiety and the worldly desires, we might live sound-mindedly and righteously and piously in the present age, **13** *while we are* waiting-to-receive the happy hope and appearing of the glory of the Great God and of a savior of ours,⁴ Jesus *the* Anointed-One, **14** who gave himself in-behalf of us, in order that he might redeem us from all lawlessness and might cleanse by-means-of⁵ himself a unique people, *who are* zealots of beautiful works.

15 Be uttering these *things*, and be exhorting and be convicting with every commandment. *Let* no one be disdaining you.

CHAPTER 3

But⁶ Be causing them to recollect, *that they are* to be being subjected to principalities, **and**⁷ authorities, **and**⁸ to be giving-compliance-to-the-chief, **and**⁹ to be being ready to *do* every good work, **2** to be reviling no-one, to be not-a-fighter, gentle, demonstrating all meekness toward all humans.

3 For **we** were also at-some-time mindless, unpersuadable, being misled, being-enslaved to various desires and pleasures, spending *ourselves* in evil and envy, detestable, hating one-another. **4** But when the kindness and the philanthropy of God our Savior was made-to-appear, **5** he saved us (not out of works, the *works* in righteousness, which¹⁰ **we** did, *but* instead according-to his mercy) through a bath of birthing-again and a renewing of a holy spirit, **6** which he poured-out on us richly through Jesus *the* Anointed-One our Savior, **7** in order that, after we were pronounced-righteous by that *man's* favor, we might be made-to-be¹¹ heirs according-to a hope of a perpetual life.

8 The account *is* faithful. And I am wishing for you to be thoroughly-affirming concerning¹² these *things*, in order that the *ones who* have put-faith in a god¹³ might be concerned-about presiding themselves toward beautiful works. These *things* are beautiful and profitable¹⁴ to the humans.

9 But be standing-alooof from stupid debates and genealogies and quarrels and fights pertaining-to-the-law; for they are unprofitable and vain. **10** Be refusing a sectarian human after a first and a second admonition, **11** having come-to-know that the *person* such as *this* has been subverted¹⁵ and is sinning, being self-condemned.

12 Whenever I might send Artemas to you or Tuchikos, make-*every*-effort to come to me into Nikopolis, for I have judged *it best* to spend-winter there. **13** Send-on-ahead Zénas the lawyer and Apollōs with-*all*-effort, in order that they might be lacking nothing. **14** But also *let our people* be learning to be presiding themselves of beautiful works into the obligatory needs, in order that they might not be unfruitful.

15 All the *ones who are* with **me** are greeting you. Greet the *ones who are* having-fondness for us in faith. May the favor be with you* all.¹⁶

*The letter to Titus was written from Nikopolis of Makedonia, after he was voted-by-raise-of-hands to be first overseer of the assembly of the Krétans.*¹⁷

¹ [2:10] NU, Gk(ACESO) / M, TR omit "the taught-material"

² may also be translated "of our Savior God" or "of our Savior of a god" or "of the God of a savior of ours"

³ [2:11] NU, Gk(ACS,E1) / M, TR, Gk(E2) "God, the bringing-salvation favor, was made-to-appear" / Gk(O) God, the bringing-salvation God, was made-to-appear"

⁴ may possibly be translated "of our Great God and Savior"

⁵ may also be translated "to/with"

⁶ [3:1] NU, M, TR, Vul, Gk(CES) / Gk(A) add

⁷ [3:1] NU, Gk(ACES) / M, TR, Vul add

⁸ [3:1] NU, M, TR, Vul, Gk(ACES) / Gk(O) add

⁹ [3:1] NU, M, TR, Vul, Gk(CES) / Gk(A) add

¹⁰ [3:5] NU, Gk(ACSO,E1) accusative / M, TR, Gk(E2) is genitive

¹¹ [3:7] NU, Gk(A,S2) / M, TR, Vul, Gk(CEO,S1) "might come-to-be"

¹² literally "about"

¹³ [3:8] NU, M, Gk(ACESO) / TR "in God"

¹⁴ [3:8] NU, Gk(ACESO) / M, TR "These are the beautiful and profitable things"

¹⁵ literally "turned-out"

¹⁶ [3:15] M, TR, Vul, Gk(O,S2) / NU, Gk(ACE,S1) omit "May" & "be"

¹⁷ [3:15] NU, M, Vul, Gk(ACESO) / TR add

¹⁸ [1:2] NU, Vul, Gk(ACSO) / M, TR "the beloved-woman"

¹⁹ literally "assembly according-to"

²⁰ [1:6] NU, M, Gk(ACES) / TR, Vul, Gk(O) "you**" / four Lat omit

²¹ [1:6] NU, Gk(AE,S1) / M, TR, Vul, Gk(CO,S2) add

²² [1:7] NU, Vul, Gk(AESO) / M, TR "For we are having" / Gk(C) "For we had"

²³ [1:2] NU, Vul, Gk(ACESO) / M, TR "favor/thankfulness"

²⁴ literally "the"

²⁵ [1:9] NU, Gk(AES) / M, TR, Vul, Gk(O) "of Jesus the Anointed-One" / Gk(C) omit

²⁶ [1:10] NU, Vul, Gk(ACO,S1) (lit. "in the bonds") / M, TR, Gk(E,S2) "in the bonds of mine"

²⁷ [1:11] NU, Vul, Gk(O,S1,S3) / M, TR, Gk(ACE,S2) omit "even"

²⁸ [1:12] NU, Gk(A,S1) (lit. "...in himself") / M, TR, Vul, Gk(C,E2,S2) "sent-up. But **you**, take him aside for yourself" / Gk(E1) "sent-up. Take him aside for yourself." / Gk(O) "sent-up. But **you**, him"

²⁹ literally "this"

³⁰ literally "above/over"

³¹ [1:20] NU, Gk(ACESO) / M, TR, Vul "in the Lord"

³² more literally "a place-for-strangers"

³³ [1:25] NU, Gk(S) / M, TR, Gk(ACE) "the Lord of ours"

³⁴ [1:25] M, TR, Vul, Gk(ES) / NU, Gk(ACE) omit "Let" & "be"

³⁵ [1:25] NU, M, Vul, Gk(ACES) / TR add

LETTER TO *THE* HEBREWS

CHAPTER 1

After God, long-ago, uttered to the fathers in the prophets in-many-parts and in-many-ways, **2** he uttered to¹ us, during a last *one* of these days,² in a son, whom he placed³ heir of all *things*, through whom he also made the ages, **3** who, *while* being an effulgence of the glory and an impression of his substance, also bearing all the *things*⁴ by the word of his power, after he made for himself through himself⁵ a cleansing of the sins,⁶ sat-down at⁷ *the right hand* of the greatness in high places, **4** after becoming so-much better *than* the messengers, as-much-as he has inherited a more-diverse name in-comparison-to them.

5 For to which of the messengers did he at-any-time speak?

“**You** are a son of mine;
today, **I** have birthed you.”

(*Psalm 2:7*)

And again?

“**I** will be a father to⁸ him, and he will be a son to me.”
(*2 Samuel 7:14 or 1 Chronicles 17:13*)

6 But again, whenever he might lead-in the firstborn into the inhabited *earth*, he is saying:

“And let every messenger of a god bow-down-to him.”
(*Deuteronomy 32:43 DSS&LXX*)

7 And, indeed, to the messengers, he is saying:

“The *one who is* making his messengers spirits,
and his public-servants a flame of a fire.”
(*Psalm 104:4*)

8 But to the son:

“Your throne, *O* God, *lasts* into the age of the age;⁹
and¹⁰ the¹¹ stick of the¹² straightness *is* a¹³ stick of your¹⁴ kingdom.

9 You loved righteousness and hated lawlessness.¹⁵
Due to this, God, your God, anointed you
with olive-oil of a leaping-for-joy alongside your partners.”
(*Psalm 45:6~7*)

10 And:

“**You**, Lord, during *the* beginning, founded the earth,
and the heavens are a work of your hands.

11 **They** will be-lost, but **you** are continuing;¹⁶
and all of *them* will be made-old like a robe;
12 and you will roll them up¹⁷ as-if *like* a cloak;
they will also be changed like a robe.¹⁸
But **you** are the same,
and your years will not fail.”
(*Psalm 102:25~27*)

13 But to which of the messengers has he stated at-any-time?

“Be sitting yourself at my right *sides*,
till *whenever* I might put your enemies for a footstool of your feet.”
(*Psalm 110:1*)

14 Are they not-surely all public-serving spirits *assigned* into a ministry, being commissioned due to the *ones who are* going to be inheriting a salvation?

CHAPTER 2

Due to this, it is necessary for us to be paying-attention more-excessively to the

¹ literally “on/over”

² [1:2] NU, M, Vul, Gk(ACESV) / TR “during these last days”

³ literally “put”

⁴ literally “bearing the all *things*”

⁵ [1:3] NU, Vul, Gk(ASV) / M, TR, Gk(C) add

⁶ [1:3] NU, Vul, Gk(ACV,S1) / M, TR, Gk(S2) “the sins of ours”

⁷ literally “in”

⁸ literally “into” (also later in verse)

⁹ [1:8] NU, M, TR, most Vul, Gk(ACS) / some Vul, Gk(V,X4498?) omit “of the age”

¹⁰ [1:8] NU, Vul, Gk(ACSV) / M, TR omit “and”

¹¹ [1:8] NU, Gk(ASV) / M, TR, Gk(C) “a”

¹² [1:8] NU, Gk(AV,S2) / M, TR, Gk(C) “a” / Gk(S1) see below

¹³ [1:8] NU, Gk(ASV) / M, TR, Gk(C) “the” / Gk(S1) omit “of the straightness...stick”

¹⁴ [1:8] NU, M, TR, Vul, Gk(AC) / Gk(SV) “his” / one “the”

¹⁵ [1:9] NU, M, TR, Gk(CV) / Gk(AS), Origen “unrighteousness” / Vul “iniquity”

¹⁶ literally “remaining-through”

¹⁷ [1:12] NU, M, TR, Gk(AV,S2) / Vul, Gk(C,S1), Athanasios “will change them”

¹⁸ [1:12] NU, Gk(ACSV) / M, TR, Vul, Syr, Boh, Athanasios omit “like a robe”

things which were heard, lest-perhaps we might be flown-past¹⁹ it. **2** For if the account *which* was uttered through the messengers became firm, and every transgression and disobedience took a recompense based-on-what-is-right, **3** how will **we** escape²⁰ for ourselves, after we were unconcerned *about* so-large a salvation? A *salvation* which,²¹ after it took a beginning to be being uttered through the Lord, was confirmed to²² us by the *ones who heard it*, **4** *while* God *himself* is testifying-along with both signs and portents, and various powers, and divisions²³ of a holy spirit, according-to his willing.

5 For he did not subject the inhabited *earth* to messengers, *that is*, the *inhabited earth which is* going to *come* about which we are uttering. **6** But someone thoroughly-testified somewhere, saying:

“What is a human that you are causing yourself to-have-remembrance of
him,

or a son of a human, that you are looking-after him?”

7 You made him a little lesser²⁴ in-comparison-to messengers;
you crowned him with glory and honor.

And you appointed him over the works of your hands.²⁵

You subjected all *things* underneath his feet.”

(*Psalm 8:4~6*)

8 For in the *process* to subject all the *things* to him,²⁶ he left²⁷ nothing unsubjected to him. But presently we are not-yet seeing all the *things* having been subjected to him. **9** But we are looking at the *one who*, for some little *while*, has been made-lesser in-comparison-to messengers – Jesus – due to the suffering of the death, having been crowned with glory and honor, so-that he, in-behalf of a favor of a god,²⁸ might taste death for all *persons*.

10 For it was proper for him (due to whom *are* all the *things*, and through whom *are* all the *things*) after he led many sons into a glory, to complete the chief-leader of their salvation through sufferings. **11** For both the *one who is* making-holy and the *ones who are* being made-holy *are* all out of one. Due to this²⁹ cause, he is not being-ashamed to be calling them brothers, **12** saying:

“I will bring your name via-a-message to my brothers;
in the middle of an assembly, I will hymn to you.”

(*Psalm 22:22*)

13 And again:

“**I** have become-confident on-the-basis-of him.”

(*Isaiah 8:17*)

And again:

“Behold, **I** and the little-boys-and-girls whom God gave to me.”

(*Isaiah 8:18*)

14 Therefore, since the little-boys-and-girls have communed with blood and flesh,³⁰ he himself also, in-a-similar-way, had-a-share³¹ of the same *things*, in order that, through the death, he might render-inoperative the *one who* has the might of the death (this is, the Slanderer), **15** and might release these from *him*, as-many-as, with a fear of death, were liable of slavery throughout all of the *time* in which they are living.³² **16** For assuredly he is not taking-hold-of messengers for himself, *but* instead he is taking-hold of a seed of Abraham for himself.

17 From-this-*fact*, he was being indebted to be likened to the brothers according-to all *things*, in order that he might become a merciful and faithful chief-priest in the *things* toward God, with³³ the *result* to be propitiating by-means-of³⁴ the sins of the people. **18** For in this³⁵ he has suffered after he himself was tried, *so that* he is being-able to help the *ones who are* being tried.

CHAPTER 3

From-this-*fact*, holy brothers, participants of a calling in-heaven: Contemplate the emissary and chief-priest of our confession: the Anointed-One Jesus.³⁶ **2** He is faithful to the *one who* made him, as Moses also *was* in his whole³⁷ house. **3** For

¹⁹ [2:1] NU, Gk(ACS,V1) / M, TR, Gk(V2) “we might flow-past” / Vul “we might be flowing-through”

²⁰ literally “flee-out-of it”

²¹ literally “whichever”

²² literally “into”

²³ [2:4] NU, M, TR, Vul, Gk(ACEV,S2) / Gk(S1) “reapings”

²⁴ or “him for a little *while* lesser” (but this 2nd rendering is contrary to the MT Hebrew of Psalms)

²⁵ [2:7] NU, M, Gk(V) / TR, Vul, Gk(ACES) add

²⁶ [2:8] NU, M, TR, Vul, Gk(ACES) / Gk(V) omit “to him”

²⁷ literally “dismissed”

²⁸ [2:9] NU, M, TR, Vul, Gk(ACESV) / Origen, some unimportant “he, apart from a god” (Origen says that only some copies have “in-behalf of the favor of a god”)

²⁹ literally “which”

³⁰ [2:14] NU, Vul, Gk(ACESV) / M, TR “with flesh and blood”

³¹ literally “, had-with”

³² literally “the *time* for them to be living”

³³ literally “into”

³⁴ [2:17] NU, M, TR, Gk(CESV,X657) / Gk(A) add

³⁵ literally “which”

³⁶ [3:1] NU, Vul, Gk(ACSV,E1,X657) / TR “the Anointed-One Jesus” / M, Gk(E2) “Jesus the Anointed-One”

³⁷ [3:2] NU, M, TR, Vul, Syr, Gk(ACES,X657) / Gk(V) omit “whole”

And God rested on²⁷ the day, the seventh *day*, from all his works.

(Genesis 2:2)

5 And again in this *verse*:

If²⁸ *ever* they will enter into my resting.

(Psalm 95:11)

6 Therefore, since it is being left-behind²⁹ for some to enter into it, and the *ones who* formerly, after they had-the-good-message-proclaimed-to *them*, did not enter due to refusal-to-be-persuaded,³⁰ 7 he again ordains a certain day, “Today,” while after so-much time he says in David (exactly-as it has been previously-stated):³¹

Today, if-at-any-time you* might hear his voice:
May you* not harden your* hearts.

(Psalm 95:7-8)

8 For if Jeshua³² had rested them, he would not have been uttering³³ about another day after these *things*. 9 As-a-result, a sabbathizing is being left-behind³⁴ for the people of God. 10 For the *one who* entered into his resting also rested from his works, even-as God *did* from his own. 11 Therefore, may we make-*every*-effort to enter into that resting, in order that someone might not fall in the same example of the refusal-to-be-persuaded.³⁵

12 For the account of God is living and effective,³⁶ and more-cutting than³⁷ every two-edged saber, and penetrating as-far-as³⁸ a division of *both*³⁹ soul and spirit, of both joints and marrows, and able-to-judge reflections and thoughts⁴⁰ of a heart. 13 And a creation is not unnoticed⁴¹ before his face, but all *things* are naked and having been laid-bare⁴² to his eyes, with whom *is* our account *which we must render*.

14 Therefore, while we are having a great chief-priest *who* has come-through the heavens, Jesus the son of God, may we be grasping the confession. 15 For we are not having a chief-priest *who is* not being-able to sympathize with our weaknesses, but *one who* has been tried in-accordance with all *things*—according-to likeness, but apart-from sin. 16 Therefore, may we come with outspokenness to the throne of the favor, in order that we might take mercy⁴³ and might find favor⁴⁴ for⁴⁵ a well-seasoned help.

CHAPTER 5

For every chief-priest *who is* being taken *from* out of humans, is being appointed in-behalf-of humans in the *things belonging* to God, in order that he might be offering⁴⁶ both⁴⁷ gifts and sacrifices in-behalf of sins, 2 being-able to be maintaining-moderate-passion to the *ones who are* being-ignorant and being misled, since he himself is also being beset⁴⁸ with weakness. 3 And due to it,⁴⁹ he is indebted, exactly-as concerning⁵⁰ the people, to also be making-an-offering⁵¹ concerning⁵² sins in-the-same-manner concerning himself.⁵³ 4 And someone does not take the honor upon⁵⁴ himself, but instead he is being called by God, **exactly-as**⁵⁵ Aaron⁵⁶ also was.

5 In-this-manner, the Anointed-One also did not glorify himself to be made-to-be a chief-priest, but instead, the *one who* uttered to him:

“**You** are a son of mine;
today **I** have birthed you.”

(Psalm 2:7)

6 exactly-as he also says in a different *verse*:

this *man* has been deemed-worthy of more glory in-comparison-to Moses, as-much-as the *one who* furnished the house has more honor in-comparison-to it. 4 For every house is being furnished by someone, but the *one who* furnished all the¹ *things is a god*.
(Numbers 12:7)

5 And indeed, Moses was faithful in the whole of his house, as an attendant, for² a testimony of the *things which* will be uttered later. 6 But the Anointed-One was faithful as a son over his house, a house of whose³ **we** are if-only-at-any-time⁴ we might retain the outspokenness and the boast of the hope **firm until the end**.⁵

7 For-this-reason, exactly-as the spirit, the holy *spirit*, says:

“Today, if-at-any-time you* might hear his voice:

- 8 May you* not harden your* hearts as in the embitterment, during the day of the test in the desert,
9 in which your* fathers tried me⁶ in a proving,⁷ and they saw my works for forty years.
10 For-this-reason, I became-disgusted with this⁸ generation, and I spoke, ‘They are always being misled by-means-of the heart, but they themselves⁹ did not know my ways.’
11 As I swore in my anger:
‘If *ever* they will enter into my resting.’”

(Psalm 95:7-11)

12 Be looking out, brothers, lest-perhaps there will be in any *one* of you*: a wicked heart of a lack-of-faith in the *process* to depart from a living god. 13 Instead, be exhorting¹⁰ yourselves *day* by *day*, as-long-as it¹¹ is being called ‘the today’, in order that any *one* of you* might not be hardened with a delusion of the sin. 14 For we have become participants of the Anointed-One, if-only-at-any-time we might retain the beginning of the substance¹² firm until the end, 15 in the *process* of being said:

“Today, if-at-any-time you* might hear his voice:
May you* not harden your* hearts as in the embitterment.”

(Psalm 95:7-8)

16 For who were the *ones who* became-embittered-at him after they heard? Instead, was it not all the *ones who* came-out of Egypt through Moses? 17 But who were the *ones* with whom he was also¹³ disgusted for forty years? Was it not-surely the *ones who* sinned,¹⁴ whose limbs fell in the desert? 18 But who were the *ones* to whom he swore that they will not enter into his resting, if not to the *ones who* refused-to-be-persuaded?¹⁵ 19 And we are looking at the fact, that they were not enabled to enter due to a lack-of-faith.

CHAPTER 4

Therefore, may we be filled-with-fear, lest-perhaps, while something-which-has-been-professed¹⁶ is being forsaken¹⁷ to enter into his resting, any *one* of you* might be seeming¹⁸ to have been lacking. 2 For even we are having had-a-good-message-proclaimed-to us, just-as those *persons* also did. Instead, the account of the report¹⁹ did not profit those *persons*, they²⁰ having not been mixed-together by-means-of faith with²¹ the *ones who* heard.

3 For²² we, the *ones who* had-faith, are entering for ourselves²³ into the²⁴ resting, exactly-as he has stated, “As I swore in my anger: ‘If²⁵ *ever* they will enter into my resting’,” even-though *these are* the works *which* were made-to-come-to-be from the founding of the world.
(Psalm 95:11)

4 For²⁶ somewhere he has stated about the seventh *day* in-this-manner:

¹ [3:4] NU, Gk(ACSV,E1,X657) / M, TR, Gk(E2) add

literally “into”

³ [3:6] NU, M, TR, Gk(AESV,X657) / Vul, some Syr, Gk(C,P46) “, whose house”

⁴ [3:6] NU, M, TR, Vul?, Gk(AE,S2,P46) / Gk(CV,X657) “if-at-any-time” / Gk(S2) “even-if-at-any-time”

⁵ [3:6] NU, Gk(V,X657) / M, TR, Vul, Syr, Boh, Gk(ACES) add

⁶ [3:9] NU, Gk(ACEV,S1,X657) / M, TR, Vul, Syr, Boh, Gk(S2) actually add “me”

⁷ [3:9] NU, Gk(ACEV,S1) (“in a proving”) / M, TR, some Vul, some Syr, Arm, Gk(S2) “they put me to the

proof” / Vul, Ambr “they put me to the proof”

⁸ [3:10] NU, M, Vul, Gk(CSV) / M, TR, some Vul, Arm, Syr, Boh, Gk(E) “that”

⁹ [3:10] NU, M, TR, Vul, Gk(ACESV) / Gk(X657) “mislead in the heart. For-this-reason they of themselves”

¹⁰ [3:13] NU, M, TR, Vul, Gk(ACESV) / Gk(X657) “Instead, exhort”

¹¹ literally “day, up-to the time which it”

¹² [3:14] NU, M, TR, Vul, Gk(CESV,X657) / some Vul, Gk(A) “the substance of his”

¹³ [3:17] NU, M, TR, Vul, Gk(CESV,X657) / Gk(A) add

¹⁴ [3:17] NU, M, TR, Vul, Gk(CESV,X657) / Gk(A) “who became-non-compliant”

¹⁵ [3:18] NU, M, TR, Gk(ACSV,X657) / Vul, Gk(P46) “who refused-to-have-faith”

¹⁶ [4:1] NU, M, TR, Gk(AESV,X657) (lit. “while a professed-thing”) / Gk(C) “while the professed-thing”

¹⁷ literally “left-behind”

¹⁸ literally “thinking”

¹⁹ literally “hearing”

²⁰ [4:2] NU, M, Gk(ACEV,X657), most early Christians / Gk(S), TR, Vul “it”

²¹ [4:2] NU, M, TR, Vul, Gk(ACSV,X657) / some Syr, Gk(C) “of”

²² [4:3] NU, M, TR, Vul, Gk(CV,X657) / some Vul, Gk(AES) “Therefore” / one Syr “But”

²³ [4:3] NU, M, TR, Gk(CSV,X657) (may also be translated “are being made-to-enter”) / Gk(AE) “, may we

be entering for ourselves” / Vul “will be made-to-enter”

²⁴ [4:3] NU, M, TR, Gk(ACE,X657) / Gk(V,X657) “a”

²⁵ [4:3] NU, M, TR, Vul / Gk(ACESV,X657) omit “If *ever*”

²⁶ [4:4] NU, M, TR, Gk(ACESV) / Gk(X657), few Vul, few Syr omit “For”

²⁷ literally “in”

²⁸ [4:5] NU, M, TR, Gk(AESV,P47) / Vul, some Syr, some Sah, Gk(C,X657) omit “If *ever*”

²⁹ literally “left-off”

³⁰ [4:6] NU, M, TR, Gk(ACEV,S2) / Vul, Gk(S2,P46) “lack-of-faith”

³¹ [4:7] NU, Vul, Gk(ACES,X657) / M, TR “it has been stated” / Gk(V) “he has stated”

³² following Greek and LXX / MT “Joshua” / OVH is ambiguous

³³ [4:8] NU, M, TR, Vul, Gk(ACES,X657) / Gk(V) “he, as-a-result, was not uttering”

³⁴ literally “left-off”

³⁵ [4:11] NU, M, TR, Gk(AESV) / Gk(C) “truth” / Vul, some Syr, Gk(P47) “lack-of-faith”

³⁶ literally “in-working”

³⁷ literally “above”

³⁸ literally “and going-through up-till”

³⁹ [4:12] NU, Vul, Gk(AESV) / M, TR, Gk(C) add

⁴⁰ [4:16] NU, M, TR, Vul, Gk(ACESV) / Gk(X657) “thinking”

⁴¹ literally “disappearing”

⁴² literally “neckized” (an idiom resulting from the idea of the neck being laid-bare for slitting)

⁴³ [4:16] NU, Gk(ACESV) is neuter / M, TR is masculine

⁴⁴ [4:16] NU, M, TR, Vul, Gk(ACES,X657?) / Gk(V) omit “might find favor”

⁴⁵ literally “into”

⁴⁶ literally “bringing-to”

⁴⁷ [5:1] NU, M, TR, Gk(ACES) / Vul, Gk(V,X657?,P46) omit “both”

⁴⁸ literally “laid-around”

⁴⁹ [5:3] NU, Vul, Gk(ACESV) / M, TR, some Syr “this” / some Vul, Arm “due to these things”

⁵⁰ literally “about” (also two more times in verse)

⁵¹ literally “be bringing-to”

⁵² [5:4] NU, Gk(ACSV,E1) (lit. “about”) / M, TR, Gk(E2) “in-behalf of”

⁵³ [5:4] M, TR, Vul, Gk(AES) / NU, Gk(V,P47) “him”

⁵⁴ literally “to”

⁵⁵ [5:4] NU, Gk(ACV,S1) / M, TR, Gk(E2,S2) “just-as” / Gk(E1) “exactly-as” / Gk(X657) may omit

⁵⁶ [5:4] NU, M, Gk(ACESV) / TR “Aaron”

“**You** are a priest into the age,
according-to the order of Melchizedek.”

(Psalm 110:4)

7 Who, in the days of his flesh, offered¹ both beseechings and supplications, with a strong outcry and tears, to the *one who is* being-able to be saving him out of death and *who* was heard due to² the reverence. 8 Even-though he *is* being a son, he learned the obedience from *things* which he suffered. 9 And after he was completed, he became causative of perpetual salvation to all the *ones who are* obeying him, 10 after he was titled by God “chief-priest” according-to the order of Melchizedek.

11 About him³ the account *has* much to be saying to us, and *which is* difficult-to-interpret, since *all of you** have become sluggish in the *senses-of-hearing*. 12 For *while* even due to the *extent of* time, you* ought to be teachers, you* have need for someone to be *involved in the act of* teaching you* the elements of the beginning of the sayings of God again; and you* have come-to-be having need of milk and⁴ not solid⁵ nourishment. 13 For *everyone* who⁶ *is* having-a-share⁷ of milk is inexperienced of an account of righteousness; for he is an infant. 14 But the solid⁸ nourishment is for complete *persons*, the *ones who*, due to their habit, are having their senses already⁹ gymnastically-trained toward discerning of both *what is* beautiful and *what is* evil.

CHAPTER 6

For-this-reason, after we *have* left the accounts of the beginning of the Anointed-One, may we be being brought *onward* to the completion, not again throwing-down for ourselves a foundation of a change-of-mind from dead works and faith on a god, 2 of¹⁰ a teaching of acts-of-immersing,¹¹ also of a laying-on¹² of hands, also of a standing-up of dead *humans* and of a perpetual judgment. 3 And we will do this,¹³ if only-at-any-time God might be permitting.

4 For *it is* impossible¹⁴ for the *ones who*, after they were provided-with-light once, both tasted the gift, the *gift* in-heaven, and were made-to-be participants of a holy spirit, 5 and tasted a beautiful word of a god as-well-as powers of an age *which is* going to be coming, 6 and then fell-away, to again be renewing *them* into a change-of-mind, *since they are* re-crucifying¹⁵ the son of God to themselves and are making-a-public-show-of him.

7 For a *plot of* earth (the *one which* drank the heavy-rain *which is* many-times coming on it and *is* bringing-forth vegetation suitable¹⁶ to those for whose sake it is also being farmed) is partaking of a blessing from God. 8 But *while it is* bringing-forth thorns and thistles, *it is* disapproved and near a curse, the end of which *is* into a burning.

9 But we have been persuaded about *all of you**, beloved *ones*, of the *things which are* better and *which are* having salvation for themselves, if even we are uttering in-this-manner. 10 For God *is* not unrighteous to forget your* work and the labor of¹⁷ the love which you demonstrated into his name, after you* ministered to the holy *ones* and *while you* are* ministering. 11 But we are desiring for each *one of you** to be demonstrating the same effort toward the plenitude¹⁸ of the hope up-to the end, 12 in order that you* might not become sluggish, but *might become* imitators of the *ones who*, through faith and longsuffering, are inheriting the things-which-have-been-professed.¹⁹

13 For after God made-a-profession to Abraham, since he was having no-one greater to swear by, he swore by himself, 14 saying,

“If²⁰ *I am* truly blessing, I will bless you; and *if I am* truly multiplying, I will multiply you.”

(Genesis 22:17)

15 And in-this-manner, he, after he become-longsuffering, attained what-has-been-professed.²¹ 16 For humans are swearing by the *one* greater *than themselves*; and the oath *which is* given to them for²² a confirming *is* an end²³ of every

contradiction— 17 *an end* in which God, *while* excessively wishing to exhibit the untransferable *nature* of his deliberation to the heirs of what-has-been-professed,²⁴ mediated with an oath, 18 in order that through two untransferable things (*things* in which it is impossible²⁵ for God²⁶ to lie), we, the *ones who* fled-for-refuge, might be having a strong exhortation to grab *hold* of the hope *which is* being laid-before us. 19 We are having this²⁷ *hope* as an anchor of the soul, both secure and firm, and *one which is* entering into the more-inner *place* of the curtain, 20 to-where a forerunner entered in-behalf of us, Jesus, *which he did* after he became a chief-priest into the age, according-to the order of Melchizedek.

CHAPTER 7

For this ^oMelchizedek, king of Shalem, priest of God the Highest, *is* the *one who* met-with Abraham *while* he was turning-back from the cutting down of the kings, and *who* blessed him; 2 and to whom Abraham divided a tenth from all *things*. Indeed, first he is being interpreted “king of righteousness”; but after-that, also “king of Shalem”, which is “king of peace”. 3 *He is* without-father, without-mother, without-genealogy, having neither a beginning of days nor an end of life, but, having been made-like the son of God, he remains a priest into the continuous *state*. (Genesis 14:18,20)

4 But, *all of you**, be perceiving²⁸ how-great this *man is*, to whom Abraham the fatherland-chief also²⁹ gave a tenth out of the summit-of-spoils. 5 And indeed, the *ones from* out of the sons of Levi, *while they are* taking the priestly-office, have an instruction to be giving-a-tenth-from the people according-to the law, that³⁰ is, from their brothers, even-though they *are* having come-out of the loin of Abraham. (Numbers 18:20-32 or Deuteronomy 14:22-29)

6 But the *one who is* not having his genealogy-traced from out of them has collected-a-tenth from Abraham,³¹ and he has blessed the *one who is* having the things-which-have-been-professed.³² 7 But apart-from every contradiction, the lesser *person* is being blest by the better *one*. 8 And indeed, here humans *who are* dying-off are taking tenths; but there, *they are taken by one who is* being testified to that he is living. 9 And, as so to speak,³³ even Levi, the *one who is* taking tenths, has been-collected-as-a-tenth³⁴ through Abraham. 10 For he was still in the loin of the father when Melchizedek³⁵ met-with him.

11 Therefore, if, indeed, a completing was through the Levitical priesthood (for on the basis of it, the people have³⁶ been given-law) what need *would there* still be for a different priest to be standing himself up according-to the order of Melchizedek and not to be being said to be according-to the order of Aaron? 12 For *while* the priesthood *is* being transferred, there is also coming-to-be, out of an obligation, a transferring of a law. 13 For he to whom these *things* are being said, has had-a-share³⁷ of a different tribe, from which not-one has paid-attention to the sacrificial-altar. 14 For it is clear-beforehand, that our Lord has rose-up out of Judah, in-regards-to which tribe Moses uttered nothing about priests.³⁸

15 And it is still excessively very-clear, if a different priest is standing himself up according-to the likeness of Melchizedek, 16 who has become *so*, not according-to a law of an instruction of-flesh, *but* instead according-to a power of a life not-subject-to-dissolution. 17 For it is being testified,³⁹ that:

“**You** are a priest into the age,
according-to the order of Melchizedek.”

(Psalm 110:4)

18 For indeed, there is coming-to-be a setting-aside of a preceding⁴⁰ instruction due to its weak and unprofitable *condition*. 19 For the law completed nothing. But *there is* a leading-in of a better hope, through which we are drawing-near to God.

20 And to the extent that *this happened*⁴¹ not without a taking-of-an-oath (for indeed, the *ones* are having become priests without a taking-of-an-oath), 21 but the *one* with a taking-of-an-oath (through the *one who* was saying to him, “*The Lord* swore and will not be made-to-change-his-interest, ‘**You** are a priest into the age according-to the order of Melchizedek.’”),⁴² 22 according-to so-much

¹ literally “brought-to”

² literally “due to” “from”

³ literally “which”

⁴ [5:12] NU, M, TR, Gk(AC,S2,V1) / Vul, Gk(E,S1,V2) omit “and”

⁵ literally “firm” (also in verse 14)

⁶ literally “the”

⁷ literally “is having-with”

⁸ literally “firm”

⁹ literally “(already)” “having been”

¹⁰[6:2] NU, M, TR, Vul?, Gk(ACES) / Gk(V) omit “of”

¹¹ literally “immersenesses”

¹² literally “putting-on”

¹³ [6:3] NU, TR, Vul, Gk(SV) / M, Gk(ACE) “And may we do this”

¹⁴ may also be translated “powerless”

¹⁵ may unlikely, but possibly, also be translated “crucifying-up”

¹⁶ literally “good-to-be-put”

¹⁷ [6:10] NU, Vul, Gk(ACESV) / M, TR add

¹⁸ literally “full-bearing”

¹⁹ literally “the professed-things”

²⁰ [6:14] NU, Vul, Gk(ACESV) / M, TR “Or”

²¹ literally “attained the professed-thing”

²² literally “into”

²³ literally “limit”

²⁴ literally “of the professed-thing”

²⁵ may also be translated “powerless”

²⁶ [6:18] NU, Gk(AE,S1) / M, TR, Gk(CV,S2) “for a god”

²⁷ literally “which”

²⁸ may also be translated “But *all of you** are perceiving”

²⁹ [7:4] NU, M, TR, Vul, Gk(AES) / Gk(C) omit “this man” & “also” / Gk(V) omit “also”

³⁰ literally “this”

³¹ [7:6] NU, Gk(CEV,S1) / M, TR, Gk(A,S2) “^o Abraham”

³² literally “the professed-things”

³³ literally “as to speak an expression”

³⁴ may also possibly(?) be translated “has given-a-tenth”

³⁵ [7:10] NU, Gk(CESV) / M, TR, Gk(A) “^oMelchizedek”

³⁶ [7:11] NU, Vul?, Gk(ACESV) / M, TR “had”

³⁷ literally “had-with”

³⁸ [7:14] NU, Vul, Gk(ACSV,E1) / M, TR, Gk(E2) “about a priesthood”

³⁹ [7:17] NU, Vul, Gk(ACSV) / M, TR, Gk(E) “For it/he is testifying”

⁴⁰ literally “leading-before”

⁴¹ literally “And according-to as-much-as”

⁴² [7:21] NU, Vul, Gk(EV,S1) / M, TR, Gk(AC,S2) add / Gk(S1) also omit “a priest into the age”

more,¹ Jesus also² has become a sponsor³ of a better covenant. (*Psalm 110:4*)

23 And indeed, the number of the ones who have become priests are more, due to the fact that they are being prevented by-means-of the death from remaining-beside them;⁴ **24** but he, due to the fact that he is remaining into the age, is having the priesthood which is intransgressable. **25** From-this-fact, he is also being-able to be saving into the all-end: the ones who are coming-to him through him to God, while he is always living, with⁵ the result to be petitioning in-behalf of them.

26 For it was also⁶ proper for us to have such a chief-priest, who became sacred, lacking-of-evil, unstained, having been separated from the sinners, and higher than the heavens, **27** who is not having an obligation day by day (even-as the chief-priests) to be bringing-up sacrifices, first in-behalf of his own sins, and after-that the sins of the people. For he did this once-for-all, after he brought himself up. **28** For the law appoints humans to be chief-priests who are having a weakness, but the account of the taking-of-an-oath, the taking-of-an-oath which came after the law, appoints a son, who has been completed into the age.

CHAPTER 8

But a summary on the things which are being said, is this: We are having such a chief-priest, who sat-down at⁷ a right hand of the throne of the Greatness in the heavens, **2** a public-servant of the holy places⁸ and of the tent, the true tent, which the Lord, and⁹ not a human, pitched. **3** For every chief-priest is being appointed with¹⁰ the result to be offering¹¹ both gifts and sacrifices. From-this-fact, it is obligatory for this one to also be having something which he might offer.¹² **4** Therefore, if indeed, he was on a plot of earth, not-even he would be a priest, while there are being the priests¹³ the ones who are offering¹⁴ the gifts according-to a¹⁵ law, **5** whichever ones are serving in an example and shadow of the one in-heaven, exactly-as Moses has been given-an-oracle while he was going to be finishing-up the tent. For he is declaring:

“Be seeing that you will make all things according-to the type, the one which was shown to you in the mountain.”

(*Exodus 25:40*)

6 But now,¹⁶ he has obtained a more-diverse public-service, by as-much-as he is also a mediator of a better covenant, on which better things-which-have-been-professed¹⁷ have been given-as-law. **7** For if that first covenant was blameless, a place would not have been being sought for a second. **8** For while he is blaming them, he is saying:¹⁸

Behold, days are coming, says the Lord,
and I will completely-finish a new covenant
on the house of Israel
and on the house of Judah.

9 It will not be according-to the covenant
which I made with their fathers
in a day after I took-hold-of them for myself by my hand
to lead them out of the earth of Egypt;
because they did not remain in my covenant,
and I became-uninterested-in them, says the Lord.

10 Because this is the covenant which I will covenant with the house of
Israel
after those days, says the Lord:
giving laws of mine into their mindset,
and I will write them on their hearts.

And I will be a god to¹⁹ them,
and they will be a people to me.

11 And they may never teach, each one his fellow citizen²⁰
and each one his brother, saying, ‘Know the Lord,’
because all of them will have come-to-know me,
from a small-one of them²¹ all-the-way-up-to²² a great-one of them.

12 Because I will be merciful to their unrighteousnesses
and I might never again²³ be caused-to-have-remembrance of
their sins and their lawlessnesses.²⁴

(*Jeremiah 31:31-34*)

13 In the process of saying “a new”, he has made the first old. But the one which is being made-old and is growing-old is near a disappearing.

CHAPTER 9

Therefore, indeed, even²⁵ the first tent²⁶ was having righteous-enactments of service as-well-as the worldly holy place. **2** For a tent was furnished, the first tent, in which were both the lampstand, and the table, and the preposition of the loaves of bread—whichever one is being said to be “holy places”.²⁷ **3** But after the second curtain is a tent, the one being said to be “a holy place of holy places”,²⁸ **4** which is having a golden incense-altar, and the ark of the covenant which has been covered-all-around on-all-sides with gold-piece. In it²⁹ is a golden urn having the manna, and the stick of Aaron (the one which budded), and the tablets of the covenant. **5** But up-above it are cherubs of glory, which are overshadowing the propitiatory. Now is not the time to be speaking about these things³⁰ part by part.³¹

6 But with these things having been furnished in-this-manner: Indeed, the priests, while finishing-up the services, are entering into the first tent throughout every instance; **7** but into the second, only the chief-priest enters once every-year,³² not without blood, which he is offering³³ in-behalf of himself and of the ignorant-actions of the people— **8** the spirit, the holy spirit making this clear: That the way into the holy places³⁴ was not-yet having been manifested, while the first tent still was still having a standing.

9 This³⁵ is a parable in-regard-to the season (the season which has stood-in place) the parable according-to which³⁶ both gifts and sacrifices are being offered³⁷ which are not being-able, according-to conscience, to complete the one who is serving. **10** They are only activities on-the-basis-of solid-foods, and drinks, and diverse acts-of-immersing,³⁸ and³⁹ righteous-enactments of flesh, being laid-upon them until a season of a thorough-straightening-out.

11 But after the Anointed-One came-to-stand-by to be a chief-priest of the good things which came-to-be,⁴⁰ through the greater and more-complete tent not made-with-hands (that⁴¹ is, not of this creation), **12** but-not through blood of male-goats and calves but through his own blood, he entered once-for-all into the holy places,⁴² after he found a perpetual redemption. **13** For if the blood of goats and bulls, and sprinkling of ash of a heifer, is making the ones who have been commonized to be holy to the cleanness of the flesh, **14** how-much⁴³ more will the blood of the Anointed-One (who through a perpetual⁴⁴ spirit offered⁴⁵ himself unblemished to God) cleanse our⁴⁶ conscience from dead works with⁴⁷ the result to be serving a living god?

15 And due to this, he is a mediator of a new covenant, so-that, after a death has come-to-be in-regards-to a redemption-from the transgressions on-the-basis-of the first covenant, the ones who have been called might take what-has-been-professed⁴⁸ of the perpetual inheritance. **16** For where there is a covenant, it is an obligation for the death of the one who made-the-covenant to be being brought. **17** For a covenant is firm only on-the-basis-of dead humans, since it is not-at-any-time⁴⁹ enforced⁵⁰ when the one who made-the-covenant is living. **18** From-this-fact, not-even the first covenant⁵¹ has been inducted⁵² without blood.

²² literally (“all-the-way-up-to”) “till”

²³ literally “still”

²⁴ [8:12] NU, Vul, Gk(V,S1) / M, TR, Gk(AC,S2) add

²⁵ [9:1] NU, M, TR, Gk(ACS) / Vul, Gk(V) omit “even”

²⁶ [9:1] NU, M, Vul, Gk(ACSV) / TR add

²⁷ may also be translated “holy things”

²⁸ may also be translated “holy things of holy things”

²⁹ literally “piece, in which”

³⁰ literally “speaking about which(plural)”

³¹ literally “things according-to part” (with the translated meaning)

³² literally “once the every-year”

³³ literally “is bringing-to”

³⁴ may also be translated “holy things”

³⁵ literally “whichever”

³⁶ [9:9] NU, Vul, Gk(ACS) is feminine (referring to the parable) / M, TR is masculine (referring to the season), which would be read as “, the season during which”

³⁷ literally “being brought-to”

³⁸ literally “immersenesses”

³⁹ [9:10] NU, Gk(AC,S1,V2) / M, TR, Vul, Gk(S2,V1) add

⁴⁰ [9:11] NU, Gk(CV) / M, TR, Vul, Gk(AS) “which are going-to-be”

⁴¹ literally “this”

⁴² may also be translated “holy things”

⁴³ [9:14] NU, M, TR, Vul, Gk(ACSV,X1078) / Gk(X1078-22, couple more) “, much”

⁴⁴ [9:14] NU, M, TR, Gk(AV,S1) / Vul, some Sah, Boh, Gk(C,S2) “holy”

⁴⁵ literally “brought-to”

⁴⁶ [9:14] NU, Gk(AC), some Syr, some Boh, Ambr / M, TR, Gk(S), some Syr, Sah, some Boh “your*” / Vul “your”

⁴⁷ literally “into”

⁴⁸ literally “received the professed-thing”

⁴⁹ [9:17] NU, M, TR, Gk(AE,S2) / Gk(C,S1) “not then”

⁵⁰ literally “becoming-strong”

⁵¹ [9:17] NU, M, TR, Vul, Gk(AES,X1078) / Gk(C) actually add “covenant”

⁵² literally “made-new-in”

¹ [7:22] NU, Gk(ACEV,S1) is an adjective / M, TR, Gk(S2) is a pronoun

² [7:22] NU, Gk(V,E1,S1) / M, TR, Vul, Gk(AC,E2,S2) omit “also”

³ literally “in-limb” (that is, a pledge being put into someone’s ‘limb’, especially into one’s hand)

⁴ literally “the fact to be being prevented by-means-of the death to be remaining-beside”

⁵ literally “into”

⁶ [7:26] NU, Gk(ACV) / M, TR, Vul, Gk(ES) omit “also”

⁷ literally “in”

⁸ or “holy things”

⁹ [8:2] NU, Gk(CV,S1) / M, TR, Vul, Gk(A,S2) add

¹⁰ literally “into”

¹¹ literally “bringing-to”

¹² literally “might bring-to”

¹³ [8:4] NU, Vul, Gk(ACSV) / M, TR add

¹⁴ literally “are bringing-to”

¹⁵ [8:4] NU, Gk(AV,S1) / M, TR, Gk(C,S2) “the”

¹⁶ [8:6] NU, M, TR, Gk(AS) / Gk(CV) “now” (non-emphatic)

¹⁷ literally “better professed-things”

¹⁸ [8:8] NU, Vul, Gk(AC,S1) / M, TR, Gk(V,S2) “blaming, he is saying to them”

¹⁹ literally “into” (also later in verse)

²⁰ [8:11] NU, M, Gk(ACSV) / TR, Vul “his neighbor”

²¹ [8:11] NU, Vul, Gk(ACSV) / M, TR add

19 For after every¹ instruction was uttered by Moses to all the people according-to the² law, he, after he took the blood of the calves and of the male-goats,³ together with water and scarlet wool and hyssop, sprinkled both the book itself and all the people, 20 saying, “This is the blood of the covenant which God instructed to all of you*.” (Exodus 24:8) 21 But he likewise sprinkled even the tent and all the utensils of the public-service with the blood. (Leviticus 8:10) 22 And according-to the law, almost all things are being cleansed in blood, and forgiveness is not coming-to-be without a pouring-out-of-blood.

23 Therefore, it was an obligation, indeed for the examples of the things in the heavens to be being cleansed with these things, but the things in-heaven themselves with better sacrifices in-comparison-to these. 24 For the⁴ Anointed-One did not enter into holy places⁵ made-with-hands (an antitype of the true things), but instead into the heaven, now to be made-to-appear to the face of God in-behalf of us— 25 but-not in order that he might be offering⁶ himself many-times, even-as the chief-priest is entering for himself into the holy places⁷ throughout every year-long-period in another’s blood, 26 since it would be necessary for him to suffer many-times from the founding of the world. But now,⁸ once, at a complete-finish of the ages, he has been manifested in-regards-to a setting-aside of the⁹ sin through his sacrifice. 27 And inasmuch-as it is being laid-away for the humans to die-off once, but, after this, a judging, 28 in-this-same-manner, the Anointed-One also, after he was offered¹⁰ once into the act to bear-up sins of many persons, he will be seen a second time, apart-from a sin, by the ones who are eagerly-expecting him into a salvation.

CHAPTER 10

For while the law is having a shadow of the good things which are going to be coming (not the very¹¹ image of the things), through the same sacrifices which they are offering¹² into the continuous state throughout every year-long-period, it is¹³ not-even-at-any-time being-able to complete the ones who are coming-near. 2 Otherwise, would not the sacrifices have ceased themselves from being offered due to the fact that the ones who are serving, having been cleansed¹⁴ once, would still be having no conscience of sins? 3 Instead, in those sacrifices¹⁵ is a reminder of sins throughout every year-long-period. 4 For it is impossible for blood of bulls and of male-goats to be picking-away sins.

5 For-this-reason, while he was entering into the world, he was saying:

You did not want a sacrifice and an offering,¹⁶
but you fully-fitted for yourself a body for me.

6 You did not think-well-of holocausts and about sin.

7 Then I spoke, “Behold, I am-here;
it has been written in a roll of a book about me,
about the act to do your will, O God.”

(Psalm 40:6~8)

8 Further-up, while he was saying, that “You did not want, nor-even think-well-of sacrifices and offerings¹⁷ and holocausts and about sin” (whichever ones are being offered according-to a¹⁸ law), 9 then he has stated, “Behold, I am-here about the act to do your will, O God.”¹⁹ He is doing-away-with the first, in order that he might stand up the second. 10 In this²⁰ will, we are the ones²¹ having been made-holy through the offering of the body²² of Jesus the Anointed-One once-for-all.

11 And indeed, every chief-priest²³ has stood day by day, performing-public-service, offering sacrifices many-times, but which are not-at-any-time being-able to pick up sins²⁴ from around them. 12 But this man,²⁵ after he offered one sacrifice in-behalf of sins into the continuous state, “sat-down in the right hand²⁶

of God”, (Psalm 110:1) 13 expecting the remaining time till his²⁷ enemies might be put for a footstool of his feet. 14 For with one offering he has completed into the continuous state the ones who are being made-holy.²⁸

15 But the spirit, the holy spirit, is even testifying to us. For after the act which has been²⁹ stated-beforehand,³⁰

16 But³¹ This is the covenant which I will covenant with them
after those days, says the Lord:
giving laws of mine on their hearts,
and I will write them on their mindset.³²

17 And³³ I will³⁴ never be caused-to-have-remembrance of their³⁵ sins
and their lawlessnesses.

(Jeremiah 31:33~34)

18 But wherever there is a forgiveness of these things,³⁶ there is no-longer an offering about sin.

19 Therefore, brothers, while we are having outspokenness to be passing into the entrance of the holy places³⁷ in the blood of Jesus, 20 a recent and living way through the curtain (this is, his flesh) which he inducted³⁸ to us; 21 and while we have a great priest over the house of God: 22 May we be coming-near³⁹ with a true heart in a plenitude⁴⁰ of faith, the hearts having been sprinkled⁴¹ from a wicked conscience and the body having been bathed⁴² with clean water. 23 May we be retaining the confession of the hope without-inclining to either side; for the one who made-a-profession is faithful. 24 And may we be contemplating how to motivate one-another into a stimulation⁴³ of love and of beautiful works, 25 not forsaking⁴⁴ the congregating of ourselves (as-exactly is a custom of certain individuals), but instead exhorting one-another, and this so-much more as-much-as you* are looking at the day drawing-near.

26 For if we are sinning voluntarily after the event in⁴⁵ which we took the recognition of the truth, a sacrifice about sins is no-longer being left-off for us, 27 but a certain fearsome expectation of a judging and zeal of a fire which is going to be eating the opponents. 28 Someone, after he has set-aside a law of Moses, is dying-off without pity on the testimony of two or three testifiers. (Deuteronomy 19:15) 29 How-much worse a punishment are you* thinking will the person be deemed-worthy⁴⁶ of who trampled-down the son of God, and deemed the blood of the covenant to be merely a common thing in which he was made-holy,⁴⁷ and heaped-outrages-upon⁴⁸ the spirit of the favor?

30 For we have come-to-know the one who spoke:

“Avenging is for me, I will repay-what-is-equivalent, says the Lord.”⁴⁹
(Deuteronomy 32:35)

And again that:⁵⁰

“The Lord will judge his people.”

(Deuteronomy 32:36)

31 Fearsome is the act to fall into hands of a living god.

32 But be being reminded-of the former days,⁵¹ in which you*, after you* were provided-with-light, endured a vast athletic-contest of sufferings: 33 Indeed, for this, you* were being theaterized⁵² to both causes-for-reproach and tribulations; but, for this, after you* became communers of the ones who are being turned-upside-down in-this-manner. 34 For you* even sympathized with the bound ones,⁵³ and you* welcomed⁵⁴ with joy the snatching of the things you* were possessing, knowing that you* are having for yourselves⁵⁵ a better and

²⁷ [10:13] NU, M, TR, Vul, Gk(ACES) / Gk(X657) “the”

²⁸ [10:14] NU, M, TR, Vul, Gk(ACES,X657) / Gk(P47) “being saved-up”

²⁹ literally “the act to have”

³⁰ [10:15] NU, Vul, Gk(ACES,X657) / M, TR add

³¹ [10:16] NU, M, TR, Gk(AES) / some OL, Gk(C,X657) add

³² [10:16] NU, Gk(ACES,X657) (“on” may be “against/to”) / M, TR, OL, some Vul, some Syr “over/on their mindsets” / Vul “in (the) mind”

³³ [10:17] NU, M, TR, Vul, Gk(ACES,X657) / few Gk, some Vul, some Syr, Sah add “Afterward he says” (before “And”)

³⁴ [10:17] NU, Vul, Gk(ACE,S1,X657) / M, TR, Gk(S2,P46) “might”

³⁵ [10:17] NU, M, TR, some Vul, Syr, Gk(AES) / Vul, Gk(C,X657) “the”

³⁶ [10:18] NU, M, TR, Vul, Gk(ACE,S2,X657) / Gk(S1) omit “of these things”

³⁷ may also be translated “holy things”

³⁸ literally “made-new-in”

³⁹ [10:22] NU, M, TR, Vul, Gk(AES,X657) / Gk(C) “We are coming-near” / Gk(P46) “For we are coming-near”

⁴⁰ literally “full-bearing”

⁴¹ [10:22] NU, Gk(ACE,S1) (“having been sprinkled”) / M, TR, Gk(S2) “sprinkled”

⁴² [10:22] NU, Gk(CS) (may also be translated “the body having bathed itself”) / M, TR, Gk(AE) “having been bathed”

⁴³ literally “a sharpening-beside”

⁴⁴ literally “leaving-behind-in”

⁴⁵ literally “to”

⁴⁶ [10:29] NU, M, TR, Vul?, Gk(ACS,X657?) / Gk(P46) “be considered-worthy”

⁴⁷ [10:29] NU, M, TR, Vul, Gk(CS,X657?) / Gk(A) omit “in which he was made-holy”

⁴⁸ literally “-in”

⁴⁹ [10:30] NU, Vul, Gk(C,S1) / M, TR, some Vul, some Syr, some Sah, Gk(A,S2) add

⁵⁰ [10:30] NU, M, TR, Gk(AS,X657) / Vul, Gk(C) add

⁵¹ [10:30] NU, M, TR, Vul, Gk(AC,X657?) / Gk(S1) “of you* former sins” / Boh, Gk(S2) “of you* former days”

⁵² [10:33] NU, M, TR, Vul, Gk(AS,X657) / Gk(C) “reproached”

⁵³ [10:34] NU, Vul, Gk(AC,X657?) / M, TR, Gk(S), ClemAlex “with my bonds” / Gk(P46,X657?) “with the bonds”

⁵⁴ literally “you* received-to yourselves”

⁵⁵ [10:34] NU, Vul, Gk(AS,X657) / TR “having in yourselves” / M, Gk(C) “having with yourselves” / two “having”

¹ [9:19] NU, M, TR, Gk(AS) / Gk(C,P46) “every the”

² [9:19] NU, Gk(AC,S2,P46,X1078?) / M, TR, Gk(S1) “a”

³ [9:19] NU, Vul?, Gk(AE,S1,X1078) / M, TR, Vul? “of the calves and male-goats” / Gk(C) “of the male-goats and of the calves” / Gk(S2), Arab “of the calves” / Syr “of a heifer”

⁴ [9:24] NU, Gk(ACS,E1) / M, TR, Gk(E2) actually add “the”

⁵ may also be translated “holy things”

⁶ literally “bringing-to”

⁷ may also be translated “holy things”

⁸ [9:26] NU, Gk(AES) / M, TR, Gk(C) “now” (not-emphatic)

⁹ [9:26] NU, Gk(AS) / M, TR, Gk(CE) “a”

¹⁰ literally “brought-to”

¹¹ [10:1] NU, M, TR, Vul, Gk(ACES) / one omit “very”

¹² literally “bringing-to” (also for rest of this chapter)

¹³ [10:1] NU, TR, Vul, Gk(C) / M, Gk(AES) “, they are”

¹⁴ [10:2] NU, Gk(ACSV) / M, TR “cleansed”

¹⁵ literally “in them” (referring to the sacrifices)

¹⁶ literally “something-which-is-brought-to” (and throughout the rest of this chapter)

¹⁷ [10:8] NU, Gk(ACE,S1,X657) / M, TR, some Syr, some Sah, Gk(S2) “a sacrifice and an offering”

¹⁸ [10:8] NU, Gk(AES,X657?) / M, TR, Gk(C) “the”

¹⁹ [10:9] NU, M, Gk(ACE,S1,X657?) / M, TR, Vul, some Syr, some Boh, Gk(S2) add

²⁰ literally “which”

²¹ [10:10] NU, Gk(AES,X657?) / M, TR, Gk(C) add

²² [10:10] NU, M, TR, Vul, Gk(AES,X657?) / Gk(C) “blood”

²³ [10:11] NU, M, TR, Vul, Gk(CS,X657?) / some Syr, Sah, Gk(AE) “chief-priest”

²⁴ [10:11] NU, M, TR, Vul, Gk(ACSV) / Gk(X657) “sin”

²⁵ [10:12] NU, Vul, Gk(ACES,X657) / M, TR “But he himself”

²⁶ [10:12] NU, M, TR, Vul, Gk(CE,S2,X657) / Gk(A) “sat-down out of the right sides” / Gk(S1) “sat-down out of the right hand”

remaining possession in heavens.¹

35 Therefore may you* not throw-away your* outspokenness, whichever *one* has a great recompense. **36** For you* have need of endurance, in order that, after you* do the will of God, you* might fetch for yourself what-has-been-professed.²

37 For³ still as-long-as, as-long-as a little *while*,
the *one who is coming* will be-here
and he will not take *his time in doing so*.

38 But my righteous *one*⁴ will live for himself out of faith of mine;⁵
and if-at-any-time he might stand-back-alooof,
my soul is not thinking-well in him.

(Habakkuk 2:3~4)

39 But **we** are not of standing-back-alooof into *utter* loss; instead, we *are* of faith into acquisition of soul.

CHAPTER 11

But faith is a substance⁶ of *things* being hoped for, a conviction of matters *which are* not being looked at. **2** For in this,⁷ the elders were testified to. **3** By-means-of faith, we are comprehending that the ages have been fully-fitted⁸ by-means-of a word of a god, with⁹ the result for 'the *creation which is being*¹⁰ looked at' to not having come-to-be *created* out of *things which are* appearing.¹¹

4 By-means-of faith, Habel brought-to God¹² a more *acceptable* sacrifice in-comparison-to Kain, through which he was testified to be righteous, God testifying on-the-basis-of his gifts.¹³ And through *this*, after he died-off, he is still uttering for himself.¹⁴
(Genesis 4:1~16; Enoch 22:7?)

5 By-means-of faith, Cenoch was transferred to¹⁵ the *state* not to see a death; and he was not being found, due-to-the-fact-that God transferred him. For before the transferring,¹⁶ he has been testified to having well-pleased God. **6** But apart-from faith, *it is impossible*¹⁷ to well-please God. For it is necessary for the *one who is coming-to God*¹⁸ to have-faith that he is, and *that* he becomes a repayer-of-reward to the *ones who are* seeking him out.¹⁹
(Genesis 5:21~24)

7 By-means-of faith, Noah, after he was given-an-oracle about the *things* which were not up-to-this-time being looked at, he, after he was moved-with-reverence, furnished an ark for²⁰ a salvation of his house, through which he condemned the world and became an heir of the righteousness *which is* according-to faith.
(Genesis 6~8)

8 By-means-of faith, Abraham, *while* he was being called,²¹ obeyed to come-out into a²² place which he was going to be taking for²³ an inheritance; and he came-out, not understanding to-where he was coming.
(Genesis 12:1~7)

9 By-means-of faith, he sojourned into a²⁴ *plot* of earth of what-has-been-professed,²⁵ as a foreign *country*, after he resided²⁶ in tents with Isaac and Jacob, the fellow-heirs of what-has-been-professed,²⁷ the same *one*.²⁸ **10** For he was expecting the city *which is* having the foundations, *the city* whose artisan and crafter is God.
(Genesis 12:8; 13:3,12,18; 18:1; 26:3; 35:27)

11 By-means-of faith, even Sarah herself, a sterile-woman,²⁹ took power for³⁰ a founding of a seed, and she birthed-a-child³¹ contrary-to³² a season of *full* stature, since she deemed the *one who* made-a-profession to be faithful. **12** For-

¹ [10:34] NU, Vul, Gk(AC,S1,X657) / M, TR, some Vul, Gk(S2) add

² literally "back the professed-thing"

³ [10:37] NU, M, TR, Vul, Gk(ACS) / few Vul, Gk(X657) omit "For"

⁴ [10:38] NU, Vul, Sah, some Boh, Gk(AS,P46), ClemAlex (lit. "the righteous one of mine") / M, TR, some Vul, Boh, Gk(C,X657) "the righteous one"

⁵ [10:38] NU, M, TR, Vul, Gk(AS,X657) / Syr, Gk(C) add

⁶ [11:1] NU, M, TR, Vul, Gk(ACS) / Gk(X657) "defecting"

⁷ [11:1] NU, M, TR, Gk(ACS) / Gk(X657) "it"

⁸ literally "comprehending for the ages to be having been fully-fitted"

⁹ literally "into"

¹⁰ [11:3] NU, Gk(ACS,X657) / M, TR, Vul, Syr "the *things which are* being"

¹¹ may also be translated "are being made-to-appear"

¹² [11:4] NU, M, TR, Vul, Gk(ACS) / Gk(X657) omit "God"

¹³ [11:4] NU, M, TR, Vul, Syr, Boh, Gk(S2) / Gk(AC,S1) "testifying on-the-basis-of his gifts to God" / Gk(X657) "God testifying on-the-basis-of the gifts to him" / three Vul "testifying on-the-basis-of gifts to God"

¹⁴ [11:4] NU, Gk(AS,X657) / M, TR, Gk(C) add

¹⁵ literally "of"

¹⁶ [11:5] NU, Vul, Gk(AC,S1,X657) / M, TR, some Vul, Syr, Gk(S2) "the transferring of his"

¹⁷ may also be "powerless"

¹⁸ [11:6] NU, M, TR, Gk(AC,S2,X657?) / Gk(S1) "a god" / Epiphianos omit

¹⁹ [11:6] NU, M, TR, Gk(ACS) / Gk(X657) omit "out"

²⁰ literally "into"

²¹ [11:8] NU, M, TR, Gk(CS) / Gk(A) "Abraham, the *one* being called"

²² [11:8] NU, Gk(AC,S1,S2) / M, TR, Gk(S3) "the"

²³ literally "into"

²⁴ [11:9] NU, M, Gk(AS) / TR, Gk(C) "the"

²⁵ literally "of the professed-thing"

²⁶ literally "dwelled-down"

²⁷ literally "of the professed-thing"

²⁸ It is not clear whether "same" is referring to "country" or to "what-has-been-professed", but more likely

"what-has-been-professed"

²⁹ [11:11] NU, Vul, Gk(C,P46) / M, TR, Gk(AS,X657?) omit "a sterile-woman"

³⁰ literally "into"

³¹ [11:11] NU, Vul, Gk(A,S1,X657???) / M, TR, Syr, Gk(S2) "and she birthed-a-child" / some Vul, some Syr, Gk(C) "into the *act* to birth-a-child"

³² literally "alongside"

this-reason, even from one *man* they were birthed³³ (and these *from one* having been made-dead), exactly-as the constellations of the heaven in their multitude, and as the sand, the *sand* alongside the lip³⁴ of the sea, the *sand which is* innumerable.
(Gen. 17:19~21; 21:2 & Gen. 22:17 + Deuteronomy 10:22)

13 All these died-off according-to faith, after they did not take³⁵ the things-which-have-been-professed.³⁶ Instead, they saw them from-afar, and they were persuaded of them³⁷ and they greeted *them*; and they confessed that they are strangers and temporary-residents on the earth. **14** For the *ones who are* saying such *things*, are appearing that they are seeking for a fatherland. **15** And indeed, if they were remembering of that *country* from which they stepped-out, they would have been having a season to go-back.³⁸ **16** But now, they are reaching-out for a better *country* for themselves—this is, *one* in-heaven. For-this-reason, God is not being-ashamed of them, to be being called-on as a god³⁹ of theirs. For he made-ready a city for them.

17 By-means-of faith, Abraham, *while* being tried, has offered °Isaac;⁴⁰ and the *man who* took-up⁴¹ the things-which-have-been-professed,⁴² was offering the only-begotten *son*, **18** to whom it was uttered, that "In Isaac a seed will be called to you." **19** After he rationalized, that God is able⁴³ to be arising even out of dead *humans*, from-this-fact, he also fetched him for himself in a parable.
(Genesis 22:1~19)

20 By-means-of faith, even⁴⁴ about *things which are* going-to be coming, Isaac blest °Jacob and °Esau.
(Genesis 27:27~40)

21 By-means-of faith, Jacob, *while* he was dying-off, blest each of the sons of Joseph and bowed-down-to him on the top⁴⁵ of his stick.
(Genesis 47:31)

22 By-means-of faith, Joseph, *while* he was coming-to-his-end, remembered about the egress of the sons of Israel, and gave-instructions about his bones.
(Genesis 24~26)

23 By-means-of faith, Moses,⁴⁶ after he was birthed, was hidden for-three-months by his fathers, due-to-the-fact-that they saw *that* the little-boy was urban and they were not filled-with-fear of the order of the king.
(Exodus 2:2)

By-means-of faith, Moses, after he became great, did-away-with the Egyptian, while he was contemplating the humiliation of the brothers.⁴⁷
(Exodus 2:11~12)

24 By-means-of faith, Moses, after he became great, denied to be being called⁴⁸ a son of a daughter of Pharaoh, **25** after he rather picked for himself to be having-evil-done-to-him-along with the people of God than to be having a temporary enjoyment of sin, **26** after he deemed the cause-for-reproach of the Anointed-One to be greater riches than the treasures of⁴⁹ °Egypt. For he was looking-away-from *all else and* into the recompense.
(Exodus 2:11)

27 By-means-of faith, he left-behind Egypt, after he was not filled-with-fear of the fury of the king. For he persevered as *if* seeing the unseeable *one*.
(Exodus 2:14~15)

28 By-means-of faith, he has made the Passover and the pouring-near of the blood, in order that the *one who* was ruining the firstborns might not come-in-contact-with them.
(Exodus 12:1~30)

29 By-means-of faith, they stepped-through the Red Sea (*which in Hebraic is 'the Sea of Reeds'*), as through dry earth,⁵⁰ which the Egyptians, after they took a trial of *it*, were swallowed.⁵¹
(Exodus 14:21~31)

30 By-means-of faith, the perimeter-walls of Jericho fell, after they were encircled for⁵² seven days.
(Joshua 6:1~21)

31 By-means-of faith, Rahab the *one being called* a⁵³ whose was not lost-together with the *ones who* refused-to-be-persuaded,⁵⁴ after she received the spies with peace.
(Joshua 2:1~23; 6:22~25)

32 And what still might I be saying?⁵⁵ For the time will leave me *behind while* I narrate about:

Gideon,

both Barak,

and Samson,

(Judges 6~8)

(Judges 4~5)

(Judges 13~16)

³³ [11:12] NU, M, TR, Gk(S) / Vul, Gk(AX,P46) "were made-to-be"

³⁴ [11:12] NU, M, TR, Vul, Gk(AS,X657) / Gk(C,P46) omit "the *sand* alongside the lip"

³⁵ [11:13] NU, M, TR, Gk(C,S2) / Vul, Gk(A) "welcome/wait-for" / Gk(S1) "get-back"

³⁶ literally "the professed-things"

³⁷ [11:13] NU, M, Vul, Gk(ACS,X657) / TR add

³⁸ literally "to bend-back"

³⁹ may also be translated "to be being additionally-called a god"

⁴⁰ literally "brought °Isaac to" (also later)

⁴¹ literally "received-up"

⁴² literally "the professed-things"

⁴³ may also be translated "powerful"

⁴⁴ [11:20] NU, Vul, Gk(AC) / M, TR, Gk(S) omit "even"

⁴⁵ literally "summit"

⁴⁶ [11:23] His proper Hebrew name is "Mosheh"

⁴⁷ [11:23] NU, M, TR, Vul, Gk(AS) / Gk(C) add

⁴⁸ literally "said to be"

⁴⁹ [11:26] NU, M, Vul, Gk(CS) / TR, Gk(A) "in"

⁵⁰ [11:29] NU, Vul, Gk(ACS,X657) / M, TR omit "earth" (scribal error)

⁵¹ literally "were drunk-down"

⁵² literally "on"

⁵³ [11:31] NU, M, TR, Vul, Gk(AC,S2,X657) / some Syr, Gk(S1) add (lit. "the *one* being-said-on a")

⁵⁴ [11:31] NU, M, TR, Gk(ACS) / Vul, Gk(P46) "who refused-to-have-faith"

⁵⁵ may also be translated "still am I saying"

and¹ Jephthah, (*Judges 11-12*)
 both David, (*1Samuel 16-1Kings 2 & 1Chronicles 11-29*)
 and Samuel, (*1 Samuel 1-25*)
 and the prophets,
33 who through faith:
 contended-with-and-put-down kingdoms,²
 worked righteousness,
 attained professed-things,
 shut mouths of lions, (*Daniel 6:23*)
34 extinguished a power of a fire,
 fled mouths of a saber,
 were made-powerful³ from out of weakness,
 were made-to-be strong in war,
 caused camps of foreigners to bend back.
35 Women took their dead relatives out of a standing-up.⁴

(*1Kings 17:17-24 & 2Kings 4:18-37*)
 But others were tympanied⁵ to death, after they did not receive for themselves the redemption-from this torture, in order that they might obtain a better standing-up out of dead humans. (*2Maccabees 6:18-31*)

36 But different individuals,¹³ after they were testified to due to their faith, bonds and of a guardhouse. (*2Maccabees 7:1-42*)

37 They were stoned. (*Jeremiah⁶ or 1Kings 21:13/2Chronicles 24:21*)
 They were sawn in two.⁷ (*Testimony of Isaiah 4:11-14⁸*)
 They were tried.⁹
 They died-off in a murder of a saber. (*Jeremiah 26:23? Zechariah¹⁰*)
 They came-around in sheepskins, in goat skins. (*1Kings 19:13,19, etc.*)
 They were being-made-to-be-lacking.
 They were being put-under-tribulation.
 They were having-evil-done to them.

38 Of whom the world was not worthy.

They were being made-to-wander¹¹ on¹² deserts and mountains and caves and the openings of the earth. (*1Maccabees 2:28-30/2Mac 6:11; 8:42[10:6]*)

39 And all these individuals,¹³ after they were testified to due to their faith, did not fetch for themselves what-has-been-professed,¹⁴ **40** after God looked-out-beforehand for himself¹⁵ for something better about us, in order that they might not be completed apart-from us.

CHAPTER 12

For-consequently, therefore, while we are also having so-vast¹⁶ a mass-of-clouds of testifiers being laid-around us, may we, after we have put-off from ourselves every encumbrance and the readily-encompassing¹⁷ sin, be running by endurance the contest which is being laid-before us, **2** looking¹⁸ away-from whatever we are looking at and looking into the chief-leader of the faith and completer: Jesus (who, in-requital for¹⁹ the joy being laid-before him, endured a²⁰ cross, after he despised shame), has also sat-down²¹ at²² the right hand of the throne of God.

3 For all of you*, carefully-rationalize the one²³ who has endured such a contradiction by the sinners against²⁴ himself,²⁵ in order that you* might not, after you* have become-weary in your* souls,²⁶ be becoming-faint. **4** For²⁷ While

contending-against²⁸ toward the sin, you* did not-yet stand-your*-ground-against²⁹ it until the point of shedding blood; **5** and you* have become-completely-oblivious of the exhortation, whichever one is thoroughly-speaking to you* as sons:

Son of mine,³⁰ do not be belittling a discipline of the Lord,
 nor-even³¹ be becoming-faint while being convicted by him.

6 For anyone whom the Lord is loving, he is disciplining;
 but he is whipping every son whom he accepts.

(*Proverbs 3:11-12*)

7 All of you*, be enduring into discipline;³² God is being brought-to you* as to sons. For which son is there whom³³ a father is not disciplining? **8** But if you* are apart-from discipline of which all persons have come-to-be participating-in, as-a-result, you* are bastards and not sons. **9** Next, we indeed were having the fathers of our flesh as discipliners, and we were respecting them. But³⁴ shall we not much more be subjected to the Father of the spirits, and we shall live? **10** For indeed, they were disciplining us for³⁵ a few days according-to what was³⁶ thought good to them, but he is doing so according to what is-beneficial, with³⁷ the result to partake of his holiness. **11** But³⁸ every discipline, indeed for³⁹ the time being-present is not being thought to be of joy but instead of grief, but afterward it is giving-back peaceful fruit of righteousness to the ones who have been gymnastically-trained through it.

12 For-this-reason, all of you*, make the hands which have been drooping and the knees which have been paralyzed upright-again, **13** and be making⁴⁰ upright wheel-tracks for your* feet, in order that the lame part might not be veered-off course, but might rather be healed. **14** All of you*, be pursuing peace with all persons, and the holification, apart-from which not-one will see the Lord for himself. **15** Be overseeing, lest someone is lacking from the favor of God; lest some root of bitterness sprouting upward might be annoying you*, and the⁴¹ many might be stained through it;⁴² **16** lest someone become a sexually-immoral-individual or profane person as Esau, who gave-away his-own rights-of-the-firstborn⁴³ in-place of one act of feeding. **17** For you* have come-to-know,⁴⁴ that even afterward, he, while he was wanting to inherit the blessing, was rejected-after-being-proved. For he did not find a place of a change-of-mind, even-though he sought it out with tears. (*Genesis 25:29-34 & 27:30-41*)

18 For all of you* have not come-to something⁴⁵ which is being groped, and to a fire which has been burning, and to a gloom, and to thick-gloom,⁴⁶ and to a hurricane, **19** and to a resound of a trumpet, and to a voice of words, which the ones who heard requested-for an account not to be added to them.

(*Deuteronomy 4:11-12; 5:25-27, etc. / Exodus 19:16; 20:19, etc.*)

20 For they were not able to be bearing the account which was enjoined:

“Even-if-at-any-time a beast might come-in-contact-with the mountain, it will have-stones-thrown-at it or will be shot-down with a projectile from-a-bow.”⁴⁷

(*Exodus 19:13*)

21 And (so⁴⁸ fearsome was the thing being made-to-appear) Moses spoke:

“I am fearful and trembling.”

(*Deuteronomy 9:19*)

22 Instead, all of you* have come-to Zion Mountain and to a city of a living god, to a Jerusalem in-heaven, and to tens-of-thousands of messengers, to a national-feasting, **23** and to an assembly of firstborns who have been registered in heavens,⁴⁹ and to a god who is a judge of all persons, and to spirits of righteous ones who have been completed, **24** and to Jesus, a mediator of a young covenant,

¹ [11:32] NU, Vul, Gk(AS,X657) / M, TR add “both” & “and” / Gk(C) add “and” & “and”

² [11:33] NU, M, TR, Vul, Gk(ACS,X657) / Gk(P46) “through kings of faith”

³ [11:34] NU, Gk(AC,S1,X657) / M, TR, Gk(S2) “were empowered”

⁴ [11:35] NU, M, TR, Vul, Gk(S2) / Gk(AC,S1) “back, received women out of a standing-up, who were their dead relatives.”

⁵ The tympany was a torture instrument where an individual was strapped on and tympanied to death as if they were the canvas of the musical instrument. This is referring to the instance in 2 Maccabees.

⁶ The early Christians writers seem to usually refer this incident to the death of Jeremiah.

⁷ [11:37] NU, M, TR, Vul, Gk(A,X657) / some Syr, Gk(CS) “They were tried.” / some Vul, ClemAlex omit

⁸ The early Christian writers unanimously understand this to be referring to the Testimony of Isaiah.

⁹ [11:37] M, TR, Vul, Gk(AC,X657), Origen / some Syr, some Boh, Gk(S) “They were sawn in two” / NU omit (in error)

¹⁰ Origenes in his Commentary on Matthew states, “The words, ‘They died-off in a murder of a saber,’ refers to Zechariah, who perished between the inner-sanctum and the sacrificial-altar, as the Savior taught bearing testimony, as I think, to a writing, though not extant in the common and widely circulated books, but perhaps in apocryphal books.”

¹¹ usually translated “being misled”

¹² [11:38] NU, Gk(AS,X657) / M, TR, Vul, Gk(C), ClemAlex, Origen, Eusebios “in”

¹³ [11:39] NU, M, TR, Vul, Gk(AS) / Gk(C,P46), Sah, ClemAlex omit “these individuals”

¹⁴ [11:39] NU, M, TR, Vul, Gk(CS) (lit. “back the professed-thing”) / Gk(A), Sah, some Boh, Eusebios,

Augustine “back the professed-things”

¹⁵ [11:40] NU, M, TR, Gk(ACS) / ClemAlex “professed, after God foresaw for himself” / Gk(P46)

¹⁶ “professed of God, after they looked-out-beforehand for themselves”

¹⁷ [12:1] NU, M, TR, Gk(AC,S2,X657) (lit. “so-much”) / Gk(S1) “so-large”

¹⁸ [12:1] NU, M, TR, Gk(ACS) / Gk(P46) “readily-distracting” / Vul “encompassing”

¹⁹ literally “seeing”

²⁰ literally “in-place of”

²¹ [12:2] NU, M, TR, Gk(AS) / Gk(C,X657,P46) “the”

²² [12:2] NU, M, Gk(ACS,X657) / TR, Gk(P46) “, also sat-down”

²³ literally “in”

²⁴ [12:3] NU, M, TR, Gk(AS) / Gk(C,X657) omit “the one”

²⁵ literally “into”

²⁶ [12:3] NU, Vul, Gk(A) / M, TR “him” / Gk(S2,X657) “them” / Gk(C,S1) “themselves”

²⁷ [12:3] NU, M, TR, Gk(ACS) (lit. “souls of you”) / Gk(X657,P46) “the souls”

²⁸ [12:4] NU, M, TR, Vul, Gk(AS,X657) / Gk(C) add

²⁸ [12:4] NU, M, TR, Vul, Gk(ACS) (may also be translated “While being-made-to-contend-against”) / Gk(X657,P46) “While contending” or “While being-made-to-contend”

²⁹ literally “stand-down-against”

³⁰ [12:5] NU, M, TR, Vul, Gk(AS,X657) / Gk(C) omit “of mine”

³¹ [12:5] NU, M, TR, Vul, Gk(ACS) / Gk(X657) “, and do not”

³² [12:7] NU, M, TR, Vul (may also be translated “Are you* enduring into discipline”) / TR “If you* are enduring discipline.”

³³ [12:7] NU, Vul, Gk(A,S1,X657) / M, TR, Gk(C,S2) “For who is a son whom”

³⁴ [12:9] NU, Gk(C,S2,X657) / TR, Vul, some Syr, Gk(A,S1) omit “But”

³⁵ literally “to/toward”

³⁶ literally “is”

³⁷ literally “into”

³⁸ [12:11] NU, M, TR, Gk(A,S2,X657) / Gk(S1) “Indeed” / one “Also” / Gk(C) omit

³⁹ literally “to/toward”

⁴⁰ [12:13] NU, Vul, Gk(S1,X657) / M, TR, Gk(AC,S2) “and make” / one “and you* will make”

⁴¹ [12:15] NU, M, TR, Gk(C) / Gk(AS), ClemAlex add

⁴² [12:15] NU, Gk(A) / M, TR, Gk(CS) “this” / Vul “that”

⁴³ [12:16] NU, Gk(AE,S1) (lit. “the rights-of-the-firstborn of himself”) / M, TR, Vul, Gk(C,S2) “the rights-of-the-firstborn of him” / Gk(P46), ClemAlex “the rights-of-the-firstborn”

⁴⁴ may also be translated “For, all of you*, come-to-know already” (lit. “having-come-to-know”)

⁴⁵ [12:18] NU, Vul, Gk(AES) / M, TR, Gk(C) “to a mountain”

⁴⁶ [12:18] NU, Vul, Gk(ACE,S1) / M, TR, Gk(S2) “darkness”

⁴⁷ [12:20] NU, M, Vul, Gk(ACES) / TR add

⁴⁸ more literally “in-this-manner”

⁴⁹ [12:23] NU, Vul, Gk(ACES) / M, TR “firstborns in heavens who have been registered”

and to blood of sprinkling *which is uttering better*¹ in-comparison-to the *blood of* °Habel.
(Genesis 4:10-11)

25 *All of you**, be looking *out*, lest you* might refuse the *one who is uttering*. For if those *persons* did not escape² after they refused the *one who was giving-oracles on a piece of*³ earth, *how much more us*, the *ones who are being turned-away-from the One who is uttering* from heavens. **26** His⁴ voice shook the earth then, but now he has made-a-profession, saying:

“Still once *more*,
I will quake⁵ not only the earth *but* instead the heaven.”

(Haggai 2:6)

27 But the “still once *more*” is making-clear the⁶ transferring of the *things which are* being shaken (as *things* having been made), in order that the *things which are* not being shaken might remain.

28 For-this-reason, *while we are* taking-alongside a kingdom *which is* unshakeable, may we be having favor, through which we might be⁷ well-pleasingly serving God with reverence and anxiety.⁸ **29** For even our God *is* a completely-consuming fire.

CHAPTER 13

Let the fondness-of-brothers be remaining. **2** Do not be forgetting the fondness-for-strangers; for through this, some *persons* entertained-strangers *which were* messengers without-being-aware of it. **3** Be caused yourselves⁹ to-have-remembrance of the bound *ones* as having been bound-together *with them*, of the *ones* having-evil-done to *them* as you* yourselves are also in a body. **4** The marriage *is to be* honorable among¹⁰ all, and the bed unstained. For¹¹ God will judge sexually-immoral-individuals and adulterers. **5** Let your*¹² manner *be* without-fondness-of-silver, being sufficed with the *things which are* being-present. For he himself has stated:

“I might never let you up, but-also I might never leave you behind-in *there*.”

(Deuteronomy 31:6,8)

6 So-that **we** are being-confident to be saying:

“The Lord is a helper to **me**, and¹³ I will not be filled-with-fear.
What will a human do to me?”

(Psalm 118:6)

7 *All of you**, be remembering the *ones who are* leading you*, whichever *ones* uttered the account of God to you*; whose faith (*while you* are* attentively-perceiving the outcome¹⁴ of their conduct) *all of you* are to be* imitating.

8 Jesus the Anointed-One *is* the same yesterday and today and into the ages. **9** *All of you**, do not be being carried-along¹⁵ by various and strange teachings. For *it is* beautiful for the heart to be being confirmed with favor, not with solid-foods, in which the *ones who were* walking-around were not profited. **10** We have a sacrificial-altar, from which the *ones who are* serving with the tent are not having *any* authority to eat. **11** For the bodies of these living-creatures, whose blood is being brought-in around a sin into the holy *places*¹⁶ through the chief-priest, are being burned-up¹⁷ outside the camp.
(Leviticus 16:27)

12 For-this-reason, Jesus also suffered outside the gate, in order that he might make the people holy through his own blood. **13** Now-consequently, may we be coming-out to him outside the camp, bearing his cause-for-reproach. **14** For here we do not have a city *which is* remaining, instead we are seeking-for the *city which is* going to be coming. **15** Therefore,¹⁸ through him, may we be continually¹⁹ bringing-up a sacrifice of praising to God—this is fruit of lips *which are* confessing his name.

16 But *all of you**, do not be forgetting the doing-of-good²⁰ and communion. For God is being well-pleased with such sacrifices.

17 *All of you**, be being persuaded by the *ones who are* leading you*, and be

¹ [12:24] NU, M, Vul, Gk(ACES) / TR “mightier”

² [12:25] NU, Vul, Gk(AE,S2) (lit. “flee-out-of”) / M, TR, Gk(C,S1) “flee”

³ [12:25] NU, M, Gk(ACES) / TR “on the”

⁴ literally “whose”

⁵ [12:26] NU, Vul, Gk(AES) / M, TR, Gk(C) “I am quaking”

⁶ [12:27] NU, M, TR, Gk(AES) / Gk(C) “a”

⁷ [12:28] NU, TR, Vul, Gk(ACE) / M, Gk(S) “we are”

⁸ [12:28] NU, Gk(ACE,S1,S3) / M, TR “with bashfulness and reverence” / Vul “with anxiety and reverence” / Gk(S2) “with reverence and bashfulness”

⁹ may also be translated “Be being reminded”

¹⁰ literally “in”

¹¹ [13:4] NU, Vul, Gk(ACS) / M, TR, Gk(E) “But”

¹² literally “the”

¹³ [13:6] NU, M, TR, Gk(AC,E2,S2) / Vul, Gk(E1,S1) omit “and”

¹⁴ literally “out-stepping”

¹⁵ [13:9] NU, M, Vul, Gk(ACES) / TR “carried-about”

¹⁶ may also be translated “holy things”

¹⁷ literally “burned-down”

¹⁸ [13:15] NU, M, TR, Vul, Gk(AE,S2) / Gk(C,S1) omit “Therefore”

¹⁹ may also be translated “be through everything”

²⁰ literally “the well-doing”

yielding-under *them* (for they themselves are being-without-sleep in-behalf of your* souls as *ones who* will give-back an account), in order that these *men* might be doing *their tasks* with joy and not groaning; for this *is* not-advantageous to you*.

18 *All of you**, be praying-to God about us, for we are being persuaded,²¹ that we have a beautiful conscience, wanting to be behaving beautifully in all *things*. **19** But I am exhorting you* more-excessively to do this, in order that I might be restored to you* quickly.

20 But *I wish that* the God of the peace (the *one who* led the shepherd of the sheeps, the great *shepherd*, our Lord Jesus, up out of dead *humans* in the blood of a perpetual covenant) **21** would fully-equip²² *all of you** in every good *thing*²³ with²⁴ the *result* to do his will, doing in us²⁵ what²⁶ *is* well-pleasing before his face through Jesus the Anointed-One, to whom may there be the glory into the ages of the ages.²⁷

22 But I am exhorting *all of you**, to be tolerating the account of the exhortation; for even I sent to you* by-letter through a few *words*.

23 *All of you**, be knowing²⁸ that our brother²⁹ Timotheos has been released-from prison, with whom (if-at-any-time he might be coming quickly) I will see *all of you** for myself. **24** Greet all the *ones who are* leading you* and all the *holy ones*. The *ones* from °Italia are greeting you*. May the favor be with you* all.³⁰

The letter to the Hebrews was written from Italia, through Timotheos.³¹

²¹ [13:18] NU, Gk(AC,E1,E2) / M, TR, Gk(E2,S2) “we have been persuaded” / Vul “we are persuaded” / Gk(S1) omit

²² literally “fully-fit”

²³ [13:21] NU, Vul, Gk(CS) / M, TR, Gk(E) “in every good work” / some “in a good work” / Gk(A) “in every work and good account”

²⁴ literally “into”

²⁵ [13:21] NU, Gk(ACS) / M, TR, Vul, Gk(E) “you*”

²⁶ literally “the”

²⁷ [13:21] NU, M, TR, Vul, Gk(AS,E1) / Gk(C,E2) omit “of the ages”

²⁸ may also be translated “you* are knowing”

²⁹ [13:23] NU, Vul, Gk(ACE,S1) (lit. “the brother of us”) / M, TR, Gk(S2) “the brother”

³⁰ [13:25] M, TR, Vul, Gk(ACE,S2) / NU, Gk(S1) omit “May” & “be”

³¹ [13:25] NU, M, Vul, Gk(ACES) / TR add

LETTER OF JACOB

CHAPTER 1

Jacob,¹ a slave of God and of the Lord Jesus the Anointed-One.

To the twelve tribes, the *ones* in the dispersion.² *Be* rejoicing.³

2 Deem it all joy, brothers of mine, whenever you* might fall-into-and-be-surrounded with various tests, **3** knowing that the proving of your* faith is producing⁴ endurance. **4** But let the endurance be having a complete work, in order that you* might be complete and totally-sound, lacking in nothing.

5 But if any of you* are lacking of wisdom, let him be requesting from the God *who is* giving to all *persons* simply and *is* not reproaching; and it will be given to him. **6** But let him be requesting in faith, doubting nothing. For the *one who is* doubting has resembled a wave of a sea, being driven-by-wind and being fanned *here-and-there*. **7** For do not let that human be supposing, that he will take something for himself from the Lord, **8** for *he is* a double-souled man, unstable in all his ways.

9 But let the brother, the humble *one*, be boasting in his height; **10** but the rich *one* in his humiliation, because he will pass *away* as a flower of grass. **11** For the sun rose-up along with the burning-heat and dried the grass; and its flower fell-out and the attractiveness of its face⁵ was-lost. Even, in-this-same-manner, the rich *person* will be withered-away in his goings.⁶

12 Happy is a man⁷ who is enduring a test, because, after he *has* become approved, he will take for himself the crown of the life, which he⁸ made-a-profession to give to the *ones who are* loving him. **13** Let no-one *who is* being tried be saying that, “I am being tried from a god.”⁹ For God is unable-to-be-tried by evil things,¹⁰ but he himself is trying no-one. **14** But each *person* is being tried while being drawn-out and lured by his own desires. **15** Next, the desire, after it conceived, is bringing-forth-a-child: a sin. But after the sin has been finished-off, it births¹¹ a death.

16 All of you*, do not be being misled, beloved brothers of mine:¹² **17** Every good *act of* giving and every complete present is from-above, descending from the Father of the lights, within¹³ whose presence there is not an alteration or a cast-shadow of veering within.¹⁴ **18** After he was made-willing, he birthed¹⁵ us by an account of truth, with¹⁶ the *result* for us to be a certain first-fruit of his creatures.

19 Beloved brothers of mine, be coming-to-know already.¹⁷ But¹⁸ let every human be quick with¹⁹ the *act* to hear, slow with the *act* to utter, slow into anger; **20** for anger of a man is not producing²⁰ righteousness of a god. **21** For-this-reason, after you* put-off from yourselves every filthiness and excessive-amount of evil, in meekness receive the ingrown account, the *one which is* being-able to save your* souls.

22 All of you*, be becoming a doer of an account, and not hearers only, *deceiving* yourselves by rationalizing-fallaciously. **23** Because if someone is a hearer of an account and not a doer, this *person* has resembled²¹ a man *who is* contemplating the face of his birth in a mirror; **24** for he contemplated himself and has went-off, and straightaway forgot which-kind of *person* he was. **25** But the *one who* stooped-down to look into a complete law (the *law* of the freedom) and *who* remained-near it, this *man*²² after he did not become a hearer of forgetfulness but instead a hearer of law and²³ a doer of work, this *man* will be happy in his doing.

26 But²⁴ if someone among you*²⁵ is thinking *himself*²⁶ to be religious, while

¹ usually incorrectly translated in all English translations “James”

² literally “thorough-sowing(seeding)”

³ literally “to be rejoicing”

⁴ literally “working-down”

⁵ [1:11] NU, M, TR, Vul, Gk(ACS,X1229) (lit. “the face of it”) / Gk(V) “the face”

⁶ [1:11] NU, M, TR, Gk(ASV,E2) (lit. “the goings of him”) / Gk(E1) “the goings of himself”

⁷ [1:12] NU, M, TR, Vul, Gk(ESV,X1229) / Gk(A), Cyr “human”

⁸ [1:12] NU, Gk(ASV,X1229) / M, TR, Gk(C) some Syr “the Lord” / Vul, some Syr, Ath, Did, Cyr “God”

⁹ [1:13] NU, M, Gk(AESV) / TR “from God”

¹⁰ may also be translated “evil persons”

¹¹ literally “is ending-pregnancy by giving-birth”

¹² [1:19] NU, M, TR, Vul, Gk(AESV) / some omit “of mine”

¹³ [1:17] NU, M, TR, Gk(AEV,X1229) / Gk(S) “with” or “in”

¹⁴ [1:17] NU, M, TR, Vul, Syr, Gk(AE,S2), Augustine [Vul, few Syr “not-even” for “or”] / Gk(V,S1,X1229)

¹⁵ “not an alteration or of a veer of a cast-shadow” / two “not an alteration consisting of the veer of a cast-shadow” / two “not an alteration of a cast-shadow” / two “not an alteration or tipping of a cast-shadow” / one “not a shadow or a veer or an alteration” / a few have “darkness” instead of “cast-shadow”

¹⁶ literally “he ended-pregnancy by giving-birth”

¹⁷ literally “into”

¹⁸ [1:19] NU, Vul, Gk(AEV,S2) (lit. “all of you*, be having come-to-know”); may also be translated “all of you* have come-to-know” / Gk(S1) “You, be having come-to-know” / M, TR “so-as”

¹⁹ [1:19] NU, Vul, Gk(ESV) / Gk(A) “And” / M, TR omit

²⁰ literally “into” (also later in verse)

²¹ literally “working-down”

²² more literally “has become-an-image-of”

²³ [1:25] NU, Vul, Gk(AESV,P72,X-PSI) / M, TR, several, one Syr add / Gk(P72) omit 2nd “this man”

²⁴ [1:25] NU, M, TR, Vul, Gk(AESV,X-PSI) / two Gk add

²⁵ [1:26] NU, M, TR, Gk(ASV) / Vul, Gk(E) add / its inclusion in Gk(X-PSI) is debatable

²⁶ [1:26] NU, Vul, Gk(AESV,X-PSI) / M, TR, few, Cyr add (lit. “in you*”)

not bridling his tongue²⁷ but instead deluding his heart,²⁸ the religion of this *person* is vain. **27** A religion *which is* clean and unstained in-the-presence-of the God and Father is this: To be looking-after orphans and widows in their tribulation, to be keeping oneself blotless from the world.

CHAPTER 2

Brothers of mine, do not be having the faith of our Lord Jesus the Anointed-One of the glory in respect-of-persons. **2** For if-at-any-time a man with-a-gold-finger-ring and in bright clothing might enter into a²⁹ congregation of yours*, but a destitute *man* in filthy clothing might also enter, **3** but³⁰ you* might look on the *man who is* bearing the clothing, the bright clothing, and might speak to him.³¹ “**You** be sitting yourself here beautifully,” and you* might speak to the destitute *man*, “**You** stand there”³² or³³ “Be sitting yourself there³⁴ under my footstool,” **4** you* were not even discerned *properly* among³⁵ yourselves, and you* became judges with wicked thorough-rationalizations.³⁶

5 All of you*, beloved brothers of mine, hear: Did not God select for himself the *ones who are* destitute in the world to be rich in faith and heirs of the kingdom which he made-a-profession that he would give to the *ones who are* loving him? **6** But **you*** dishonored the destitute *man*. Are not the rich *men* powering you* down, and they themselves drawing you* into a court-of-judgment? **7** Are not they reviling the beautiful name, the *name which* was called on you*?

8 However, if you* are accomplishing³⁷ a royal law according-to the writing, “You will love your neighbor as yourself,” you* are doing beautifully. (*Leviticus 19:18*) **9** But if you* are showing-respect-of-persons, you* are working a sin, being convicted by the law as a transgressor. **10** For whichever *person* might keep the whole law, but might misstep in one *point*, he has become held-liable of all *points*. **11** For the *one who* spoke, “You may not commit-adultery,” also spoke, “You may not murder.” (*Exodus 20:13-14/Deuteronomy 5:17-18*) But if you are not committing-adultery, but are murdering, you have become a transgressor of a law. **12** All of you*, be uttering in-this-manner, and be doing in-this-manner: as *ones who are* going to be being judged through a law of freedom. **13** For the judging *which is* merciless will be done to the *one who* did not do mercy. And³⁸ Mercy is boasting-against judging.

14 What is the profit, brothers of mine, if-at-any-time someone might be saying that he is having faith, but might not be having works? That faith is not being-able to save him, *is it?* **15** But³⁹ if-at-any-time a brother or a sister might be existing naked and might be lacking the daily nourishment, **16** but someone among you* might speak to him, “You*, be going-away in peace; be warming yourselves and be filling-yourselves-with-food,” but you* might not give to him the requisites of the body, what is the profit of that? **17** Even in-this-same-manner, the faith, if-at-any-time it might not be having works, is dead according-to itself.

18 Instead, someone will state, “**You** are having faith, and-**I** am having works.” Show to me your faith apart-from the works,⁴⁰ and-**I** will show to you the faith⁴¹ from my works. **19** **You** have-faith that God is one;⁴² you are doing⁴³ beautifully. Even the demons are having-faith and are shuddering.⁴⁴

20 But are you wanting to know, O empty human! that the faith apart-from the works is non-working?⁴⁵ **21** Abraham our⁴⁶ father – was he not pronounced-righteous from out of works, after he brought-up Isaac,⁴⁷ his son, onto the sacrificial-altar? **22** You are beholding,⁴⁸ that the faith was working-along with his works, and the faith was completed from out of the works. **23** And the writing was fulfilled, the *one which* says: (Genesis 22:1-13)

But⁴⁹ Abraham had-faith in God, and it was accounted to him for⁵⁰ righteousness.

²⁶ may also be translated “is seeming”

²⁷ [1:26] NU, M, TR, Gk(AS,E2,X-PSI) (lit. “not leading-a-bridle to a tongue of his”) / Gk(V,E1)? “bridling...”

²⁸ [1:26] NU, M, TR, Vul, Gk(AS,X-PSI) (lit. “a heart of his”) / Gk(EV) “a heart of himself”

²⁹ [2:2] NU, Gk(EV,S1) / M, TR, Gk(A,S2) “the”

³⁰ [2:3] NU, Gk(EV) / M, TR, Vul, Gk(AS) “and”

³¹ [2:3] NU, Vul, Gk(AESV) / M, TR add

³² [2:3] NU, Gk(V) / M, TR, Vul, Gk(AES) add

³³ [2:3] NU, M, TR, Vul, Gk(ASV) / Gk(E) “and”

³⁴ [2:3] NU, Vul, Gk(V) / M, TR, Gk(S,E2) “here” / Gk(A,E1) omit // Gk(V2) “at” for “under”

³⁵ literally “in”

³⁶ may also be translated as a question, “were you* not

³⁷ literally “finishing”

³⁸ [2:13] NU, M, Gk(EV,S1,S3) / TR add “And” / Vul, Gk(A,S2) add “But”

³⁹ [2:15] NU, Gk(SV) / M, TR, Vul, Gk(AE) add

⁴⁰ [2:18] NU, Vul, Gk(AESV) / M, TR “your faith from out of the works of yours”

⁴¹ [2:18] NU, Vul, Gk(ESV) / M, TR, Gk(A) “the faith of mine”

⁴² [2:18] NU, Vul, Gk(AS) / “M, TR” or “Gk(EV)” different orders, but same meaning / two omit “one”

⁴³ [2:19] NU, M, TR, Vul, Gk(AESV,X1171) / two Gk “having-faith”

⁴⁴ [2:19] NU, M, TR, Vul, Gk(AESV), most / Gk(X1171), few Gk “are having-faith” / few Gk “are quivering” / one Gk “are shuddering and having-faith” / one Gk “are shuddering and trembling” / two Gk “are having-faith and trembling”

⁴⁵ [2:20] NU, Vul, Gk(V,E1) / M, TR, Gk(AS,E2) “dead” / few “empty”

⁴⁶ [2:21] NU, M, TR, Vul, Gk(AESV,X1171), most / several Gk “your*”

⁴⁷ [2:21] NU, M, TR, Vul, Gk(AESV,X1171), most / several Gk omit “Isaac”

⁴⁸ literally “looking”

⁴⁹ [2:21] NU, M, TR, Gk(AESV) / Vul, Gk(X1171) omit “But”

⁵⁰ literally “into”

(Genesis 15:6/Jubilees 14:6)

And:

He was called a friend of a god.

(Jubilees 19:9)

24 Now-consequently,¹ All of you* are seeing, that a human is being pronounced-righteous from out of works and not from out of faith alone. **25** But likewise, was not even Rahab the whore pronounced-righteous from out of works, after she received the messengers of Israel² under her roof and after she threw them out by-means-of a different way? **26** For even-as the body apart-from a³ spirit is dead, also in-this-same-manner the faith apart-from the⁴ works is dead.

(Joshua 2:1~22)

CHAPTER 3

Brothers of mine, do not let me be becoming teachers, having come-to-know that we will take a greater judgment for ourselves. **2** For we all are misstepping much. If someone is not misstepping in an account which he speaks, this individual is a complete man, able⁵ to also bridle the whole body. **3** But if⁶ we are throwing the bits into the mouths of the horses with⁷ the result for them to be persuaded by us, we are also leading their whole body in-another-direction. **4** Behold the boats also! They, being large and being driven-forward by hard winds, are being led-in-another-direction by a least rudder wherever the impulse⁸ of the one who is steering⁹ is wishing.¹⁰ **5** Also, in-this-same-manner,¹¹ the tongue is a small member and is vaunting great things.¹² Behold, how-statured¹³ a fire is kindling how-statured a woodland!

6 And¹⁴ the tongue is a fire, the world¹⁵ of the unrighteousness. In-the-same-way¹⁶ the tongue is being set-down among¹⁷ our members. The tongue is blotting the whole body, and is inflaming the wheel of the birth,¹⁸ and is being inflamed by Gehenna. **7** For every species,¹⁹ both of beasts and of flying-creatures, both of creepers and of salt-water-creatures,²⁰ are being curbed and have been curbed²¹ by the nature, the human nature. **8** But not-one of the humans is being-able to curb the tongue—an unstable²² evil thing, sated of death-bringing venom. **9** With²³ it, we are blessing the Lord²⁴ and Father; and with it, we are cursing the humans, the ones having come-to-be in existence according-to a likening of a god.²⁵ **10** Out of the same mouth is coming-out a blessing and a curse. It is not necessary, brothers of mine, for these things to be coming-to-be in-this-manner. **11** Surely the spring is not venting the sweet and the bitter out of the same opening, is it? **12** A fig-tree, brothers of mine, is not being-able to make olives, is it? Or a vine figs? Nor in-this-same-manner²⁶ is salty water able to make sweet.²⁷

13 Who is wise and experienced among²⁸ you*? Let him show, out of the beautiful conduct, his works in meekness of wisdom. **14** But if as-a-result²⁹ you* are having bitter zeal³⁰ and selfish-ambition in your* heart,³¹ do not be boasting-against³² and be lying against the truth.³³ **15** This kind of wisdom is not coming-down³⁴ from-above; instead, it is on-earth, soulish, looking-like-a-demon.³⁵ **16** For wherever there is zeal³⁶ and selfish-ambition,³⁷ there is even³⁸ insurrection³⁹ and

every base affair. **17** But the wisdom from-above, indeed, first is pure, after-that peaceable, easily-persuadable, sated of mercy and⁴⁰ of good fruits,⁴¹ undoubting, and⁴² without-hypocrisy. **18** But fruit of the⁴³ righteousness is being sown in peace to the ones who are making peace.

CHAPTER 4

From-where are wars and from-where⁴⁴ are fights coming among⁴⁵ you*? Is it not from-this-place: Out of your* pleasures, the pleasures which are serving-as-soldiers in your* members? **2** You* are desiring, and you* are not having; you* are murdering and you* are being-zealous, and you* are not being-able to attain; you* are fighting and you* are warring. But⁴⁶ you* are not having due to the fact that you* are not requesting anything for yourselves. **3** But⁴⁷ you* are requesting, and you* are not taking, due to the fact that you* are requesting for yourselves⁴⁸ evilly, in order that you* might spend it on⁴⁹ your* pleasures. **4** Adulterers and⁵⁰ Adulteresses! Have you* not come-to-know that the friendship of the world⁵¹ is enmity of God? Therefore, whosoever⁵² might be made-willing to be a friend of the world, he is being appointed an enemy of God. **5** Or are you* thinking, that the writing is empty saying:?

The spirit which he caused-to-reside⁵³ in us is yearning⁵⁴ toward envy.⁵⁵
(unidentified quotation)⁵⁶

6 But he is giving greater favor. For-this-reason, it says:

God is arraying himself against arrogant persons,
but he is giving favor to humble persons.

(Proverbs 3:34)

7 Therefore, all of you*, be subjected to God; but⁵⁷ stand-against the Slanderer, and he will flee for himself from you*. **8** Draw-near to God, and he will draw-near to you*. Cleanse hands, you* sinners; and purify hearts, you* double-souled persons. **9** Become-miserable, and mourn, and weep. Let your* laughter be converted into mourning, and the joy into downcastness. **10** Therefore,⁵⁸ Be humbled before-the-face-of the⁵⁹ Lord, and he will raise you* high.

11 Do not be calumniating one-another, brothers of mine.⁶⁰ The one who is calumniating a brother or⁶¹ is judging his brother, is calumniating a law and is judging a law. But if you are judging a law, you are not a doer of a law, but instead a judge. **12** One is the⁶² lawgiver and judge,⁶³ the One who is being-able to save and to lose someone. But⁶⁴ why are you the one who is judging⁶⁵ the neighbor⁶⁶

13 Now be leading, you*, the ones who are saying, "Today or⁶⁷ the next-day we will⁶⁸ cause ourselves to go into such-and-such⁶⁹ city, and we will do⁷⁰ a⁷¹ year-long-period there,⁷² and we will merchandize and we will make gain,⁷³ **14** whichever of you* are not understanding the matter⁷⁴ of the next-day. For⁷⁵ What is your* life⁷⁶? For you* are⁷⁷ a vapor, the kind¹ which is being-made-to-appear²

³⁹ may also be translated "unstableness"

⁴⁰ [3:17] NU, M, TR, Vul, Gk(AESV,X4449) / Gk(P74) "mercy, sated of"

⁴¹ [3:17] NU, M, TR, Vul, Gk(AESV,X4449) ("good fruits") / Gk(E), Didimus "fruits of good works"

⁴² [3:17] NU, Vul, Gk(AESV) / M, TR, Gk(X4449) add

⁴³ [3:18] NU, Gk(AEV,S2,X4449??) / M, TR, Gk(S1) add

⁴⁴ [4:1] NU, Gk(AESV,X4449?), Cyril / M, TR, Vul, some Syr, Sah omit "from-where"

⁴⁵ literally "in"

⁴⁶ [4:2] NU, M, Vul, Gk(AV,X4449) / TR add "But" / some Vul, Syr, Boh, Gk(S) add "And"

⁴⁷ [4:3] NU, M, TR, Gk(AESV,X4449) / Gk(P74) add

⁴⁸ [4:3] NU, M, TR, Gk(AESV) / Gk(X4449) omit "for yourselves"

⁴⁹ literally "in"

⁵⁰ [4:4] NU, Vul, Gk(AV,S1,X4449) / M, TR, some Syr, Gk(S2) add

⁵¹ [4:4] NU, M, TR, Vul, Gk(AV) / Syr, Gk(S) "of this world"

⁵² [4:4] NU, Gk(V,S1) / M, TR, Gk(A,S2) "whoever"

⁵³ [4:5] NU, Gk(AESV) (lit. "caused-to-dwell-down") / M, TR, Vul "dwelled-down"

⁵⁴ literally "yearning-after"

⁵⁵ some understand "spirit" to be accusative (not nominative), and therefore render "He is yearning toward envy the spirit which he caused-to-dwell in us"

⁵⁶ This is either an unidentified quote, or he is pointing out that the writing does not say anything such as this.

⁵⁷ [4:7] NU, M, Vul, Gk(AESV) / TR omit "but"

⁵⁸ [4:10] NU, M, TR, Vul, Gk(AV,X4449) / Gk(S) add

⁵⁹ [4:10] Gk(AESV), Origen / NU, M, TR, Gk(X4449) actually add "the"

⁶⁰ [4:11] NU, M, TR, Vul, Gk(SV,X4449?) / Gk(A) add

⁶¹ [4:11] NU, Vul, Gk(AV,X4449) / M, TR, some Sah, Spec "and"

⁶² [4:12] NU, M, TR, Gk(AS) / Gk(V,X4449) "a"

⁶³ [4:12] NU, Vul, Gk(AV,X4449) / M, TR, Gk(P74) omit "and judge"

⁶⁴ [4:12] NU, M, Vul, Gk(AV,X4449) / TR, some Sah, some Boh omit "But"

⁶⁵ [4:12] NU, Gk(AESV,X4449,P74) / M, TR, Vul "you one who is judging"

⁶⁶ [4:12] NU, Vul, Gk(AESV) / M, TR "the different man"

⁶⁷ [4:13] NU, Vul, Gk(SV,X4449?) / M, TR, some Syr, some Boh, Gk(A), Hier, Cyril "and"

⁶⁸ [4:13] NU, Vul, Gk(SV,X4449) / M, TR, Gk(A) "may"

⁶⁹ literally "the"

⁷⁰ [4:13] NU, Vul, Gk(V,X4449) / M, TR, Gk(AS) "and may we do"

⁷¹ [4:13] NU, Vul, Gk(SV,X4449) / M, TR, Syr, Gk(A), Hier, Cyril "one"

⁷² [4:13] NU, M, TR, Vul, Gk(SV,X4449) / Gk(A), Cyril omit "there"

⁷³ [4:13] NU, Gk(AESV,X4449) / M, TR, Hier "and may we exploit and may we gain"

⁷⁴ [4:14] NU, M, TR, Gk(S,X4449??) / some Syr, Gk(A,X4449??) "the matters" / Gk(V) omit

⁷⁵ [4:14] NU, Gk(V,S1) / M, TR, Vul, some Syr, Boh, Gk(A,S2,X4449,P74) add "For" / one Vul add "But"

⁷⁶ [4:14] NU, M, TR, Gk(AS,P74) / Gk(V,X4449) "is a life of yours"

⁷⁷ [4:14] NU, some Syr, Gk(V), Hier / TR "For it is" / M, Sah, some Boh "For it will be" / Gk(A) "It will be"

¹ / Vul, Boh "Which is" / Gk(S) omit "For...vapor"

¹ [2:24] NU, Vul, Gk(AESV) / M, TR add

² [2:25] NU, M, TR, Vul, Gk(AESV) / others "the messengers of Israel" / Gk(E) "the spies"

³ [2:26] NU, M, TR, Gk(AESV,X1171), most / several Gk "the"

⁴ [2:26] NU, Gk(SV,X1171) / M, TR, Gk(AE) add

⁵ may also be translated "powerful"

⁶ [3:3] NU, Vul, Gk(AV,S2) / Gk(S1) "But for if" / TR "Behold" / M, Gk(E) "Be seeing"

⁷ literally "into"

⁸ literally "rush"

⁹ literally "is making-straight"

¹⁰ [3:4] NU, Vul(?), Gk(SV,X1171) / M, TR, Gk(AE) "might be wishing" (or "might be being made-to-wish")

¹¹ [3:5] NU, M, TR, Vul, Gk(ESV,X1171?) / Gk(A) "Also likewise"

¹² [3:5] NU, Vul, Gk(AV,X1171,E1) / M, TR, Gk(S,E2) "is vaunting-greatly"

¹³ [3:5] NU, Vul, Gk(SV,A2,E2) / M, TR, Gk(A1,E1) "Behold, a small fire"

¹⁴ [3:6] NU, M, TR, Vul, Gk(AEV,X1171,S2) / Gk(S1) omit "And"

¹⁵ may unlikely be translated "ornamentation"

¹⁶ [3:6] NU, Vul, Gk(AESV) / M, TR add

¹⁷ literally "in"

¹⁸ with the idea "the wheel revolving from birth" – figurative of the course of a person's life // NU, M, TR, Gk(AE,X1171) / Vul, Gk(SV) "of our birth" (lit. "the birth of us") / one Gk "of the birth of you"

¹⁹ literally "nature" (also in verse 7)

²⁰ literally "in-salt-creatures"

²¹ [3:7] NU, M, TR, Vul, Gk(AESV) / Gk(E,X1171), few others "have been curbed and are being curbed"

²² [3:8] NU, Vul, Gk(AESV) / M, TR, Gk(E) "unrestrainable"

²³ literally "In" (also later in verse)

²⁴ [3:9] NU, Vul, Gk(AESV,X1171) / M, TR, few Vul, one Syr, Sah "God"

²⁵ [3:9] NU, M, TR, Gk(AESV,X1171) / few Gk "of God"

²⁶ [3:12] NU, Gk(AV,E1) / M, TR "In-this-same-manner" / Vul, Gk(E2) "Neither in-this-same-manner" / Gk(S) "But-neither in-this-same-manner"

²⁷ [3:12] NU, Vul, Gk(AESV) / M, TR "(manner), not-one spring is able to make salty and sweet water."

²⁸ literally "in"

²⁹ [3:14] NU, M, TR, Vul, Gk(ESV,X4449) / Gk(A) add

³⁰ may also be translated "jealousy"

³¹ [3:14] NU, M, TR, Gk(AEV,X4449) / Vul, Syr, Boh, Gk(S) "hearts"

³² [3:14] NU, M, TR, Gk(ESV,X4449) / Gk(A) "boasting" / Vul "glorifying"

³³ [3:14] NU, M, TR, Vul, Gk(AEV,X4449) ("and...truth") / Gk(S1) "the truth and lying" / Gk(S2) "against the truth and lying"

³⁴ may also be translated "is not being made-to-come-down"

³⁵ more literally "demon-sighted" (as in, "having the sight (appearance) of a demon")

³⁶ may also be translated "jealousy"

³⁷ [3:16] NU, M, TR, Vul, Gk(AESV,X4449?) / Gk(E) "quarrelling"

³⁸ [3:16] NU, M, TR, Vul, Gk(EV,X4449) / some Syr, Gk(AS) add

for a little *while*, and³ after-that is being made-to-disappear. **15** In-place of *this*, you* *ought* to be in the *state* of saying, “If-at-any-time the Lord might want⁴ it, we will even live and we will⁵ do this or that.” **16** But now, you* are boasting⁶ in your* pretensions. Every⁷ such boasting is wicked. **17** Therefore, *someone who has come-to-know* a beautiful *thing* to be doing and *is* not doing it, it is a sin to him.

CHAPTER 5

Now be leading, you*, the *ones who are rich*: Be weeping, howling on-the-basis-of your* miseries, the *miseries which are coming-upon you**.⁸ **2** Your* riches have rotted, and your* robes have become moth-eaten. **3** Your* gold and your* silver have been corroded-down, and their corrosion⁹ will be for a testimony against you*,¹⁰ and it will eat your* flesh for itself as a fire. You* treasured up *things* in last days. **4** Behold, the wage of the workers, of the *ones who mowed your* countries*, the *wage which has been defrauded* by you*, is shouting; and the cries of the *ones who reaped* have entered into the ears of the Lord of Sabaoth. **5** You* luxuriated on the earth, and you* indulged. You* nourished your* hearts as¹¹ in a day of slaughter. **6** You* executed-a-rightful-punishment.¹² You* murdered the righteous *one*. He is not arraying himself against you*.

7 Therefore, *all of you**, be longsuffering, brothers, till the presence of the Lord. Behold, the farmer is expecting the valuable fruit of the earth, being longsuffering on-the-basis-of it, till it might take¹³ the early rain¹⁴ and late¹⁵ rain. **8** *All of you**, also be longsuffering; establish your* hearts, because the presence of the Lord has drawn-near. **9** Brothers, do not be groaning against one-another, in order that you might not be judged.¹⁶ Behold, the judge has stood before the doors! **10** Brothers, take for an example of the suffering-of-evil and of the longsuffering: the prophets, who uttered in the¹⁷ name of the Lord. **11** Behold, we are considering-happy the *ones who endured*. You* heard about the endurance of Job, and you* saw the outcome¹⁸ of the Lord, that the Lord is much-compassionate and piteous. (Job 1-2; 42:10-16)

12 But before all *things*, brothers of mine: Do not be swearing, neither by the heaven, nor by the earth, nor by some other oath. But let your* “yes” be “yes”, and your* “no” “no”, in order that you* might not fall under a judging.¹⁹

13 Is someone among²⁰ you* suffering-evil? Let him be praying-to God. Is someone being-of-good-cheer? Let him be psalming! **14** Is someone among²¹ you* being-weak? Let him call to himself the elders of the assembly, and let them pray-to God over him, after they oil him²² with olive-oil in the name of the Lord. **15** And the prayer of the faith will save the *person who is wearying*, and the Lord will arise him. Even-if-at-any-time he might have been doing²³ any sins, it will be forgiven to him. **16** Therefore,²⁴ *all of you**, be confessing-forth the sins²⁵ to one-another, and be praying in-behalf of one-another, so-that you* might be healed. A beseeching of a righteous *man which is operating-in* himself is being very strong.

17 Elijah was a human with-like-passions as us. And he prayed-to God with a prayer-to God to make the time that he would not send-rain; and he did not send-rain on the earth for three years and six months. **18** And again, he prayed-to God, and the heaven gave a heavy-rain, and the earth budded its fruit. (1 Kings 17:1; 18:1)

19 Brothers of mine,²⁶ if-at-any-time someone among²⁷ you* might be misled from the truth, and someone might turn him around, **20** let him be knowing, that²⁸ the *one who turned a sinner around* out of a misleading of a way of his, will save his soul²⁹ out of a death, and will cover a multitude of sins.

FIRST LETTER OF PETROS

CHAPTER 1

Petros, an emissary of Jesus the Anointed-One.

To the elect temporary-residents of the dispersion³⁰ in Pontus, Galatia, Kappadokia, Asia, and Bithynia, **2** who are elect according to the foreknowledge of God the Father in the holification of the spirit into the obedience and the sprinkling of the blood of Jesus the Anointed-One: I wish that favor and peace would be multiplied to all of you.*

3 Blessed is the God and Father of our Lord Jesus the Anointed-One, the God, who, according-to his vast mercy, rebirthed us into a living hope, through a standing-up of Jesus the Anointed-One from out of dead humans, **4** into an inheritance which is incorruptible, and unstained, and unwithering, having been kept in heavens for³¹ you*— **5** the *ones who are* being watched-over in a power of a god, through faith into a salvation which is ready to be revealed in a last season. **6** In this season³² you* are leaping-for-joy,³³ even though for a little at-present (if it is necessary), you* were grieved in various tests, **7** in order that the proving of your* faith (more very-valuable than gold, the gold which is being-lost, but which is being proved through a fire) might be found to be made into praise and glory and honor³⁴ in a revelation of Jesus the Anointed-One. **8** Although you* did not see him,³⁵ you* are loving him³⁶ (into whom at-present you* are not seeing, but are having-faith in); you* are leaping-for-joy³⁷ with joy which is unutterable and having been glorified, **9** while you* are fetching for yourselves the end of your*³⁸ faith: a salvation of souls.³⁹

10 About this⁴⁰ salvation, prophets (the *ones who prophesied* about the favor which was coming to you*) sought-out and searched-out, **11** searching into what or what-kind of season the spirit of the Anointed-One in them was making-clear to them, testifying-beforehand the sufferings coming to⁴¹ the Anointed-One and the glories after these things. **12** It was revealed to these individuals,⁴² that they were not ministering these things to themselves, but to you*,⁴³ things which were now carried-back-via-a-message to you* through the *ones who proclaimed-a-good-message* to you* in⁴⁴ a holy spirit which was commissioned from a heaven, things into which messengers are desiring to stoop-down in order to look.

13 For-this-reason, after you* girded-up for yourselves the loins of your* mindset, while being-sober, hope completely on the favor which is being brought to you* in a revelation of Jesus the Anointed-One, **14** as children of obedience, not sembling-along with the former desires which you* had in your* ignorance. **15** Instead, according-to how the One who called you* is holy, all of you* also be made-to-be holy yourselves in all your* conduct,⁴⁵ **16** due-to-the-fact-that⁴⁶ it has been written that.⁴⁷

You* will be⁴⁸ holy, because⁴⁹ I am⁵⁰ holy.

(Leviticus 11:44)

17 And if you* are calling-on a father for yourselves, the *one who is judging* without-respect-of-persons according-to the works of each *person*, behave during the time of your* sojourn in fear, **18** having come-to-know, that all of you* were redeemed out of your* vain conduct which was delivered-to-you*-from-your*-fathers, not with corruptible things, such as a silver-piece or a gold-piece, **19** but instead with valuable⁵¹ blood of the Anointed-One, as of an⁵² unblemished and blotless lamb. **20** Indeed, he has been foreknown before⁵³ the founding of the world, but he was manifested at a last day of the times⁵⁴ due to all of you*: **21** the

¹ [4:14] NU, M, TR, Gk(AS) / Gk(V) omit “the kind”

² may also be translated “which is appearing”

³ [4:14] NU, Gk(ASV,X4449??) / TR, Sah “but” / M “but also” / Vul, some Syr, Boh omit

⁴ [4:15] NU, M, TR, Vul, Gk(AS,X4449) / Gk(V) “might be wanting”

⁵ [4:15] NU, Vul, Gk(ASV,X4449) / M, TR “, may we even live and may we”

⁶ [4:16] NU, M, TR, Gk(AS,X4449) / Gk(S) “boasting-against” / Vul “exulting”

⁷ [4:16] NU, M, TR, Gk(AV,X4449??) / Gk(S) “all” (emphasis)

⁸ may also be translated “which are being made-to-come-upon you*”

⁹ usually translated elsewhere “venom”

¹⁰ literally “be into a testimony to you*”

¹¹ [5:5] NU, Vul, Gk(AV,S1) / M, TR, Gk(S2) add

¹² that is, from their perspective it was a rightful punishment

¹³ [5:7] NU, M, Gk(AV) / TR, Gk(S) “it would take”

¹⁴ [5:7] NU, Vul, Gk(V,S2) / M, TR, Gk(A) add “rain” / Gk(S1) add “the”

¹⁵ possibly “receive morning and evening rain”

¹⁶ [5:9] NU, M, Vul, Gk(ASV) / TR “condemned”

¹⁷ [5:10] NU, Vul, Gk(V) / M, TR, Gk(A) omit “in” / Gk(S) omit “the”

¹⁸ literally “end”

¹⁹ [5:12] NU, Vul, Gk(ASV) / M, TR “fall into hypocrisy”

²⁰ literally “in” (also in next verse)

²¹ literally “in”

²² [5:14] NU, M, TR, Vul, Gk(AS) / Gk(V) omit “him”

²³ literally “he might be having done”

²⁴ [5:16] NU, Vul, Gk(ASV) / M, TR omit “Therefore”

²⁵ [5:16] NU, Vul, Gk(ASV) / M, TR “trespasses”

²⁶ [5:19] NU, Vul, Gk(ASV) / M, TR omit “of mine”

²⁷ literally “in”

²⁸ [5:20] NU, M, TR, Gk(AS) / Gk(V) “all of you* be knowing that” or “all of you* are knowing that” / one “that” / few omit

²⁹ [5:20] NU, Vul(?), Gk(S) (lit. “a soul of his”) / Gk(A) “the soul of his” / M, TR, Vul(?) Gk(V) “save a soul”

³⁰ literally “thorough-sowing(seeding)”

³¹ literally “into”

³² literally “season, in which”

³³ may also be translated “you*, be leaping-for-joy”

³⁴ [1:7] NU, Vul, Gk(ESV) / TR “praise and honor and glory” / M “praise and honor and into glory”

³⁵ [1:8] NU, Vul, Gk(AESV) (lit. “Anointed-One, whom, after you* saw”) / M, TR “Anointed-One, whom, having come-to-know”

³⁶ may also be translated “, all of you* be loving him”

³⁷ may also be translated “you*, be leaping-for-joy”

³⁸ [1:9] NU, M, TR, Vul, Gk(AES) (lit. “the faith of you*”) / Gk(V) “the faith” / two “the faith of us”

³⁹ [1:9] NU, M, TR, Vul, Gk(AESV) / others “of souls of us” / others “of souls of you*”

⁴⁰ literally “which”

⁴¹ literally “into”

⁴² literally “things, to whom it was revealed”

⁴³ [1:12] NU, M, Vul, Gk(AESV) / TR “to us”

⁴⁴ [1:12] NU, M, TR, Gk(ES) / Vul, Gk(AV) “by-means-of”

⁴⁵ literally “in every conduct”

⁴⁶ [1:16] NU, M, TR, Gk(AV) / Gk(ES) “, for-this-reason”

⁴⁷ [1:16] NU, M, TR, Vul, Gk(AES) / Gk(V) add

⁴⁸ [1:16] NU, Vul, Gk(AESV) / M, TR “You*, become

⁴⁹ [1:16] NU, M, TR, Gk(AEV) / Gk(S) “, due-to-the-fact-that”

⁵⁰ [1:16] NU, Gk(SV) / M, TR, Vul, Gk(AE) actually add “am”

⁵¹ may also be translated “honorable”

⁵² [1:19] NU, M, TR, Gk(ASV) / Gk(E) “the”

⁵³ [1:20] NU, M, TR, Vul, Gk(AEV,S2) / Gk(S1) “has been read-aloud before” / variant mentioned in Latin commentary “been sealed from”

⁵⁴ [1:20] NU, Gk(AESV) / M, TR “at last days of the times” OR “at last are the times”

ones who, through him, are full-of-faith¹ into a god; the god who arose him out of dead humans and gave glory to him, so-that your* faith and hope are to be into a god.

22 Having purified your* souls in the obedience of the truth² through a spirit³ into having fondness-of-brothers without-hypocrisy, earnestly love one-another out of a clean⁴ heart, **23** having been rebirthed, not out of a sowing⁵ which is corruptible but instead out of an incorruptible one, through a living and remaining account of a god into the age,⁶ **24** due-to-the-fact-that:⁷

All flesh is as⁸ grass,
and every glory of it⁹ as a flower of grass.

The grass was dried, and the flower of it¹⁰ fell-away,

25 but the word of the Lord is remaining into the age.

(Isaiah 40:6~8)

But this is the word, the word¹¹ which was proclaimed-via-a-good-message to¹² all of you*.

CHAPTER 2

Therefore, all of you*, put-off every evil, and every deceit, and hypocrisies,¹³ and envies,¹⁴ and all calumnies¹⁵ from yourselves; **2** like¹⁶ present-born babies, yearn-after the rational and¹⁷ undeceitful milk, in order that you* might be grown in it into a salvation,¹⁸ **3** if¹⁹ you* tasted that the Lord is kind,²⁰ **4** While coming-to him²¹ (a living stone, indeed having been rejected-after-being-proved-by²² humans, but elect and honorable in-the-presence-of a god), **5** you* yourselves also, as living stones, are being built²³ into a spiritual house into²⁴ a holy priesthood to bring-up spiritual sacrifices very-acceptable to a god²⁵ through Jesus the Anointed-One, **6** due-to-the-fact-that²⁶ it is included in a²⁷ writing:

Behold, I am putting in Zion:
something²⁸ which is lying-at-the-summit-corner,²⁹ who is elect,
honorable;
and the one who is having-faith on-the-basis-of it³⁰ might never be put-
to-shame.

(Isaiah 28:16)

7 Therefore, the value is for you*, the ones who are having-faith.
But to persons who are refusing-to-have-faith:³¹

A stone which the builders rejected-after-they-proved it,
this was made-to-be into a head of a corner.

(Psalm 118:22)

8 And:

A stone of a stumbling-block, and a rock of an impediment.

(Isaiah 8:14)

They³² are stumbling at the account, refusing-to-be-persuaded,³³ which is also what they were set³⁴ into.

9 But all of you* are an elect race, a royal priesthood, a holy nation, a people set into an acquisition, so-that you* might message-out the excellences of the One

who called you* out of darkness into his marvelous light;³⁵ **10** you* who were at-some-time not a people, but are now a people of a god; who were not having-received-mercy, but now have received-mercy.³⁶

11 Beloved ones, I am exhorting you*, as sojourners and temporary-residents, to be keeping³⁷ yourselves distant from the fleshly desires (whichever ones are serving-as-soldiers against the soul), **12** having³⁸ your* conduct be beautiful among³⁹ the nations. Do these things, in order that, in the thing which they are calumniating you* as being evildoers, they, while being-spectators-of your*⁴⁰ beautiful works, might glorify God in a day of inspection.⁴¹

13 Therefore,⁴² Be being subjected to every human creation on-account-of⁴³ the Lord, whether to a king as to one who is surpassing everyone, **14** or whether to leaders as to ones who are being sent through him for⁴⁴ indeed⁴⁵ an avenging of evildoers, but praise of good-doers; **15** because, in-this-manner, it is the will of God, that, while you* are doing-good, to be muzzling the lack-of-knowledge of the senseless humans. **16** Do this as being freemen, and not having the freedom as a cover-up of the evil, but instead as being slaves of a god. **17** All of you*, honor all persons. Be loving the brotherhood. Be filling yourselves with-fear-of God. Be honoring the king.

18 Let the domestics be being subjected to the masters in every fear, not only to the good and gentle ones, but instead even to the crooked ones. **19** For this is a favor: If someone, due to a conscience of a god, is bearing-up-under griefs while suffering unrighteously. **20** For what-kind of reputation is it, if you*, while sinning and being punched, will endure it? Instead, if you*, while doing-good and suffering will endure it, this is a favor in-the-presence of a god. **21** For you* were called into this, because the⁴⁶ Anointed-One also suffered⁴⁷ in-behalf-of⁴⁸ all of you*,⁴⁹ leaving-behind⁵⁰ a pattern⁵¹ to you*,⁵² in order that you* might follow-along-behind in his tracks.

22 He, who did not do a sin, nor-even was deceit found in his mouth. **23** He, who, while being verbally-abused, was not verbally-abusing-in-return; while suffering, was not threatening; but he was delivering himself to the One who is judging righteously. **24** He, who himself brought-up our sins in his body on the wood, in order that we, after we became-removed-from the sins, might live to the righteousness. He, by-means of whose welt⁵³ you* were healed. **25** For you* were as sheeps, being misled;⁵⁴ but instead, you* were now turned-around onto the shepherd and overseer of your* souls. (Isaiah 53:5,9)

CHAPTER 3

Similarly, let the women be being subjected to their own men, in order that even if some of them are refusing-to-be-persuaded by the account, they will be⁵⁵ gained over without an account through the conduct of the women, **2** after they become-spectators-of the pure conduct which you* have in fear. **3** Their⁵⁶ ornamentation is not to be the outwardly one: of an in-braid of hairs, and of a putting-around of gold-pieces, or of dressing of robes. **4** Instead, let it be the hidden human of the heart, expressed in the incorruptible beauty of the meek and tranquil spirit which is very-expensive before-the-face-of God. **5** For this is also how, at-any-time, the holy women, the women who are hoping into a god,⁵⁷ were ornamenting themselves, while being subjected to their own men, **6** as Sarah obeyed⁵⁸ Abraham, calling him a lord. You* were made-to-be her children,⁵⁸ while you* are doing-good and not filling yourselves with-fear-of any intimidation.

(Genesis 18:6,12)

7 Let the men likewise be dwelling-together with them according-to knowledge as with a weaker utensil (the womanly utensil), while rendering-due honor as also being fellow-heirs of a favor of life, with⁵⁹ the result for your* prayers-to God not to be being intercepted.⁶⁰

¹ [1:21] NU, Vul, Gk(AV) / M, TR, Gk(ES) "him, are putting-faith"

² [1:22] NU, M, TR, Gk(AESV) / Vul "love" / others "faith"

³ [1:22] NU, Vul, Gk(AESV) / M, TR add

⁴ [1:22] NU, M, TR, Gk(E,S1) / Gk(S2) "true" / Vul, Gk(AV) omit

⁵ [1:23] NU, M, TR, Gk(V) / Gk(AES) "corruption" / Vul "seed"

⁶ [1:23] NU, most Vul, Gk(ASV,X4934) / M, TR, few Vul add

⁷ [1:24] NU, M, TR, Gk(AESV) / Gk(P72) "because" / two "due to"

⁸ [1:24] NU, M, TR, Vul, Gk(V,S1,S2,X4934?) / Gk(A,S3), Augustinus omit "as"

⁹ [1:24] NU, Vul, Gk(AV,S2,P72) / M, TR, Augustinus "of a human" / Gk(S1) "of him" / Gk(X4934) seems to omit

¹⁰ [1:24] NU, Vul, Gk(ASV,X4934) / M, TR, Gk(E) add

¹¹ [1:25] NU, M, TR, Gk(SVE,X4934) / Gk(A) omit "the word, the word"

¹² literally "into"

¹³ [2:1] NU, M, TR, most Vul, Gk(AE,S1,S3,X4934) / some Vul, Gk(V,S2), Ambrose, Augustinus "hypocrisy"

¹⁴ [2:1] NU, M, TR, most Vul, Gk(AES) / some Vul "envy" / Gk(V), one other "murders"

¹⁵ [2:1] NU, M, TR, Vul, Gk(ESV,P72) / Gk(A), ClemAlex "and calumnies" / Gk(X4934) "and calumny-together"

¹⁶ literally "as"

¹⁷ [2:2] NU, M, TR, Vul, Gk(AESV,X4934) / few Vul, few, Eusebios, Didymus add

¹⁸ [2:2] NU, Vul, Gk(AESV,X4934), ClemAlex / M, TR omit "into a salvation"

¹⁹ [2:3] NU, Vul, Gk(AV,S1,X4934) / M, TR, few Vul, Gk(E,S2), Cyprianus "if" (emphatic)

²⁰ [2:3] NU, M, TR, Gk(AESV) (may also be translated "useful") / ClemAlex "anointed" / Vul "sweet"

²¹ literally "useful, to whom, (while) coming-to"

²² [2:4] NU, M, TR Gk(ASV,X4934), Vul / Gk(E), few others "from" / one "in-behalf-of"

²³ may also be translated "be being built"

²⁴ [2:5] NU, Gk(AEV,S1,S3) / M, TR, Vul(?), Gk(S2) omit "into" / Gk(S1) also "a house of a spirit into"

²⁵ [2:5] NU, Gk(AEV,S1) / M, TR, Gk(S2) "to God"

²⁶ [2:6] NU, M, Vul?, Gk(AESV) / TR "For-this-reason also"

²⁷ [2:6] NU, Gk(ASV) / M, TR "in the" / Gk(E) "in the"

²⁸ or "someone"

²⁹ literally "a lying-at-the-summit-corner stone"

³⁰ or "him"

³¹ [2:7] NU, Vul, Gk(ESV) / M, TR, Gk(A) "are being-disobedient"

³² literally "Who"

³³ [2:8] NU, M, TR, Gk(AES,X4934) / Vul, Gk(V) "refusing-to-have-faith" / two Gk omit

³⁴ literally "put"

³⁵ [2:9] NU, M, TR, Vul, Gk(AESV) (lit. "the marvelous light of his") / Gk(X4934,P72), Sah, Boh omit "of his" / one has "good" instead of "marvelous"

³⁶ [2:10] NU, M, TR, Vul, Gk(AESV,X4934) / one Gk "now have been loved"

³⁷ [2:11] NU, M, TR, Vul, Gk(SV,X4934?) / Gk(AE,P72) "residents. Be keeping"

³⁸ [2:12] NU, M, TR, Gk(AES) / Gk(V, X4934) omit "having"

³⁹ literally "in"

⁴⁰ literally "the"

⁴¹ literally "oversight"

⁴² [2:13] NU, Vul, Gk(AESV) / M, TR add

⁴³ literally "creation due to"

⁴⁴ literally "into"

⁴⁵ [2:14] NU, M, Vul, Gk(ASV) / TR, Gk(E) add

⁴⁶ [2:21] NU, M, TR, Gk(AEV) / Gk(S) actually add "the"

⁴⁷ [2:21] NU, TR, Vul, Gk(EV) / Gk(S) "died-off"

⁴⁸ [2:21] NU, M, TR, Gk(ESV) ("in-behalf-of") / Gk(A) "about"

⁴⁹ [2:21] NU, Vul, Gk(AESV) / M, TR "us"

⁵⁰ literally "leaving-under"

⁵¹ literally "under-document" (a sheet of paper placed underneath another paper for the purposes of tracing)

⁵² [2:21] NU, M, Vul, Gk(AESV) / TR "us"

⁵³ [2:24] NU, Vul, Gk(AEV,S2) (lit. "of whom by-means-of the welt" / M, TR, Gk(S1) "of whom by-means-of the welt of his")

⁵⁴ [2:25] NU, Gk(ASV) / M, TR, Gk(E) "were as sheeps who were being misled"

⁵⁵ [3:1] NU, M, Gk(AESV) / TR "might be" / Vul "might be being"

⁵⁶ literally "Whose" (feminine)

⁵⁷ [3:5] NU, Vul?, Gk(AEV) / M "onto a god" / TR, Gk(S) "onto God"

⁵⁸ literally "lord; of whom you* became children"

⁵⁹ literally "into"

⁶⁰ [3:7] NU, M, Gk(ASV) (literally "cut-in") / TR, Gk(E) "cut-out"

8 But in the end: You* all be of-one-and-the-same-way-of-thinking,¹ sympathetic, fond-of-brothers, tenderly-compassionate, humble-minded;² **9** not giving-back an evil thing in-place-of an evil thing, or verbal-abuse in-place of verbal-abuse, but, on-the-contrary, a blessing, because³ you* were called into this purpose, in order that you* might inherit a blessing. **10** For:

The one who is wanting a life,
to be loving and to see days which are good:
Cease the tongue⁴ from an evil thing,
and lips⁵ of the act not to utter deceit.

11 But⁶ let him deviate from evil and do good,
let him seek peace and let him pursue it.

12 Because eyes of the Lord are on righteous ones,
and ears of his are turned to⁷ beseechings of theirs.

But the face of the Lord is against persons who are doing evil things.
(Psalm 34:12-16)

13 And who is the one who will do-evil to you* if-at-any-time you* might become a zealot⁸ of the good work? **14** Instead, even if you* would be suffering due to righteousness, you* are happy. But may you* not be filled-with-fear-of their fear, nor may you* even be disturbed. **15** But make-holy the Lord the Anointed-One⁹ in your* hearts, but¹⁰ always being ready to give a verbal-defense to every one¹¹ who is requesting you* to give an account about the hope which is in you*; **16** instead do this¹² with meekness and fear, having a good conscience, in order that, in the thing which you* are being calumniated as evildoers,¹³ the ones who are disparaging your* good conduct in the Anointed-One might be put-to-shame.

17 For it is better (if the will of God would be wanting it) to be suffering for doing-good than for doing-evil; **18** because the Anointed-One also suffered¹⁴ concerning the¹⁵ sins on-behalf of you*¹⁶ once, a righteous man in-behalf of unrighteous men, in order that he might lead you*¹⁷ forward to God, after he was dealt-death, indeed in flesh, but after he was made alive in a¹⁸ spirit, **19** in which also, after he went, he preached to the spirits in a prison,¹⁹ **20** after they refused-to-be-persuaded at-some-time, when the longsuffering of God was eagerly-expecting²⁰ in the days of Noah, while an ark was being furnished, into which a few, that²¹ is, eight souls, were brought-safely-through water, **21** which also, in-antitype, is now saving you*²² that is, an immersion (not a taking-down of filth of flesh, but instead an inquiry of a good conscience into a god) through a standing-up of Jesus the Anointed-One, **22** who is at the right hand of God, after he went into a heaven, after messengers and authorities and powers were subjected to him.
(Genesis 6-8 / Enoch 22:1-14?)

CHAPTER 4

Therefore, after the Anointed-One suffered in flesh in-behalf of us,²³ all of you* also arm yourselves with the same thinking (because the one who suffered in the²⁴ flesh, has ceased himself of sin²⁵) **2** with²⁶ the result to spend the remaining time of your* lifetime in flesh, no-more on desires of humans, but instead on a will of a god. **3** For the time which has already passed is sufficient to us²⁷ to have wrought²⁸ the wish²⁹ of the nations: having gone for themselves in licentiousnesses, desires, acts-of-bubbling-over-with-wine, orgies, drinking-parties, and illicit idol-worshippings, **4** in which they are thinking-it-strange that you* are not running-along with them into the same spillage of the debauchery, while they are reviling. **5** But they³⁰ will give-back an account to the one who is

readily having to judge living humans and dead humans. **6** For³¹ this reason, it has been proclaimed-via-a-good-message even to dead humans, in order that, indeed they might be judged according-to humans in flesh, but might be living according-to the will of a god in a spirit.

7 But the end of all things has drawn-near. Therefore, all of you*, be sound-minded, and be sober into the³² prayers-to God. **8** But³³ Before all things: be having the earnest³⁴ love among³⁵ yourselves (because love covers³⁶ a multitude of sins), **9** while being fond-of-strangers among³⁷ one-another without murmur,³⁸ **10** while, as beautiful stewards of the varied favor of a god, ministering a bestowed-favor among³⁹ yourselves, exactly-as each one took it. **11** If someone is uttering, he must do so as speaking sayings of a god. If someone is ministering, as doing so out of a strength which God is supplying, in order that in all things, God might be being glorified through Jesus the Anointed-One, to whom is the glory and the might into the ages of the ages. May it be.

12 Beloved ones, do not be thinking-it-strange concerning⁴⁰ the firing among⁴¹ you*, which is coming-to-be a test to you*, as though a strange thing is happening to you*. **13** Instead, to-the-degree-that you* are communing with the sufferings of the Anointed-One, be rejoicing, in order that you* might also be-made-to-rejoice, leaping-for-joy, in the revelation of his glory.

14 If you* are being reproached in the name of the Anointed-One, you* are happy, because the spirit of the glory and⁴² the spirit of God are resting-up on you*. (Indeed, in-accordance-with them, he is being reviled: but in-accordance-with you*, he is being glorified.)⁴³ **15** For do not let anyone of you* be suffering as a murderer, or a thief, or an evildoer, or as a [foreign-overseer].⁴⁴ **16** But if anyone is suffering as a Christian, do not let him be shaming himself, but let him be glorifying God in this part.⁴⁵ **17** because it is the season of the act to began of the judgment which is beginning from the house of God. But if first from us, what will be the end of the ones who are refusing-to-be-persuaded by the good-message of God? **18** And if the righteous one is scarcely being saved, where will the impious and sinful person appear? (Proverbs 11:31) **19** So-then, the ones who are also suffering in-accordance-with the will of God: Let them be committing their souls⁴⁶ as⁴⁷ to a faithful Creator in good-doing.

CHAPTER 5

I (the fellow-elder and testifier of the sufferings of the Anointed-One, and the one who is also a communer of the glory which is going to be being revealed) am exhorting elders, the ones who are among⁴⁸ you*: **2** Shepherd the flock of God which is among⁴⁹ you*, overseeing,⁵⁰ not out-of-obligation but instead voluntarily according-to a god;⁵¹ but-not with-eagerness-for-shameful-gain, but instead eagerly; **3** but-not as dominating the lots, but instead as types becoming of the flock. **4** And after the chief-shepherd is manifested, you* will fetch for yourselves the amaranthine⁵² crown of the glory.

5 Likewise, you* younger-men, be subjected to elders. But all of you*, frock yourselves with the humble-mindedness toward one-another, because:⁵³

God is arraying himself against arrogant persons,
but he is giving favor to humble persons.

(Proverbs 3:34)

6 Therefore, all of you*, be being humbled under the mighty hand of God, in order that you* might be raised-high in season of an oversight.⁵⁴ **7** after you* have cast⁵⁵ all your* worry on him, because he is caring about you*.⁵⁶

8 Be sober, keep-fully-awake. Because⁵⁷ Your litigator, a¹ slander, roaring as

¹ literally "of...same-diaphragm" (used in Greek in the same style as "heart") / Vul "unanimous"

² [3:8] NU, Vul, Gk(AESV) / M, TR "friendly-minded"

³ [3:9] NU, Vul, Gk(AESV), ClemAlex / M, TR "having come-to-know that"

⁴ [3:10] NU, Gk(AEV) / M, TR, Vul, Gk(S) "the tongue of his"

⁵ [3:10] NU, Gk(ASV,E2) / M, TR, Vul "and lips of his" / Gk(E1) "and the lips"

⁶ [3:11] NU, Vul, Gk(AV,E1) / M, TR, Gk(S,E2) omit "But"

⁷ literally "into"

⁸ [3:13] NU, Gk(AESV) / M, TR, Vul "imitator"

⁹ [3:15] NU, Vul, Gk(AESV) / M, TR "the God"

¹⁰ [3:15] NU, Vul, Gk(AESV) / M, TR add

¹¹ literally "the"

¹² [3:16] NU, Vul, Gk(AESV) / M, TR omit "; instead do this"

¹³ [3:16] NU, Vul, Gk(V) / M, Gk(AES) "which they are calumniating you* as evildoers" / TR "which they might be calumniating you* as evildoers"

¹⁴ [3:18] NU, M, TR, Gk(V) / Vul, Gk(AES) "died-off"

¹⁵ [3:18] NU, M, TR, Gk(AE,S2) / Gk(S1) add

¹⁶ [3:18] NU, TR, Vul, Gk(V) / Gk(AE) add "on-behalf of you*" / Gk(S) "on-behalf of us" / others "of us"

¹⁷ [3:18] NU, M, Gk(V) / TR, Vul, Gk(AE,S2) "us" / Gk(S1) omit

¹⁸ [3:18] NU, M, Gk(AESV) / TR "the"

¹⁹ literally "guardhouse" (or a place which is guarded)

²⁰ [3:20] NU, M, Gk(AESV) / TR, Vul? "when once-for-all the longsuffering of God was expecting"

²¹ literally "this"

²² [3:21] NU, Vul, Gk(ASV) / M, TR, Gk(E) "us"

²³ [4:1] NU, Vul, Gk(EV) / M, TR, Gk(A,S2) add "in-behalf of us" / Gk(S1) add "in-behalf of you"

²⁴ [4:1] NU, Vul, Gk(AEV) / M, TR actually add only "in" / Gk(S) add only "the"

²⁵ [4:1] NU, M, TR, Gk(AE,S1) / Vul, Gk(V,S2) "sins"

²⁶ literally "into"

²⁷ [4:3] NU, Vul, Gk(AV,S2) / M, TR, Gk(E) add / Gk(S1) add "to you"

²⁸ [4:3] NU, Gk(AV,E2) (lit. "to have worked-down") / M, TR, Gk(E1) "to work-down" / Gk(S) "to have rendered-inoperative"

²⁹ [4:3] NU, Vul?, Gk(AESV) / M, TR "the lifestyle of the will"

³⁰ literally "reviling, who"

³¹ literally "into"

³² [4:7] NU, Gk(ASV) / M, TR add

³³ [4:8] NU, Vul, Gk(ASV) / M, TR add

³⁴ literally "extended"

³⁵ literally "into"

³⁶ [4:8] NU, Gk(AV) / M, TR, Gk(S) "love will cover"

³⁷ literally "into"

³⁸ [4:9] NU, Gk(ASV) / M, TR "murmurs"

³⁹ literally "into"

⁴⁰ literally "to"

⁴¹ literally "in"

⁴² [4:14] NU, M, TR, Gk(V) / Vul "the glory of" / Gk(A) "the glory and of power" / Gk(S) "the glory and of the power"

⁴³ [4:14] NU, Vul, Gk(ASV) / M, TR add

⁴⁴ one possibly interpretation of a rare word of uncertain meaning, not otherwise attested until the 4th century.

Other possible meanings include "overseer of another's things/matters", "overseer of another", "busybody"

or "meddler", "informer", "infringer on rights of others" / Vul renders "a striver of another's things"

⁴⁵ [4:16] NU, M, TR / Vul, Gk(ASV) "name"

⁴⁶ [4:19] NU, M, TR, Gk(AS) (lit. "the souls of theirs") / TR "the souls of themselves" / Gk(V) "the souls"

⁴⁷ [4:19] NU, Vul, Gk(ASV) / M, TR add

⁴⁸ literally "in"

⁴⁹ literally "in"

⁵⁰ [5:2] NU, M, TR, Vul, Gk(A,S2) / Gk(V,S1) omit "overseeing"

⁵¹ [5:2] NU, Vul, Gk(AS) / M, TR, Gk(V) omit "according-to a god"

⁵² Of the Amaranth (from Greek "amaranton" which means "unwithering"); an undying flower thought to be in eternity. The imaginary here is receiving a crown made of such flowers as an eternal reward.

⁵³ [5:5] NU, Vul, Gk(ASV) / M, TR "But all of you* be being subject to one-another; frock yourselves with the humble-mindedness"

⁵⁴ [5:6] NU, M, TR, Gk(SV,X1353) / Vul, Gk(A) add

⁵⁵ [5:7] NU, M, TR, Gk(ASV) (lit. "cast-on") / Gk(P72) "after you* have cast-off" / Gk(X1353) "You* cast-on"

⁵⁶ [5:7] NU, M, TR, Vul, Gk(AV,S2,X1353) / Gk(S1), few others "us"

⁵⁷ [5:8] NU, M, Gk(AV,S1,X1353) / TR, Vul, Syr, Gk(S2,P72) add

SECOND LETTER OF PETROS

CHAPTER 1

Simon²⁴ Petros, a slave and emissary of Jesus the Anointed-One.

To the *ones* who attained-by-lot a faith equally-valuable to ours in a righteousness of our Lord and Savior²⁵ Jesus *the Anointed-One*.²⁶ **2** *I wish* that* favor and peace would be multiplied to *all of you** in recognition of God and of Jesus *the Anointed-One*²⁷ our Lord.

3 As his divine power has granted to us all *things* (the *things* related to life and piety) through the recognition of the *one* who called us to his own²⁸ glory and excellence, **4** through these *things*, he has granted to us his valuable and greatest²⁹ professions, in order that, through these *things*, you*, after you* have fled from the corruption *which is* in the world in desires, might become communers of a divine nature.

5 But³⁰ even for this very *reason*,³¹ you*, after you* have made³² every effort, supplement your* faith with the excellence, but the excellence with the knowledge, **6** but the knowledge with the self-restraint, but the self-restraint with the endurance, but the endurance with the piety, **7** but the piety with the fondness-of-brothers, but the fondness-of-brothers with the love. **8** For *while* these *virtues* are possessing you* and *are* increasing, they are appointing you* not to be non-working nor-even unfruitful into the recognition of our Lord Jesus the Anointed-One. **9** For *the person*, with whom these *things* are not present, is blind, being shortsighted, after he took forgetfulness of the cleaning of his long-ago sins.

10 For-this-reason, brothers, make-*every-effort* *even* more to be making your* calling and election firm; for *while* you* *are* doing these *things*, you* might never misstep at-any-time. **11** For in-this-manner, the entrance into the perpetual kingdom of our Lord and Savior Jesus *the Anointed-One* will be richly supplemented to you*.

12 For-this-reason, I will be-going to³³ perpetually cause *all of you** to be recollecting about these *things*, even-though you* have come-to-know them and have been established in the truth *which is* present with you*. **13** But I deem it right, on-the-basis-of as-long-as I am in this tentsite,³⁴ to be completely-arising you* in recollection,³⁵ **14** having come-to-know, that the taking-down of my tentsite is *coming* quick, even exactly-as our Lord Jesus *the Anointed-One* made-clear to me. **15** But I will make-*every-effort* for you* to be having *the ability* to be recalling³⁶ the memory of these *things* at-every-time after *my* egress.

16 For we did not follow wisely-contrived myths when we made-known to you* the power and presence of our Lord Jesus *the Anointed-One*; instead, we were made-to-be spectators of his impressive-magnificence. **17** For he took honor and glory from a god, a father, after a voice such-as-this was brought to him by the appropriately-great glory: "This is my son, my beloved *son*, in whom **I** became-well-pleased." **18** And **we** heard this voice brought out of a heaven, *while* we were being along with him in the holy mountain.³⁷

19 And firmer *than this*, we have the prophetic account, to which you* are doing well³⁸ by giving-attention as to a lamp shining in a squalid place, till a day might dawn,³⁹ and a light-bearer might rise-up in your* hearts, **20** *while*, first of all, you* are knowing this, that every prophecy of a writing is not coming-to-be of *one's* own deciphering. **21** For a prophecy was not at-any-time brought by a will of a human; instead, being brought by a holy spirit, *the holy* humans⁴⁰ uttered from a god.⁴¹

CHAPTER 2

But false-prophets also came-to-be among the people,⁴² *exactly* as there will also be false-teachers among *all of you**, whichever *ones* will stealthily-introduce sects of *utter* loss, even denying the Master *who* bought them, leading upon

²⁴ [1:1] NU, M, TR, Gk(AS) / Vul, Gk(V) "Simon"

²⁵ [1:1] Gk(S) "our Lord and Savior" / NU, M, TR, Vul, Gk(AV) "our God and Savior" / Synopsis Scripturae "our Lord"

²⁶ [1:1] some / NU, TR, Vul, Gk(ASV) add

²⁷ [1:2] NU, M, TR, Vul, Gk(EV) / Gk(AS) add

²⁸ [1:3] NU, Gk(AES) / M, TR, Vul, Gk(V) "called us through" / Vul "called us through his own"

²⁹ [1:4] NU, M, Gk(SV) / TR, Vul, Gk(AE) "us his greatest and valuable"

³⁰ [1:5] NU, TR, Vul, Gk(AESV) / some omit "But"

³¹ [1:5] NU, M, TR, Gk(ESV) / Gk(A) "even these *individuals*"

³² literally "brought in alongside"

³³ [1:12] NU, Vul, Gk(ASV) / M, TR "I will not be uninterested in"

³⁴ possibly referring to tenting inside his body

³⁵ literally "recollecting"

³⁶ literally "making"

³⁷ [1:18] NU, Gk(V.E1) / M, TR, Gk(AS.E2) "in the mountain, the holy *mountain*."

³⁸ literally "beautifully"

³⁹ literally "radiate-through"

⁴⁰ [1:21] NU, Gk(S) / TR, Vul? "the holy humans" / M, Vul?, Gk(ABS) "holy humans"

⁴¹ [1:21] NU, Gk(BS) ("from a god") / M, TR, Vul?, Gk(S) "of a god" / Vul?, Gk(A) "of God" / one omit

⁴² [2:1] NU, M, TR, Vul, Gk(AV.S1) (lit. "among" is "in") / Syr "in the world" / Gk(S2) omit

a lion, is walking-around, seeking for someone² to swallow,³ **9** whom you* must stand-against,⁴ firm in faith, having come-to-know that the same *kinds* of sufferings are being⁵ accomplished-upon⁶ your* brotherhood *which is* in the⁷ world. **10** But after you* have suffered a little, the god of favor, the *one* who called you*⁸ into his perpetual glory in *the Anointed-One* Jesus,⁹ will himself fully-equip,¹⁰ establish, make-potent, and found you*.¹¹ **11** To him may there be *the glory* and¹² the might into the ages of the ages.¹³

12 I wrote to you* through a few *words*,¹⁴ through Silvanus, the faithful brother (as I account *him*),¹⁵ exhorting, and testifying-to *this*: that this is¹⁶ truthful favor of God,¹⁷ *favor* into which *all of you** must stand.¹⁸ **13**¹⁹ The *woman*²⁰ elected-together with you* in Babel greets you*; and *so does* Marcus my son. **14** Greet one-another with²¹ a kiss of love. Peace to you* all, the *ones* in *the Anointed-One* Jesus.²² *May it be.*²³

¹ [5:8] NU, M, TR, Gk(ASV) / Gk(X1353?) lacuna, but spacing suggests "the"

² [5:8] NU, M, TR, Vul, Gk(AS) / Gk(V,X1353) omit "someone"

³ [5:8] NU, Gk(SV,X1353) (lit. "to drink-down") / M, TR, Gk(A,P72) "someone *whom* he might drink-down" / Vul "someone *whom* he might be devouring"

⁴ [5:9] NU, M, TR, Vul, Gk(ASV,X1353?) / Gk(P72) (9) "You* must be-settled"

⁵ literally "know for the same *kinds* of sufferings to be being"

⁶ [5:9] NU, M, TR, Vul, Gk(ASV,X1353) (lit. "are being finished-upon") / Gk(P72) "are finishing-upon"

⁷ [5:9] NU, M, TR, Gk(A,X1353) / Gk(SV,P72) actually add "the"

⁸ [5:10] NU, M, Gk(ASV,P72) / TR, Vul, Gk(X1353) "us"

⁹ [5:10] NU, Gk(SV,X1353); Gk(V) actually add "the" / M, TR, Vul, Gk(A,P72) "in *the Anointed-One* Jesus" / one Lat "in Jesus" / one omit

¹⁰ literally "fully-fit"

¹¹ [5:10] NU, Vul, Gk(ASV,X1353); but Gk(AV,X1353) omit "and found you*" / M, TR "I, wishing that you* would be fully-equipped, established, made-potent, firmly-founded" / few Vul also omit "make-potent"

¹² [5:11] NU, Vul, Gk(AV,X1353) / M, TR, Gk(S) add

¹³ [5:11] NU, Gk(V,P72) / M, TR, Vul, Gk(AS,X1353) add / some add, but reverse "glory" and "might"

¹⁴ [5:12] NU, M, TR, Vul, Gk(ASV,X1353) / Gk(P72) "through short *words*" / one "through a little *word*"

¹⁵ may also be translated "as I rationalize"

¹⁶ literally "to *this*, for this to be"

¹⁷ [5:12] NU, M, TR, Gk(ASV) / Gk(X1353) "of a god"

¹⁸ [5:12] NU, Gk(ASV,X1353?) (lit. "you*, stand"; imperative) / M, TR, Vul "you* have stood" / one "you*, be requesting" (imperative)

¹⁹ Papias Excerpt 10, in which he says that Petros typically called the city of Roma "Babel".

²⁰ [5:12] NU, M, TR, Vul, Gk(AV) (perhaps to be understood as "The *assembly*") / Gk(S) actually add "assembly"

²¹ literally "in"

²² [5:14] NU, Vul, Gk(AV) / M, TR, Gk(S) add

²³ [5:14] NU, Vul, Gk(AV) / M, TR, Gk(S) add

themselves a swift *utter* loss; **2** and many will follow their licentiousnesses,¹ through whom the way of the truth will be reviled. **3** And in greed, they will merchandize *all of you** with fabricated² accounts. Their judgment, *pronounced against them* long ago, is not idle, and their *utter* loss is not growing-drowsy.³

4 For if God did not spare messengers *who* sinned, *but* instead, with cords⁴ of thick-gloom, hurled them into Tartarus, delivering them *there* to be kept for a judging (*Enoch 6-16; 54*); **5** and if he did not spare an ancient world, *but* instead guarded Noah, *the eighth person*, a preacher of righteousness (*unidentified quotation*),⁵ after he led a flood upon a world of impious *persons* (*Genesis 6-8*); **6** and if, after he reduced cities of Sodom and Gomorrah to cinders, he condemned them by-means-of an overturning,⁶ having set-down⁷ an example of *those*⁸ *who are going to*⁹ be acting-impiously; **7** and if he rescued righteous Lot, *a man* being exerted-down by the conduct¹⁰ of the uninstituted *men* in licentiousness **8** (for the righteous *man*, dwelling-among them,¹¹ day after¹² day, was torturing a righteous soul with lawless works *which came into his gaze*¹³ and hearing) (*Genesis 19*), **9** then the Lord has come-to-know *how* to be rescuing pious *persons* out of a test, but to be keeping unrighteous *persons* being chastised into a day of judging—**10** but especially the *ones who are going after flesh* in a stained desire¹⁴ and *are* despising lordship. Reckless-persons, self-pleasing—they are not trembling *while* reviling glories. **11** Whereas messengers, being greater in strength and power, are not bringing against them a reviling judging in-the-presence of the Lord.¹⁵

(*Ascension of Moses*)

12 But these *men*, like irrational living-creatures *which* have been birthed natural for¹⁶ capture and corruption, *while* reviling in *things* which they are ignorant of – they will also be corrupted¹⁷ in their corruption, **13** *while* they are being treated-unrighteously¹⁸ for¹⁹ a wage for *their* unrighteousness, *while* they are deeming the daytime luxury²⁰ to be pleasures. *They are* blots and blemishes, *while* they are luxuriating-inside in their delusions,²¹ feasting-together with *all of you**. **14** They are having eyes sated of an adulteress²² and *are* unresting²³ of sin, luring unsteady souls, having a heart *which* has been gymnastically-trained²⁴ in greed. *They are* children of a curse!

15 After they left-behind a²⁵ straight way, they were misled, after they followed the way of °Balaam son of °Beor,²⁶ who loved a wage of unrighteousness. **16** But he received²⁷ a convicting for his own unlawfulness: a voiceless beast-under-the-yoke in a voice of a human, after it vocalized, prevented the insanity²⁸ of the prophet. (*Numbers 22*)

17 These are waterless springs and mists, being²⁹ driven-forward by a tempest, to whom the thick-gloom of the darkness has been kept into an age.³⁰ **18** For they, *while* vocalizing bombastic³¹ words of vanity, are luring in desires of flesh, in licentiousnesses, the *ones who really are fleeing-from*³² the *ones who are behaving in a misleading*. **19** *While* they are making-a-profession that *those whom they are misleading will receive* freedom, these *men* themselves are existing as slaves of the corruption. For with whatever³³ someone has been worsted,³⁴ he has also³⁵ been enslaved with this. **20** For if, after they escaped-from the staining-things of the world in recognition of the Lord and Savior Jesus the Anointed-One but again, after *having* been entangled by them, are being worsted³⁶—their last conditions have become worse for them than their first conditions. **21** For it were better for them to have not recognized the way of the righteousness, than, after

they recognized *it*, to turn-back out of the holy instruction *which* was delivered to them. **22** But³⁷ That of the truthful proverb has happened to them:

A dog turned-around onto its own vomit.

(*Proverbs 26:11*)

And:

A sow, after it bathed itself, into a rolling³⁸ in a mire.

(*unidentified quotation*)³⁹

CHAPTER 3

This, beloved *ones*, is already a second letter *which* I am writing to *all of you**; in *both of which* I am completely-arising your* pristine mindset in recollection,⁴⁰ **2** to be caused-to-have-remembrance of the words *which* have been spoken-beforehand by the holy prophets, and the instruction of the⁴¹ Lord and Savior spoken by your*⁴² emissaries, **3** *while*, first, *all of you** are knowing this: that, at-the-time of the last periods of the days,⁴³ mockers will come in *their* mocking,⁴⁴ going according-to their own desires, **4** and saying, “Where is what-has-been-professed⁴⁵ of his presence? For from the time which the fathers fell-asleep, all things are continuing⁴⁶ in-the-same-manner as they did from the beginning of creation.” **5** For they are wanting this *fact* to escape their notice, that heavens were existing from-long-ago, and an earth has stood-together out of water and through water, by-means-of the account of God, **6** through which the world then, after it was flooded with water, was-lost. **7** But the present⁴⁷ heavens and the earth, by-means-of the same⁴⁸ account, have been treasured up being kept for a fire into a day of judging and *utter* loss of the impious humans.

(*Genesis 1:6-10 & Genesis 7:17-24*)

8 But do not let this one *fact* be escaping your* notice, beloved *ones*, that one day in-the-presence of the Lord is as a thousand years, and a thousand years as one day.

(*Psalms 90:4; also see Jubilees 4:30*)

9 The Lord is not being-slow in-regard-to what-has-been-professed,⁴⁹ as some are deeming slowness; instead, he is being-longsuffering in-regards-to *all of you**⁵⁰ not wishing for anyone to be-lost, *but* instead for *all persons* to make-room for⁵¹ a change-of-mind.

10 But a⁵² day of the Lord will be-here like a thief in a night,⁵³ in which the heavens will whizzingly pass away but *while* elements are being-consumed by heat; and the earth and the works in it will be found out.⁵⁴ **11** *While* all these things are being released in-this-manner,⁵⁵ what-kind of *persons* it is necessary for you*⁵⁶ to be existing as in holy conducts and pieties, **12** *while* you* are anticipating and hastening the presence of the day of God, by which heavens, being set on fire, will be released, and elements, being-consumed-by-heat, are being melted?⁵⁷ **13** But, in-accordance-with his profession, we are anticipating new heavens and a new earth, in which righteousness is residing.⁵⁸

14 For-this-reason, beloved *ones*, *while* you* are anticipating these things: make-every-effort to be found blotless and unblemished with him in peace, **15** and be deeming the longsuffering of our Lord to be salvation, exactly-as our beloved brother Paulus also wrote to you*, according-to the wisdom *which* was given to him **16** (as he also *does* in all the letters), uttering about these things in them, in which some things are difficult-to-comprehend, which the unlearned and unsteady *men* will twist⁵⁹ to their own *utter* loss, as they also are *doing* to the remaining writings.

17 Therefore, *all of you**, beloved *ones*, since you* are foreknowing, be guarding yourselves, in order that you might not, after being led-away-together with the misleading of the uninstituted *men*, fall-away from your own stability. **18** But be growing in favor and knowledge of our Lord and Savior Jesus the

¹ [2:2] NU, M, Gk(AESV) / TR, Vul “their perditions”

² literally “fashioned”

³ [2:3] NU, TR, Vul, Gk(AESV) / M “perdition will not grow drowsy”

⁴ [2:4] NU, M, TR, Vul / Gk(AESV) “, in gulf”

⁵ see Jubilees 7:20-39, Josephus Antiquities 1:74

⁶ [2:6] NU, M, TR, Vul, Gk(AS,E2) (lit. “a turning-upside-down”) / Gk(V,E1) omit “by-means-of a...down”

⁷ literally “put”

⁸ [2:6] NU, M, TR, Vul, Gk(AESV) / some “people”

⁹ [2:6] NU, M, TR, Vul?, Gk(AESV) / many “who afterward would”

¹⁰ literally “the conduct in licentiousness”

¹¹ literally “dwelling-among in”

¹² literally “day out of”

¹³ literally “look”

¹⁴ literally “going behind flesh in a desire of a stain”

¹⁵ [2:11] NU, M, TR, Gk(ESV) / Vul, Gk(A) omit “in the presence-of-the-Lord”

¹⁶ [2:12] NU, Gk(AESV) (lit. “into”) / M, TR, Vul? “like irrational animals, natural, which have been birthed into”

¹⁷ [2:12] NU, Vul, Gk(AV,E1,S1) / M, TR, Gk(E2,S2) “will be destroyed” (lit. corrupted-down)

¹⁸ more literally “are having something unrighteous done to them”

¹⁹ [2:13] NU, Gk(V,S1) (“while...as”) / M, TR, Vul, Gk(AE,S2) “, and will get-back”

²⁰ literally “the luxury in the day”

²¹ [2:13] NU, M, TR, Vul, Gk(AES) / Gk(V) “loves” (may be interpreted “love feasts”) / others “ignorance”

²² [2:14] NU, M, TR, Gk(EV) / Vul, Cop, one OL, Gk(AS) “of adultery”

²³ [2:14] NU, M, TR, Vul, Gk(AESV) / few “and of unresting”

²⁴ literally “heart trained-naked”

²⁵ [2:15] NU, M, Gk(AESV) / TR “the”

²⁶ [2:15] Gk(V), Numbers22:5(LXX, MT) / NU, TR, Vul, Gk(AE,S2) “Bosor” / Gk(S1) “Beoorsor”

²⁷ literally “had”

²⁸ literally “the beside-mindedness”

²⁹ [2:17] NU, Vul, Gk(AESV) / M, TR “springs, clouds being”

³⁰ [2:17] NU, Vul, Gk(SV) / M, TR, Gk(AE) add

³¹ more literally “overgrown” or “over-swollen”

³² [2:18] NU, Vul, Gk(AESV) / M, TR “really fled-from”

³³ literally “whom” or “which”

³⁴ literally “been treated-inferior”

³⁵ [2:19] NU, Gk(V,S1) / M, TR, Vul, Gk(AE,S2) add

³⁶ literally “being treated-inferior”

³⁷ [2:22] NU, Gk(AV,S1) / M, TR, Gk(E,S2) add “But” / Vul add “For”

³⁸ [2:22] NU, Gk(V,E1) / M, TR, Gk(AS,E2) a “place-for-rolling”

³⁹ some think this comes from the Story of Akihar, but the similar quote is not found in its best manuscripts

⁴⁰ literally “recollecting”

⁴¹ [3:2] NU, M, TR, Gk(AESV) / some omit “the”

⁴² [3:2] NU, M, Vul, Gk(AESV) / TR “our”

⁴³ [3:3] NU, Gk(ASV,E2) / M, TR “at-the-time of the last period of the days” / Vul “at-the-time of the last days” / Gk(E1) “at the last of the days”

⁴⁴ [3:3] NU, Gk(AESV) / M, TR, Vul omit “in their mocking” (by scribal error?)

⁴⁵ literally “is the professed-thing”

⁴⁶ literally “remaining-through”

⁴⁷ also translated “now”

⁴⁸ [3:7] NU, M, Vul, Gk(AV) / TR “the earth of him, by-means-of an” / Gk(ES) “the earth by-means-of an account of his”

⁴⁹ literally “slow of the professed-thing”

⁵⁰ [3:9] NU, Vul, Gk(AESV) / M, TR “us”

⁵¹ literally “into”

⁵² [3:10] NU, Vul, Gk(EV) / M, TR, Gk(AS) “the”

⁵³ [3:10] NU, Vul, Gk(ASV) / M, TR, Gk(E) add

⁵⁴ [3:10] Gk(SV), Origen, some Syr, some Arm / some Cop, NU “will not be found” (no Greek support) / M,TR, Gk(A) “will be burned-down” / Vul “will be dissolved” / one “will be found dissolved” / Gk(E) “will be made-to-disappear” / some (Jerome, Pelagius) omit from “and the earth...” to here.

⁵⁵ [3:11] NU, Gk(V) (“in-this-manner”) / M, TR, Vul, Gk(AS) “Therefore” / Gk(E) “But in-this-manner”

⁵⁶ [3:11] NU, M, TR, Vul, Gk(AE,S2) / Gk(S1) “for us” / Gk(V) omit

⁵⁷ [3:12] NU, M, TR, Gk(ASV) / Vul, Gk(E) “, will be melted”

⁵⁸ literally “dwelling-down”

⁵⁹ [3:16] NU, Gk(E1) / M, TR, Vul, Gk(ASV) “are twisting” / Gk(E2) “might twist”

Anointed-One. To him, may there be¹ the glory even now and into a day of an age.

FIRST LETTER OF JOHANAN

CHAPTER 1

What was from *the* beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands groped, concerning² the account of the life:

2 And the life was manifested. And we have seen, and we are testifying and we are bringing-a-message to *all of you** about the life, the perpetual *life*, whichever *life* was near the Father and *which* was manifested to us. **3** We also³ are bringing-a-message to *all of you** about what we have seen and have heard, in order that **you*** might also be having communion with us. But the communion, **our** communion, is also with the Father and with his son Jesus *the Anointed-One*. **4** And **we** are writing these *things*,⁴ in order that our joy⁵ might be having been filled.

5 And this is the message⁶ which we have heard from him, and we are bringing-back-*this*-message to *all of you,** that God is light and *there* is not any⁷ darkness in him. **6** If-at-any-time we might speak, that ‘we are having communion with him’, and might be walking-around in the darkness, we are lying and we are not⁸ practicing⁹ the truth. **7** **But**¹⁰ If-at-any-time we might be walking-around in the light as he is in the light, we are having communion with one-another, and the blood of his son Jesus *the Anointed-One*¹¹ is cleansing us from every sin.

8 If-at-any-time we might speak, that ‘we are not having a sin’, we are misleading ourselves, and the truth is not in us. **9** If-at-any-time we might be confessing our sins, he is faithful and righteous, in order that he might forgive us the sins¹² and might cleanse us from every unrighteousness. **10** If-at-any-time we might say, that ‘we have not sinned’, we are making him a liar, and his account is not in us.

CHAPTER 2

My little-children, I am writing these *things* to *all of you,** in order that you* might not sin. And if-at-any-time someone might sin, we are having an exhorter near the Father: Jesus *the Anointed-One*, a righteous-one. **2** And he himself is a propitiation concerning¹³ our sins; but not concerning **ours** only, *but* instead even concerning the whole world.

3 And in this we are knowing, that we have known him, if-at-any-time we might be keeping his instructions. **4** The *one who is* saying, that¹⁴ ‘I have known him,’ and *is* not keeping his instructions, is a liar, and the truth is not in this *individual*. **5** But whoever might be keeping his account, truly the love of God has been completed in this *individual*. In this, we are knowing that we are in him. **6** The *one who* says, that he is remaining in him,¹⁵ is being-indebted to be walking-around in exactly the-*same*-manner¹⁶ as that *man* also walked-around.

7 Beloved *ones*,¹⁷ I am not writing to you* a new instruction, *but* instead an old instruction which you* were having from *the* beginning. The instruction, the old *one*, is the account which you* heard *from the beginning*.¹⁸ **8** Again, I am writing to you* a new instruction, the *instruction* which is truthful, in him and in *all of you**, because the darkness is being brought-to-pass, and the light, the true *light*, is already shining.

9 The *one who* says that he is in the light,¹⁹ and *is* hating his brother, is in darkness *up-till* at-present. **10** The *one who* is loving his brother is remaining in the light, and an impediment is not in him. **11** But the *one who* is hating his brother is in the darkness and is walking-around in the darkness, and he has not come-to-know to-where he is going-away, because the darkness blinded his eyes.

- 12** I am writing to *all of you** little-children,
because your* sins have been forgiven²⁰ on account of his name.
13 I am writing to *all of you** fathers,
because you* have known the *One who is* from *the* beginning.

² literally “about”

³ [1:3] NU, Vul, Gk(AESV) / M, TR omit “also”

⁴ [1:4] NU, Gk(SV,A1) / M, TR, Vul, Gk(E,A2) “And we are writing these *things* to you*”

⁵ [1:4] NU, M, TR, Vul, Gk(SV) / Gk(AE) “your* joy” / Syr “our joy in you*”

⁶ [1:5] NU, M, Vul, Gk(AV,S3) / TR, Gk(E) “professed-thing” / Gk(S1) “brought-message” / Gk(S2) “love of the professed-thing”

⁷ literally “nothing”

⁸ [1:6] NU, M, TR, Vul, Gk(ESV) / Gk(A) “we might not be”

⁹ literally “making”

¹⁰ [1:7] NU / M, TR, Vul, Gk(AESV) add

¹¹ [1:7] NU, Vul, Gk(ESV) / M, TR, Gk(A) add

¹² literally “might dismiss the sins to us”

¹³ literally “about” (also later in verse)

¹⁴ [2:4] NU, Gk(ASV) / TR, Vul, Gk(E) omit “that”

¹⁵ literally “says to be remaining in him”

¹⁶ [2:6] NU, M, TR, Gk(ES) / Vul, Gk(AV) omit “in” & “the-*same*-manner”

¹⁷ [2:7] NU, Vul, Gk(AESV) / M, TR “Brothers”

¹⁸ [2:7] NU, M, Vul, Gk(AESV) / M, TR add

¹⁹ literally “says to be in the light”

²⁰ literally “dismissed”

¹ [3:18] M, TR, Vul, Gk(AES) / NU, Gk(V) omit “may there be”

I am writing to *all of you** young-men,
because you* have been victorious over the Wicked-One.

14 I am writing to *all of you** little-boys-and-girls,
because you* have known the Father.

I wrote to *all of you** fathers,
because you* have known the *One who is* from the beginning.

I wrote to *all of you** young-men,
because you* are strong, and the account of God is remaining in
you*;
and you* have been victorious over the Wicked-One.

15 *All of you**, do not be loving the world nor-even the *things* in the world. If-at-any-time someone might be loving the world, the love of the Father¹ is not in him. **16** Because everything which² *is* in the world—the desire of the flesh, and the desire of the eyes, and the pretension of this lifetime—is not *from* out of the Father, instead it is *from* out of the world. **17** And the world is being brought-to-pass, and *so is* the desire of it,³ but the *one who is* doing the will of God is remaining into the age.

18 Little-boys-and-girls, it is a last hour; and exactly-as you* heard, that an⁴ anti-anointed-one is coming, even now many anti-anointed-ones have come. From-this-fact, we are knowing that it is a last hour. **19** They went-out *from* out of us, *but* instead they were not *from* out of us; for if they were *from* out of us, they would have remained with us; instead *this happened* in order that they might be manifested to *show* that all of *them* are not from out of us.

20 And *all of you** are having an anointment from the holy *one*, and you* all have come-to-know.⁵ **21** I did not write to you* because you* have not come-to-know the truth, *but* instead because you* have come-to-know it, and that every lie is not *derived* from out of the truth.

22 Who is the liar if not the *one who is* denying, *saying* that Jesus is not the Anointed-One? This *individual* is the anti-anointed-one, the *one who is* denying the Father and the Son. **23** Everyone who⁶ *is* denying the Son, is not-even having the Father; the *one who is* confessing the Son, is also having the Father.⁷

24 Therefore, *all of you** let what you* heard from *the* beginning be remaining in you*. If-at-any-time what you* heard from *the* beginning might remain in you*, *you** will also remain in the Son and in the Father. **25** And this is what-has-been-professed⁸ which he himself professed⁹ to us¹⁰—the life, the perpetual *life*.

26 I wrote these *things* to *all of you** about the *ones who are* misleading you*.
27 And *as for all of you**, the anointment which you* took from him is remaining in you*, and you* are not having a need in order that someone might be teaching you*; instead as the same anointment is teaching *all of you** about all *things*,¹¹ and is truthful and is not a lie, and exactly-as it taught you*, be remaining¹² in him.

28 And now, little-children, be remaining in him, in order that, if-at-any-time¹³ he might be manifested, we might have¹⁴ outspokenness and might not be shamed from him in his presence. **29** If-at-any-time you* might have come-to-know¹⁵ that he is righteous, you* also¹⁶ are knowing,¹⁷ that everyone who¹⁸ *is* doing the righteousness has been birthed *from* out of him.

CHAPTER 3

*All of you**, see what-kind of love the Father has given to us, in order that we might be called children of a god. And we are.¹⁹ Due to this *fact*, the world is not knowing us,²⁰ because it did not know him. **2** Beloved *ones*, now we are children of a god; and it has not-yet been manifested what we will be. *But*²¹ We have come-to-know, that, if-at-any-time he might be manifested, we will be like him, because we will see him for ourselves exactly-as he is. **3** And everyone who²² *is* having this hope on-the-basis-of him is purifying himself, exactly-as that *man* is pure.

¹ [2:15] NU, M, TR, Vul, Gk(SV) / Gk(AE) "of God"

² literally "the"

³ [2:17] NU, M, TR, Vul, Gk(ESV) / Gk(A) omit "of it"

⁴ [2:18] NU, Gk(S.V1) / M, TR, Gk(A.V2) "the"

⁵ [2:20] NU, Vul, Gk(SV) / M, TR, Gk(AE) "and you* have come-to-know all things"

⁶ literally "the"

⁷ [2:23] NU, Vul, Gk(AESV) / M, TR omit "the *one who is* confessing the Son is also having the Father"

⁸ literally "is the professed-thing"

⁹ literally "made-a-profession"

¹⁰ [2:25] NU, M, TR, Vul, Gk(AESV) / Gk(V) "you*"

¹¹ may be masculine ("all persons") or neuter ("all things") (cannot be determined from Greek)

¹² [2:27] NU, Vul, Gk(AESV) (may also be translated "you* are remaining") / M, TR "you* will remain"

¹³ [2:28] NU, Gk(AESV) / M, TR, Vul "that whenever" / Gk(S) omit "And now...in him"

¹⁴ [2:28] NU, Gk(AEV.S2) / M, TR, Vul, Gk(S1) "might be having"

¹⁵ [2:29] NU, M, TR, Vul, Gk(AESV) / some "might be seeing"

¹⁶ [2:29] NU, Vul, Gk(AESV) / M, TR omit "also"

¹⁷ may also be translated "you* be also knowing"

¹⁸ literally "the"

¹⁹ [3:1] NU, Vul, Gk(AESV) / M, TR omit "And we are."

²⁰ [3:1] NU, TR, Vul, Gk(AEV.S2) / M, Gk(S1) "you*"

²¹ [3:2] NU, Vul, Gk(AESV) / M, TR add

²² literally "the"

4 Everyone who²³ *is* doing the sin is also doing the lawlessness, and the sin is the lawlessness. **5** And *all of you** have come-to-know that that *man* was manifested in order that he might lift *away* the sins of *ours*,²⁴ and a sin is not in him. **6** Everyone who²⁵ *is* remaining in him is not sinning. Everyone who *is* sinning has not seen him nor-even has known him.

7 Little-boys-and-girls, let no-one be misleading you*. The *one who is* doing the righteousness is righteous, exactly-as that *man* is righteous. **8** The *one who is* doing the sin is *from* out of the Slanderer, because the Slanderer is sinning from *the* beginning. To²⁶ this *purpose*, the Son of God was manifested, in order that he might release the works of the Slanderer. **9** Everyone who²⁷ has been birthed *from* out of God is not doing a sin, because a seed of his is remaining in him; and he is not being-able to be sinning, because he has been birthed *from* out of God.

10 In this, the children of God and the children of the Slanderer are manifest: Everyone who²⁸ *is* not doing righteousness is not *from* out of God, as-well-as²⁹ the *one who is* not loving his brother. **11** Because this is the message which *all of you** heard from *the* beginning, in order that we might be loving one-another. **12** Not exactly-as Kain *who was from* out of the Wicked-One and slaughtered his brother. And in-favor-of what did he slaughter him? Because his works were wicked, but the *ones* of his brother righteous. (Genesis 4:1-16)

13 And³⁰ do not be marveling, brothers of *mine*,³¹ if the world is hating you*. **14** We have come-to-know that we have stepped-from out of the death into the life, because we are loving the brothers. The *one who is* not loving *the brother*³² is remaining in the death. **15** Everyone who³³ *is* hating his brother is a human-killer; and *all of you** have come-to-know, that every human-killer is not having any perpetual life remaining in him.

16 In this, we have known the love, because that *man* laid-down³⁴ his soul in-behalf of us. And *we* are being-indebted to lay down³⁵ our souls in-behalf of the brothers. **17** But whoever might be having the lifestyle of the world, and might be perceiving his brother having a need, and might lock his bowels of *compassion* from him, how is the love of God remaining in him?

18 Little-children of *mine*,³⁶ may we not be loving *in* account, not-even in the³⁷ tongue, *but* instead in³⁸ work and truth. **19** And³⁹ in this, we will know for ourselves⁴⁰ that we are *from* out of the truth and we will persuade our heart⁴¹ in-front of him, **20** and that if-at-any-time⁴² our heart might be pronouncing us guilty, that⁴³ God is greater than our heart, and is knowing all *things*. **21** Beloved *ones*, if-at-any-time our heart⁴⁴ might not be pronouncing *us*⁴⁵ guilty, we are having outspokenness toward God. **22** And whatsoever we might be requesting, we are taking from him, because we are keeping his instructions and are doing the *things which are* pleasing before his face. **23** And this is his instruction, in order that we might put-faith *into* the name of his son, Jesus *the* Anointed-One, and might be loving one-another, exactly-as he gave an instruction to us.⁴⁶

24 And the *one who is* keeping his instructions is remaining in him, and he in him. And in this, we are knowing that he is remaining in us, *from* out of the spirit which he gave to us.

CHAPTER 4

Beloved *ones*, do not be putting-faith *into* every spirit, instead be proving the spirits, to *see* if they are *from* out of God; because many false-prophets have come-out into the world. **2** In this, *all of you** are knowing⁴⁷ the spirit of God: Every spirit which is confessing *that* Jesus *the* Anointed-One has come in flesh is *from* out of God, **3** and every spirit which is not confessing⁴⁸ *that* "Jesus⁴⁹ *the* Anointed-One has come in flesh"⁵⁰ is not *from* out of God. And this is the *spirit* of the anti-anointed-one, of which *all of you** have heard is coming, and now is already in the world.

²³ literally "the"

²⁴ [3:5] NU, Vul, Gk(AV) / M, TR, Gk(ES) add

²⁵ literally "the" (also later in verse)

²⁶ literally "Into"

²⁷ literally "the"

²⁸ literally "the"

²⁹ literally "and/also"

³⁰ [3:13] NU, Vul, Gk(ES) / M, TR, Gk(AV) omit "And"

³¹ [3:13] NU, Vul, Gk(AESV) / M, TR add

³² [3:14] NU, Vul, Gk(ASV) / M, TR, Gk(E) add

³³ literally "the"

³⁴ literally "he put"

³⁵ [3:16] NU, Gk(AESV) (lit. "to put") / M, TR, Vul "to be putting"

³⁶ [3:18] NU, Vul, Gk(AESV) / M, TR add

³⁷ [3:18] NU, M, Gk(AEV) / TR, Gk(S) "a"

³⁸ [3:18] NU, M, Gk(AESV) / TR, Vul omit "in"

³⁹ [3:19] NU, M, TR, Gk(ES) / Vul, Gk(AV) omit "And"

⁴⁰ [3:19] NU, Gk(AESV) / M, TR, Vul "we are knowing"

⁴¹ [3:19] NU, Gk(V.A1) / M, TR, Vul, Gk(ES.A2) "hearts"

⁴² [3:20] NU, M, TR, Vul, Gk(ESV) / Gk(A) "that whenever"

⁴³ [3:20] NU, M, TR, Gk(ESV) / Vul, Gk(A) omit "that"

⁴⁴ [3:21] NU, TR, Vul, Gk(ES) / Origenes "our conscience" / Gk(AV) "the heart"

⁴⁵ [3:21] NU, Gk(EV) / M, TR, Vul, Gk(AS) add

⁴⁶ [3:23] NU, TR, Vul, Gk(AESV) / M omit "to us"

⁴⁷ may also be translated "you* be knowing"

⁴⁸ [4:3] NU, M, TR, Gk(ASV), some Tertullian / Vul, Origenes, Eirenaios, some Tertullian "which is separating"

⁴⁹ [4:3] NU, TR, Gk(AV) / M, Gk(S) "Jesus"

⁵⁰ [4:3] NU, Vul, Gk(ASV), Eirenaios / M, TR, Gk(E) add "that" & "Anointed-One has come in flesh"

4 Little-children, *all of you** are *from* out of God, and *you** have been victorious over them, because the *one* in *you** is greater than the *one* in the world. **5** They themselves are *from* out of the world. Due to this *fact*, they are uttering *from* out of the world, and the world is hearing them. **6** **We** are *from* out of God. The *one who* is knowing God, is hearing us. *Someone* who is not *from* out of God, is not hearing us. *From* out of this *fact*, we are knowing the spirit of the truth and the spirit of the misleading.

7 Beloved *ones*, may we be loving one-another, because the love is *from* out of God; and everyone who¹ is loving has been birthed *from* out of God and is knowing God. **8** The *one who* is not loving did not know God, because God is love. **9** In this, the love of God was manifested in us, because God has commissioned his son, the Only-begotten *son*, into the world, in order that we might live through him. **10** In this is the love, not that **we** have² loved God, instead that he loved us and commissioned his son *to be* a propitiation concerning³ our sins. **11** Beloved *ones*, if God loved us in-this-manner, **we** also are being-indebted to be loving one-another.

12 No-one has beheld a god at-any-time. If-at-any-time we might be loving one-another, God is remaining in us, and his love is having been completed in us. **13** In this, we are knowing that we are remaining in him, and he in us, because he has given of his spirit to us. **14** And **we** have beheld and are testifying, that the Father has commissioned the Son *to be* a savior of the world. **15** Whosoever⁴ might confess, that Jesus *the Anointed-One*⁵ is the Son of God, God is remaining in him, and he in God.⁶ **16** And **we** have known and have had-faith⁷ in the love which God is having in us. God is love; and the *one who* is remaining in the love is remaining in God, and God is remaining⁸ in him.

17 In this, the love has been completed with us, in order that we might be having outspokenness in the day of the judging; because exactly-as that *man* is, *so* are **we** also in this world. **18** Fear is not in the love; instead the complete love is throwing the fear outside, because the fear is having chastising. But the *one who* is filling himself with-fear has not been completed in the love. **19** **We** are loving *him*⁹ because **he** first loved us.

20 If-at-any-time someone might speak, that 'I am loving God,' and might be hating his brother, he is a liar. For the *one who* is not loving his brother whom he has seen, he is not being-able¹⁰ to be loving God whom he has not seen. **21** And this is the instruction *which* we are having from him, in order that the *one who* is loving God might be loving his brother also.

CHAPTER 5

Everyone who¹¹ is having-faith that Jesus is the Anointed-One has been birthed from out of God, and everyone who¹² is loving the *one who* birthed is also¹³ loving the *one who* has been birthed *from* out of him. **2** In this, we are knowing that we are loving the children of God, whenever we might be loving God and might be doing¹⁴ his instructions. **3** For this is the love of God, in order that we might be keeping his instructions. And his instructions are not weighty. **4** Because everything which¹⁵ has been birthed *from* out of God is being-victorious-over the world. And this is the victory, the *victory which* was-victorious-over the world—our¹⁶ faith. **5** But¹⁷ who is the *one who* is being-victorious-over the world, if not the *one who* is having-faith that Jesus is the Son of God?

6 This is the *one who* came through water and blood—Jesus *the Anointed-One*; not in the water only, instead in the water and in the blood. And the spirit is the *one who* is testifying, because the spirit is the truth. **7** Because the *ones which* are testifying are three *in the heaven: the Father, the Account, and the Holy Spirit; and these three are one. And the ones which* are testifying are three *in the earth:*¹⁸ **8** the spirit, and the water, and the blood; and the three are *made* into¹⁹ the one.

¹ literally "the"

² [4:10] NU, Vul?, Gk(V) / M, TR, Vul?, Gk(A,S2) "we loved" / Gk(S1) "he loved"

³ literally "about"

⁴ [4:15] NU, Gk(V) / M, TR, Gk(AS) "Whoever"

⁵ [4:15] NU, M, TR, most Vul, Gk(AS,X402) / Gk(V), some Vul add

⁶ [4:15] NU, M, TR, most Vul, Gk(ASV) / few Gk, some Vul "he in him" / Gk(X402) "[he] is [in h]im"

⁷ [4:16] NU, M, TR, Vul, Gk(SV,X402) / Gk(A), few other Gk "and are having-faith"

⁸ [4:16] NU, M, Gk(SV,X402) / TR, Vul, Gk(A), few others omit "is remaining"

⁹ [4:19] NU, Vul, Gk(AV) / M, TR add / Gk(S) instead add "God"

¹⁰ [4:20] NU, Gk(V) / M, TR, Vul, Gk(A) "seen, how is he being-able to" (making the statement into a question)

¹¹ literally "the"

¹² literally "the"

¹³ [5:1] NU, TR, Vul, Gk(AS) / Gk(V) omit "also"

¹⁴ [5:2] NU, Vul, Gk(V) / M, TR, Gk(AS) "keeping"

¹⁵ literally "the"

¹⁶ [5:4] NU, M, TR, Vul, Gk(SV) / others "your*"

¹⁷ [5:5] NU, Gk(SV) / M, TR, Vul, Gk(A) omit "But"

¹⁸ [5:7] NU, M, TR(1516 & 1519AD), early OL, most Vul, Syr, Cop, Arm, Eth, Arab, Slav, Georg, German, Gk(ASV), ClemAlex, Augustinus / TR(1522,1527,1535AD), some very very late Gk (see below), some late OL, some late Vul add.

Of the approx. 500 Gk manuscripts containing 1 John 5:7-8, only five have the addition in the actual text (clearly back-translated into Greek from Latin), whereas a few others have it as a marginal note:

- ❖ 629 (1360AD) – a Lat/Gk composition; addition was translated from Lat to Gk for this document
- ❖ 61 (1495-1521) – contains addition (probably translated from Lat into Gk)
- ❖ 429 (post-1522) – manuscript is 14th century, but added as marginal note post-1522AD
- ❖ 918 (1575AD) – contains addition
- ❖ 2473 (1634) – contains addition
- ❖ 2318 (1700s) – contains addition

9 If we are taking the attestation of the humans, the attestation of God is greater; because this is the attestation of God, that²⁰ he has testified about his Son. **10** The *one who* is putting-faith into the Son of God is having the attestation of *God*²¹ in him;²² the *one who* is not putting-faith into God²³ has made him a liar, because he has not put-faith into the attestation which God has testified about his Son. **11** And this is the attestation: that God gave a perpetual life to us, and this life is in his Son. **12** The *one who* is having the Son is having the life; the *one who* is not having the Son of God is not having the life. **13** I wrote these *things* to *all of you**, to the *ones who* are putting-faith into the name of the Son of God, in order that *all of you** might have come-to-know that *you** are having a perpetual life, and in order that *you** might be putting-faith into the name of the Son of God.²⁴

14 And this is the outspokenness which we are having toward him, that if-at-any-time we might be requesting something for ourselves according-to his will, he is hearing us. **15** And if-at-any-time we have come-to-know that he is hearing us, whatever²⁵ we might be requesting for ourselves, we have come-to-know that we are having the requests which we have requested from²⁶ him.

16 If-at-any-time someone might see his brother sinning a sin *which does* not lead toward death, he will request, and he will give life to him, to the *ones who* are not sinning toward death. There is a sin *leading* toward death. I am not saying *something* about that *sin*, in order that you might ask *about it*. **17** Every unrighteousness is a sin, and *there* is a sin not toward death.

18 We have come-to-know that everyone who²⁷ has been birthed *from* out of God is not sinning; instead the *one who* has been birthed *from* out of God is keeping himself,²⁸ and the Wicked-One is not touching him.

19 We have come-to-know that we are *from* out of God, and the whole world is being-laid in the Wicked-One.

20 But we have come-to-know that the Son of God is-here and has given a mind-set to us, in order that we might be knowing the True-One,²⁹ and we are in the True-One, in his son, Jesus *the Anointed-One*. This *one* is the true God and a³⁰ perpetual life.

21 Little-children, guard yourselves³¹ from the idols. May it be.³²

*The first universal letter of Johanan.*³³

❖ 177 (1785) – manuscript is 14th century, but added as marginal note 1785

❖ 221 (1850) – manuscript is 10th century, but added as marginal note around 1850

❖ 88 (post-1522) – manuscript is 12th century, but added as marginal note post-1522

❖ 636 (post-1522) – manuscript is 15th century, but added as marginal note post-1522

The earliest confirmed witness of the addition in any Greek writing is a Greek translation of a Latin Acts of the Lateran Council in 1215 AD.

Turning to the Latin, the earliest instance of this passage being quoted as part of the actual text of 1 John may be a fourth century Latin treatise entitled "Liber Apologeticus" (chapter 4), attributed either to Priscillian (dated about 385AD) or to his follower Instantius.

Cyprianus (and perhaps Tertullianus, though it's likely he's not intending to be referring to any verse) is not referring to this addition in verse 7, as many have falsely promulgated. He is quoting verse 8 according to the Latin which was translated to "and three are one" ("et tres unum sunt"). The alleged Tertullianus quotation reads, "which three are one" ("qui tres unum sunt"), while Cyprianus' quotes the same as the Latin Vulgate for verse 8 ("et tres unum sunt").

The most-probable theory, is that this gloss was inserted into Latin manuscripts by a scribe who, not realizing that it was a marginal comment, mistakenly thought it was a correctional note indicating that a previous scribe had made an accidental error by omitting the text and it should be inserted when future copies were made.

Erasmus omitted this from his first and second editions of the Textus Receptus because it was not in his Greek manuscripts. He added it into the third edition after he was informed of a single Greek manuscript containing the verse, although he expressed doubt to its authenticity.

Furthermore, Luther did not include it in his German translation, but later people added it. Luther himself states, "It is added by some ignoramus."

¹⁹ [5:8] NU, TR, M, Gk(ASV) / Vul, Tertullianus(?), Cyprianus, Origenes, Athanasios omit "into"

²⁰ [5:9] NU, Vul, Gk(ASV) / M, TR "which"

²¹ [5:10] NU, M, TR, Gk(SV) / Vul, Gk(A) add

²² [5:10] NU, M, Vul, Gk(AV) / TR, Gk(S) "himself"

²³ [5:10] NU, M, TR, Gk(SV) / Vul, Gk(A) "into the Son"

²⁴ [5:13] NU, Vul, Gk(ASV) / M, TR add

²⁵ [5:15] TR, Gk(AV) "whatever" / NU, M, Gk(S) "whatsoever" / Gk(A) also omit "(15) And if...hearing us" (scribal error)

²⁶ [5:15] NU, Gk(SV) (Gk 'apo') / M, TR, Gk(A) (Gk 'para') (both mean the same in this context)

²⁷ literally "the"

²⁸ [5:18] NU, M, TR, Syr, Arm, Sah, Gk(SA2), Origen, Epiphanius, Didymus, Theophylact / Vul, Gk(V,A1), Jerome "him"

²⁹ [5:20] NU, M, TR, Gk(SV) / Vul, Gk(A) "the true God"

³⁰ [5:20] NU, M, Gk(ASV) / TR "the"

³¹ [5:21] NU, M, Gk(V,S1) neuter / TR, Gk(A,S2) masculine

³² [5:21] NU, Vul, Gk(ASV) / M, TR add

³³ [5:21] NU, TR, M, Vul, Gk(ASV) / some add this postscript

SECOND LETTER OF JOHANAN

CHAPTER 1

The Elder,

To the elect Kyria¹ and her children, whom **I** am loving in truth, and not only **I**, but instead even all the *ones who* have known the truth, **2** due to the truth, the truth which is remaining in us and will be with us into the age.

3 Favor, mercy, and peace will be with us² from God the Father and from the Lord³ Jesus the Anointed-One, the Son of the Father, in truth and love.

4 I was made-to-rejoice extremely because I have found *some* of your children walking-around in truth, exactly-as we took an instruction from the Father. **5** And now I am asking you, Kyria, not as *though* I am writing a new instruction to you, but instead *one* which we were having from the beginning, in order that we might be loving one-another. **6** And this is the love, in order that we might be walking-around according-to his instructions.

This is the instruction, exactly-as you heard from the beginning, in order that *all of you** might be walking-around in it, **7** because many misleaders came-out⁴ into the world: the *ones who are* not confessing Jesus the Anointed-One as coming in flesh. This is the misleader and the anti-anointed-one. **8** Look to yourselves,⁵ in order that *all of you**⁶ might not lose *things* which we⁷ worked, but instead that *all of you**⁸ might take a full wage from him.

9 Everyone who⁹ is leading-forward¹⁰ and is not remaining in the teaching of the Anointed-One is not having a god. The *one who is* remaining in the teaching of the Anointed-One¹¹ is also having the Father and the Son. **10** If someone might be coming to *all of you** and is not bringing this teaching, do not be taking him into a house and do not be saying *anything* to be rejoicing with him; **11** for the *one who is* saying *something* to be rejoicing with him is communing in his works, the wicked works.

12 Having many *things* to be writing to *all of you**, I was not made-willing to do so with paper and black-ink; instead, I am hoping to come¹² to *all of you** and to utter mouth to mouth, in order that our¹³ joy might be filled.

13 The children of your sister, the elect *sister*, are greeting you. May it be.¹⁴
The second universal letter of Johanan.¹⁵

THIRD LETTER OF JOHANAN

CHAPTER 1

The Elder,

To the beloved Gaius, whom **I** am loving in truth:

2 Beloved *one*, concerning¹⁶ all *things*, I am praying for you to be being guided-along-a-good-path¹⁷ and to be being healthy, exactly-as your soul is being guided-along-a-good-path. **3** For¹⁸ I was made-to-rejoice extremely, *while* brothers *were* coming and testifying to your truth, exactly-as **you** are walking-around in truth. **4** I am not having *any* greater joy in order that I might be hearing that **my** children are walking-around in the truth.

5 Beloved *one*, you *are* faithful in doing whatsoever you might work in-regards-to the brothers and in-regard-to these¹⁹ strangers, **6** who testified to your love before-the-face of an assembly. You will do beautifully, after you send them²⁰ forward in-a-manner-worthy of God. **7** For they went-out in-behalf of the name, taking nothing from the *ones of-the-nations*.²¹ **8** Therefore, **we** are being-indebted to be supporting²² the *ones* such as *these*, in order that we might be becoming fellow-workers in the truth.

9 I wrote something²³ to the assembly. Instead, Diotrephés, the *one who is* being-fond-of-being-first of them, is not aptly-receiving us. **10** Due to this, if-at-any-time I might come, I will cause him to recollect the works which he is doing, prating-against us with wicked accounts. And not being sufficed on-the-basis-of this, neither is he himself aptly-receiving the brothers, and he is preventing the *ones who are* wishing to do so and he is throwing them out of the assembly.

11 Beloved *one*, do not be imitating the evil work, but instead the good work. The *one who is* doing-good is from out of God, but²⁴ the *one who is* doing-evil has not seen God.

12 Démétrios has been testified of by all *persons*, and by the truth itself. And **we** also are testifying, and you have come-to-know that our attestation is truthful.

13 I was having many *things* to write. Instead, I am not wanting to be writing to you with black-ink and pen;²⁵ **14** but I am hoping to see you straightaway, and we will utter mouth to mouth.

15 Peace to you. Our friends are greeting you. Be greeting the friends *name* by name.

The third universal letter of Johanan.²⁶

¹ may also possibly be translated "to an elect lady", but compare 3 John 1:1

² [1:3] NU, M, TR, Vul, Gk(SV) / others "will be with you*" / Gk(A) omit

³ [1:3] NU, Vul, Gk(AV) / M, TR, Gk(S) add

⁴ [1:7] NU, Vul, Gk(ASV) / M, TR "entered" (lit. "came-into")

⁵ [1:8] NU, M, TR, Vul, Gk(ASV) / Eirenaïos "Look at them"

⁶ [1:8] NU, Vul, Gk(ASV) (S1 "might not perish the things...") / M, TR, some early writers "we"

⁷ [1:8] NU, M, TR, Gk(V) / Gk(AS) "you*"

⁸ [1:8] NU, Vul, Gk(ASV) / M, TR "we"

⁹ literally "the"

¹⁰ [1:9] NU, Vul, Gk(ASV) / M, TR "is transgressing"

¹¹ [1:9] NU, Vul, Gk(ASV) / M, TR add

¹² [1:12] NU, Vul, Gk(ASV) (literally "come-to-be") / M, TR "come"

¹³ [1:12] NU, M, TR, Gk(S) / Vul, Gk(AV) "your*" / one "my"

¹⁴ [1:13] NU, Vul, Gk(ASV) / M, TR add

¹⁵ [1:13] NU, M, TR, Vul, Gk(ASV) / some add this postscript

¹⁶ literally "about"

¹⁷ literally "-way"

¹⁸ [1:3] NU, M, TR, Gk(AEV) / Vul, Gk(S) omit "For"

¹⁹ [1:5] NU, Gk(AESV) / M, TR "and in-regards-to the" / Vul "and in-regards-to these"

²⁰ literally "whom"

²¹ [1:7] NU, Gk(AESV) / M, TR, Vul "nations"

²² [1:8] NU, Vul, Gk(ASV,E1) (lit. taking-up-from-below) / M, TR, Gk(E2) "taking-from"

²³ [1:9] NU, Gk(AESV) / M, TR omit "something"

²⁴ [1:11] NU, M, Vul, Gk(AESV) / TR add

²⁵ literally "reed"

²⁶ [1:14] NU, M, TR, Vul, Gk(AESV) / some add this postscript

LETTER OF JUDAH

impiety which they impiously-committed,
and in-regard-to all the hard *things* which impious sinners uttered
against him.

(*Enoch 1:9*)

CHAPTER 1

Judah, a slave of Jesus the Anointed-One, but a brother of Jacob.

To the *ones who are called*,¹ having been loved² in God the Father and having been kept by-means-of³ Jesus the Anointed-One. **2** *I wish** that mercy and peace and love would be multiplied to *all of you**.

3 Beloved *ones*, while making every effort to be writing to *all of you** about our⁴ common salvation, I had an obligation to be writing to you*, exhorting you* to be contending-on-behalf-of the faith *which* was once delivered to the holy *ones*. **4** For certain humans slid-in-unnoticed,⁵ the *ones who* long-ago have been previously-written into this judgment, impious *persons*, the *ones who are* transferring the favor of our God into licentiousness, and *are* denying our only Master God⁶ and Lord, Jesus the Anointed-One.

5 But I am wishing to cause *all of you** *brothers*⁷ to recollect (for you*⁸ have come-to-know once *and* for all),⁹ that, [Jesus],¹⁰ *who* saved a people out of the earth of Egypt, lost the *ones who* did not have-faith for the second time.

(*Exodus; Numbers 14:33-35*)

6 Also messengers, the *ones who* did not keep their own principality, but instead left-behind¹¹ their own dwelling, he has kept in everlasting bonds under thick-gloom reserved for a judging of a great day. (*Enoch 6-16; 54*)

7 In-the-same-way,¹² Sodom and Gomorrah and the cities around them (*who*, in the like manner with these *two cities*, indulged-in-sexual-immorality and went-off after¹³ a different *kind of* flesh) are being laid-before *us* for a show¹⁴ of *what it will be like to be* undergoing¹⁵ a rightful-punishment of a perpetual fire.

(*Genesis 19*)

8 However, likewise,¹⁶ these¹⁷ dreamers are also indeed¹⁸ staining flesh, but are setting-aside lordship,¹⁹ but are reviling glories.²⁰ **9** But °Michael, the chief-messenger, when he, while settling-a-dispute with the Slanderer, was thoroughly-speaking about the body of Moses, did not dare to bring a judging of revilement upon him, instead he spoke, “*I wish** that the Lord would rebuke you!”

(*Ascension of Moses*)

10 But these *persons*, indeed, are reviling as-many-things-as they have not come-to-know; but as-many-things-as they are understanding naturally, they, like²¹ the irrational living-creatures, are being corrupted in these *things*. **11** Woe to them! Because they *have* gone in the way of °Kain, and were poured-out in the misleading of °Balaam for the sake of a wage, and they were-lost by-means-of the contradiction of °Korah. (*Genesis 4:1-16 & Numbers 22 & Numbers 16*)

12 These *persons* are the *ones who are* hidden-reefs in your* love-feasts,²² feasting-together with you* fearlessly, shepherding *only* themselves. They are waterless clouds being carried-along²³ by winds; unfruitful autumnal trees, twice died-off, rooted-out; **13** savage²⁴ surges of a sea, casting-up-the-foam of their own shames; stars *which are* wanderers,²⁵ to whom the thick-gloom of the darkness has been kept into an²⁶ age. (*Enoch 19(18):12-21:10*)

14 But Cenoch, a seventh from Adam, also prophesied to these *persons*, saying:

(*Enoch 69(60):8*)

Behold, the Lord came with tens-of-thousands of his holy *ones*,

15 to make a judging against all,
and to convict every soul²⁷ in-regard-to²⁸ all the works of their

¹ adjective

² [1:1] NU, Vul, Gk(ASV) / M, TR “have been made-holy”

³ may also be translated “to”

⁴ [1:3] NU, Gk(AESV) (lit. “the common salvation of us”) / M, TR “the common salvation” / Vul “the common salvation of you*”

⁵ literally “slid-into-alongside”

⁶ [1:4] NU, Vul, Sah, Gk(AESV,P27,X2684) / Gk(P72,X2684) also omit “and” / M, TR, Syr add “God”

⁷ [1:5] NU, M, TR, Vul, Gk(AESV,P72) / Gk(X2684) add

⁸ [1:5] NU, M, TR, Gk(SV) / Vul?, Gk(AE) omit an untranslatable “you*” here

⁹ [1:5] NU, Vul, Gk(AESV) / M, TR “once this”

¹⁰ [1:5] NU, Vul, Cop, Sah, Boh, Eth, Gk(AV), Origen, Kyriillos, Jerome, Bede / M, TR “that the Lord” / Gk(S) “that the Lord” / Gk(E), Syr “that God” / Gk(P72) “that God the Anointed-One”

¹¹ literally “left-off”

¹² literally “As”

¹³ literally “behind”

¹⁴ literally “something-which-is-shown”

¹⁵ [1:7] NU, M, TR, Vul, Gk(AV) / Gk(A) “showing...surpassing” / Gk(X2684), few others, some Sah “showing...holding-on” / Gk(S1) “us, having a showing of” / Gk(S2) “us, undergoing a showing of”

¹⁶ [1:8] NU, M, TR, Gk(ESV,X2684) / Vul, Gk(A) “similarly”

¹⁷ [1:8] NU, M, TR, Vul, Gk(AESV) / Gk(X2684), few others “themselves”

¹⁸ [1:8] NU, M, TR, Vul, Gk(AESV,X2684) / Gk(P72), few others omit “indeed”

¹⁹ [1:8] NU, M, TR, Vul, Gk(AEV,X2684) / Gk(S), few Vul, few Syr, Sah “lordships”

²⁰ [1:8] NU, M, TR, Vul, Gk(AESV,P72) / Gk(X2684) “glory”

²¹ literally “as”

²² literally “loves”

²³ [1:12] NU, M, Gk(AESV) / TR, Vul “carried-about”

²⁴ literally “of-the-field”

²⁵ literally “someone-being-misled”

²⁶ [1:13] NU, M, Gk(AESV) / TR “the”

²⁷ [1:15] NU, Gk(S) / M, TR “convict all their impious-ones” / Vul, Gk(AEV) “all the impious-ones”

16 These *persons* are murmurers, complaining *individuals*, *who are* going according to their own desires;²⁹ and their mouth is uttering bombastic³⁰ words, while they are marveling-at persons³¹ in-favor of profit.

17 But *all of you**, beloved *ones*, be caused-to-have-remembrance of the words, the *words* having been spoken-beforehand by the emissaries of our Lord Jesus the Anointed-One, **18** because they were saying to you* *that*:³²

At³³ a³⁴ last time there will be³⁵ mockers, going according-to their own desires of the impieties.

19 These are the *ones who are* delimiting *people* from-one-another; *they are* soulish *persons*, not having a spirit. **20** But *all of you**, beloved *ones*, while building yourselves upon your* most-holy faith, praying-to God in a holy spirit: **21** Keep yourselves in love of a god, waiting-to-receive the mercy of our Lord Jesus the Anointed-One *which leads* into a perpetual life.

22 And indeed be showing-mercy-to³⁶ some³⁷ *who are* doubting.³⁸ **23** But be saving some,³⁹ snatching *them* out of a⁴⁰ fire. But to some⁴¹ be showing-mercy in fear,⁴² hating even the tunic *which* has been blotted from the flesh.

24 But to the *one who is* being-able to guard *all of you** from-misstepping, and to make you* stand-before-the-face of his glory unblemished in a leaping-for-joy, **25** to an only wise⁴³ god, a savior of ours, through Jesus the Anointed-One our Lord,⁴⁴ may there be glory, greatness, might, and authority, before all the age,⁴⁵ and now, and into all the ages.

*The universal letter of Judah.*⁴⁶

²⁸ literally “about” (also later in verse)

²⁹ [1:16] NU, Vul, Gk(E) (lit. “the desires of themselves”) / M, TR, Gk(ASV) “the desires of theirs”

³⁰ more literally “overgrown” or “over-swollen”

³¹ literally “marveling at faces”

³² [1:18] NU, Gk(SV) / M, TR, Vul, Gk(AE) add

³³ [1:18] NU, Gk(AESV) / M, TR, Vul “In”

³⁴ [1:18] NU, M, TR, Gk(EV) / Gk(AS) “the”

³⁵ [1:18] NU, M, TR, Gk(V,E1,S1) / Vul, Gk(A,E2,S2) “come”

³⁶ [1:22] NU, Gk(SV,E2) / M, TR “be having-mercy” / Vul, Gk(A,E1) “be convicting”

³⁷ literally “who (plural)”

³⁸ [1:23] NU, Gk(AESV) / M, TR “while you* are doubting/discerning”

³⁹ literally “who (plural)”

⁴⁰ [1:23] NU, M, Gk(AESV) / TR “the”

⁴¹ literally “who (plural)”

⁴² [1:22-23] NU, Vul, Gk(AS) / M, TR “indeed be saving some in fear, snatching *them* out of a [TR ‘the’] fire” / Gk(E) “indeed be saving some, snatching *them* out of a fire in fear” / Gk(V) “Be snatching *them* out of a fire. But be showing-mercy to some in fear” / some “Be showing-mercy-to *them*. But be saving some with fear, snatching *them* out of the fire. But be convicting some with fear.”

⁴³ [1:25] NU, Vul, Gk(AESV) / M, TR add

⁴⁴ [1:25] NU, Vul, Gk(AESV) / M, TR omit “through Jesus the Anointed-One our Lord”

⁴⁵ [1:25] NU, Vul, Gk(AESV) / M, TR omit “before all the age”

⁴⁶ [1:25] NU, TR, Vul, Gk(AESV) / some add this postscript

LETTER OF BAR-NABA

(BARNABAS)

If-at-any-time you* might be bringing fine-flour, *it is in vain.*

Incense is an abomination to me.

I am not tolerating the new-moons and the sabbaths of yours*.

(Isaiah 1:11~14)

6 Therefore, he rendered these *things* inoperative, in order that the new law of our Lord Jesus *the Anointed-One*, *which* is without a yoke of obligation, might not²⁴ be having the offering *which* is human-made.

7 But again he says to them:

I did not instruct your fathers, *while they were going-forth out of the earth of Egypt*, to offer me holocausts and sacrifices *did I?* 8 Instead, I instructed this to them:

'Do not let each of you* be remembering-past-evil of any evil in the heart against his-own neighbor, and do not be loving a lying oath.'

(Jeremiah 7:22~23)²⁵

9 Therefore, *while we are* not being unintelligent, we are indebted to be sensing the resolve of the goodness of our Father; because he is speaking to us, wanting us, not²⁶ likewise misleading ourselves *like those persons*, to be seeking how we might approach²⁷ him.

10 Therefore, he speaks to us in-this-manner:

A sacrifice to the Lord²⁸ is a heart *which* has been crushed;

a smell of sweet-odor to the Lord is a heart *which* is glorifying the *One who* has fashioned it.

(Psalm 51:17?)

11 Therefore, brothers, we are indebted to be being-accurate about our salvation, in order that the Wicked-One, after he made in us an unnoticed-creeping-in of a misleading, might not sling us *out* from our life.

CHAPTER 3

Therefore, he says to them again about these *things*:

For-what-reason are you* fasting to me, says *the Lord*, as today, for your* voice to be heard in an outcry?

I did not select this fast for myself, says *the Lord*, **not a day** for a human *who* is humbling his soul.²⁹

2 But-even *whenever* you* might bend your* neck like³⁰ a ring, and might dress yourselves with a sack and might spread ashes under yourselves*,³¹ you* will not-even in-this-manner call *it* an acceptable fast.

(Isaiah 58:4~5)

3 But to us he says:

Behold, this is the fast which I selected for myself, says *the Lord*,

not that a human might humble his soul,³² but you: be releasing every ligament of unrighteousness,

be dissipating knots of forced mutual-exchanges,

be commissioning shattered *persons* in forgiveness,

and be pulling-asunder every unrighteous written-contract;

be rendering your bread with hungry *persons*,

and clothe a naked *person* if-at-any-time you might see *him*,

be leading *persons* without-a-roof into your house,

and you will not overlook a humble *man* if-at-any-time you might see *him*,

nor-even from the *members of-the-house* of your seed.³³

4 Then your light will be ripped *forth* early in the morning, and your healings³⁴ will quickly rise-up,

and the righteousness will go *on* ahead before you,

and the glory of God will wrap-around³⁵ you;

5 then you will cry *out*, and God will favorably-hear³⁶ you;

²⁴ [2:6] Gk(CS) / Latin omit "not"

²⁵ The second part of this quotation sounds more like something from Zechariah 7:10 or 8:17. But Origenes(On Prayer) also has this entire quotation exactly as it is here as being a single passage from Jeremiah, so this passage likely existed in their copies of Jeremiah.

²⁶ [2:9] Gk(CS) / Latin omit "not"

²⁷ literally "lead-to"

²⁸ [2:10] Gk(C), Lat, ClemAlex(x1) / Gk(S), Eirenaios(Lat), ClemAlex(x1) "to God"

²⁹ [3:1] Gk(S) / Gk(C) omit "says the Lord" and read "...not a day for a human to humble his soul" / Lat "says the Lord, that someone might humiliate his soul without a cause"

³⁰ literally "as"

³¹ [3:2] Lat / Gk(S), ClemAlex "might spread sackcloth and ashes under yourselves" / Gk(C) "might dress yourselves with sackcloth and ashes"

³² [3:3] Gk(S) / Gk(C), Lat omit "not that a human might humble his soul"

³³ [3:3] Gk(CS) / Lat "hungry, and lead the homeless poor into your house, clothe the name when you see him, and do not despise those of your seed."

³⁴ [3:4] Gk(S1) / Gk(C,S2), Latin "robes"

³⁵ literally "will place-around"

³⁶ literally "will hear-on"

CHAPTER 1

Be rejoicing, sons and daughters, in *the name of the Lord*,¹ the *one who* loved us, in peace.

2 Indeed, *while* the righteous-enactments of God are great and rich toward² *all of you**, I (above measure and surpassively)³ am being-super-gladdened for myself over your* happy and glorious spirits. In-this-manner,⁴ you* have taken an ingrown favor of the spiritual gift. 3 For-this-reason, I am also rejoicing-together with myself *all the more*, hoping to be saved, because I am truly seeing⁵ in you* a spirit *which* has been poured-out from the rich Lord of the spring.⁶ In-this-manner, the sight of you* *which* I yearned-after, caused me astonishment over you*.⁷ 4 Therefore, I have been persuaded of this and have become-conscious to myself, that after I uttered among⁸ you*, I have understood many *things*; because *the Lord* accompanied⁹ **me** on¹⁰ a way of righteousness. And I am, by-all-means, also obliging myself into this: to be loving you* above my *own* soul, because great is *the* faith and love dwelling in you*, on-the-basis-of a hope of a life of his.

5 Therefore, after I rationalized this (that if-at-any-time I might take-interest to share with¹¹ you* a certain part of¹² what I took, that it will be a wage to me after I assisted such spirits) I made-*every*-effort to be sending to you* a small letter,¹³ in order that, along with your* faith, you* might be having the knowledge *which* is complete.

6 Therefore, there are three decrees of *the Lord*: a hope of a life (*which* is the beginning and end of our faith),¹⁴ and righteousness (*which* is the beginning and end of judging), love of gladness and leaping-for-joy (*which* is an attestation¹⁵ of works of righteousness).¹⁶ 7 For by the prophets, the Master made-known to us *both the things which* passed and the *things which* have become-present.¹⁷ And after he gave to us the firstfruits of a tasting¹⁸ of the *things which* are going to come (the *things* of which, *while we are* looking at each of them, one by one, are being operated, exactly-as he uttered) we are being-indebted, richer and higher, to be approaching his fear.¹⁹ 8 But I, not as a teacher, *but* instead as one of²⁰ you*, will indicate a few *things*, through which you* will be gladdened in the present circumstances.²¹

CHAPTER 2

Therefore, *while the days* are wicked, and the *one who* is operating it is having the authority,²² we are being-indebted, *while* paying-attention to ourselves, to be seeking-out the righteous-enactments of *the Lord*. 2 Therefore, helpers of our faith are fear and endurance; but the *ones* being-auxiliaries to us *are* long-suffering and self-restraint. 3 Therefore, *while* these *things are* remaining purely in the *things* pertaining-to²³ *the Lord*, wisdom, intelligence, experience, and knowledge are being gladdened-along with them.

4 For he has manifested to us through all the prophets, that he is having-need of neither sacrifices, nor holocausts, nor offerings, indeed when he is saying:

5 What is a multitude of your* sacrifices to me? says *the Lord*.
I am full of holocausts, and I am not wishing for suet of lambs,
nor for blood of bulls and of male-goats;
not-even *whenever* you* might be coming to be made-seen to me!

For who sought-out these *things from* out of your* hands?

You* will not add-to yourselves to be walking my courts.

¹ [1:1] Gk(CS) / CO, Lat "of our Lord Jesus the Anointed-One"

² literally "into"

³ literally "above something and according-to surpassiveness"

⁴ [1:2] Lat ("in-this-manner") / Gk(S) "is this" / Gk(C) "is which the"

⁵ literally "looking"

⁶ [1:3] Gk(C), Lat / Gk(S) "love"

⁷ [1:3] Lat omit "the sight of you...over you."

⁸ literally "in"

⁹ literally "made-his-way-together with"

¹⁰ literally "in"

¹¹ literally "around"

¹² literally "from"

¹³ literally "you* according-to small"

¹⁴ literally "of a faith of ours"

¹⁵ [1:7] Gk(C) / Gk(S) "love which is joyfulness and an attestation of the gladness"

¹⁶ [1:7] Gk(C) / Gk(S) "Lord: life, faith, hope (*which* is a beginning and end of us), and righteousness (*which* is a beginning of judgment and an end of love *which* is gladness), and a leaping-for-joy (*which* is a testimony of works in righteousness) / Latin "Lord: a hope of a life, a beginning and end of it."

¹⁷ literally "have stood-in place"

¹⁸ [1:8] Gk(S) / others "knowledge"

¹⁹ [1:8] Gk(CS) / Lat "altar"

²⁰ literally "out-of"

²¹ literally "in the *things which* are being-present/beside"

²² [2:1] Gk(CS) / Latin "and the Adversary possesses the power of this world"

²³ literally "with"

while you are still uttering, he will state, 'Behold, I am being beside you!'

if-at-any-time you might pick-away from you: a ligament, and a raising-of-hands,¹ and a word of murmuring, and might give your bread to a hungry person from out of your soul, and might have-mercy to² a soul which has been humbled.

(Isaiah 58:6-10)

6 Therefore, brothers, for³ this reason, the Longsuffering one (after he saw⁴-beforehand how the people whom he made-ready in the one who has been loved will have-faith as in an unmixed-state) manifested to us about all things beforehand, in order that we might not be being broken-against it as a newcomer⁵ by-means-of the law of those people.⁶

CHAPTER 4

Therefore, it is necessary for us, while searching much⁷ about the events which have stood-in place, to be seeking-out the things which are being-able to be saving us. Therefore, may we flee completely from all the works of the lawlessness, lest-perhaps the works of the lawlessness might overtake us;⁸ and may we hate the misleading of the present season, in order that we might be loved into the things which are going to be coming. 2 May we not give a relaxing to the soul of ourselves, so-as for it to be having an authority to be running-together with sinful and wicked persons, lest-perhaps we might be made-like them.

3 The complete impediment has drawn-near, about which it has been written, as Cenoch⁹ says:

For to¹⁰ this purpose the Master has chopped-short the seasons and the days,

in order that the one who has been loved of him might be-quick and might be-there onto the inheritance.

(Enoch, non-extant passage)

4 But the prophet also speaks in-this-manner:

Ten kingdoms¹¹ will become-kings on the earth, and a small king will rise-up-out from-behind them,¹² who will humble three of the kings¹³ under one.

(Daniel 7:24)

5 Likewise, Daniel says the same about them:

And I saw the fourth beast, the wicked and strong one, and who was harsher in-comparison-to all the beasts of the earth,¹⁴ and how¹⁵ ten horns rose-up out of it, and a small horn, a little-offshoot, out of them, and how it humbled three of the great horns under one.

(Daniel 7:7-8)

6 Therefore, you* are indebted to be gaining-insight. But still I also am asking you* this (as being one among¹⁶ you*, but also loving you* all above my own soul): to now¹⁷ be paying-attention to yourselves, and not to be being made-like some individuals, the ones who are piling-on the sins, saying, that the covenant is both those persons and ours.

Indeed, it is ours.¹⁸ Instead those individuals lost it in¹⁹ the end in-this-manner, after Moses already took it: 7 For the writing says:

And Moses was fasting in the mountain for forty days and forty nights, and he took the covenant from the Lord, tablets of-stone having been written with the finger of the hand of the Lord.

(Deuteronomy 9:11, see also Exodus 24:18; 34:28)

8 Instead, after they were turned-around onto the idols, they lost it. For the Lord speaks in-this-manner:

Moses, Moses, descend quickly,²⁰ because your people whom you led-out of the earth of Egypt acted-lawlessly.

(Deuteronomy 9:12, see also Exodus 32:7)

And Moses understood, and he cast the two tablets out of his hands. And their covenant was crushed, in order that the covenant of the having-been-loved Jesus might be sealed-up²¹ into our heart in a hope of his faith.

9 But I, wanting to be writing much (not as a teacher, but instead as it is being-proper for²² one who is loving to not be leaving-in the dust anything from the things which we have), made-every-effort to be writing to you* as an offscouring of you*.²³ For-this-reason, may we be paying-attention in the last days. For the entire time of our life and faith²⁴ will profit us nothing, unless now in the lawless season, we might also stand-against the impediments which are going to be coming, as is being-proper for sons of a god, in order that the Black-One might not have an unnoticed-creeping-in.

10 May we flee from every vanity.²⁵ May we completely hate the works of the way of a wicked thing. Do not, while sinking-in by yourselves, be isolating-yourself as if you* have already been pronounced-righteous; instead, while coming-together to the same place, be discussing-together about the things which are being communally beneficial. 11 For the writing says:

Woe to the ones who are intelligent to themselves, and experienced before their own faces!

(Isaiah 5:21)

May we be becoming spiritual. May we be becoming a complete inner-sanctum to God. For as-much-as it depends on us,²⁶ may we be giving-careful-attention-to the fear of God, and may we be contending to be observing his instructions, in order that we might be gladdened in his righteous-enactments.

12 The Lord will judge the world without-respect-of-persons. Each one will fetch a recompense for himself exactly-as he worked (if-at-any-time he might be the good individual, his righteousness will have led itself before him; if-at-any-time he is the wicked individual, the wage of the wickedness is in-front him). 13 In order that lest-perhaps, we, resting-up ourselves on the fact as being called-ones, might slumber-down-over our sins, and the Wicked Chief, after he took the authority throughout us, might push us away from the kingdom of the Lord. 14 But still, brothers of mine, be also comprehending that fact, whenever you* are looking, that after so-large signs and portents have come-to-be in Israel, even they have been forsaken in-this-manner. 15 May we be paying-attention, lest-perhaps we might be found to be as it has been written:

Many are called, but few are found to be elect.

(Matthew 22:14)

CHAPTER 5

For to²⁷ this purpose, the Lord endured to deliver up the flesh into a destruction, in order that we might be purified by-means-of the forgiveness of the sins, this²⁸ is in the blood of his sprinkling.²⁹ 2 For it has been written about him (indeed some things which have been written to Israel, but some things which have been written to us), but it says:

He was wounded due to our lawlessnesses, and he has been softened due to our sins: we have been healed by-means-of his welt.

He was led as a sheep to a slaughter, and as a lamb which is silent opposite the one who sheared it.

(Isaiah 53:5,7)

3 Doubtless we are indebted to be giving-super-thanks to the Lord, because he even made-known to us the things which have passed, and made us wise in the things which have presently stood-in place, and we are not unintelligent into the things which are going to be coming.

4 Now the writing says:

Nets are not being unrighteously stretched out for winged-creatures.

(Proverbs 1:17)

This is saying, that a human will be-lost righteously, who himself, while having knowledge of a way of righteousness, is pressing-away³⁰ from it into a way of darkness. 5 But still also this, brothers of mine: If the Lord endured to

¹ usually meaning "a vote-by-a-raise-of-hands", but the context here seems to be otherwise

² [3:5] Gk(S) / Gk(C) "and satisfy" / Lat omit "and might have-...humbled"

³ literally "into"

⁴ literally "looked"

⁵ [3:6] Gk(S) / Gk(C), Lat "proselyte" (lit. "come-to")

⁶ [3:6] Gk(CS) / Lat "that we should not rush forward as rash acceptors of their laws."

⁷ literally "much-on"

⁸ literally "take us down"

⁹ [4:3] Gk(CS) / Lat "Daniel"

¹⁰ literally "into"

¹¹ [4:4] Gk(S), Lat / Gk(C) "kings"

¹² [4:4] Gk(S) / Gk(C), Lat omit "them"

¹³ [4:4] Gk(CS) / Lat "kingdoms"

¹⁴ [4:5] Gk(S) / Gk(C), Lat "sea"

¹⁵ literally "as" (also later in verse)

¹⁶ literally "out-of"

¹⁷ [4:6] Gk(C), Lat / Gk(S) add

¹⁸ [4:6] Lat / Gk(CS) "some, compounding your sins by claiming that your covenant is irrevocably yours"

¹⁹ literally "into"

²⁰ literally "descend with the quickness"

²¹ literally "sealed-down-in"

²² literally "to"

²³ [4:9] Gk(CS) / Lat omit "an offscouring of you*"

²⁴ [4:9] Emendation / Gk(S) "your faith" / Gk(C) "our life" / Lat "our life and faith"

²⁵ [4:9-10] Gk(S) / Gk(C) "god. Therefore, in order that...in, (10) may we..." / Lat "god. May we resist all iniquity, and hold it in hatred."

²⁶ literally "To as-much-as it is in us"

²⁷ literally "into"

²⁸ literally "the"

²⁹ [5:1] Gk(S) / Gk(C), Lat "by his sprinkling of the blood"

³⁰ literally "to hold-together-from/off/away"

suffer concerning¹ our soul, *while* he is *the* Lord of all the world, to whom God spoke from the founding of *the* world, “May we make a human according-to an image and according-to a likening of **us**,” therefore, how did he endure to suffer by a hand of humans? (*Genesis 1:26*)

6 All of you*, learn. The prophets, having the favor from him, prophesied in-reference to him. But he, in order that he might render the death inoperative and might show the standing-up from out of dead humans (because it was necessary for him to be manifested in flesh) he endured, **7** in order that he might give-back what-was-professed² to the fathers, and he himself (*while* making-ready the people, the new *people*, for himself), might exhibit (*while* being on the earth), that after he himself made the standing-up, he will judge.

8 Yet furthermore, *while* he was teaching °Israel and doing so-large portents and signs, he was preaching and super-loved them.³ **9** But when he selected for himself his own emissaries (the *ones who were* going to be preaching his good-message) whichever *ones were* lawless above every sin, *he did so* in order that he might show, that he came not to call righteous-ones, *but* instead sinners to a change-of-mind.⁴ Then he manifested himself to be a son of a god. **10** For if he did not come in flesh, not-even in-some-way would⁵ humans be saved by looking at him, when *even* they, *while* looking at the sun (*which is* going to not be *existing one day*, *which exists as* a work of his hands), are not being-strong *enough* to look-eye-to-eye⁶ into its rays.

11 Doubtless, into this *purpose*, the son of God came in flesh, in order that he might sum-up the complete *total* of the sins against the *ones who harmfully* pursued his⁷ prophets in death. **12** Doubtless, into this *purpose*, he endured. For God says, that the stroke of his flesh *is* from them:

Whenever they might strike their shepherd,
then the sheeps of the flock will be-lost.⁸

(*Zechariah 13:7*)

13 But he himself wanted to suffer in-this-manner. For it was necessary, in order that he might suffer on a *piece* of wood.

For the *one who is* prophesying says on-the-basis-of him:

Spare my soul from a long-sword.

(*Psalms 22:20*)

And:⁹

Nail-on my flesh.

(*Psalms 119:120*)

Because congregations¹⁰ of *men who are* acting-wickedly stood-up-against me.¹¹

(*Psalms 22:16*)

14 And again he says:

Behold, I have put my back to¹² whips,
but my jaws to slaps;
but I put my face as a firm rock.

(*Isaiah 50:6~7*)

CHAPTER 6

Therefore, when he made the instruction, what is he saying?

Who is the *one who is* judging me? Let him stand-against me.
Or who is the *one who is* pronouncing himself righteous with me?
Let him draw-near to the boy of *the* Lord.
Woe to you*, because **you*** will all be made-old like¹³ a robe,
and a moth is eating you* down for itself.

(*Isaiah 50:8~9*)

2 And again, since he was put *down*¹⁴ as a strong stone for¹⁵ a crushing, the prophet says:

Behold, into the foundations of Zion,

I will throw-in a stone *which is* very-expensive, elect, lying-at-the-summit-corner, honorable.

(*Isaiah 28:16*)

3 Next, what is he saying?

And *someone* who will hope on-the-basis-of it¹⁶ will live for himself into the age.

(*Isaiah 28:16*)

Therefore, is our hope *set* on a stone? *I wish* it would not come-to-be. Instead, *it is* since *the* Lord has put his flesh in strength; for he says:

And he put me as a firm rock.

(*Isaiah 50:7*)

4 But again the prophet says:

A stone which the builders rejected-after-they-proved it,
in-this-manner it was made-to-be into a head of a corner.

(*Psalms 118:22*)

And again he says:

This is the day, the great and marvelous *day* which the Lord made.

(*Psalms 118:22*)

5 I am writing a simple *thing* to you*, in order that you might be gaining-insight. **I am** an offscouring of your* love.

6 Therefore, what again is the prophet saying?

A congregation of *men who are* acting-wickedly surrounded¹⁷ me;
they encircled me as-if bees for a honeycomb.

(*Psalms 118:12*)

And:

They cast¹⁸ a lot on my apparel.

(*Psalms 22:18*)

7 Therefore, *while* he himself *was* going to be being manifested and to be suffering in flesh, the suffering was manifested-beforehand. For the prophet says against °Israel:

Woe to their soul, because they have deliberated among themselves
a wicked deliberation against themselves, after they spoke:

“May we bind the righteous-one, because he is nearly-useless to us.”

(*Isaiah 3:9~10 LXX only; also Wisdom 2:12*)

8 And Moses also says to them:¹⁹

Behold, *the* Lord God says these-here-things: *All of you**, enter into the earth of the good *thing* which *the* Lord swore to °Abraham and to Isaac and to Jacob; and *set* it down-as-an-inheritance, a *piece* of earth flowing with milk and honey.

(*Exodus 33:1~3*)

9 But what is the knowledge saying? Learn: *All of you**, hope *it declares*²⁰ on the *one who is* going to be being manifested to you* in flesh: Jesus. For a human is earth *which is* suffering. For the fashioning of °Adam (*which being translated is “human”*) came-to-be *made* from a face of the earth. **10** Therefore, what is it saying? “Into the earth of the good *thing*, a *piece* of earth flowing with milk and honey?” Blessed *is* our Lord, brothers, the *one who* put for himself in us the wisdom and mind of his secret *things*.

For the prophet says:

Who will understand a parable of *the* Lord,²¹
except a *man who is* wise and experienced and loving his Lord?

(*unidentified quotation, Job 11:2?*)²²

11 Therefore, since he renewed us in the forgiveness of the sins, he made for us another type, as to be having the soul of little-boys-and-girls, as *much as* he himself would surely *be* refashioning us by his spirit.²³

12 For the writing says about us, as he is saying *this* to the Son:

¹ literally “about”

² literally “back the professed-thing”

³ [5:8] Gk(G) / HS “signs, the result was not that they loved him dearly for his preaching!” / Lat “signs, that they neither believed nor loved him” / S “signs, that they believed and loved him”

⁴ [5:9] Gk(CS), Lat / Gk(G) add

⁵ [5:10] Gk(S) / Gk(C) “not-even would” / Gk(G), Lat “how would?”

⁶ more literally “to look-into-the-eyes” (which is impossible to render into English in this sentence)

⁷ [5:11] Gk(S1) “their” / Gk(S2) “his”

⁸ [5:12] Gk(S) / others “from them, when “I shall smite the shepherd, then the sheeps of the flock will be scattered.” / Lat “For Isaiah says, “by the affliction of his body we are all healed.” And another prophet, “I will smite the shepherd and the sheeps of the flock will be scattered.”

⁹ [5:13] Gk(S) / Gk(CG), Lat omit “And”

¹⁰ [5:13] Gk(G) / Gk(CS), Lat “a congregation”

¹¹ [5:13] Gk(SG), Lat / Gk(C) “surrounded me” (following LXX)

¹² literally “into” (also in next clause)

¹³ literally “as”

¹⁴ [6:2] Lat omit “since he was put *down*”

¹⁵ literally “into”

¹⁶ [6:3] Gk(G) (or “him”) / Gk(CS), Lat “who is putting-faith into it (or “him”)

¹⁷ literally “have-all-around” (in the sense of surrounding)

¹⁸ literally “threw”

¹⁹ [6:8] Gk(G), Lat / Gk(S) “What is the other prophet Moses saying to them?”

²⁰ [6:9] Gk(G,S1) / Gk(C,S2), Lat, ClemAlex add

²¹ may also be translated “For the prophet says a parable of *the* Lord, “Who will understand”

²² Clement of Alexandria adds this entire quotation to the opening words of Job 11:2. It may be a non-extant line from a version of that work.

²³ [6:11] Lat add

May we make the human according-to an image and according-to a likening of us. And let them be ruling the beasts of the earth, and the flying-creatures of the heaven, and the fishes of the sea.

(Genesis 1:26)

And *the* Lord spoke, after he saw our beautiful fashioned-figure:¹

All of you*, be growing yourselves, and be being multiplied, and fill the earth.

(Genesis 1:28)

These things were spoken to the Son.²

13 Again, I will exhibit to you how he³ is saying something to us. He made a second fashioning during⁴ these last days. Now *the* Lord says:

Behold, may I be making⁵ the last things like⁶ the first things.

(unidentified quotation)⁷

Therefore, into this purpose, the prophet preached:

All of you*, enter into a piece of earth flowing with milk and honey, and dominate it.

(unidentified quotation)⁸

14 Therefore, behold, **we** have been refashioned, exactly-as he says again in a different prophet:

“Behold, says *the* Lord, I will pick-out of these persons”

(Ezekiel 11:19; 36:26)

—that⁹ is, from the ones whom the spirit of *the* Lord was looking-at-beforehand—

“the hearts of-stone, and I will throw-into them hearts of-flesh”,

(Ezekiel 11:19; 36:26)

because he himself¹⁰ was going to be being manifested in flesh and to be residing¹¹ in¹² us. **15** For, brothers of mine, the dwelling-place of our heart is an inner-sanctum holy to the Lord.

16 For again *the* Lord says:

“And in what will I be seen before the Lord my God and be glorified?”

He says,¹³ “I will confess-forth to you in an assembly up-the-middle¹⁴ of brothers of mine;

and I will psalm to you up-the-middle of an assembly of holy ones.”

(Psalm 42:2? + Psalm 35:18? + Psalm 22:22 + Psalm 88:6?)

Doubtless, **we** are those whom he led into the earth of the good thing. **17** Therefore, what is the milk and the honey? Because the little-boy-or-girl is being made-alive first with honey, and next with milk. Therefore, in-this-manner, **we** while also being made-alive with the faith of what-was-professed¹⁵ and by the account, will live, dominating the earth.

18 Now we¹⁶ have spoken-beforehand above:

And let them be being grown, and be being multiplied, and be ruling the fishes.

(Genesis 1:26)

Therefore, who is the one who is presently being-able to be ruling beasts, or fishes, or flying-creatures of the heaven? For we are indebted to be sensing, that the act to be ruling is a sign of authority, in order that someone who commanded might be-a-lord. **19** Therefore, if this is not coming-to-be presently, as-a-result he has spoken to us at-what-time it will: Whenever we ourselves might also be completed to become heirs of the covenant of *the* Lord.

CHAPTER 7

Doubtless, children of gladness,¹⁷ you* are understanding that the beautiful Lord manifested all things to us beforehand, in order that we might know to whom we,

while giving-thanks, are being indebted to be praising for¹⁸ all things. **2** Therefore, if the Son of God (being a lord of all things,¹⁹ and who is going to be judging living and dead humans) suffered, in order that his stroke might make us alive, may we have-faith that the Son of God was not being-able to suffer except for our sakes. **3** Instead, even after he was crucified, he was given vinegar and gall to drink.

All of you*, hear how the priests of the people²⁰ have manifested the truth about this. An instruction has been written:

Whoever might not fast the fast will be exterminated by-means-of death.

(Leviticus 23:29)

The Lord instructed this, since even he himself was going to be offering²¹ the utensil of the spirit for a sacrifice in-behalf of our sins, in order that the type – the type which came-to-be over Isaac, the Isaac who was offered on the sacrificial-altar – might also be finished.

(Genesis 22:9)

4 Therefore, what is he saying in the prophet?

And let them eat out of the male-goat, the one which is offering himself, with a fast, in-behalf of all the sins.

(unidentified quotation)²²

All of you*, be paying-attention precisely:

And let all the priests alone eat the intestines unwashed with vinegar.

(unidentified quotation)²³

5 To what purpose? Since you* are surely going to be offering²⁴ me in-behalf of sins of my people, the new people, you* are going to be giving me gall with vinegar to drink. All of you*, eat alone, while the people are fasting and beating their breasts in lamentation in²⁵ sack and ash, in order that I might show that it is necessary for him to suffer many things by them.²⁶

6 It²⁷ instructed these things; all of you*, be paying-attention:

All of you*, take two male-goats, beautiful and alike, and offer²⁸ them. And let the priest take the one for²⁹ a holocaust in-behalf of sins.

(Leviticus 16:7,9)

7 But what might³⁰ they do with the other one? He declares:

The other one is under-a-curse.

(Leviticus 16:8)

All of you*, be paying-attention how the type of Jesus³¹ is being manifested.

8 And all of you*, spit-upon it, and sting it down, and put the wool, the scarlet wool, around its head; and, in-this-manner, let it be thrown into a desert.

(unidentified quotation)³²

And whenever it might come-to-be done in-this-manner, the one who is carrying the male-goat, leads it into the desert, and picks the wool away, and puts it on a piece of brushwood – the brushwood being called³³ Rachel (ῥαχὴλ),³⁴ the buds³⁵ of which we have also been accustomed to be gnawing when we find them in the country. The fruits of this³⁶ thorn-hedge³⁷ (ῥαχος) alone are sweet.

9 Therefore, what is this? All of you*, be paying-attention:

Indeed, the one on the sacrificial-altar, but the other one is under-a-curse.

(Leviticus 16:8)

And why is it that the one under-a-curse has been crowned? Since then they will surely see him for themselves on the day, while he is having the robe reaching-to-his-feet, the scarlet robe, around the flesh; and they will state, “Is this not the man whom **we** at-some-time crucified, after we contemned him and stung

¹⁸ literally “according-to”

¹⁹ [7:2] some add

²⁰ [7:4] Gk(S) “inner-sanctum”

²¹ literally “bringing-to” (also later in verse “brought-to”)

²² see Leviticus, especially 1-2

²³ see Leviticus, especially 1:9, 6:22; 7:6

²⁴ literally “bringing-to”

²⁵ literally “on”

²⁶ [7:6] Gk(G) / Gk(C), Lat “suffer by their hands” / Gk(S) “suffer many things by their hands”

²⁷ [7:6] Gk(S) “He”

²⁸ literally “bring-to”

²⁹ literally “into”

³⁰ [7:7] Gk(S) / Gk(CG) “will”

³¹ [7:8] Gk(S2), etc. / Gk(S1) “God”

³² may from a now non-extant passage in Leviticus, of from a non-extant book; but see Leviticus 16:10

³³ literally “said”

³⁴ [7:9] Gk(S) / Gk(G) “Rachel” / Gk(C) “Rache”

³⁵ [7:9] Lat “fruits”

³⁶ [7:9] Gk(S) “in-this-manner”

³⁷ [7:8] Gk(SG) (transliterated “rachos”) / Gk(C) “Rache”

¹ [6:12] Gk(S) / others “the beautiful creature man”

² [6:12] Gk(SG) / Gk(C), Lat omit “These things were spoken to the Son”

³ [6:13] Gk(CG), Lat / Gk(S) “the Lord”

⁴ literally “on”

⁵ [6:13] Gk(S) / others “, I will make”

⁶ literally “as”

⁷ Although this may not be intended to be a quotation, but Barnabas bringing forth new words of the Lord.

⁸ compare Leviticus 20:24, Deuteronomy 11:8-9, Numbers 32:29

⁹ literally “this”

¹⁰ [6:14] Gk(S) add

¹¹ literally “dwelling-down”

¹² or perhaps “among”

¹³ [6:16] Gk(S) / others add

¹⁴ [6:16] Gk(S) / others add

¹⁵ literally “of the professed-thing”

¹⁶ [6:18] Gk(S) / Gk(CG) “he” / Lat omit “Now...above”

¹⁷ [7:1] Gk(CG) / Lat “love”

him down, and spit-upon him?¹ Truly this was *the man*, the *one who* then was saying that he is a son of a god.”

10 For how *is* he like that *goat*?² In³ this way, “the male-goats *will be* alike, beautiful, equal,” in order that whenever they might see him then coming, they might be being-astonished over the likeness of the male-goat. Doubtless, see the male-goat,⁴ the type of the Jesus *who was* going to be suffering. **11** But why *is it* that they *are* putting the wool in the middle of the thorns? It is a type of °Jesus *who was* put *before* the assembly.⁵ Because whosoever might be wanting to lift the wool, the scarlet wool, *will find* that it is necessary for him to suffer much due to the *fact* that the thorns are fearsome, and to be lord-over it *only* after he was put-under-tribulation. **12** He declares in-this-manner: The *ones who are* wanting to see me and to touch my kingdom are being-indebted to take me after they were put-under-tribulation and after they suffered.⁶

CHAPTER 8

But what type are you* thinking *this* to be, that it has been instructed to °Israel for the men in whom sins are complete to be offering⁷ a heifer, and, slaughtering *it*, to be burning *it up*;⁸ and then for little-boys-and-girls to be lifting the ash, and to be throwing *it* into containers, and to be putting the wool, the scarlet wool, around over a *piece of wood*⁹ (see again the type, the *type of the cross, and the wool, the scarlet wool*)¹⁰ and the hyssop; and, in-this-manner, for the little-boys-and-girls to be sprinkling the people *one* by one, in order that they might be purifying from the sins? (unidentified reference)¹¹

2 All of you*, be comprehending¹² how he is saying *this* to you* in simplicity. The calf¹³ is the Anointed-One¹⁴ °Jesus. The sinful men offering¹⁵ *it* are the *ones who* offered him to the slaughter. Next *there are* no-longer men, no longer the glory of sinners.¹⁶ **3** The little-boys-and-girls *who are* sprinkling *are the ones who* proclaimed-a-good-message to us *about* the forgiveness of the sins and the purifying of the heart,¹⁷ to whom he gave the authority of the good-message with¹⁸ the *result* to be preaching. (They are twelve for¹⁹ a testimony of the tribes, because *there are* twelve tribes of °Israel.)

4 But due to what *reason are* three boys the *ones who are* sprinkling? For²⁰ a testimony of Abraham, Isaac, and Jacob, because these *men are* great with God. **5** But for what *reason it is* that the wool is on the *piece of wood*? Because the kingdom of Jesus is on a *piece of wood*,²¹ and because the *ones who are* hoping on him will live for themselves into the age. **6** But due to what *reason are* the wool and the hyssop *there* simultaneously? Because in his kingdom there will be wicked and filthy days, in which **we** will be saved. Because the *one who is* feeling-pain in the flesh is also being healed through the filth of the hyssop. **7** And due to this *reason, these things*, after they came-to-be in-this-manner, are indeed manifest to us, but *are* fully-dark to those *persons*, because they did not hear a word of a voice of the Lord.

CHAPTER 9

For again, he says about the outer-ears,²² how we circumcised the outer-ears of²³ our heart. The Lord says in the prophet:

In²⁴ a hearing of an outer-ear, they obeyed me.

(Psalm 18:44/2 Samuel 22:45)

2 And again he says:

With a hearing, the *ones who are* from-afar will hear for themselves; they will know for themselves *things* which I have done.

(Isaiah 33:13)

3 And:

¹ [7:9] Gk(S) “contempt, spit-upon him?”

² [7:11] Gk(S) / others “like him.”

³ literally “into”

⁴ [7:11] Gk(S) add

⁵ [7:12] Gk(S) “for as he who...so says he,” etc

⁶ This may be an unidentified quotation, but more likely is Barnabas putting the explanation of the passage into the mouth of him as a literary device. (See elsewhere in this book for a similar practice.)

⁷ literally “bringing-to”

⁸ literally “down”

⁹ [8:1] Gk(S) “over *pieces of wood*”

¹⁰ [8:1] Gk(S) add

¹¹ see Numbers 19:2-10

¹² may also be translated “All of you* are comprehending”

¹³ [8:2] Gk(S) “law”

¹⁴ [8:2] Gk(S) add

¹⁵ literally “bringing-to” (also later in verse – “brought-to”)

¹⁶ [8:2] Lat “But now the men are no longer guilty, are no longer regarded as sinners.”

¹⁷ [8:3] Gk(G), Lat / Gk(CS) omit “of the heart”

¹⁸ literally “into”

¹⁹ literally “into”

²⁰ literally “into”

²¹ [8:5] Gk(S) is genitive / Gk(C,S2) is dative

²² literally “little-ears”

²³ [9:1] Gk(CSG) / Lat add (lit. “little-ears”)

²⁴ literally “into”

All of you*, says the Lord, be circumcised in your* hearts.²⁵

(Jeremiah 4:3~4)

4(2) And again he says:

Be hearing, O Israel, because *the* Lord your God says these-here-things.

(Deuteronomy 5:1)

5 And again, the spirit of *the* Lord prophecies:²⁶

Who is the *one who is* wanting to live into the age?

(Psalm 34:12)

Let him hear, with a hearing, the voice of my boy.²⁷

(Isaiah 50:10)

6(3) And again he says:

Be hearing, O heaven, and let-into-your-ear, O earth, because God²⁸ uttered these *things* for²⁹ a testimony.

(Isaiah 1:2)

7 And again he says:

Hear an account of *the* Lord, O chiefs of this people.

(Isaiah 28:14)

8 And again he says:

O children, hear a word of a voice of *one* crying in the desert.³⁰

(Isaiah 40:3)

9 Doubtless, he circumcised our *senses-of-hearing*, in order that **we**, after we have heard an account, might not only³¹ have-faith. **10(4)** Instead, even the circumcision on-the-basis-of which they have become-confident has been rendered-inoperative. For he has spoken for circumcision not to be made-to-be of flesh. Instead, they transgressed, because a wicked messenger was making them wise.³² **11(5)** He says to them:

The Lord your* God says these-here-things:

(Jeremiah 4:3)

(here I am finding a new³³ instruction)

May you* not sow on thorns, but³⁴ be circumcised to your* Lord.³⁵

(Jeremiah 4:3~4)

12 And why is he saying *this*?

Be circumcised of your* hardness of heart, and you* will not harden your* neck.³⁶

(Deuteronomy 10:16)

13 Again he says:³⁷

Behold, says *the* Lord, all the nations *are* uncircumcised in foreskin, but this people *is* uncircumcised of heart.

(Jeremiah 9:25~26)

14(6) Instead you will state, “And truly, the people has been circumcised for³⁸ a seal.” Instead, even *is* every Syrian and Arabian and all the priests of the idols. Therefore, as-a-result, are those *persons* also *derived from* out of their³⁹ covenant? Instead, even the Egyptians are in circumcision.

15(7) Therefore, children of love,⁴⁰ learn about all *things* richly,⁴¹ that Abraham (*who* first gave a circumcision), after he looked-beforehand in a spirit into °Jesus, circumcised, after he took decrees of three letters*.⁴² **16(8)** For it says:

And Abraham circumcised ‘eighteen and three hundred’ men *from* out of his house.

²⁵ [9:2] Gk(CSG) / Lat “outer-ears”

²⁶ [9:5] Gk(G), Lat / Gk(CS) omit “And again, the spirit of *the* Lord prophecies”

²⁷ [9:5] Gk(S) omit the first clause of this sentence

²⁸ [9:6] Gk(S) “*the* Lord”

²⁹ literally “into”

³⁰ [9:8] most, Gk(S2) / Gk(S1) “it is the voice”

³¹ [9:9] Gk(S) add

³² [9:9] Gk(S2) / Gk(S1) “was killing them off”

³³ [9:10] Gk(S) / others omit “new”

³⁴ [9:10] Gk(CSG) / Lat “Woe to those who sow among thorns;”

³⁵ may also be translated “be circumcised of you* to the Lord”

³⁶ [9:11] Lat “This is, hear your Lord and circumcise the hardness from your heart.”

³⁷ [9:11] Gk(G) / Gk(CS) “Take it again;” / Lat “And again he says”

³⁸ literally “into”

³⁹ [9:12] Gk(S) / others “his”

⁴⁰ [9:13] Gk(S) / others “mine”

⁴¹ [9:13] Gk(S) places “richly” after “looked-beforehand”

⁴² usually translated “documents” / literally “writements”

(Genesis 17:23,27; 14:14)¹

17 Therefore, what was the knowledge which was given to him? Learn, because it says the ‘eighteen’ (δεκαοκτώ) first, and, after he made a space,² ‘three-hundred’ (τριακοσίους). For the ‘eighteen’ (δεκαοκτώ):

i/j (ι) = ten (δέκα)
e (η) = eight (ὀκτώ)

You have: Jesus (Ἰησοῦς).

18 Now because³ the cross was going to be having the favor in the letter T (ταῦ), it also says, the ‘three-hundred’ (τριακοσίους). Therefore, he is indeed making Jesus clear in the two letters* and the cross in the one. 19(9) The one who put the implanted⁴ gifts of his teaching⁵ in us has come-to-know this. No-one learned from me a more-genuine account. Instead, I have come-to-know that you* are worthy.

CHAPTER 10

Now why was it that Moses spoke:

You* will not eat for yourselves: a pig, nor an eagle, nor a sharp-winged-bird,⁶ nor a raven, nor every fish which is not having a scale⁷ in itself.

(Leviticus 11:7,13~15,10~12/Deuteronomy 14:8,12~14,10)

He took three decrees in the intelligence. 2 Yet furthermore, he says to them in the Second-Law (Deuteronomy):

And I will covenant my righteous-enactments to this people.

(Deuteronomy: unidentified quotation)⁸

Therefore, as-a-result, is there not an instruction of a god – the act to not be gnawing these?⁹ But Moses uttered in a spirit. 3 Therefore, he spoke about the small-pig to this purpose, declaring: You will not be glued to humans such as these, whichever ones are like pigs.¹⁰ Whenever these might be indulging, they are forgetting the Lord; but whenever they are lacking something for themselves, they are recognizing the Lord. Even as the pig, whenever it is gnawing, has not come-to-know the lord; but whenever it might be hungering, it is crying-out, and after it took food, it is being-quiet again.

4 Nor will you eat for yourself the eagle, nor-even the sharp-winged-bird,¹¹ nor-even the kite, nor-even the raven.

(Leviticus 11:13~15/Deuteronomy 14:12~14)

He declares: You will never be glued to nor-even be made-like humans such as these, whichever ones have not come-to-know how to be procuring the nourishment for¹² themselves by labor and sweat, but instead, in an act of lawlessness of theirs, are snatching the things of another; and they are keeping-watch-over others, as though in an unmixed-state, walking-around and looking-around for themselves, to see whom they might undress due to their greed. Even as these birds alone are not procuring the nourishment for¹³ themselves. Instead, they, sitting themselves inactive, are seeking-out how¹⁴ they might eat-down fleshes of others, being pests by-means-of their wickedness.

5 He declares:

And you will not eat for yourself: a lamprey, nor-even a polypus,¹⁵ nor-even a cuttlefish.

(Leviticus 11:10~11/Deuteronomy 14:10)

He is declaring: You will never be made-like, being glued to,¹⁶ humans such as these, whichever ones are impious to¹⁷ the end and have already¹⁸ been judged with the death. Even as these little-fishes alone are under-a-curse, floating themselves in the deep, not diving as the rest; instead, they are residing¹⁹ in the earth downward in the deep.

6 Instead:

¹ not an exact quotation, but implied from the information provided in both passages

² [9:14] Gk(S) (lit. “a through-standment”, usually translated “interval”) / others omit “and after he made a space”

³ [9:14] Gk(S) / others “further”

⁴ literally “ingrown”

⁵ [9:15] Gk(G), Lat / Gk(CS) “covenant”

⁶ translated literally – identification uncertain

⁷ [10:1] Gk(S) “portion”

⁸ possibly paraphrasing Deuteronomy 4:1~5 or 7:12, but he usually quotes his source word for word – otherwise this is not present in any extant copy of Deuteronomy

⁹ may also be translated “as-a-result, there is not an instruction of a god...these.”

¹⁰ [10:3] Gk(S) / Gk(CS) “small-pigs”

¹¹ translated literally, identity uncertain

¹² literally “to/with”

¹³ literally “to/with”

¹⁴ [10:4] Gk(S) / others “are inquiring how”

¹⁵ literally “multi-footer” (referring to animals such as the octopus)

¹⁶ [10:5] Gk(G), Lat / Gk(CS) omit “being glued to”

¹⁷ literally “into”

¹⁸ [10:5] Gk(S) / others omit “already”

¹⁹ literally “dwelling-down”

You will also not eat for yourself the rabbit.

(Leviticus 11:4~5/Deuteronomy 14:7)

To what purpose? He is declaring: May you never become a boy-corrupter, nor-even will you be made-like the humans such as these. Because the hare is having-more of the defecating year-long-period by year-long-period; for as many years as it lives, so it has as many anuses.²⁰

7 Instead:

You will not-even eat for yourself the hyena.

(unidentified quotation)²¹

He is declaring: May you never be made-to-be an adulterer, nor-even a corrupter; nor will you even be made-like the humans such as these. To what purpose? Because this living-creature changes its²² nature with²³ each year-long-period; and indeed, it becomes at-some-time male, but at-some-time female.

8 Instead, he even beautifully hated the weasel. (Leviticus 11:29)

He is declaring: May you never be made-to-be a human such as this of whom we are hearing are doing lawlessness in the mouth due to uncleanness;²⁴ nor-even will you be glued to the unclean women, the women who are doing the lawlessness in their mouth.²⁵ For the living-creature is becoming-pregnant with the mouth.

9 Moses, indeed, after he took²⁶ three decrees about the solid-foods, uttered them in-this-manner in a spirit; but these persons received them to themselves according to a desire of the flesh, as if he had uttered about a feeding. 10 But David is taking the knowledge of the same three decrees and is saying:

Happy is a man who did not walk in a deliberation of impious men,

(Psalm 1:1)

(exactly-as the fishes also are going in darkness into the depths)

and did not stand in the way of sinners,

(Psalm 1:1)

(exactly-as the ones who are thinking themselves to be being filled-with-fear of the Lord, while they are sinning as the pig)

and did not sit-down on a seat of pests,

(Psalm 1:1)

(exactly-as the flying-creatures who are sitting themselves into a snatching).

You* are also holding²⁷ completely to these decrees²⁸ about the feeding.

11 Moses says again:

You* will eat for yourself every animal which is having-a-divided hoof and is ruminating.

(Leviticus 11:2~3/Deuteronomy 14:4~6)

What is he saying? That a person who is taking the nourishment has come-to-know the one who is nourishing him, and, resting-up on him, is thinking to be gladdening himself. He spoke beautifully, looking at the instruction.

12 Therefore, what is he saying? All of you* be being glued to the ones who are filling themselves with-fear-of the Lord, with the ones who are giving-careful-attention in their heart on the enjoinder of a word which they took, with the ones who are uttering the righteous-enactments of the Lord and are keeping them, with the ones who have come-to-know that the careful-attention is a work of gladness, and who are ruminating-up²⁹ upon the account of the Lord. But what does the “having-a-divided hoof” mean? That the righteous-one is even walking-around in this world, and is expecting the holy age.

All of you*, be looking at how beautifully Moses gave-law. 13(12) Instead, how-is-it possible for those persons to comprehend or to be having-insight about these things? But we, after we rightly comprehended the instructions rightly,³⁰ are uttering them as the Lord wanted. Due to this purpose, he circumcised our senses-of-hearing and our³¹ hearts, in order that we might be having-insight about these things.

²⁰ literally “a bore-through”

²¹ it is not certain which Hebrew word he is translating into “hyena”, as the LXX does not translate any of those words in the section which he is referring to to “hyena” // see Leviticus 11/Deuteronomy 14

²² literally “the”

²³ literally “alongside” or “in-comparison-to”

²⁴ [10:8] Gk(S) “in the body through uncleanness”

²⁵ [10:8] Gk(C) lacks reference to the female offenders / Lat “will you be...such a one who hears iniquity and speaks uncleanness”

²⁶ [10:9] Gk(S) / others omit “after he took”, therefore forcing it to be translated as “Moses uttered three decrees about solid-foods in spirit”

²⁷ may also be translated “You*, hold”

²⁸ [10:10] Gk(S) “holding a perfect knowledge”

²⁹ [10:11] Gk(S) “and who is ruminating-up” (S being plural instead of singular)

³⁰ [10:13] Gk(S) add a second time

³¹ literally “the”

CHAPTER 11

Now may we seek to *find out* if the Lord took-care to manifest-beforehand about the water and about the cross. Indeed, about the water, it has been written on °Israel, how they will never receive to themselves the immersion, the *immersion which is* bringing a forgiveness of sins; instead, they will build *another* to themselves.

2 For the prophet says:

Be-amazed, O heaven, and let the earth shudder still more¹ on-the-basis-of this,
because this people also did two wicked *things*:
they left **me** behind,² a spring of life,³
and they excavated a hole of death⁴ to themselves which cannot hold water.⁵

(Jeremiah 2:12~13)

3 Is the mountain, my holy *mountain* Sinai a deserted rock?

For you* will be as nestlings of a flying-creature,
who, having been picked-away from a nest,⁶ are flying-up.

(Isaiah 16:1~2)

4 And again the prophet says:

I will go in-front of you and will level mountains,
and I will crush bronze gates,
and I will break-off⁷ iron bars;
and I will give to you treasures—fully-dark,⁸ hidden-from sight,
unseeable—
in order that they might know that **I am the** Lord God.

(Isaiah 45:2~3)

5 And:

He⁹ will reside¹⁰ in a high cave of a strong rock.

(Isaiah 33:16)

And what is he saying in-regards-to the Son?¹¹

His water *is* faithful;
you* will see for yourselves a king with glory,
and your* soul will give-careful-attention-to fear of the Lord.

(Isaiah 33:16~18)

6 And again he says in another prophet:

And the *person who is* doing these *things* will be as the wood, the
wood which has been planted alongside the exit-ways¹² of the
waters,
the *one who* will give his fruit in a season of his.
And his leaf will not be flown-off,
and all *things*, whatsoever he might be doing, will be guided-
down-a-good-path.¹³

7 The impious-ones *are* not like-this, not like-this;¹⁴

instead, they *are* as the stubble, which the wind is casting-out
from a face of the earth.

Due to this, impious-ones will not stand themselves up in a judging,
nor-even sinners in a deliberation of righteous-ones.

Because *the* Lord is knowing a way of righteous-ones,
and a way of impious-ones will be-lost.

(Psalm 1:3~6)

8 All of you*, be sensing how he ordained the water and the cross at the same time. For this is saying: Happy *are* the *ones who*, after they hoped on the cross, descended into the water. Because, indeed, he is saying *something about their* wage “in a season of his”.

(Psalm 1:3)

Then, he declares, “I will give-back.”

(Deuteronomy 32:35?)

But now *this is the thing* which he is saying,¹⁵ “The leaves will not be flown-off.”

(Psalm 1:3)

This is saying that every word which, if-at-any-time it will come out of you* through your* mouth in faith and love, will be for¹⁶ a conversion¹⁷ and hope and rising¹⁸ to many *persons*.

9 And again, a different prophet says:

And the earth of °Jacob was being praised above¹⁹ all the earth.

(2 Baruch 61:7)

This is saying:²⁰ He is glorifying²¹ the utensil of his spirit.

10 Next, what is he saying?

And there was a river drawing out of *the right sides*, and
seasonable²² trees were ascending out of it;
and whoever might eat from²³ them will live for himself into the
age.

(unidentified quotation)²⁴

11 This is saying, that **we** indeed are descending into the water, being-packed full of sins and filth, and are ascending, bearing-fruit in the heart, having the fear and the hope into °Jesus in the spirit.

12 And whoever might eat from these *things* will live for himself into the age.

(unidentified quotation)

He is saying this: Whoever, he declares, might hear these *things which are* uttering and might have-faith, will live for himself into the age.

CHAPTER 12

Likewise, again, he is ordaining about the cross in another prophet, saying:

“And at-what-time will these *things* be completely-finished?”

And *the* Lord spoke,²⁵ “Whenever a *piece* of wood might be bent down and might stand-up, and whensoever blood might drop out of a *piece* of wood.”

(2 Ezekiel: DSS Fragments)

Again you have a *reference* about the cross, and *about the one who is* going to be being crucified.

2 But again he is saying *this* to²⁶ Moses, *while* °Israel is being warred against by the *men* of-another-tribe, and, in order that he might cause those *who were* being warred against to-remember, that, due to their sins, they were delivered into death. 3 The spirit is saying *this* into the heart of Moses, in order that he might make a type of a cross and²⁷ of the *one who was* going to be suffering; because it declares: If-at-any-time they might not hope on him, they will be warred against into the age. 4 Therefore, Moses is putting one weapon over another in *the middle* of the fist,²⁸ and he, after he was stood higher than all of them, stretched-out his²⁹ hands; and in-this-manner Israel was again being-victorious. Next, whenever he pulled-down³⁰ his hands, they were being dealt-death. 5(3) To what *purpose*? In order that they might know that they are not being-able to be saved if-at-any-time they might not hope on him.

(Exodus 17:8~13)

6(4) And in a different prophet, he says:

For the whole day, I expanded my hands to an unpersuadable³¹
people,

and to *one who is* speaking-against a righteous way of mine.

(Isaiah 65:2)

7(5) Again, Moses is making a type of °Jesus, that it is necessary for him to suffer, and *that* he himself will make-alive³² (whom they will think to have lost his life), in a sign given while °Israel was falling 8 (for the Lord made every serpent to be biting them and they were dying-off, since the transgression surely came-to-be in Eva through the serpent), in order that he might convict them, that, due to their transgression, they will be delivered into a tribulation of death.

(Numbers 21:6, Wisdom 16:5~7 & Genesis 3:1~20)

9(6) Yet furthermore, Moses himself instructed:

¹⁶ literally “into”

¹⁷ literally “turn-back”

¹⁸ [11:8B] Gk(CSG) / Lat add

¹⁹ literally “in-comparison-to / alongside”

²⁰ [11:9] Gk(S) omit “This saying”

²¹ [11:9] Gk(CS) / Gk(G,S2) “he will glorify”

²² literally “hourly”

²³ literally “eat out of”

²⁴ seems similar to Ezekiel 47:1~12, but definitely seems to not be derived from there

²⁵ [12:1] Gk(S) “completed?” says the Lord

²⁶ [12:2] Gk(CS) / Gk(G), Lat “in”

²⁷ [12:2] Gk(S) omit “and”

²⁸ [12:4] Gk(S) / others “hill”

²⁹ literally “the”

³⁰ literally “picked-down”

³¹ [12:6] Gk(S) / Gk(CG) following LXX “a refusing-to-be-persuaded”

³² [12:7] Gk(S) / others “that he will be the author of life”

¹ [11:2] Gk(S1) “earth confine still more” / Gk(S2) “earth shudder still more”

² literally “behind-in”

³ [11:2] Gk(S) / Gk(CG) “a living spring of water” / Lat “a spring of water of life”

⁴ [11:2] Gk(CS) / Gk(G), Lat “have hewn out broken cisterns”

⁵ [11:2] Lat add

⁶ [11:2] Gk(CS) / Gk(G) “whose nest has been taken-away”

⁷ literally “break-together”

⁸ [11:3] Gk(S) “darkness”

⁹ [11:4] Gk(S) “You”

¹⁰ literally “dwell-down”

¹¹ [11:5] Gk(G) / Gk(CS), Lat omit “And what...to the son?”

¹² literally “through-out-way”

¹³ literally “-way”

¹⁴ literally “in-this-manner, not in-this-manner”

¹⁵ [11:8] Gk(S) “What does it mean?”

There will not be to you* neither a carved nor a smelted¹ *image* for² a god of yours*.
(Exodus 34:17/Leviticus 19:4; 26:1/Deuteronomy 27:15)

He himself makes *this*, in order that he might show a type of ^oJesus. Therefore, Moses makes a bronze serpent and puts *it up* gloriously,³ and calls the people with a proclamation. 10(7) Therefore, after they came to the same *place*, they were beseeching Moses, in order that he might bring-up a beseeching⁴ concerning⁵ them about their healing.

11 But Moses spoke to them, declaring,

“Whenever anyone of you* might be bit, let him come to the serpent, the *serpent which is* being-laid-on the *piece* of wood; and let him hope, after he had-faith, that, *while* it itself is dead, it is being-able to make-alive; and immediately he will be saved.”

(Numbers 21:8~9)

And they were doing *this* in-this-manner. 12 In these *things*, you *are* again also having the glory of ^oJesus, because all *things are* in him and into him.

13(8) Again, what is Moses saying to Jeshua⁶ son of Nun, after he put this name on him⁷ (him being a prophet), in order that all the people might hear *him* alone? *It was* because the Father might be manifesting all *things* about the son Jesus (*Jeshua*).
(Numbers 13:16)

14(9) Therefore, Moses says to Jeshua⁸ son of Nun, after he put this name on *him*, when he sent him for a spy of the earth,

“Take a book into your hands, and write *the things which the Lord* says, that *Jeshua*⁹ the son of God will cut-out all the house of ^oAmalek from¹⁰ the roots during¹¹ *the days which are* last.”

(Exodus 17:14)

15(10) See again: Jesus (*Jeshua*), surely-not a son of a human, ¹² *but* instead a son of God; but *who* was manifested *in* a type in flesh.

16 Therefore, since they *were* going to be saying, that an¹³ anointed-one is a son of David, David himself, filling himself with-fear and having-insight of the misleading of the sinners, prophesies:

The Lord spoke to my Lord, “Be sitting yourself at my right *sides*,¹⁴ till *whenever* I might put your enemies for a footstool of your feet.”

(Psalm 110:1)

17(11) And again, Isaiah is saying in-this-manner:

The Lord said to my Anointed-One *the Lord*,¹⁵ his right *hand* of whom I grasped¹⁶ for nations to favorably-hear¹⁷ in-front of him; and I will rip-through strength of kings.

(Isaiah 45:1)

18 See how David is saying *that he is* “lord”, and is not saying “son of God”¹⁸

CHAPTER 13

But may we see if this people or the first *people* is-inheriting, and if the covenant is to¹⁹ us or to those *persons*. 2 Therefore, *all of you**, hear what the writing is saying about the people:

But Isaac was beseeching *God* about his woman Rebecca, because she was a sterile-woman. And she conceived.²⁰

Next, Rebecca came-out to enquire from *the Lord*.

And *the Lord* spoke to her, “Two nations *are* in your belly, and two peoples *are* in your tummy;²¹ and *one* people will surpass *the other* people, and the greater-one will be-en-slaved to the lesser-one.”

¹ [12:9] Gk(S) “a smelted or carved”

² literally “into”

³ [12:9] Gk(S) / others “put it upon a beam”

⁴ [12:10] Gk(S) / others “sacrifice”

⁵ literally “about”

⁶ [12:8] following Greek and LXX / MT “Joshua” / OVH is ambiguous

⁷ [12:8] Gk(S) / others “after he gave to him this name”

⁸ [12:12] Gk(S) / others omit “Moses says to Jeshua”

⁹ [12:12] Gk(CSG) / Lat add

¹⁰ literally “out-of”

¹¹ literally “on”

¹² [12:13] Gk(CSG) / Lat “of Nun”

¹³ [12:10] Gk(S) / Gk(CG) “the”

¹⁴ literally “out of right *sides* of mine”

¹⁵ [12:15] Gk(G,S2), Lat / Gk(C) “to my Lord” / Gk(S1) “to Cyrus”

¹⁶ [12:15] Gk(S) “I am grasping”

¹⁷ literally “hear-on”

¹⁸ [12:16] Gk(C,S1) / Gk(G,S2) add

¹⁹ literally “into” (also in next instance)

²⁰ [13:2] Gk(SG) / Gk(C) “And she did not conceive.” / Lat omit

3 You* are-indebted to be sensing who ^oIsaac *is*, and who ^oRebecca *is*, and over whom he has shown that this people *is* greater than that *people*.

4 And in another prophecy, ^oJacob says more-manifestly to his son Joseph, saying:

“Behold, *the Lord* did not bereave me of your face.
Lead your sons to me, in order that I will bless them.”

(Genesis 48:11,9)

5 And he led Ephraim and Manasseh to *him*, wanting in order that ^oManasseh²² might be blest, because he was more-elderly. For ^oJoseph led *him* into the right hand of his²³ father Jacob. But Jacob saw a type *in* the spirit of the people, the *people* afterward. 6 And what is he saying?

And Jacob made his hands crosswise, and put the right *hand* on the head of Ephraim, the second and younger *one*, and he blest him.

And Joseph spoke to Jacob, “Transfer your right *hand* on the head of Manasseh, because he is a firstborn son of mine.”

And Jacob spoke to Joseph, “I have come-to-know, *O* child, I have come-to-know. Instead, the greater-one will be-en-slaved to the lesser-one; but even this *one* will be blest.”

(Genesis 48:9~19)

7(6) *All of you**, be looking at *the one* on whom he has put *his hand*, that this people *is* to be first and an heir of the covenant.

8(7) Therefore, if still *further*, he was also caused-to-have-remembrance of *it* through ^oAbraham, we are having-in-full the complete *state* of our knowledge. 9 Therefore, what is he saying to ^oAbraham when, after he alone had-faith, it was put for²⁴ righteousness?²⁵
(Genesis 15:6)

Behold, I have put you *forth*, Abraham, as a father of nations.

(Genesis 17:4~5)

—the *nations* who *are* having-faith *in* the Lord²⁶ through a foreskin.

CHAPTER 14

Yes. Instead, may we see if he has given the covenant which he swore to the fathers that he would give to the people, if he has given it.²⁷ But they themselves were not made-to-be worthy to take *it*, due to their sins. 2 For the prophet says:

And Moses was fasting for forty days and forty nights in a mountain, Sinai, of the *act* to take the covenant of *the Lord* for²⁸ the people.

(Deuteronomy 9:11)²⁹

3 And Moses took from *the Lord* the two tablets, the *ones* having been written in a spirit with the finger of the hand of *the Lord*. And after Moses took *them*, he was bearing them down to give them to the people. 4(3) And *the Lord* spoke to Moses:

“Moses, Moses, descend quickly;³⁰ because your people, whom you led-forth out of *the* earth of Egypt, acted-lawlessly.”

(Deuteronomy 9:12)³¹

5 And Moses had-insight, that they again made smelted-images to themselves.³² And he cast *the tablets*³³ out of his³⁴ hands, and the tablets of the covenant of *the Lord* were crushed. 6(4) Indeed, Moses had taken it, but they themselves were not made-to-be worthy. (Deuteronomy 9:17/Exodus 32:19)

7 But how did *we* take *it*? *All of you**, learn. Moses, being an attendant, took it; but *the Lord* himself gave *it* to us to³⁵ *be* a people of an inheritance, after he endured for our sake. 8(5) But he was manifested in order that those *persons* might also be completed in the sinful-actions, and *that we*, through *the Lord* Jesus *who is* inheriting a covenant, might take *it*.³⁶ 9 For he³⁷ was made-ready into this *purpose*, in order that, after he was made-to-appear, he, after he redeemed our hearts (*which* have already been wasted³⁸ by-means-of the death and *which* have

²¹ literally “hollowness”

²² [13:4] Gk(S) “Ephraim”

²³ literally “the”

²⁴ literally “into”

²⁵ [13:9] Gk(S) / others “to Abraham” “Because you had-faith, it is put to you into righteousness.”

²⁶ [13:9] Gk(S) “in God”

²⁷ [14:1] Gk(C), Lat / Gk(G) “Instead, may we be seeking if he has given the covenant which he swore to the fathers that he would give to the people”

²⁸ literally “to”

²⁹ also see Exodus 24:18; 34:28

³⁰ literally “descend with the quickness”

³¹ also see Exodus 32:7

³² [14:4] Gk(S) / others omit “to themselves”

³³ [14:4] Gk(CS) / Gk(G), Lat actually add “the tablets”

³⁴ literally “the”

³⁵ literally “into”

³⁶ [14:5] Gk(S) / others “we, inheriting through him, might take the covenant through *the Lord* Jesus”

³⁷ literally “whom”

³⁸ usually translated “spent”

been delivered to the lawlessness of the misleading) out of the darkness, might covenant a covenant in us by-means-of an account. **10(6)** For it has been written how the Father instructs him, after he redeemed us¹ out of the darkness, to prepare a holy people to himself.

11(7) Therefore, the prophet says:

I, the Lord your God, called you in righteousness,
and I will grasp your hand, and will impart-strength-to you.
And I gave you for² a covenant of a race, for a light to nations,
to open eyes of blind *persons*,
and to lead *persons who* have been fettered out of bonds,
and *persons who are* sitting themselves in darkness out of a house of
a guardhouse.

(Isaiah 42:6~7)

Therefore, we³ are knowing from-where we were redeemed.

12(8) Again, the prophet says:

Behold, I have put you *forth* for⁴ a light of nations,
of the *act* for you to be for⁵ salvation till the last *region* of the earth.
This-is-what the Lord, the God *who* redeemed you, says.

(Isaiah 49:6~7)

13(9) And again, the prophet says:

A spirit of the Lord is on **me**;
for-the-sake of which he anointed me to proclaim-a-good-
message of favor to humble *persons*.⁶
He has commissioned me to heal the *ones who* have been crushed in
the heart,
to preach a forgiveness to captives, and a recovery-of-sight⁷ to
blind *persons*;
to call an acceptable year-long-period of the Lord, and a day of
an equivalent-repaying;
to exhort all the *ones who are* mourning.

(Isaiah 61:1~2)

CHAPTER 15

Therefore,⁸ it still has also been written about the sabbath in the ten accounts, in which he uttered to Moses face to *face*⁹ in the mountain Sinai:

And you* will make the sabbath of the Lord holy with clean hands
and a clean heart.

(unidentified quotation)

2 And he says in a different place:

If-at-any-time my sons might observe the sabbath, then I will put my
mercy on them.

(unidentified quotation)

3 He says *something about* the sabbath in the beginning of the creation:

And in six days God made the works of his hands,
and on¹⁰ the day, the seventh *day*, he completely-finished,
and he rested on it, and made it holy.

(Genesis 2:2~3)

4 Children, be paying-attention to what he is saying, the “in six days he completely-finished.” This is saying, that the Lord will completely-finish the all-things-together in 6,000 years. For a day in his presence signifies¹¹ a thousand years. **5** But he himself¹² is testifying to me, saying:

Behold, a day of the Lord will be as a thousand years.¹³

(see Psalm 90:4 & Jubilees 4:30)

Doubtless, children, in six days, in the 6,000 years, the all-things-together will be completely-finished.

6(5) And he rested on the day, the seventh *day*.

This is saying: Whenever his son might come, he will render-inoperative the season of the lawless *man*,¹⁴ and will judge the impious-ones, and will change the sun and the moon and the stars;¹⁵ then he will beautifully rest himself on¹⁶ the day, the seventh *day*.

7(6) Yet furthermore, he says:

You will make it holy with clean hands and a clean heart.

(unidentified quotation)

Therefore, if someone is presently being-able to make-holy a day which God made-holy by being¹⁷ clean by-means of the heart in all *things*, we have been misled. **8(7)** See, that, as-a-result,¹⁸ we, beautifully resting ourselves, will make¹⁹ it holy then, when we ourselves will be able to *do so*, after we were pronounced-righteous and took-from *him* what-has-been-professed²⁰ – the lawlessness being no-more, but all *things* having become new by the Lord.²¹ Then we will be able to make it holy, after we ourselves were made-holy first.²²

9(8) Yet furthermore, he says to them:

I am not tolerating your* new-moons and your*²³ sabbaths.

(Isaiah 1:14)

You are seeing how he is saying: The present sabbaths *are* not acceptable to **me**, instead, the *thing* which I have made *is acceptable*, in which, after I rest all the *things*, I will make a beginning of an eighth day, which is a beginning of another world. **10(9)** For-this-reason, we are also leading a *celebration of the day*, the eighth *day* into gladness, the *day* in which °Jesus also stood-up out of dead *humans*, and he, after he was manifested, ascended into heavens.

CHAPTER 16 & 17

But still I will also state to you* about the inner-sanctum, how²⁴ the miserable *men*, being misled, hoped into the building, and not on their God, the *one who* made them, as being a house of a god. **2** For they consecrated him off in the inner-sanctum almost *exactly* as the nations. Instead, *all of you**, learn how the Lord speaks *while he is* rendering it inoperative:

Who measured the heaven with a span,
or the earth with a handful? *Have not I?* says the Lord.

(Isaiah 40:12)

The heaven *is* a throne of mine, but the earth *is* a footstool of my
feet.

What-kind-of house will you* build to me,
or what *is* a place of my resting?

(Isaiah 66:1)

You* have known²⁵ that their hope *is* vain.

3 Yet furthermore, he says again:

Behold, the *ones who* pulled-down²⁶ this inner-sanctum,
they themselves will build it.

(Isaiah 49:17)

4 And It is coming-to-be *now*.²⁷ For due to the *fact* that they were waging-war, it was taken-down by their enemies. And now, they themselves as²⁸ the assistants of the enemies, will rebuild it. **5** Again, it was manifested how the city and the inner-sanctum and the people of Israel were going to be being delivered *up*. For the writing says:

And it will be during the days *which are* last,
and the Lord will deliver *up* the sheeps of the pasture,
and the *sheepfold* and their tower into destruction.

(*Enoch, non-extant verse? See Enoch 89:50,54,56,66,67*)

And it came-to-be according-to the *things* which the Lord uttered.

6 But may we seek to *find out* if there is an inner-sanctum of a god. There is—where he himself says, that he is making and fully-fitting *it*. For it has been written:

¹⁴ [15:6] Lat / Gk(G) “will cut short his season” / Gk(CS) “and will bring the season to an end”

¹⁵ [15:6] Gk(S) “sun, and the stars, and the moon”

¹⁶ literally “in”

¹⁷ [15:7] Gk(C,S1) / Gk(G,S2), Lat “, except he *who is*”

¹⁸ [15:8] Gk(S2), Lat / Gk(C) “But if” / Gk(G,S1) “But if not”

¹⁹ [15:8] Gk(CS) / Gk(G), Lat “result, he, beautifully resting himself is making”

²⁰ literally “*him* the professed-thing”

²¹ [15:8] Gk(S) / others “one beautifully resting certainly makes it holy, *but only* when we ourselves, having received the thing-which-has-been-professed, wickedness being no-more, and all *things* having been made new by the Lord, will be able to work righteousness.”

²² [15:8] Gk(S) “Will we not then?”

²³ literally “the”

²⁴ literally “as”

²⁵ [16:2] Gk(CS) / Gk(G), Lat “You knew”

²⁶ literally “picked-down”

²⁷ [16:4] Gk(S) omit “And It is coming-to-be *now*” / Lat add “And”

²⁸ [16:4] Gk(CG), Latin / Gk(S) “and”

¹ [14:10] Gk(S) / others “how the Father, about to redeem us”

² literally “into” (also later in verse)

³ [14:9] Gk(CS) / Gk(G), Lat “you*”

⁴ literally “into”

⁵ literally “into”

⁶ [14:11] Gk(G) / Gk(S) “message to destitute *persons*” / Gk(C) “message” / Lat “message to humble *persons*”

⁷ literally “looking-again”

⁸ [15:1] Gk(S) “Because”

⁹ literally “Moses according-to face”

¹⁰ literally “in” (also later in verse)

¹¹ [15:4] Gk(S) / others “is”

¹² [15:5] Gk(S) “For David”

¹³ [15:5] Gk(CS) / Gk(G), Lat “Today will be as a thousand years.”

And it will be, *while* the week¹ is being completely-finished,
an inner-sanctum of a god will be built gloriously on the name of
the Lord.

(*Enoch 93:13*)

7 Therefore, I am finding, that there is an inner-sanctum. Therefore, *all of you**, learn how it will be built on the name of *the Lord*. Before the *event* in which we had-faith in God, the dwelling-place of the heart *was* corruptible and weak, truly like² an inner-sanctum built by hands, because it was indeed full of idol-worshipping and was a house of demons, due to the *fact* that so-many *things which were* contrary to God were being done.

8 But:

It will be built on the name of *the Lord*.

(*Enoch 93:13*)

Now, *all of you**, be paying-attention, in order that the inner-sanctum of the Lord might be built gloriously. How? *All of you**, learn. After we took the forgiveness of the sins, and after we hoped on the name of *the Lord*,³ we became new *creatures*, being created again from⁴ *the beginning*. For-this-reason, in our dwelling-place, God is truly residing⁵ in us.

9 How? His account of the faith, the⁶ calling of what-has-been-professed,⁷ the wisdom of the righteous-enactments, the instructions of the teaching, he himself prophesying in us, he himself residing⁸ in us; opening the door of the inner-sanctum (which is a mouth) to us, the⁹ *ones* having been enslaved to the death; giving a change-of-mind to us – he is leading *us* into the incorruptible inner-sanctum. 10 For the *one who is* yearning to be saved is not looking to¹⁰ the human, *but* instead to the One *who is* residing¹¹ and *is* uttering in him, being astonished over the *fact* that he never-at-any-time neither heard the saying of the words out of his¹² *own* mouth, nor has he himself at-any-time desired to be hearing *them*. This is a spiritual inner-sanctum being built to the Lord.

17.1 As-much-as it in *my* ability¹³ and simplicity to make *this* clear to you*, my soul is hoping that,¹⁴ *in my* desire, any of the *things* pertaining to¹⁵ salvation have not been left-aside.¹⁶ 2 For if-at-any-time I am writing to you* about the *things which are presently standing-in place* or¹⁷ *are going to be coming*, you* may never understand, due to the *fact* that they are being laid up in parables. Indeed, these *things are in-this-manner*.¹⁸

CHAPTER 18 & 19

But may we also step-away-from-and-advance to a different *sort of* knowledge and teaching. There are two ways of teaching and authority: both the *way of* the light and the *way of* the darkness. But there is much diversity *between* the two ways. For indeed over one¹⁹ are having been assigned light-leading messengers of God, but over *the other*²⁰ are messengers of the Adversary. 2 And indeed, the *first is the Lord from the first* ages and into the ages, but the *other is a chief of a season, the present season*²¹ of the lawlessness.

19.1 Therefore, this is the way of the light: If-at-any-time someone is wanting to travel²² a way to the place *which* has been ordained, may he hasten to his works. Therefore, this is the knowledge *which* was given to us of the *purpose* to be walking-around in *this same way*:

- 2 You will love the *One who* made you.²³
You will be filled with fear of the *One who* fashioned you.²⁴
- 3 You will glorify the *One who* redeemed you out of death.
You will be simple *in* the heart and rich *in* the spirit.
- 4 You will not be glued with the *ones who are* going²⁵ in a way of death.

¹ literally "the seven" (a Hebrew idiom for "week" since they do not have a specific word for it; this it is a reference to the parable of weeks in Enoch Chapter 93)

² literally "as"

³ [16:8] Gk(S2), Lat / Gk(C,S1) omit "of the Lord"

⁴ literally "out-of"

⁵ literally "dwelling-down"

⁶ [16:9] Gk(S) / others "the calling of his"

⁷ literally "of the professed-thing"

⁸ literally "dwelling-down"

⁹ [16:9] Gk(CG), Lat is accusative masculine / Gk(S) is dative neuter

¹⁰ literally "into" (also next instance)

¹¹ literally "dwelling-down"

¹² literally "the"

¹³ literally "To as-much-as was in powerful"

¹⁴ [17:1] Gk(S) / others "I am cherishing the hope that"

¹⁵ literally "into"

¹⁶ [17:1] Gk(G,S2) / Gk(C,S1) "anything has not been left-aside"

¹⁷ [17:2] Gk(CS), Lat / Gk(G) omit "*which are presently standing-in place*"

¹⁸ [17:2] With the addition of the doxology, the Lat translation ends here.

¹⁹ literally "which"

²⁰ literally "which"

²¹ [18:3] Gk(S) / others omit "the present *season*"

²² literally "to make-way"

²³ [19:2] Acts of Phileas(Lat) "You will love *the Lord* your God who made you."

²⁴ [19:2] Gk(S) / others omit "You will be filled...fashioned you"

²⁵ [19:4] Gk(C) "acting-wickedly"

You will hate *everything* which is not pleasing to God.

- 5 You will hate every hypocrisy.
May you never leave-behind²⁶ instructions of *the Lord*.
- 6(3) You will not raise yourself high, but will be humble-minded throughout everything.²⁷
You will not lift glory onto yourself.
- 7 You will not take a wicked deliberation for yourself against your neighbor.
You will not give boldness to your soul.
- 8(4) You will not commit-sexual-immorality.
You will not commit-adultery.
- 9 You will not corrupt-boys.
May you never let the account of God come-out of you among²⁸ uncleanness of any *persons*.
- 10 You will not take a person²⁹ for yourself *when you are* to convict someone over a trespass.
You will be meek.
- 11 You will be tranquil.
You will *be someone* trembling *at* the accounts which you heard.
- 12(5) You will not remember-past-evils with your brother.
May you never be-double-souled *as to* whether *something* will be or not.
- 13 May you never take the³⁰ name of *the Lord* in³¹ vain.
You will love your neighbor above³² your *own* soul.
- 14 You will not murder a child in corruption,³³
nor-even, again, kill *it* off after it was birthed.
- 15 May you never lift your hand from your son or from your daughter;
instead, from the age-of-youth, you will teach *them* fear of *the Lord*.³⁴
- 16(6) May you never come-to-be desiring the *things* of your neighbor.
May you never come-to-be a greedy-person.³⁵
- 17 Nor-even will you be glued, *from* out of a soul of yours, with high *minded persons*,
instead you will behave with humble and righteous *persons*.
- 18 You will receive to yourself the operations *which* happen to you as good *things having come-to-know* that, without a god, nothing is coming-to-be.³⁶
- 19(7) You will not be double-minded, nor-even double-tongued,³⁷
for the double-tongue is a snare of death.³⁸
- 20 You will be subjected to lords as to a type of a god,³⁹ in shame and fear.
- 21 May you never, in bitterness, command a slave or a servant-girl of yours, the *ones who are* hoping⁴⁰ on the same God,⁴¹ lest at-some-time they⁴² might never be filled-with-fear of the God *who is* over both of *you**; 22 because he did not come to call a *person* according-to *his* face, *but* instead the *ones* whom the spirit made-ready.
- 23(8) You will commune in all *things* with your neighbor.
- 24 And⁴³ you will not state *anything* to be your-own;
for if you* are communers in the incorruptible *thing*,⁴⁴ how-much more in the corruptible *things*.⁴⁵
- 25 You will not be pre-tongued, for the mouth is a snare of death.
As-much-as is possible, you will be-pure in-behalf of your soul.
- 26(9) You will not be becoming *one*, indeed, *who is* stretching-out your⁴⁶ hands during⁴⁷ the *time* to take, but pulling *them* together during the *time* to give.
- 27 You will love, as a pupil of your eye, *everyone* who⁴⁸ *is* uttering the account of *the Lord* to you.
- 28(10) You will be caused-to-remember a day of judging, night and day.

²⁶ literally "leave-behind-in"

²⁷ [19:6] Gk(S) add

²⁸ literally "in"

²⁹ literally "face"

³⁰ [19:13] Gk(S) "your" (in error)

³¹ literally "on/over"

³² [19:13] Gk(S) "neighbor as"

³³ understood as an abortion

³⁴ [19:15] Gk(S), Didache "of a god"

³⁵ [19:16] one omit "May you never come-to-be desiring...a greedy-person"

³⁶ [19:18] Gk(S) add

³⁷ [19:19] most, Didache / Gk(S) "full-of-tongue"

³⁸ [19:19] Gk(CS) / Gk(G), Didache, Pseudo-Apost.Const. add

³⁹ [19:20] Gk(S) / others "You will be-subject to *the Lord*, and to masters as the image of a god"

⁴⁰ [19:21] others "trusting"

⁴¹ [19:21] Gk(S) / others omit "God"

⁴² [19:21] Gk(S) / others "you"

⁴³ [19:24] Gk(G) / others omit "and"

⁴⁴ [19:24] Gk(S) / others "incorruptible *things*"

⁴⁵ [19:24] Gk(S), Didache "the moral *things*"

⁴⁶ literally "the"

⁴⁷ literally "to" (also later in verse)

⁴⁸ literally "the"

- 29** And you will seek-out the faces of the holy *ones* throughout each day,¹ either through laboring *in* account and work and labor,² and going with³ the *result* to exhort *them*, and giving-careful-attention-to *them* with the *result* to save souls with the account, or through working *with* your hands for⁴ a redemption of sins of yours.
- 30(11)** You will not waver to give, nor-even murmur *while* you *are* giving, but give to every one *who is* asking you.⁵
But you will know for yourself who *is* the beautiful Equivalent-Repayer of the wage.
- 31** You will guard⁶ *the things* which you took-alongside, neither adding-to *them* nor picking-away *from* *them*.
- 32** You will hate the wicked-one⁷ to the end.⁸
And⁹ You will judge righteously.
- 33(12)** You will not make a split;
but you will be-at-peace-with *persons who are* fighting, after you congregate *them*.
- 34** You will confess-forth on-the-basis-of sins of yours.
You will not be-fit for¹⁰ prayer-to *God* in a wicked conscience.

This is the way of the light.¹¹

CHAPTER 20

But the way of the Black-One is crooked and sated of a curse. For it is a way of perpetual¹² death with punishment. **2** In it are the *things which are* causing *them* to-lose their soul: idol-worshipping, over-boldness, height of power, hypocrisy, double-heartedness, adultery, murder, snatching, arrogance, transgressions,¹³ deceit, evil, self-pleasure, use-of-drugs,¹⁴ magic, greed,¹⁵ fearlessness of a god.¹⁶
3(2) *They are harmful* pursuers of the good *men*, hating truth, loving a lie, not knowing a wage of righteousness, not being glued to *any* good *person*, not with a righteous judging, not paying-attention to widow and orphan, **4** not lacking-slumber for¹⁷ a fear of a god *but* instead over the wicked-one, of whom meekness and endurance *are* long and far *removed*. **5** loving vain *things*, pursuing an equivalent-repayment, not having-mercy for a destitute *person*, not exerting on-behalf-of *someone who is* being exerted-down; **6** well-adapted¹⁸ in calumny, not knowing the *One who* made them; murderers of children, corrupters of what-is-fashioned of a god, **7** being turned-away-from the *one who* is-indigent, exerting-down the *person who is* suffering-tribulation, exhorters of rich *persons*, lawless judges of poor *persons* – altogether-sinful.

CHAPTER 21

Therefore,¹⁹ it is beautiful for *someone who* learned the righteous-enactments of the Lord,²⁰ as-many-as have been written, to be walking-around in these *things*. For the *one who is* doing these *things* will be glorified in the kingdom of God. The *one who is* selecting those *other things* for himself will be-lost-together with his works. Due to this *purpose*, *there will be* a standing-up.²¹ Due to this *purpose*, *there will be* an equivalent-repayment.

2 I am asking the surpassing *ones*, if you* are taking *any* consultation of a good resolve of mine: Be having with yourselves *persons* to²² whom you* might work the beautiful *thing*. Do not be leaving *them* in the *dust*. **3** The day *is* near in which all *things* will be-lost-together with the wicked-one. The Lord *is* near, and *so* is his wage.

4 Still and still I am asking you*: Be being-made-to-be good lawgivers²³ of yourselves, be remaining faithful counselors of yourselves, lift every hypocrisy out *from among* you*. **5** But may God, the *one who is* being-lord-over the entire world, give to you*: wisdom, intelligence, experience, knowledge of his righteous-enactments,²⁴ and endurance. **6** But be being-made-to-be taught-by-

God, seeking-out what *the* Lord is seeking from you*; and be doing *it*, in order that you* might be found²⁵ in a day of judging. **7** Now if there is some remembering of *something* good, be remembering me *while* you* *are* giving-careful-attention-to these *things*, in order that even the desire and the lack-of-slumber might progress²⁶ into some good *thing*. I am asking you*, requesting a favor for myself.

8 While²⁷ still the beautiful utensil is with you*, may you* not be leaving anything of them²⁸ in the *dust*, instead be seeking these *things* out contiguously, and be filling-up every instruction; for it is worthy.²⁹ **9** For-this-reason, I made-every-effort *even* more to write to you* from *the things* which I was enabled,³⁰ with³¹ the *result* to gladden you*. Be saving, *O* children of love and peace. May the Lord of the glory and of every favor be³² with your* spirit.

Letter of Bar-Naba.³³

¹ [19:29] Gk(S) omit this clause, but it is added by a corrector

² [19:29] Gk(S) add

³ literally "into" (also later in verse)

⁴ literally "into"

⁵ [19:30] Gk(S) omit "But give to every one *who is* asking you", but it is added by a corrector

⁶ may also be translated "observe"

⁷ [19:32] Gk(S) "the evil-one"

⁸ [19:32] (literally "into an end") / Gk(S) omit

⁹ [19:32] Gk(S) add

¹⁰ literally "on"

¹¹ [19:34] Gk(S) omit "This is the way of light," but it is inserted by a corrector

¹² [20:1] Gk(S) "a perpetual way of"

¹³ [20:2] Gk(S) "transgressions"

¹⁴ may also be translated to "sorcery"

¹⁵ [20:2] Gk(S) omit "magic, greed"

¹⁶ [20:2] Gk(S) omit "of a god"

¹⁷ literally "into"

¹⁸ literally "well-handed"

¹⁹ [21:1] Gk(S) omit "therefore"

²⁰ [21:1] Gk(S) "of God"

²¹ [21:3] Gk(S) "bestandings-up"

²² literally "into"

²³ [21:6] Gk(S) "becoming lawgivers of good *things*"

²⁴ [21:7] Gk(S) omit the preposition

²⁵ [21:8] Gk(S) / others "safe"

²⁶ literally "make-room-to-hold"

²⁷ literally "Till"

²⁸ [21:8] Gk(G), Lat / Gk(CS) "themselves"

²⁹ [21:8] Gk(S) / others "for they are worthy"

³⁰ [21:9] Gk(S) omit this clause, but it is inserted by a corrector

³¹ literally "into"

³² [21:9] Gk(S) omit "May" & "be"

³³ [21:9] Gk(S) add

LETTER OF CLEMENS TO THE KORINTHIANS

CHAPTER 1~3

The assembly of God, the *one* sojourning at Roma, to the assembly of God, the *one* sojourning at Korinthos—to the called-ones¹ who have been made-holy in the will of God, through our Lord Jesus the Anointed-One. *I wish that favor and peace from Almighty God through Jesus the Anointed-One would be multiplied to all of you**.

1.1 Beloved *ones*, due to the sudden and successive events and calamities² which came-to-be upon us, we conclude that *we* have been slow to have *our* attention turned toward³ the matters of which answers are being sought-for from you*, especially to that stained and unsanctified⁴ among you*, which is both foreign and strange to the elect-ones of God—events and calamities which are existing because of a few reckless and self-pleasing persons.⁵ It has burned-forth into such a pitch of a loss-of-mind, so-that your* name which is solemn and sounded-abroad⁶ and worthy-to-be-loved by all humans, was greatly reviled.

2 For who, after they temporarily-resided with you*, did not approve of your* all-excellent and firm faith? Who did not marvel-at both the sound-minded and gentle piety which you had in the Anointed-One? And who did not preach the appropriately-great-state of your* custom of exercising the fondness-for-strangers? And who did not consider-happy your* complete and secure knowledge? **3** For all of you* were doing all things without-respect-of-persons, and were going in the lawful things of God, being subjected to ones leading you* and rendering-due honor which⁷ is suiting to the elders in your* presence. **4** All of you* were also permitting youths to be comprehending moderate and solemn thoughts. All of you* were also transmitting-a-message to women for them to be finishing-up all things in an unblemished, and solemn, and pure conscience, for them to be having-affection suitably for their own men. **5** All of you* were also teaching them, while they are existing in the rule of the subjection, to be homeworking the things in-accordance-with their house solemnly, being altogether-of-a-sound-mind.

2.1 You* all were also being-humble-minded, making-pretensions for nothing, being subjected rather than subjecting, sweetly giving rather than taking, being-sufficed with the travel-supplies of the Anointed-One.⁸ And all of you* were paying-attention to his accounts, so that you* might be carefully storing them away within your*⁹ bowels, and his sufferings were before your* eyes.¹⁰ **2** This-was-how a deep and glistening¹¹ peace had been given to all of you*, and an insatiable yearning for¹² good-doing,¹³ and a full outpouring of a holy spirit was coming-to-be upon you* all. **3** Also, sated of sacred deliberation, in good eagerness, with pious confidence, you* were stretching-out your* hands toward Almighty God, supplicating him to be merciful¹⁴ if anyone sinned involuntarily. **4** Both day and night there was a contest in-behalf of all the brotherhood, with the result for the full number of his elect-ones to be being saved with mercy¹⁵ and conscience, **5** so that all of you* might be pristine and unmixed, and not-remembering-of-past-evil done to¹⁶ one-another. **6** Every sedition¹⁷ and every split was abominable to you*. All of you* were mourning over the trespasses of your*¹⁸ neighbors (their things-which-were-lacking you* were judging to be your*-own), **7** so that all of you* might be without-regret¹⁹ over every act of good-doing which you* had done, ready to²⁰ do every good work. **8** Having been ornamented with the all-excellent and venerable citizenship, you* were finishing-up all things in his fear.²¹ The ordinances and the righteous-enactments of the Lord had been written on the widths of your* hearts.

3.1 Every glory and expanse was given to you*, and the word which has been written was finished-up:

¹ [1:1] "called" is an adjective

² [1:1] Gk(C) "circumstances" / Lat "impediments"

³ literally "conclude; slowly for attention(turn-back/around/to) to have been made about"

⁴ literally "standing"

⁵ literally "faces"

⁶ literally "cried-around"

⁷ literally "honor, the honor which"

⁸ [2:1] Gk(C) "Anointed-One" / Gk(A) "of God"

⁹ literally "the"

¹⁰ literally "eyes of yours*"

¹¹ literally "oily"

¹² literally "into"

¹³ Greek is not entirely clear if "an insatiable yearning for good-doing" is to go with the verb "given to" or "coming-to-be"

¹⁴ [2:3] Gk(A) is nominative / Gk(C) is accusative

¹⁵ [2:4] Gk(A) / Gk(C) "terror"

¹⁶ literally "into"

¹⁷ literally "standing"

¹⁸ literally "the"

¹⁹ literally "without-a-change-of-interest/care"

²⁰ literally "into"

²¹ [2:8] Lat "in the fear of God"

The *one* who has been loved ate and drank,
and was widened and was thickened, and kicked-off.

(Deuteronomy 32:15)

2 Out of this came jealousy²² and envy, and²³ quarrelling and sedition,²⁴ persecution²⁵ and insurrection, war and captivity. **3** This-is-how the dishonorable-ones arose over the honored-ones, the inglorious-ones over the glorious-ones, the senseless-ones over the sensible-ones, the youths against the elders.

4 Due to this, the righteousness and peace are being far away from you*, in the process for each one of you* to leave-off the fear of God and to become-dim-sighted²⁶ in his faith, nor-even to be going in the lawful things of his ordinances, nor-even to be acting-as-a-citizen according-to what is suiting²⁷ to the Anointed-One, but instead for each one to be stepping according-to the desires of his heart, the wicked heart, having taken-up an unrighteous and impious jealousy,²⁸ through which death also entered into the world. (Wisdom 2:24)

CHAPTER 4-6

For it has been written in-this-manner:

And it came-to-be after some days, that Kain brought a sacrifice to God from the fruits of the earth. And Habel himself also brought a sacrifice from the firstborns of the sheeps and from their suets. **2** And God gazed upon Habel and upon his gifts, but he did not pay-attention to²⁹ Kain and to his sacrifices. **3** And Kain was made extremely grieved, and his face altogether-fell.

4 And God spoke to Kain, "For-what-reason did you become deeply-grieved, and for-what-reason did your face altogether-fall? If-at-any-time you might offer³⁰ correctly, but might not distribute correctly, did you not sin? **5** Be-tranquil. His turning-away will be to you, and **you** will rule him."

6 And Kain spoke to his brother Habel, "May we come-through into the plain."

And it came-to-be in the process for them to be in the plain, that Kain stood-up against his brother Habel and killed him off.

(Genesis 4:1~8)

7 All of you* are seeing, brothers, how jealousy and envy worked-out³¹ a killing-of-a-sibling.

8 Due to jealousy, our father Jacob ran-away from the face of his brother Esau. (Genesis 27:41~28:5)

9 Jealousy made Joseph to be pursued³² until death and to enter until slavery. (Genesis 37)

10 Jealousy obliged Moses³³ to flee from the face of Pharaoh, king of Egypt, during³⁴ the process for him to hear from his fellow-tribesman, "Who appointed you a judge or a dealer-of-justice over us? Are **you** wanting to do-away-with me, in the same manner which you did-away-with the Egyptian yesterday?"

(Exodus 2:14)

11 Due to jealousy, Aaron and Miriam were courted outside the camp.

(Numbers 12:1~15)

12 Jealousy lead-down Dathan and Abiram living into the Netherworld, due to the fact that they rose-in-sedition against³⁵ Moses the attendant of God.

(Numbers 16)

13 Due to jealousy, David did not only have envy by the men of-another-tribe, but instead was also pursued by Saul, king of Israel.³⁶ (1 Samuel 18; 29)

5.1 Instead, in order that we might cease ourselves of the ancient examples, may we come to the ones near-us who became athletes. May we take the noble examples of our generation. **2** Due to jealousy³⁷ and envy, the greatest and most-righteous pillars were pursued and were put-to-death.³⁸ **3** May we take the good emissaries before our eyes.³⁹ **4** Petros, who, due to an unrighteous jealousy, bore-up-under not one nor-even two, but instead more exertions, and, after he testified⁴⁰ in-this-manner, went into the place being-indebted to them, the place of

²² may also be translated "zeal"

²³ [3:4] some add

²⁴ literally "standing"

²⁵ literally "pursuit"

²⁶ literally "dull-sighted"

²⁷ literally "to the suiting thing"

²⁸ may also be translated "zeal"

²⁹ literally "on" (also in next instance)

³⁰ literally "bring-to"

³¹ literally "worked-down"

³² literally "pursued"

³³ Hebrew equivalent "Moshel"

³⁴ literally "in"

³⁵ literally "to/toward"

³⁶ [4:13] some omit "king of Israel"

³⁷ [5:2] Gk(C) "strife"

³⁸ [5:2] Gk(C) "and became-athletes till death."

³⁹ literally "before eyes of ours"

⁴⁰ May also be translated "he suffered-for-his-testimony"

might speak, "Father!" I will favorably-hear you* like²³ a holy people."²⁴

(2 Ezekiel?)²⁴

4 And in a different place he is saying *things* in-this-manner:

All of you*: Bathe yourselves and become clean.

Pick-away from yourselves the wickednesses from your* souls before²⁵ my eyes.

Cease yourselves from your* wickednesses. Learn to be doing a beautiful *thing*.

Seek-out judging. Rescue a *person who is* being treated-unrighteously.²⁶

Judge an orphan and pronounce a widow righteous.

And come! And may we utterly-convict, says the Lord.

5 And if-at-any-time your* sins might be as crimson, I will whiten *them* as snow.

But if-at-any-time they might be as scarlet, I will whiten *them* as wool.

And if-at-any-time you* might be wanting and might listen to me, you* will eat the good *things* of the earth for yourselves.

But if-at-any-time you* might not be wanting but might not listen to me, a saber will eat you* down for itself.

For the mouth of *the* Lord uttered these *things*."

(Isaiah 1:16~20)

6(5) Therefore, wishing for all his beloved *ones* to have-a-share of a change-of-mind, he established *it* by his almighty wish.

CHAPTER 9~12

For-this-reason, may we obey his appropriately-great and glorious wishing. And after we become suppliants of his mercy and of his kindness,²⁷ may we fall-before *him* and may we turn-around onto his pity, after we leave-off the vain-effort,²⁸ both the quarrelling and the jealousy leading into death. 2 May we stare at²⁹ the *ones who* completely performed-public-service to his appropriately-great glory.

3 May we take Cenoch, who, after he was found righteous in obedience, was transferred, and a death of him was not found. (Genesis 5:22~24)

4 Noah, after he was found faithful, through his public-service, preached a birthing-again to *the* world; and through him, the Master thoroughly-saved the living-creatures *which* entered in harmony into the ark. (Genesis 6:8~7:24)³⁰

10.1 Abraham, *who* was titled "the friend," was found faithful in the *process* for him to become heeding to the words of God. (Jubilees 19:9)

2 This *man*, through obedience, came-forth out of his *plot* of earth, and out of his kindred, and out of the house of his father, so-that, after he left-behind a little *plot* of earth and a weak kindred and a small house, he might inherit what-was-professed³¹ of God. 3 For he says to him:

"Go-off out of your earth, and out of your kindred, and out of the house of your father, into the earth, whichever *one* I will show to you. And I will make you into a great nation, and I will bless you, and I will make your name great, and you will be having been blest. And I will bless the *ones who* are blessing you, and I will curse the *ones who* are cursing you. And all the tribes of the earth will be blest in you."

(Genesis 12:1~3)

4 And again, during the *process* for him to be thoroughly-separated from Lot, God spoke to him:

"After you look-up with your eyes, look³² from the place where **you** are now, to *the* north and south and east and west;³³ because all the earth which **you** are seeing, I will give it to you and to your seed till an age. 5 And I will make your seed as the sand of the earth. If someone is being-able to number-out the sand of the earth, then³⁴ your seed will be numbered-out."

(Genesis 13:14~16)

6 And again *it* says:

²³ literally "will hear-on you* as"

²⁴ seems to start from something similar Ezekiel 33:12, but is likely taken from 2 Ezekiel (see above)

²⁵ literally "opposite"

²⁶ more literal "having *something* unrighteous done to *them*"

²⁷ literally "of the mercy and the kindness of him"

²⁸ [9:1] some "vain-talk"

²⁹ literally "into"

³⁰ For "preached", see Josephus Antiquities 1:74

³¹ literally "inherit the professed-thing"

³² literally "see"

³³ literally "north and southwest and rising-ups and sea"

³⁴ literally "and"

the glory. 5 Due to jealousy and quarrelling, Paulus indicated¹ a prize of endurance: 6 after he bore bonds seven-times, after he was made-to-live-in-exile,² after he was stoned, after he became a preacher in both the east and in the west,³ he took the noble reputation of his faith, 7 after he taught righteousness⁴ to the whole world, and after he came to the terminal of the west,⁵ and after he testified-to⁶ the *one who* was leading, he was released-from the world in-this-manner and was taken-up⁷ into the holy place, after he became a great pattern of endurance.

6.1 To these men *who* sacredly acted-as-citizens, a vast multitude of elect-ones were gathered-together, whichever *ones*, after they suffered many torments and tortures⁸ due to jealousy, became most-beautiful examples among⁹ us. 2 Due to jealousy, after women were pursued as Danaids and Dirkes, they, after they suffered terrible and unsacred torments, reached to *the end of* the firm course of the faith, and took a noble prerogative, *despite that they were* the *ones weak* in the body. 3 Jealousy alienated married-women from men and changed¹⁰ the *word which* was spoken by our father Adam (*which means "human" in Hebraic*):

This is now a bone out of my bones,
and flesh out of my flesh.

(Genesis 2:23)

4 Jealousy and quarrelling overturned¹¹ great cities, and rooted-out great nations.

CHAPTER 7~8

Beloved *ones*, we are sending these *things* by-letter, not only admonishing you*, *but* instead also causing ourselves to-recollect. For we are in the same furrow, and the same contest is being laid-over us. 2 For-this-reason, may we leave-off the empty and vain concerns. And may we come to the well-reputed and solemn rule of our holy calling.¹² 3 And may we see what *is* good and what *is* delightful and what *is* acceptable¹³ before-the-face of the *One who* made us. 4 May we stare into the blood of the Anointed-One, and may we know how¹⁴ honorable it is to his Father,¹⁵ because, after it was poured-out due to **our** salvation, it bore-up-under¹⁶ *the* favor of a change-of-mind to all the world. 5 May we pass-through¹⁷ all the generations, and may we learn-from *them*, that in generation to¹⁸ generation, the Master gave a place of a change-of-mind to the *ones who were* wishing to be turned-around onto him.

6 Noah preached a change-of-mind, and the *ones who* obeyed were saved.

(unidentified quotation)¹⁹

7 Jonah preached an overturning²⁰ to *the* Ninevites; but the *ones who* changed-their-mind on-the-basis-of their sinful-actions, made-atonement-to God, after they supplicated *him*;²¹ and they took a salvation, even-though they are foreigners to God.

(Jonah 3:3~6)

8.1 The public-servants of the favor of God uttered about a change-of-mind through a holy spirit. 2 But the Lord of the **all things** himself also uttered about a change-of-mind with an oath:

"For as **I** live, says *the* Lord, I am not wishing for the death of the sinner, as *rather* the change-of-mind."

(2 Ezekiel?)²²

3 also adding a good resolve:

"All of you*, change-your*-mind, O house of Israel, from your* lawlessness. Speak to the sons of my people, 'If-at-any-time your* sins might be from the earth till the heaven, and if-at-any-time they might be fiery-redder than a scarlet, and blacker than a sack, and you* might be turned-around toward me out of the whole heart and

¹ [5:5] Gk(C) / others "obtained"

² [5:6] Gk(C) "having become a fugitive" / Wakes "scourged"

³ literally "in the rising-up and in the sinking"

⁴ [5:7] Gk(C) "he received righteousness, after he taught"

⁵ literally "sinking"

⁶ literally "on/over"

⁷ [5:7] Lat, Syr, Cop / Gk(AC) "and went"

⁸ [6:1] most "many torments and tortures" is dative / Lat, Cop may imply "accusative"

⁹ literally "in"

¹⁰ literally "anothered"

¹¹ [6:4] (lit. "turned-upside-down") / Gk(C) "razed-to-the-ground"

¹² [7:2] Gk(C) "of our tradition"

¹³ literally "acceptable-toward"

¹⁴ literally "as"

¹⁵ [7:4] Lat, Syr, Cop / Gk(A) "to God and a father of his" (or "to his God and Father") / Gk(C) "to his father, to God"

¹⁶ [7:4] Gk(C) "conferred"

¹⁷ [7:5] Gk(C) (lit. "come-through") / others "turn-to"

¹⁸ literally "and"

¹⁹ see Josephus Antiquities 1:74 or Jubilees 7:20~29

²⁰ literally "a turning-upside-down"

²¹ may also be translated "made-atonement after they supplicated God"

²² not exact, may possibly be taken from 2 Ezekiel (of which some fragments were found in the Dead Sea Scrolls and which is quoted by Barnabas), or a different version of regular Ezekiel (similar to Ezekiel 33:11; 18:23); it is also quoted by Clemens of Alexandria (twice) as being from a book of Ezekiel.

God led-out °Abram, and spoke to him, “Look-up into the heaven and number the stars if you will be able to number them out. This-is-how your seed will be.” Now Abram had-faith in God, and it was accounted to him for¹ righteousness.

(Genesis 15:5~6)

7 Due to faith and fondness-for-strangers, a son was given to him in *his* old-age; and through obedience, he offered² him for a sacrifice to God in one of the mountains³ which he showed to him.

(Genesis 21~22)

11.1 Due to fondness-for-strangers and piety, Lot was saved out of Sodom after all the surrounding-country was judged through fire and sulfur, after the Master made *it* clear-beforehand, that he is not leaving-behind⁴ the *ones who* are hoping on him, but *that* he is putting the *ones who* exist leaning-in-a-different-direction into a chastising and torment. 2 For after his woman came-out-together with him, she, existing of a different-disposition and not in harmony, was made⁵ into this sign, so-as for her to become a monument⁶ of salt till this day, 3 with⁷ the *result for it* to be known to all *persons*, that the double-souled and the *ones who* are wavering about the power of God are becoming *made* into a judgment and into a sign to all the generations.

(Genesis 19:1~29)

12.1 Due to faith and fondness-for-strangers, Rahab the *one being called a*⁸ whore was saved. 2 For after spies were sent-out into Jericho by Jeshua⁹ the *son* of °Nun, the king of the earth knew, that they had¹⁰ been-there to spy *out* their country, and he sent-out men, the *ones who* would¹¹ arrest them, so-that after they were arrested, they might be dealt-death. 3 Therefore, the fond-of-strangers Rahab, after she received them into *her house*, hid them into the upper-room under the stalks-of-linen.

4 But after the *men* from the king stood-over and *were* saying, “The spies of our earth came-in to you. Lead them out, for the king is directing in-this-manner,” she answered the-following,¹² “Indeed, the men whom you* are seeking came-in to me. Instead, straightaway they went-off and are going *on the way*,” pointing¹³ them in-another *direction*. 5 And she spoke to the men, “Knowing, **I** am knowing, that *the* Lord God is delivering this earth to you*, for the fear and the trembling of you* fell-on the *ones* residing¹⁴ in it. Therefore, when¹⁵ if-at-any-time it might come-to-be for you* to take it, you* will thoroughly-save me and the house of my father.”

6 And they spoke to her, “It will be in-this-manner, as you uttered to us. Therefore, when¹⁶ if-at-any-time you might know *that* we are coming-by, you will congregate all **your** *family* under your roof, and they will be thoroughly-saved. For whosoever at-any-time might be found outside the house, they will be-lost.” 7 And they added-to themselves to give to her a sign, so-that she might hang-on out of her house a scarlet *thread*, making *it* clear-beforehand, that, through the blood of the Lord, a redemption will be to all the *ones who* are having-faith on and hoping on God. 8 Be seeing, beloved *ones*, that there has become not only faith, *but* instead, also a prophecy, in the woman.

(Joshua 2:1~21)

CHAPTER 13~15

Therefore, brothers, may we be-humbled-minded, after we put-off from ourselves every pretension and puffing-up and senselessness and angers; and may we do the *thing which* has been written, (for the spirit, the holy *spirit*, says:

Do not let the wise *man* be boasting in his wisdom,
nor-even the strong *man* in his strength,
nor-even the rich *man* in his riches;
instead, let the *one who* is boasting be boasting in *the* Lord,
of the *act* to be seeking him out
and to be doing judgment and righteousness.)

(Jeremiah 9:23~24, 1 Samuel 2:10 LXX)

especially having caused ourselves to-have-remembrance of the accounts of the Lord Jesus, which he uttered *while* he was teaching gentleness and longsuffering. 2 For he spoke in-this-manner:

“All of you*, be showing-mercy, in order that you* might be shown-mercy.

(see Matthew 5:7)

“Be forgiving, in order that it might be forgiven to you*.

“As you* are doing, in-this-*same*-manner it will be done to you*.

(see Matthew 7:12/Luke 6:31)

“As you* are giving, in-this-*same*-manner it will be given to you*.

(see Luke 6:38)

“As you* are judging, in-this-*same*-manner you* will be judged.

(see Matthew 7:2)

“As you* are being-kind, in-this-*same*-manner will kindness-be-done to you*.

(unidentified quotation, see Luke 6:35?)

“With what measure you* are measuring, in *the* same it will be measured to you*.”

(see Matthew 7:2/Mark 4:24/Luke 6:38)

3 With this instruction and this transmitted-message, may we establish ourselves with¹⁷ the *result* to be going, being obedient to his properly-holy accounts, being-humbled-minded. 4 For the holy account declares:

“On whom will I look,
rather than instead on the *person who* is meek and tranquil,
trembling at my sayings?”

(Isaiah 66:2)

14.1 Therefore, men, brothers, *it is* righteous and sacred for us to become heeding to God rather than to be following the *ones who*, in pretension and insurrection,¹⁸ are chiefs of a foul jealousy. 2 For we will bear-up-under, not the *commonly* obtained harm, but rather a great danger, if-at-any-time we might, by-running-needless-risks,¹⁹ give ourselves over to the wills of the humans, whichever *ones* are hurling-forth-javelins into exciting quarrelling and tumults,²⁰ with²¹ the *result* to alienate us from the *act* of having *what is* beautiful.²² 3 May we be-kind to ourselves, according-to the tender-compassion and sweetness of the *One who* made us.

4 For it has been written:

The kind *persons* will be dwellers of a *plot* of earth,
but *persons* lacking-of-evil will be left-as-survivors-out-of-a-
large-group²³ on it;
but the *ones who* are breaking-the-law will be exterminated from it.

(Proverbs 2:21)

5 And again it says:

I saw an impious *man* being raised-high-above²⁴
and lifting himself up²⁵ as the cedars of Lebanon.
And I passed by and, behold, he was no *more*;
and I sought-out his place, and I did not find it.
Be guarding lack-of-evil, and see straightness,
because *there* is a portion-left-behind-in-the-wake to a peaceable
human.

(Psalm 37:35~37)

15.1 Now-consequently, may we be glued to the *ones who* are living-at-peace with piety, and not to the *ones who* are wishing for peace with hypocrisy. 2 For it says somewhere:

This people is honoring me with *their* lips,
but their heart is being far away from **me**.

(Isaiah 29:13)

3 And again:

They are blessing with their mouth,
but they were cursing with their heart.

(Psalm 61:5)

4 And again it says:

They loved him with their mouth,
and they lied²⁶ to him with their tongue;
but their heart *was* not straight with him,
but-neither were they caused-to-have-faith in his covenant.

(Psalm 78:36~37)

5 Due to this:

¹ literally “into”

² literally “brought-to”

³ [10:7] Gk(AC), Syr, Cop / Lat “him to the mountain”

⁴ literally “leaving-behind-in”

⁵ literally “put”

⁶ literally “signaling”

⁷ literally “into”

⁸ [12:1] Gk(A) / Gk(C), Lat, Syr, Cop add

⁹ following Greek and LXX / MT “Joshua” / OVH is ambiguous

¹⁰ literally “have”

¹¹ literally “will”

¹² literally “this-here”

¹³ literally “indicating”

¹⁴ literally “dwelling-down”

¹⁵ literally “as”

¹⁶ literally “as”

¹⁷ literally “into”

¹⁸ more literally “instability”

¹⁹ more literally “running-needless-dangers”

²⁰ [14:1] Gk(C) “seditions (lit. “standings”)

²¹ literally “into”

²² literally “from the beautifully having”

²³ literally “left-under”

²⁴ literally “heightened-above”

²⁵ literally “upon”

²⁶ [15:4] Gk(C) “blamed”

Let the lips, the deceitful *ones*,
the *ones which are* uttering lawlessness against the righteous-one,
be made-to-be speechless.

(Psalm 31:18)

And again:

*I wish that the Lord would exterminate all the lips, the deceitful ones,*¹
a bragging tongue,
the *men who* spoke, ‘We will make our tongue great,
our lips are in our presence, who is a lord of us?’

- 6 From the miseries of the destitute *persons* and *from* the groaning of the
poor *persons*,
I will now stand myself up, says *the Lord*.
I will put *him* for myself in salvation;
7 I will be-outspoken in him.

(Psalm 12:3~5)

CHAPTER 16

For the Anointed-One *belongs to persons who are* being-humble-minded, not to
persons who are lifting themselves up² over his flock. 2 The scepter of the
Greatness of God, *which is* the Lord Jesus *the* Anointed-One, did not come in a
vaunt of pretension nor-even arrogance, even-though he is being-able;³ instead, *he*
came being-humble-minded, exactly-as the spirit, the holy *spirit*, uttered about
him. 3 For it declares:

Lord, who had-faith *in* our report,⁴
and to whom was the arm of *the Lord* revealed?
We brought-a-message before⁵ him,
that he is as a little-boy, as a root in thirsting earth.
There is not an *attractive* appearance⁶ nor-even glory *in* him; and we
saw him,
and he was not having an *attractive* appearance⁷ nor-even beauty,
instead his appearance⁸ was dishonorable, failing in-comparison-
with the appearance⁹ of the *other* humans,
being a human in a stroke and exertion, and having come-to-
know *how* to be carrying¹⁰ a malady,
because his face has been turned-away-from himself;
he was dishonored and was not accounted.

- 4 This *is the one who* is carrying¹¹ our sins
and is being sorrowed about us,
and **we** accounted him to be in exertion
and in a stroke and in evil-treating.
5 But he himself was wounded due to our sins,
and he has been softened due to our lawlessnesses.
A discipline of our peace¹² was on him;
we were healed by-means-of his welt.
6 All *of us* were misled as sheeps;
a human was misled *in his own* way.
7 And *the Lord* delivered him *up*
in-behalf of our sins.

And he himself is not opening-up his¹³
mouth due to the *fact* that evil has been done *to him*.

He was led as a sheep to a slaughter;
and as a lamb *which is* voiceless opposite the *one who* sheared it,
in-this-*same*-manner he is not opening-up his mouth.

In the humiliation, his judging was lifted *away*.

- 8 Who will describe¹⁴ his generation?
Because his life is being lifted *away* from the earth.
9 For the lawlessnesses of my people,
he is being-there into death.
10 I will give the wicked-ones in-place of his entombing-site,
and the rich-ones in-place of his death;¹⁵
because he did not do *any act* of lawlessness,

¹ [15:5] Syr / Gk(AC), Lat, Cop, ClemAlex omit “And again, I wish...the deceitful ones” (scribal error?)

² literally “upon”

³ may also be translated “is having-power”

⁴ literally “hearing”

⁵ literally “opposite”

⁶ literally “sight”

⁷ literally “sight”

⁸ literally “sight”

⁹ literally “sight”

¹⁰ usually translated “bringing”

¹¹ usually translated “bringing”

¹² literally “of a peace of ours”

¹³ literally “the”

¹⁴ literally “lead-through”

¹⁵ [16:10] Cotelierus “I will set free the wicked-ones on account of his entombing-site and the rich-ones on account of his death”

but-neither was deceit found in his mouth.

And *the Lord* is wishing
to cleanse him of the stroke.

- 11 If-at-any-time you* might give an *offering* about sins,
your* soul will see for itself a seed with-a-long-lifetime.
12 And *the Lord* is wishing to pick-away from him
the exertion of his soul,
to show a light to him, and to fashion *him* with intelligence,
to pronounce-righteous a righteous-one *who is* being well
enslaved to many.
And he himself will bear-up their sins.
13 Due to this, he will inherit many,
and will divide spoils of the strong-ones;
in-place of these¹⁶ *things*, his soul was delivered into death,
and he was accounted among¹⁷ the lawless-ones,
14 and he himself bore-up sins of many;
and due to their sins, he was delivered *up*.”

(Isaiah 53:1~12)

15 And again he himself declares:

But **I** am a worm, and not a human,
a reproach of humans, and an object-of-contempt of a people.

- 16 All the *ones who are* perceiving me sneered-out-at me;
they uttered with¹⁸ *their* lips,
they shook¹⁹ *their* head,

“He hoped on *the Lord*, let him rescue him;
let him save him, because he is wanting him.”

(Psalm 22:6~8)

17 Be seeing, beloved men, what *is* the pattern, the *pattern* which has been
given to us. For if the Lord became-humble-minded in-this-manner, what might
we do, the *ones who*, through him, came under the yoke of his favor?

CHAPTER 17~20

May we also become imitators of those *men*, whichever *ones* walked-about in
goat skins and sheepskins, preaching the coming of the Anointed-One. But we are
saying *things about* Elijah, and Elisha, but still even Ezekiel, the prophets, and
besides²⁰ these *men*, even the *other ones who* have been testified-to.

2 Abraham was greatly testified-to, and was titled “a friend of God”.

(Jubilees 19:9)

And he, staring into the glory of God, is saying, being-humble-minded:

But **I** am earth and ash.

(Genesis 18:27)

3 But it still has also been written about Job in-this-manner:

But Job was righteous and blameless, true, God-revering, keeping
himself distant from every evil *thing*.

(Job 1:1)

4 Instead, he himself is accusing himself, saying:

No-one *is* clean from filth,
not-even if his life would *be* one day.

(Job 14:5)

5 Moses was called “faithful in his whole house,” (*Numbers* 12:7) and
through his assistance, God judged Egypt through his scourges²¹ and his torments.
Instead, *even that man*, after he was greatly glorified, did not brag; instead, *while*
an oracle *was* being given to him out of the bramble-*bush*, he spoke:

Who am **I**, that you are sending me? But **I** am meager-voiced and
slow-tongued.

(Exodus 3:1 + 4:10)

6 And again he says:

But **I** am a vapor from a pot.

(unidentified quotation)

18.1 But what may we speak on-the-basis-of the David *who* has been testified-
to, over²² whom God spoke:

“I found a man according-to my heart, David the *son* of Jesse;

¹⁶ literally “which”

¹⁷ literally “in”

¹⁸ literally “in”

¹⁹ literally “moved”

²⁰ literally “to/toward”

²¹ usually translated “whips” (but in a figurative sense of punishment here)

²² [18:1] Lat, ClemAlex / Gk(AC), Syr “to”

I anointed him in perpetual mercy”?

(1 Samuel 13:14? & Psalm 89:20)

2 Instead, even he himself says to God:

Have-mercy-on me, God,
according-to your great mercy;
and according-to the multitude of your pities,
wipe-out my lawless-deed.

3 Wash me still¹ more from my lawlessness,²
and cleanse me from my sins.

Because **I** am knowing my lawlessness,
and my sin is before my face throughout-all *things*.

4 I sinned *against* you alone,
and I did the wicked *thing* before your face;
so-that ever you might be pronounced-righteous in your accounts,
and might be-victorious in the *process* for you to be being judged.

5 For, behold, I was conceived in lawlessnesses,
and my mother conceived³ me in sins.

6 For, behold, you loved truth;
the unclear and the secret *things* of your wisdom
you made-clear to me.

7 You will sprinkle me with hyssop,
and I will be cleansed.

You will wash me,
and I will be whitened more-than⁴ snow.

8 You will cause me to-hear a leaping-for-joy and gladness;
bones *which* have been humbled, will leap-for-joy.

9 Turn your face away from my sins,
and wipe-out all my lawlessnesses.

10 Create a clean heart in **me**, O God,
and renew a straight spirit in my inward-parts.

11 May you not hurl me off from your face,
and may you not pick-up the spirit, your holy *spirit*, from both⁵ sides
of **me**.

12 Give-back to me the leaping-for-joy of your salvation,
and establish me with a leading spirit.

13 I will teach lawless-ones your ways,
and impious-ones will turn-around onto you.

14 Rescue me out of bloods,
O God, the god of my salvation;

15 my tongue will leap-for-joy in your righteousness.
O Lord, you will open-up my mouth,

and my lips will bring-back-a-message of your praising.

16 Because if you wanted a sacrifice, I would *have* given it;
you will not think-well-of holocausts.

17 A sacrifice to God is a spirit *which* has been crushed;
God will not condemn a heart *which* has been crushed and has been
humbled.

(Psalm 51:1-17)

19.1 Therefore, this-is-how the humble-minded *attitude* and the inferior *attitude* through the obedience *which* has been testified of the *men who are* so-many, made, not only us, *but* instead even the generations before us, better, as-well-as the *ones who* fully-received his sayings in fear and truth. 2 Therefore, may we, having partaken of *their* many and great and glorious acts, re-run to the goal of the peace *which* has been delivered to us from⁶ *the* beginning, and may we stare into the Father and Creator of the altogether world, and may we also be glued to his appropriately-great and surpassing⁷ gifts of the peace, *which are* good-works. 3 May we see him according-to *our* mindset, and may we look-in into his longsuffering wish with the eyeballs of the soul. May we comprehend how he is existing angerless toward every creation of his.

20.1 The heavens, being shook by-means-of his administration, are being subjected to him in peace. 2 Both day and night are completely-accomplishing the course⁸ *which* has been assigned by him, *while they are* impeding one-another in nothing. 3 Both sun and moon, also choirs of stars, are rolling-out in harmony according-to his ordinance without any⁹ stepping-outside-of¹⁰ their ordinations *which* they have been commanded.

¹ literally “on”

² [18:2] Gk(C) omit “Wash me...” and following verses

³ literally “craved” (as in the act of being in heat and craving sexual intercourse, which as-a-result, ends up conceiving a child)

⁴ literally “above”

⁵ literally “opposite”

⁶ literally “out-of”

⁷ literally “throwing-over”

⁸ literally “run”

⁹ literally “every”

¹⁰ literally “stepping-out-beside”

4 Earth, bearing-impregnation according-to his will *in* its own seasons, is rising-up nourishment for both the all-multitudinous humans and big-beasts and all the living-creatures *which* are on it, not dissenting nor-even changing¹¹ any of the *things which* have been decreed by him. 5 Both untrackable abysses and indescribable nether regions¹² are being held-together with the same ordinances. 6 The vault of the untried¹³ sea, after it was stood-together into its collections¹⁴ according-to his craftsmanship, does not step-out-beyond the locks *which* have been put-around it; instead, it is doing exactly-as he ordered it in-this-manner. 7 For he spoke:

You will be-there *up* till here, and your surges will be crushed in you.

(Job 38:11)

8 Ocean, limitless to humans, and the worlds with it, are being set-straight with the same assignments of the Master.

9 Seasons of-spring, and of-summer, and of-autumn, and of-winter, are giving-way¹⁵ to one-another in peace. 10 Stations of winds, according-to their own season, are finishing-up their public-service without-stumbling. Also, the perpetually-flowing springs, after they were crafted for¹⁶ enjoyment and health, without leaving-anything-behind-in-their-wake are affording their breasts for¹⁷ life of humans. Also, the least-ones of the living-creatures are making their coming-together in harmony and peace. 11 The great Crafter and Master of all the *things* has ordered all these *things* to be in peace and harmony, doing-good-work to all the *things*, but super-excessively to us – the *ones who* have fled-to his pities through our Lord Jesus the Anointed-One— 12 to whom¹⁸ may there be the glory and the greatness into the ages of the ages.

CHAPTER 21~23

Brothers, be seeing, lest his good-works, his¹⁹ many *good-works*, might come-to-be *made* into a judgment to all of us,²⁰ if-at-any-time we, not acting-as-citizens worthily of him, might *not* be doing the beautiful and well-pleasing *things* before his face with harmony. 2 For it says somewhere:

A spirit of the Lord is a lamp
searching the secret-chambers of the belly.

(Proverbs 20:27)

3 May we see how near he is, and that not-one of our thinkings nor-even the thorough-rationalizations of which we are making for ourselves has escaped his notice.

4 Therefore, it is righteous for us not to leave-the-ranks from his will. 5 May we rather be stumbling humans *who are* senseless and mindless and *who are* being lifted-up,²¹ and *who are* boasting in pretension of their *own* account, *rather* than in God. 6 May we respect the Lord Jesus *the Anointed-One*²² of whose blood was given in-behalf of us. May we have-regard for our fore-leaders.²³ May we honor the elders. May we discipline the youths with the discipline of the fear of God.

May we thoroughly-straighten our women to what is good:²⁴ 7 Let them demonstrate the worthy-to-be-loved custom of the purity. Let them show-forth the unmixed wish of their meekness. Let them make manifest the gentle *state* of their tongue through their silence.²⁵ Let them be affording their love, not according-to personal-inclination,²⁶ *but* instead let them be affording it equally to all the *ones who are* sacredly filling themselves with-fear of²⁷ God.

8 Let your* children be partaking of the discipline *which is in the* Anointed-One. Let them learn why humble-mindedness is being-strong in-the-presence of a god, why pure love is powerful in-the-presence of a god, how the fear of him is beautiful and great and *how it is* saving all the *ones who are* behaving sacredly in it in a clean mindset. 9 For he is a searcher of thinkings and reflections, he of whose breath is in us; and whenever he might be wanting, he will do-away-with it.

22.1 But faith in *the* Anointed-One is confirming all these *things*. For even he himself, through the spirit, the holy *spirit*, is calling us to himself in-this-manner:

Come! children, hear me;

¹¹ literally “anothering”

¹² [20:5] Emendation / Gk(AC) “judgments” / Lat “set-downs” / Cop “boundaries”

¹³ may also be translated “inexperienced”

¹⁴ literally “into the congregations”

¹⁵ [20:9] (lit. “are giving-beside-after”) / Gk(C) “transfer from one to another”

¹⁶ literally “to/toward”

¹⁷ literally “to/toward”

¹⁸ [20:12] Lat “—through whom to God and the Father”

¹⁹ literally “the”

²⁰ [21:1] Gk(AC) “all of us”

²¹ literally “lifted-upon”

²² [21:6] some add

²³ more literally “our *ones* leading-before”

²⁴ more literally “women on the good *thing*”

²⁵ [21:7] Gk(C) / others “their manner-of-speaking”

²⁶ literally “bent-toward”

²⁷ literally “for”

- I will teach you* fear of the Lord.¹
- 2 Which human is the *one who* is wanting life,
who is loving length of days in order to see good-things?
- 3 Cease your tongue from an evil thing,
and your lips² of the act to not utter deceit.
- 4 Deviate from an evil thing and do a good thing;
5 seek peace and pursue it.
- 6 Eyes of the Lord are on righteous-ones;
and ears of his are turned to a beseeching of theirs.
But the face of the Lord is against persons who are doing evil things,
of the act to exterminate their remembrance out of a piece of earth.
- 7 The righteous-one shouted, and the Lord listened-to him,
and he rescued him out of all his tribulations.
The tribulations of the righteous-ones are many,
but the Lord will rescue him out of them all.³

(Psalm 34:11~17,19)

The scourges⁴ of the sinful-one are many,
but mercy will encircle the ones who are hoping on the Lord.

(Psalm 32:10)

23.1 The 'pitying throughout all things and benevolent Father' is having bowels of compassion on the ones who are filling themselves with-fear-of him, both mildly and soothingly wishing that he would give-back his favors to the ones who are coming-to him with a simple mindset. 2 For-this-reason, may we not be being-double-souled, but may we not let our soul be hallucinating on-the-basis-of his surpassing⁵ and glorious gifts. 3 Let this writing become far from us, where it says:

Miserable are the double-souled, the ones who are wavering in the soul, the ones who are saying, "We heard these things even during⁶ the days of our fathers; and, behold, we have grown-old and not-one of these things has happened to us."

- 4 O mindless-ones! Compare' yourselves to a piece of wood. Take a vine. Indeed, first, it sheds-its-leaves,⁸ next a bud comes-to-be, next a leaf, next a flower, and after these an unripe-grape, next a grape has stood-by. Be seeing, that in a short season the fruit of the wood reaches into a mellow state.

(unidentified quotation)

5 In⁹ truth, his wish will be completed quickly and suddenly, as the writing is also testifying-along with it, that:

He will be-there quickly and will not take-time.

(Isaiah 13:22)

And:

The Lord will be-there suddenly into his inner-sanctum,
and¹⁰ the holy one whom all of you* are anticipating for yourselves.

(Malachi 3:1)

CHAPTER 24~26

Beloved ones, may we contemplate how the Master is continually exhibiting to us the standing-up out of dead humans which is going to be in the future,¹¹ of which he made the Lord Jesus the Anointed-One¹² the first-fruit for himself, after he stood him up out of dead humans. 2 Beloved ones, may we see the standing-up which is coming-to-be season by season.¹³ 3 Day and night is making-clear to us a standing-up. The night falls-to-sleep, the day stands itself up; the day goes-away,¹⁴ the night comes-on.

4 May we see¹⁵ the fruits. How and in what manner is the sowing-seed coming-to-be? 5 The one who is sowing came-out and he threw each of the seeds¹⁶ into the earth – whichever ones, after they fell into the dry and naked earth, are being dissipated. Next, out of the dissipation, the impressive-magnificence of the foresight of the Master stands them up; and out of the one, more grow and bring-forth fruit.

¹ [22:1] Gk(C) omit² literally "lips of yours"³ [22:7] Gk(AC), Lat, Cop / Syr add⁴ usually translated "whips"⁵ literally "throwing-over"⁶ literally "on"⁷ literally "throw-together"⁸ [23:4] Gk(C) omit⁹ literally "on"¹⁰ may also be translated "even"¹¹ literally "to will be"¹² [24:1] Gk(C) / others add¹³ [24:2] Gk(C) "which is in due season"¹⁴ literally "becomes-away"¹⁵ [24:4] Gk(C) "All of you*, take"¹⁶ [24:5] Gk(C) / others "threw it"

25.1 May we see the incredible sign, the one which comes-to-be in the eastern¹⁷ places, that¹⁸ is, in the places around Arab. 2 For there is a bird, the one being given-the-name 'phoenix'. This bird, existing as an only-begotten, lives for five-hundred years. Also, after a release-from this lifetime has already come-to-be¹⁹ of the time for it to die-off, it makes a shrine for itself out of frankincense and myrrh and the remaining spices, into which it enters after the time was fulfilled; and it comes-to-its-end. 3 But while the flesh is being rotted, a certain kind of worm is being birthed, which, being nurtured out of the moisture of the living-creature which has come-to-its-end, grows-wings. Next, after it has become noble, it lifts that shrine where the bones of the one which previously-came-to-be are at, and, carrying these things, it completely-accomplishes a journey from the Arabian country till it reaches²⁰ Egypt, into the city being called²⁰ Héliopolis. 4 And during the day, while all are looking-at it, it, after it has flow-on²¹ onto the altar of the sun, puts them there, and, in-this-manner, is rushing-off into what is behind. 5 Therefore, the priests look-over the registers²² of the times and find it to have come when a five-hundredth year has been fulfilled.

26.1 Therefore, are we concluding these things to be great and marvelous, if the Crafter of all the things will make a standing-up of the ones who became sacredly enslaved to him in the confidence of a good faith, whereas he is showing to us the great-thing of his professed-thing even through a bird?

2 For it says somewhere:

And you will rise me up-out, and I will confess-forth to you.

(unidentified quotation)

And:

I fell-asleep, and I slumbered; I was arisen-out,
because you are with me.

(Psalm 3:5)

3 And again, Job says:

And you will stand-up this flesh of mine,
the flesh which underwent²³ all these things.

(Job 19:26)

CHAPTER 27~29

Therefore, having this hope, let our souls be already²⁴ bound-to the one who is faithful in the things-which-were-professed²⁵ and the one who is righteous in the judgments. 2 The one who transmitted-a-message not to be lying, will himself much more not lie. For nothing is impossible²⁶ in-the-presence-of God, except the act to lie. 3 Therefore, let his faith rekindle in us, and may we comprehend that all things are near to him. 4 In an account of his greatness, he stood all the things together; and in an account, he is being-able to turn them upside-down. And:

- 5 Who will state to him, "What did you do?"
or who will stand himself against the might of his strength?

(Wisdom 12:12)

When he wants, and as he wants, he will do all things, and anything²⁷ of the things which have been decreed by him may not pass away.²⁸ 6 All things are before his face, and nothing has escaped-the-notice-of his deliberation, if:

- 7 The heavens are describing²⁹ a glory of a god,
but the firmament is bringing-back-messages of a making of his hands,³⁰
The day is spewing a word to the day,
and night is bringing-back-messages of knowledge to night.
And there are not accounts, not-even utterances,
of which³¹ their voices are not-surely being heard.

(Psalm 19:1~3)

28.1 Therefore, while all things are being looked-at and being heard, may we be filled-with-fear of him, and may we leave-off stained desires of base³² works; in order that, by-means-of his mercy, we might be sheltered from the judgments which are going to come. 2 For to-where is it being possible for any of us to flee

¹⁷ literally "the of-the-rising-ups"¹⁸ literally "this"¹⁹ literally "lifetime already came-to-be"²⁰ literally "said"²¹ literally "after it flew-on"²² literally "writing-ups"²³ literally "drew-out-up" (in the sense of draining out water)²⁴ literally "be having been"²⁵ literally "the professed-things"²⁶ may also be translated "powerless"²⁷ literally "nothing"²⁸ literally "come-beside"²⁹ literally "leading-through"³⁰ [27:7] (lit. "of hands of his") / Gk(C) omit something here³¹ [27:7] Gk(C) omit "The day is...of which"³² [28:1] Gk(C) "hurtful"

from his mighty hand? But what world will receive any of the *ones who are* defecting from him? **3** For the writing says somewhere:

To-where will I *go to be-there-away from you*,
and to-where will I be hidden from your face?
If-at-any-time I might ascend into the heaven,
you are there;
if-at-any-time I might go-off into the last *regions* of the earth,
there *is* your right *hand*;¹
if-at-any-time I will spread-*my-bed*-down in the abysses,
there *is* your spirit.
(*Psalms 139:7-10*)

4 Therefore, to-where might someone go-off, or to-where will he escape for himself from the *One who is* encompassing all the *things*?

29.1 Therefore, may we come-to him in sacredness of soul, lifting pure and unstained hands to him, loving our gentle and tenderly-compassionate Father, who has made us a part of an election of himself. **2** For it has been written in-this-manner:

When the Highest-One thoroughly-divided the nations,
as he dispersed² sons of Adam, (*which means 'human' in Hebraic*)
he stood *up* borders of nations
according-to a number of messengers of a god.
A people of his, Jacob, were made-to-be a portion of *the* Lord;
a roped-out-piece-of-land of an inheritance of his *was* Israel.
(*Deuteronomy 32:8-9*)

3 And in a different place it says:

Behold, *the* Lord is taking to himself a nation out of *the* middle of nations, even-as a human is taking the first-fruit of his threshing-floor. And out of that nation will come-forth holy-*places* of holy-*places*³ for itself.
(*unidentified quotation*)

CHAPTER 30~32

Therefore, *while* we exist as a portion of a holy *one*,⁴ may we do all the *things* of the holification, fleeing *from* calumnies, both stained and impure entwinements,⁵ both intoxications and revolutions, and abominable desires, foul adultery, abominable arrogance. **2** For *it* declares:

God is arraying himself against arrogant *persons*,
but he is giving favor to humble *persons*.
(*Proverbs 3:34*)

3 Therefore, may we be glued to those to whom the favor has been given from God. May we *us* dress ourselves with the harmony, being-humble-minded, restraining ourselves, keeping⁶ ourselves far from every whispering and calumny, being pronounced-righteous with works and⁷ not with accounts. **4** For it says:

The *one who is* saying the many *things* will also hear *much* for himself in-return.
Or is the *one who is* uttering-well supposing *himself* to be righteous?
5 Having been blest⁸ *is a person* birthed⁹ of a woman *who is* short-lived.¹⁰
Do not be becoming much in words.
(*Job 11:2-3*)

6 Let our praise be in a god, and not out of ourselves, for God is hating self-praisers. **7** Let the attestation of our good¹¹ acts be being given by others, exactly-as it was given to our fathers, the righteous-ones. **8** Boldness and self-pleasure and daring *belong* to¹² the *ones who* have been cursed by God; *but* gentleness and humble-mindedness and meekness in-the-presence-of the *ones who* have been blest by God.

31.1 Therefore, may we be glued to his blessing, and may we see what *are* the ways of the blessing. May we unravel the *things which* came-to-be from *the* beginning. **2** Of what favor was our father Abraham blest? Did he not-surely do righteousness and truth through faith?
(*Genesis 15:6*)

3 Isaac, knowing what *was* going to be *happening* with confidence, has sweetly led himself forward *being* a sacrifice.
(*Genesis 22:9*)

4 Jacob, with humble-mindedness, withdrew-out of his own *plot* of earth due to a brother, and he went to Laban and became-enslaved; and the scepter-of-*the*-twelve of ^oIsrael was given to him.
(*Genesis 27:41-28:5; 29:20, etc.*)

32.1 And, if-at-any-time someone might pristinely contemplate each *example* *one* by one, he will recognize for himself a greatness of the gifts *which* have been given by him. **2** For *from* out of him *are* priests and all Levites, the *ones who are* performing-public-service at the sacrificial-altar of God. *From* out of him *is* the Lord Jesus, the *one* according-to flesh. *From* out of him *are* kings, and chiefs, and *persons who are* leading according-to ^oJudah. But the remaining scepters do not exist small in glory,¹³ as God professed, that:

“Your seed will be as the stars of the heaven.”
(*Genesis 15:5 or 22:17 or 26:4*)

3 Therefore, all of *them* were glorified and made-great, not through *themselves* or their works or *their* righteous-affairs which they worked-out,¹⁴ *but* instead through his will.

4 Therefore, **we** also, after we were called through a will of his¹⁵ in the Anointed-One Jesus, are not being pronounced-righteous through ourselves, not-even through **our** wisdom, or intelligence, or piety, or works which we worked-out¹⁶ in sacredness of heart; *but* instead through the faith, through which the Almighty God pronounced-righteous all the *persons* from the *first* age – to whom may there be the glory into the ages of the ages.

CHAPTER 33~34

Therefore, what might we do¹⁷ brothers? May we become non-working from the good-doing and may we leave the love behind¹⁸ *us*? *I wish* by-no-means *that* the Master would allow this to yet be made-to-come-to-be onto us; instead, may we hasten to be finishing-up every good work with earnestness¹⁹ and eagernesses. **2** For the Crafter and Master of **all** the *things* himself is leaping-for-joy over his works. **3** For with his all-great might he established heavens, and, by-means-of his ungraspable²⁰ intelligence, he thoroughly-ornamented them. He also thoroughly-separated a *piece* of earth from the water surrounding²¹ it and set *it* on the secure foundation of his-own wish. He has also directed the living-creatures *which are* roaming in it to be *in existence* by-means-of his-own disposition. After he also made-ready-beforehand²² a sea and the living-creatures in it, he locked *them* in by-means-of the power of himself.

4 Above all *things*, with his consecrated and unblemished hands, he fashioned a human, the most-eminent and all-great according-to mindset, an impression of the image of himself. **5** For God declares in-this-manner:

“May we make a human according-to an image and according-to a likening of **ours**.”
And God made the human; he made them male and female.
(*Genesis 1:26-27*)

6 Therefore, after he completed all these *things*, he praised and blest them, and spoke:

“*All of you**, be growing yourselves and be being multiplied.”
(*Genesis 1:28*)

7 May we see, that all the righteous-ones were ornamented in good works; but also *that* the Lord himself, after he ornamented himself with good works, was made-to-rejoice. **8** Therefore, having this pattern, may we come-to his will without-hesitation; may we work a work of righteousness out of our whole strength.

34.1 The good worker takes the bread of his work with outspokenness; the *one who is* sluggish and having been drooping himself is not looking-into-the-eyes of his employer. **2** Therefore, it is necessary for us to be eager into good-doing; for all the *things are derived* out of him. **3** For he is saying-beforehand to us:

Behold, the Lord! And his wage *is* before his face²³
to give-back to each *person* according-to his work.
(*unidentified quotation*)²⁴

¹ [28:3] Gk(C) “**You** are there”

² literally “thoroughly-sowed(seeded)”

³ may also be translated “holy-things of holy-things”

⁴ [30:1] Gk(A), Lat, Syr “a holy portion” / Gk(C) “holy portions” / Cop “a portion of holy ones”

⁵ literally “acts-of-braiding-together”

⁶ literally “making”

⁷ [30:3] Gk(C), Lat, Cop / Gk(A), Syr add

⁸ [30:5] Gk(C) omit

⁹ adjective

¹⁰ more literally “of-a-short-lifetime”

¹¹ [30:7] Gk(C) omit

¹² [30:8] Gk(C) “was given”

¹³ [32:2] Gk(C) “rank”

¹⁴ literally “worked-down”

¹⁵ [32:4] Gk(C) omit

¹⁶ literally “worked-down”

¹⁷ [33:1] Gk(C) “say”

¹⁸ literally “behind-in”

¹⁹ literally “extensiveness”

²⁰ literally “unable-to-be-received-down”

²¹ literally “having-around”

²² [33:3] Gk(C) / others “So likewise, after he formed”

²³ literally “a face of his”

²⁴ Possibly an unknown rendering of 40:10? 62:11? plus Proverbs 24:12?

4 Therefore,¹ he is propelling us *who are* having-faith on him out of the whole heart, not to be non-working, nor-even having been drooped on-the-basis-of any² good work.

5 Let our boast and our outspokenness be in him. May we be subjecting ourselves to his will. May we contemplate all the multitude of his messengers, how they, having stood-by, are performing-public-service to his will. 6 For the writing says:

Ten-thousand ten-thousands had stood-by him, and a thousand thousands were performing-public-service to him, and they shouted, "Holy, holy, holy, *is the Lord*³ Sabaoth;⁴ all the creation⁵ *is full of his glory.*"

(Daniel 7:10 & Isaiah 6:3)

7 And therefore may **we**, after we were congregated in harmony to the same place, by-means-of the conscience, cry *out* to him earnestly as out of one mouth, with⁶ the *result* for us to become participants of his great and glorious things-which-have-been-professed.⁷ 8 For it says:

An eye did not see, and an ear did not hear,
and it did not ascend upon a heart of a human,
as-many-things-as *the Lord* made-ready to the *ones who are*
enduring for him.⁸

(unidentified quotation)

CHAPTER 35~36

How⁹ happy and marvelous *are* the gifts of God, beloved *ones*: 2 Life in immortality, brightness in righteousness, truth in outspokenness, faith in confidence, self-restraint in holification. And all these *things* were falling-under our mindset. 3 Therefore, what, as-a-result, are the *things* being made-ready for¹⁰ the *ones who are* enduring? The Crafter and Father of the ages, the All-Holy *One*¹¹ himself is knowing their amount and their beauty.

4 Therefore, may **we** be contending to be found in the number of the *ones who are* enduring, so-that we might partake of the gifts *which* have been professed. 5 But how will this be, beloved *ones*? If-at-any-time our mindset might be having been established faithfully to God; if-at-any-time we might be seeking-out the *things*¹² *which are* well-pleasing and very-acceptable to him; if-at-any-time we might finish-up the *things* pertaining to his unblemished wishing, and we might follow the way of the truth, after we hurl-off from ourselves every unrighteousness and lawlessness,¹³ greed,¹⁴ quarrellings, both evil-customs and deceptions, both whisperings and calumnies, detest-of-God, both arrogance and pretension, both vainglory and lack-of-fondness-of-strangers.¹⁵ 6 For the *ones who are* acting *out* these *things* exist detestable to God; but not only the *ones who are* acting them *out*, but instead also the *ones who are* being-well-pleased-together with these *things*.¹⁶ 7 For the writing says:

But God spoke to the sinner:

For-what-reason are you describing¹⁷ my righteous-enactments,
and taking-up my covenant on your mouth?

8 But **you** hate discipline,
and you threw-out my accounts behind *you*.¹⁸

If you were perceiving a thief, you were running-together with him,
and you were putting your portion with adulterers.

Your mouth increased evil,
and your tongue was entwining an act-of-deceit.

Sitting yourself *down*, you were calumniating against your brother,
and you were putting an impediment against the son of your mother.

9 You did these *things*, and I kept-silent.
You supposed,¹⁹ lawless-one, that I will be like you.

10 I will convict you, and cause you²⁰ to stand-by before²¹ your *own*
face.²²

11 *All of you**, the *ones who are* forgetting God, *may you** surely have-
insight *into* these *things*,

lest-perhaps he might snatch *you** as a lion,
and there might not be the *one there who is* rescuing *you**.²³

12 A sacrifice of praising will glorify me;
and there is a way by-means-of which²⁴ I will show to him the
salvation of God.

(Psalm 50:16~23)

36.1 Beloved *ones*, this *is* the way in which we found our savior, Jesus *the* Anointed-One, the chief-priest of our offerings,²⁵ the protector and helper of our weaknesses. 2 Through this *man*, we are staring²⁶ into the heights of the heavens. Through this *man*, we are seeing for ourselves as-in-a-mirror, his unblemished and uppermost appearance.²⁷ Through this *man*, the eyes of the heart were opened-up. Through this *man*, a mindset of ours, *which is* unintelligent and having been darkened, is re-flourishing into the light. Through this *man*, the Master has wanted us to taste the immortal knowledge, who, being an effulgence of his greatness, is so-much greater *than* messengers, as-much-as he has inherited a more-diverse name.

3 For it has been written in-this-manner:

The *one who is* making his messengers spirits,
and his public-servants a flame of a fire.

(Psalm 104:4)

4 But on his son, the Master has spoken in-this-manner:

"**You** are a son of mine,
today **I** have birthed you.
Request *it* for yourself in **my** presence, and I will give nations to you
for your inheritance,
and the limits of the earth for your retaining."

(Psalm 2:7~8)

5 And again he says to him:

"Be sitting yourself at my right *sides*,²⁸
till *whenever* I might put your enemies for a footstool of your feet."

(Psalm 110:1)

6 Therefore, who *are* the enemies? The *ones who are* base and *who are* arraying themselves against his will.²⁹

CHAPTER 37~38

Therefore, men, brothers, may we serve-as-soldiers with every earnestness³⁰ in his unblemished ordinances. 2 May we contemplate the *ones who are* serving-as soldiers under³¹ our leaders,³² how well-orderly, how habitually,³³ how subjectedly-to-assignments³⁴ they are finishing-up the *things* being ordered. 3 Not all are prefects, nor-even tribunes, nor-even centurions, nor-even chiefs-of-fifty, nor-even the *next ones* sequentially; instead, each one with his-own legion is finishing-up the *things* being commanded by the king and the *ones who are* leading. 4 The great-ones are not being-able to be without the small-ones, nor the small-ones without the great-ones. There is a certain commixture in all of *them*, and *there is* a use in these *things*.³⁵

5 May we take our body. The head is nothing without the feet. But in-the-same-manner, neither are the feet *something* without the head. But the least members of our body are obligatory and useful to the whole body. Instead, all of *them* are breathing-together,³⁶ and are making-use of one subjection with³⁷ the *result* for the whole body to be being saved.

38.1 Therefore, let our whole body be being saved in *the* Anointed-One Jesus;³⁸ and let each *one* be being subjected to his neighbor, exactly-as he was put in his *own particular* bestowed-favor. 2 Let the strong *person* be taking-care-of³⁹ the weak *person*, but let the weak *person* be respecting the strong *person*. Let the rich *person* be supplementing the destitute *person*, but let the destitute *person* be

¹ [34:4] Gk(C) "believing"

² literally "every/all"

³ [34:6] Gk(C), Lat, Syr / ClemAlex "God" / Gk(A) omit

⁴ Hebrew for "Lord of Armies"

⁵ [34:6] Gk(C) "earth"

⁶ literally "into"

⁷ literally "the glorious professed-things"

⁸ [34:8] Gk(C) "are loving him"

⁹ literally "As"

¹⁰ literally "to"

¹¹ [35:3] Gk(C) "the Creator Eternal and Father All-Holy"

¹² [35:5] Gk(C) "good things"

¹³ [35:5] Gk(C) "wickedness"

¹⁴ [35:5] Gk(C) omit "greed"

¹⁵ [35:5] Gk(C), Syr / Gk(A) "and fondness-of-strangers" / Lat "and lack-of-humility"

¹⁶ literally "with them" (as in referring to the things, not to the people doing them)

¹⁷ literally "leading-through"

¹⁸ literally "into the behind"

¹⁹ literally "took-up-from-below" (as in "taking up an idea")

²⁰ [34:10] Syr "set your sins"

²¹ literally "according-to"

²² literally "a face of yours"

²³ [35:11] Gk(C) omit (Psalm 1:17-22) and connects by "in the end"

²⁴ [35:12] Lat / Gk(AC), Syr "were"

²⁵ literally "things-brought forward"

²⁶ [36:2] Gk(A) "man may we stare"

²⁷ literally "seeing"

²⁸ literally "yourself out of right sides of mine"

²⁹ [36:6] some read "who oppose their own will to that of God"

³⁰ literally "extensiveness"

³¹ literally "to"

³² literally "our leading ones"

³³ [37:2] Gk(C) / Gk(A) "well-yielding"

³⁴ literally "under-assignmently"

³⁵ [37:4] Lat "in one-another"

³⁶ literally "spiriting-together"

³⁷ literally "into"

³⁸ [38:1] Gk(C) omit "Jesus"

³⁹ [38:2] Gk(A) "Do not let...be taking-care-of" / possible emendation "Do not let the strong *person* be-without-care-for"

giving-thanks to God, because he gave to him *someone* through whom his lacking might be filled-up. Let the wise *person* be demonstrating his wisdom not in accounts, *but* instead in good works. Do not let the *person who is* being-humble-minded be testifying *about* himself; instead let him be allowing himself to be being testified by a different *person*. Do not let the *one who is* pure in the flesh¹ be making-pretensions, coming-to-know that the *one who is* supplementing him with the self-restraint is a different *individual than himself*.

3 Therefore, brothers, may we carefully-rationalize out of what-kind of material we were made-to-be, what-kind of *beings we are* and what *sort of means* we entered into the world; out of what-kind of tomb and darkness the *One who* himself fashioned and crafted us led *us* into the world, after he made-ready-beforehand his good-works prior to *the time* we were birthed. 4 Therefore, we, having all these *things from* out of him, are being-indebted to be giving-thanks to him for all *things* – to whom may there be the glory into the ages of the ages.

CHAPTER 39~41

Senseless and unintelligent² and stupid and undisciplined *persons* are jeering-at us and sneering, wishing for themselves to be being lifted-up³ in their *own* mindsets. 2 For what is a mortal *person* being-able to do? Or what strength *does* an earthborn *person have*?

3 For it has been written:

There was not a form before my eyes;⁴
instead, I rather was hearing a breeze and a voice:
4 For what? A mortal-creature will not be clean before⁵ *the Lord will he?*
Or a man *be* blameless from his works,
if he is not having-faith among⁶ boys of his *own*,
but *who* perceived⁷ a certain crooked way among messengers of his
own?
5 But a heaven *is* not clean before his face.
But ah! The *ones who are* residing⁸ in houses of-clay,
out of the same clay out of which we ourselves also are *made!*
He hit them *in* the manner of a moth,
and from morning till evening they no longer exist;⁹
they were-lost alongside the *act* for themselves not to be being-able
to help themselves.

6 He blew-on them and they came-to-their-end,
alongside the *act* for themselves not to be having wisdom.
7 But call-on him for yourself, if there is anyone who will heed¹⁰ you for
themselves;
or if you will see for yourself some holy messengers.
For even anger is doing-away-with a senseless *person*,
but jealousy is dealing-death to a *person who* has been misled.
8 But **I** have seen senseless *persons* taking¹¹ roots,
but instead their course-of-life was straightaway fed-on.
9 *I wish* that their sons would become far from salvation;
I wish that they would be wildly-danced-around-and-mocked at the
doors of inferior *men*,
and the *man* being picked out will not be *there*.
For righteous *men* will eat for themselves *the things* which have been
made-ready for those *men*,
but they themselves will not be taken-forth out of evil *things*.

(Job 4:16~5:5)

40.1 Therefore, *while* these *things are* being clear to us beforehand, and *while* we have stooped *down to look* into the depths of the divine knowledge, we are being-indebted to be doing all *things in* order, as-many-as the Master directed *us* to be finishing-up according-to seasons *which* have been assigned. 2 He directed, both the offerings and public-services to be being finished-up, and¹² not to be coming-to-be without-cause or in-a-disorderly-manner, *but* instead they have been ordained to *fixed* seasons and hours. 3 And he himself ordained with his supreme¹³ wishing, both to-where and through whom he is wanting *these things* to be being finished-up, in order that all *things which are* sacredly coming-to-be in an *act of* good-pleasing would be very-acceptable to his will.

4 Therefore, the *ones who are* making their offerings at the seasons *which* have been ordered *are* both very-acceptable and happy, for they are not utterly-

sinning, following the lawful *regulations* of the Master. 5 For public-services of his-own are having been given to the chief-priest, and his-own place has been ordered to the priests, and ministries of their-own are being laid¹⁴ on Levites. The human of-the-*common*-people has been bound with the ordinances of-the-*common*-people.

41.1 Brothers, let each of you*, in your-own rank, be giving-thanks¹⁵ to God, existing in a good conscience, in solemnity, not stepping-out-beyond the rule *which* has been ordained of his public-services *to each of you**. 2 Not everywhere, brothers, are constant sacrifices being offered, or prayers,¹⁶ or the *offerings* about sins and mistakes, *but* instead rather only in Jerusalem. But even-there, they are not being offered in every place, *but* instead before the sacrificial-altar in-front of the inner-sanctum, after the *thing* being offered was inspected-for-blemishes¹⁷ through the chief-priest and the *men* performing-public-services *who* have been spoken-about-before. 3 Therefore, the *ones who are* doing something besides what *is* suiting to his wishing are having the fine of death. 4 *All of you** are seeing, brothers, *that* as-much-as we were considered-worthy of more knowledge, so-much more are we being laid-under danger.

CHAPTER 42~44

The emissaries were proclaiming-the-good-message to us from the Lord Jesus *the* Anointed-One; Jesus the¹⁸ Anointed-One was sent-out from God. 2 Therefore, the Anointed-One *is* from God,¹⁹ and the emissaries *are* from the Anointed-One. Therefore, both *things* came-to-be in-a-well-orderly-manner *from* out of a will of a god. 3 Therefore, after they took transmitted-messages and after they became-fully-convinced²⁰ due to the standing-up of our Lord Jesus *the* Anointed-One, and after they were caused-to-have-faith in the account of God, with plenitude²¹ of a holy spirit, they came-out proclaiming-a-good-message that the kingdom of God is going to be coming. 4 Therefore, preaching throughout countries and cities *immersing the ones who were obedient to the will of God*,²² they were appointing their first-fruits, after they proved them by-means-of a spirit, into *being* overseers and ministers of the *ones who were* going to be having-faith. 5 And this *was* not something-new.²³ For surely from²⁴ many times *ago*, it had been written about overseers and ministers. For somewhere the writing says in-this-manner:

I will appoint their overseers in righteousness,
and their ministers in faith.

(Isaiah 60:17)

43.1 And what marvelous *thing is it*, if the *ones who* were entrusted in *the* Anointed-One from a god for a work such as *this*, appointed the *men whom* we have previously-spoken *about*? Whereas even the happy Moses (“a faithful attendant in the whole house” (*Numbers* 12:7)) denoted in the consecrated books all the *things which* have been ordered to him, whom the remaining prophets also followed-along-behind, testifying-together *with him* to the *things which* have been given-as-law by him. 2 For after jealousy fell-into *their midst* about the priesthood and *while* the tribes *were* rising-in-sedition *as to* which-one of them would be having been ornamented with the glorious name, that *man* directed the twelve tribal-chiefs to bring sticks to him on *which were* having been written each tribe according-to name. And after he took them, he bound *them*, and sealed *them* with the finger-rings of the tribal-chiefs, and he put them away from himself into the Tent of the Testimony on the table of God. 3 And after he shut the tent, he, in-like-manner, sealed the keys and the sticks. 4 And he spoke to them, “Men, brothers, the stick of whichever tribe might bud, this *one* God has selected for himself, with²⁵ the *result* to be serving-as-priests and to be performing-public-service to him.”

5 But after the morning came-to-be, he called-together all °Israel, the 600,000 of the men, and he exhibited the seals to the tribal-chiefs for himself, and he opened-up the Tent of the Testimony, and he pre-picked the sticks. And the stick of Aaron was found not only to have budded, *but* instead even to *be* having fruit. 6 What are you* thinking, beloved *ones*? Had not Moses foreknown that this *was* going to be *the case*? He had especially come-to-know. Instead, he acted²⁶ in-this-manner, in order that an insurrection²⁷ might not come-to-be in °Israel, with²⁸ the *result* for the name of the true and only God²⁹ to be glorified; to whom may there be the glory into the ages of the ages. (Num. 16:1~17:13(28))

¹⁴ may also be translated “are laying themselves”

¹⁵ [41:1] Gk(A) / Gk(C) “be-well-pleasing”

¹⁶ [41:2] Gk(C) “prayers-to God”

¹⁷ literally “watched-over-for-blemishes”

¹⁸ [42:1] Gk(C) omit “the”

¹⁹ [42:2] Gk(C) omit

²⁰ literally “were brought-to-fulness”

²¹ more literally “full-bearing”

²² [42:4] Lat add

²³ literally “not newly”

²⁴ literally “out-of”

²⁵ literally “into”

²⁶ literally “made/did”

²⁷ may also be translated “instability”

²⁸ literally “into”

²⁹ [43:6] Gk(C), Cop / Syr “Lord” / Lat “One”

¹ [38:2] Gk(A) add an “and” or “also” here; the meaning is uncertain due to a lacuna in the manuscript

² [39:1] Gk(C) / others “inconsiderate”

³ literally “lifted-upon”

⁴ literally “eyes of mine”

⁵ literally “opposite”

⁶ literally “throughout” (also later in verse)

⁷ literally “had-in-mind”

⁸ literally “dwelling-down”

⁹ literally “they are not still”

¹⁰ usually translated “obey”

¹¹ [39:8] Gk(C), Lat, Syr (literally “throwing”) / Gk(A) “throw”

¹² [40:2] Gk(AC) / Lat, Syr omit “to be being finished-up and”

¹³ literally “uppermost”

44.1 And our emissaries knew, through our Lord Jesus *the Anointed-One*, that there will be quarrelling over the name of the oversight.¹ **2** Therefore, due to this cause, they, having taken complete foreknowledge, appointed the *men who* have been spoken-about-before, and in-the-meantime have given *them* an over-pasture,² so-that, if-at-any-time they might fall-asleep, different men *who were* having been proved might receive their public-service in-turn.

3 Therefore, we are concluding that the *ones who* were appointed by those *emissaries*, or in-the-meantime by different men – *who are held-in-good-account*, after the entire assembly became-well-pleased-together to *choose them* and *who* blamelessly performed-public-service to the flock of the Anointed-One with humble-mindedness, tranquilly and without-vulgar, also having been testified-to by all for many times – *that it is* not righteous for these *men* to be being thrown-off of their public-services. **4** For it will not be a small sin to us, if-at-any-time we might throw-off of the oversight the *ones who* blamelessly and sacredly offered³ the gifts.

5 Happy are the elders *who* went-on-their-way-beforehand, whichever *ones* had the fruit-filled and complete dissolution *from this life*. For they are not becoming-moved-with-reverence, lest someone might discharge them from the place being situated to them. **6** For we are seeing *that all of you** led some *men, who were* beautifully acting-as-citizens, in-another-direction out of the public-service *which* has been honored to them blamelessly.

CHAPTER 45~48

Brothers, *all of you** are fond-of-strife and zealots about the *things which* are not pertaining into salvation. **2** *All of you**, stoop-in into the writings already,⁴ the truthful writings, the *ones* through the spirit, the holy *spirit*. **3** Be understanding that nothing *which is* unrighteous nor-even having been made-fictitious⁵ has been written in them. *You** will not find righteous *persons* having been thrown-off from sacred men. **4** Righteous *men* were pursued, *but* instead by lawless *men*. They were thrown-into-guardhouses, *but* instead by unsacred *men*. They were stoned by unlawful *men*. They were killed-off by *men who* have taken-up the stained and unrighteous jealousy. **5** *While they were* suffering, they bore⁶ *them* with-good-repute.

6 For what might we speak, brothers? Was Daniel thrown into a pit of lions by the *ones who were* filling themselves with-fear-of God? **7** Were Hananiah, and Azariah, and Mishael shut-down into a furnace of fire by the *ones who were* being-religious-to the appropriately-great and glorious religion of the Highest-One?
(Daniel 6 or 14 & Daniel 3)

By-no-means *do I wish that* this would come-to-be! **8** Therefore, *who are* the *ones who* accomplished these *things*? The *ones who* are detestable and full of every evil quarreled-out into so-much fury, so-as to clothe⁷ into torment the *ones who were* being-enslaved into God in a sacred and unblemished preposition, not having come-to-know that the Highest-One is a fighter-on-behalf-of and a shielder-of the *ones who are* serving his all-excellent name in a clean conscience – to whom may there be the glory into the ages of the ages. **9(8)** But the *ones who were* enduring in confidence inherited a glory and honor, after they were both lifted-up⁸ and became illustrious⁹ from God in his¹⁰ remembrance into the ages of the ages. May it be.

46.1 Therefore, brothers, it is necessary for us to be glued to examples such as *these*. **2** For it has been written:

*All of you**, be being glued to the holy *ones*,
because the *ones who are* being glued to them will be made-holy.
(unidentified quotation)¹¹

3 And again in a different place, it says:

With a guiltless man you will be guiltless;
and with an elect *man* you will be elect;
and with a twisted *man* you will be-perverse.
(Psalm 18:25~26/2 Samuel 22:26-27)

4 Therefore, may we be glued to the innocent and righteous *persons*; but these are elect-ones of God.

5 For-what-reason *are there* quarrellings and furies and dissensions and splits, also a war, among¹² *you**? **6** Or are we not-surely having one god, and one anointed-one, and one spirit of the favor, the *spirit which* was poured-out on us,

¹ [44:1] Gk(C) is different here

² [44:2] Gk(A), Lat / Gk(C) "over-building" / Syr "over-proof" / Cop "gave to those who were after them"

³ literally "brought-to"

⁴ literally "having been stoop-in into the writings" (imperative)

⁵ literally "made-beside"

⁶ literally "brought/carried"

⁷ literally "throw-around"

⁸ literally "lifted-upon"

⁹ [45:8] Gk(C) "written-in"

¹⁰ [45:8] Gk(A) "their"

¹¹ a non-extant verse from Psalm 18? Clement of Alexandria quotes Psalm 18:26 then this verse, where as here Clements of Roma quotes this verse then Psalm 18:25-26

¹² literally "in"

and one calling in *the Anointed-One*? **7** For-what-reason are we drawing-asunder and pulling-asunder the members of the Anointed-One, and rising-in-sedition toward the body, our-own *body*, and coming into so-much a loss-of-mind so-as for us to forget that we are members of one-another? *All of you**, be caused-to-have-remembrance of the accounts of the Lord Jesus *the Anointed-One*,¹³ **8** for he spoke:

"Woe to that human! It were *more* beautiful to him if he was not birthed, than *for him* to impede one of my elect-ones. Yes, it were *more* beautiful for a millstone to be put-around *him* and *for him* to be sunk-into-the-sea into the sea, than *for him* to pervert one of my elect-ones."¹⁴

(Matthew 26:24/Mark 14:21 + Matthew 18:6/Mark 9:42)

9 *Your** split perverted many, threw many into lack-of-motivation, many into wavering, the *all of us* into grief. And *your** sedition¹⁵ is persistent.

47.1 *All of you**, take-up the letter of the happy Paulus the emissary. **2** What did he first write to *you** in *the* beginning of the good-message? **3** In¹⁶ truth, he spiritually sent-by-letter to *you** about both himself and both Képha¹⁷ and Apollōs, due to the *fact that* even then personal-inclinations *were* having been made for *you**. **4** Instead, that personal-inclination *for one over another* brought a lesser sin upon *you**, for *you** were personally-inclined-toward emissaries *who* have been testified-to and men *who* have been proved by them.

(1 Corinthians 1:10~12)

5 But **now**, contemplate *who* perverted *all of you** and made-small the solemn *state* of *your** sounded-abroad¹⁸ fondness-of-brothers. **6** *It is* shameful, beloved *ones*, even extremely shameful, and unworthy of the conduct¹⁹ in *the Anointed-One*,²⁰ to be hearing that the firmest and ancient assembly of *the Korinthians*, due to one or two persons,²¹ is rising-in-sedition against²² the elders. **7** And this report²³ did not only progress²⁴ to²⁵ us, *but* instead even to the *ones who* exist leaning in a different-direction from us, so-as to even be bringing revilements upon the name of *the Lord*, due to **your*** senselessness, but to be working-out danger upon yourselves.

48.1 Therefore, may we lift this out *of here* in haste,²⁶ and may we fall-down-before the Master, and may we weep, supplicating him, so-that he, after he becomes merciful, might be reconciled²⁷ to us, and might restore us to our solemn pure conduct²⁸ of fondness-of-brothers. **2** For this *is* a gate of righteousness *which* has been opened-up into a life, exactly-as it has been written:

Open-up gates of righteousness to me,
in order that, after I enter in them, I might²⁹ confess-forth to the Lord.

3 This *is* the gate of the Lord;
righteous-ones will enter in it.

(Psalm 118:19~20)

4 Therefore, with many gates having been opened-up, the *one* in righteousness, this is the *one* in *the Anointed-One*, in which *all the ones who* entered and *are* guiding their journey³⁰ in sacredness and righteousness *are* happy, finishing-up all *things* undisturbedly. **5** Let someone be faithful, let him be able to speak-out knowledge, let him be wise in discerning accounts, let him be pure in works.³¹ **6** As-much-as he is thinking *himself* to be more greater, so-much more he is being-indebted to be being-humbled-minded and to be seeking the common-profit to all *persons* and not the *purpose* of himself.

CHAPTER 49~51

Let *the one who is* having love in *the Anointed-One* do the transmitted-messages of the Anointed-One. **2** Who is being-able to-tell-in-detail³² the bond of the love of God? **3** Who *is* sufficient to speak-out the great-thing of its beauty? **4** The height to³³ which the love is leading-up is indescribable. **5** Love is gluing us to God. Love is covering a multitude of sins. Love is being forced-to-tolerate all

¹³ [46:7] Lat / Gk(A) "Jesus our Lord" / Gk(C), Syr, Cop "our Lord Jesus *the Anointed-One*"

¹⁴ [46:8] Lat, Syr, Cop, ClemAlex / Gk(AC) "to impeded one of my little-ones"

¹⁵ literally "standing"

¹⁶ literally "On"

¹⁷ [47:3] some add

¹⁸ literally "cried-around"

¹⁹ literally "act-of-leading"

²⁰ [47:6] Gk(C) "love"

²¹ literally "faces"

²² literally "toward"

²³ literally "hearing"

²⁴ literally "make-room"

²⁵ literally "into" (also in next instance)

²⁶ literally "quickness"

²⁷ literally "reconciled-on"

²⁸ literally "act-of-leading"

²⁹ [48:2] Syr, Cop, ClemAlex / Gk(AC), Lat "will"

³⁰ literally "going"

³¹ [48:5] ClemAlex(x1) "let him be fierce in works" / ClemAlex(x1) "let him be fierce in works, let him be pure"

³² literally "to lead-out"

³³ literally "into"

things, is being-longsuffering with all *things*. *There is* nothing vulgar in love, nothing arrogant. Love is not having a split. Love is not rising-in-sedition. Love is doing all *things* in harmony. In the love, all the elect-ones of God were brought-to-a-finish. Without love, nothing is¹ well-pleasing to God. **6** In love, the Master took us alongside himself. Due to the love which he had toward us, Jesus *the* Anointed-One, our Lord, gave his blood in-behalf of us in a will of a god, and his² flesh in-behalf of our flesh, and his³ soul in-behalf of our souls.

50.1 You* are seeing, beloved *ones*, how great and marvelous is the love, and there is not an exposition of a *capability to describe* its completion. **2** Who is sufficient *enough* to be found in it except whomever God might consider-worthy? Therefore, may we be beseeching and requesting from his mercy for ourselves, in order that we might live⁴ unblemished in love, without human personal-inclination *for one over another*.

3 All the generations from Adam⁵ to this-here day passed *away*; instead, the *ones who* were made-complete in love according-to the favor of God have a place of pious-ones, the *ones who* will be manifested in the oversight⁶ of the kingdom of *the* Anointed-One.⁷ **4** For it has been written:

All of you*, enter into the secret-chambers for as-long-as a small *time*
as-long-as till my anger and my fury might pass *by*.
(Isaiah 26:20)

And:

I will be caused-to-have-remembrance of a good day,
and I will stand you* up out of your* sheaths.
(unidentified quotation)

5 Happy are we, beloved *ones*, if we are doing⁸ the ordinances of God in harmony of love, with⁹ the *result* for the sins to be forgiven to us through love.

6 For it has been written:

Happy *are those* whose lawlessnesses were forgiven,
and whose sins were covered-up.
Happy *is a man* of whom *the* Lord might never account sin,
but-neither is deceit in his mouth.
(Psalm 32:1~2)

7 This happiness came-to-be on the *ones who* have been elected by God through Jesus *the* Anointed-One our Lord – to whom may there be the glory into the ages of the ages.

51.1 Therefore, may we beg for as-much-as we fell-aside and did through certain fallings-aside¹⁰ of the Opposer¹¹ to be forgiven to us. But even those *men*, whichever *ones* were made-to-be chiefs of sedition¹² and of dissension, are being-indebted to be watching-out for the communal *state* of the hope. **2** For the *ones who* are acting-as-a-citizen with fear and love are wanting for themselves, rather than for *their* neighbors, to fall-in-and-be-surrounded with torments. But they are rather bearing¹³ an ill-knowledge of themselves than *the loss* of the one-voice *which* has been beautifully and righteously delivered to us.

3 For *it is more* beautiful to a human to be confessing-forth about the trespasses than to harden his heart, exactly-as the heart of the *ones* rising-in-sedition were hardened toward Moses, the attendant¹⁴ of God, the judgment of which *men* was made-to-be clear-beforehand *to everyone*. **4** For they descended *while* living into *the* Netherworld, and death will shepherd them.¹⁵ **5** Pharaoh and his army and all the leaders¹⁶ of Egypt, both the chariots and their riders,¹⁷ were plunged into *the* Sea of Reeds¹⁸ and were-lost, not due to some other cause, *but* instead due to the *fact* that their unintelligent hearts were hardened, after the *event* in which the signs and the portents came-to-be in *the* earth of Egypt through Moses the attendant of God. (Numbers 16:33 & Exodus 14:28 & Exodus 7-13)

CHAPTER 52~55

Men, brothers, the Master possessing **all** the *things* is having-need-of nothing of no-one, except for the *act* to be confessing-forth to him. **2** For the elect David says:

¹ [49:5] Lat, ClemAlex omit "is"

² literally "the"

³ literally "the"

⁴ [50:2] Gk(C) "might be found"

⁵ Adam is a transliteration of the Hebrew "Adam" which means "human"

⁶ [50:3] Gk(C) / others "revelation"

⁷ [50:3] Gk(A), Lat, Cop, ClemAlex / Gk(C), Syr "God"

⁸ [50:5] emendation to present / original is imperative, which is corrupt

⁹ literally "into"

¹⁰ [51:1] ClemAlex, Lat "through the fallings-aside" / Cop "through the fallings-aside of which(plural)"

Gk(AC), Syr "through of which(singular) of the(plural)"

¹¹ literally "the one laying-against"

¹² literally "standing"

¹³ literally "bringing/carrying"

¹⁴ [51:3] Gk(C) "man"

¹⁵ [51:4] Gk(C) / others "death swallowed them down" (lit. drank them down)

¹⁶ literally "leading-ones"

¹⁷ literally "stepped-up-ones"

¹⁸ Hebrew equivalent / Greek "Red Sea"

I will confess-forth to the Lord,
and it will please him above a young calf bringing-forth horns
and hoofs.

Let destitute *men* see *it*, and be gladdened."¹⁹

(Psalm 69:30~32)

3 And again he says:

Sacrifice to God a sacrifice of a praising,
and give-back your vows²⁰ to the Highest *One*.

And call-on me for yourself in a day of a tribulation of yours,
and I will pick you out for myself, and you will glorify me.²¹

(Psalm 50:14~15)

4 For:

A sacrifice of God *is* a spirit *which* has been crushed.

(Psalm 51:17)

53.1 For you* are understanding, and you* are beautifully understanding the consecrated writings, beloved *ones*, and you* have stooped-in into the sayings of God. Therefore, we are writing these *things* toward a reminder. **2** For after Moses ascended into the mountain and after he did forty days and forty nights in a fast and humiliation, God spoke to him:

"Moses, Moses²² Descend from-this-place quickly,²³ because your people, whom you led-forth out of *the* earth of Egypt, acted-lawlessly. They quickly transgressed out of the way *in* which you had instructed them. They made smelded-images for themselves."

(Deuteronomy 9:12, also Exodus 32:7~8)

3 And *the* Lord spoke to him:

"I have uttered to you once and twice, saying, 'I have seen this people, and, behold, they are stiff-necked.'²⁴ Allow me to exterminate them, and I will wipe-out their name from-below-under the heaven, and I will make you into a nation *which is* great and marvelous and much more than this *one*."

(Deuteronomy 9:13~14; also Exodus 32:9~10)

4 And Moses spoke:

"By-no-means, Lord! Forgive the sin of this people, or also wipe **me** out of a book of living-ones."

(Exodus 32:32)

5 Oh great love! Oh unsurpassable completion! An attendant²⁵ is being-outspoken to a lord, requesting for himself a forgiveness for the multitude, or also himself begs to be wiped-out with them.

54.1 Therefore, who among²⁶ you* *is* noble? Who *is* tenderly-compassionate? Who has been brought-to-fullness *full* of love? **2** Let him speak, "If due to **me** a sedition²⁷ and a quarrelling and splits *exist*, I am withdrawing-out; I was made-to-go-away to wheresoever you* are wishing, and may I be doing the *things* being ordered by the multitude; only let the flock of the Anointed-One be being-at-peace with the elders *who* have been appointed."

3 The *one who* does this will acquire a great reputation for himself in *the* Lord,²⁸ and every place will receive him. For:

The earth and its fullness *are* of the Lord.

(Psalm 24:1)

4 The *ones who* are acting-as-citizens for the citizenship of God without-regret²⁹ did and will do *these things*.

55.1 But, in order that even examples³⁰ of nations might be brought: Many kings and leaders,³¹ after a certain pestilential season stood-in *place*, after they followed-the-way-of-oracles, delivered themselves into death, in order that they might rescue their citizens through the blood of themselves. Many have withdrew-out of their-own cities, in order they might not be rising-in-sedition against a majority. **2** We are understanding *that* many among³² us have delivered

¹⁹ [52:2] Gk(C) omit "bringing-forth with horns....gladdened."

²⁰ literally "prayers"

²¹ [52:3] Gk(C) omit "And...glorify me."

²² [53:2] Lat, Syr, Cop / Gk(AC) add

²³ literally "from-this-place in the quickness"

²⁴ literally "hard-necked"

²⁵ [53:5] Gk(C) "master"

²⁶ literally "in"

²⁷ literally "standing"

²⁸ [54:3] Gk(C) "Anointed-One"

²⁹ literally "without-a-change-of-interest/care"

³⁰ [55:1] Gk(C) "memorials"

³¹ literally "leading-ones"

³² literally "in"

themselves into bonds, so-that they will redeem others.¹ Many delivered themselves into slavery and, after they took their price, morseled-out *food* to others.²

3 Many women, after they were empowered through the favor of God, finished-up many manly *deeds* for themselves. 4 The happy Judith, *while* the city *was* being in a deadlock, requested for herself from the elders for her to be allowed to come-out into the camp of the *men* of-another-tribe. 5 Therefore, after she delivered herself to the danger, she came-out due to love of the fatherland and of the people, the *people which was* being in a deadlock. And *the* Lord delivered Holofernes into a hand of a woman. (Judith 8+)

6 No more-inferior did Esther (the *woman* complete according to faith) even throw herself beside danger,³ in order that she might rescue the nation⁴ of °Israel *which was* going to be-lost. For due to her fast and her humiliation, she begged the All-Spectating Master⁵ of the ages, 7 who, after he saw the humble *state* of her soul, rescued the people in-favor of whom she became-endangered. (Esther 7+, 4:16)

CHAPTER 56~58

Therefore, may **we** also make-petition about the *ones* existing in some trespass, so-that gentleness and humble-mindedness might be given to them, with⁶ the *result* for them to yield, not to us, *but* instead to the will of God. For in-this-manner the remembering toward God and the holy *ones* will be for them fruit-filled and complete with pity.

2 Beloved *ones*, may we take-up discipline, on-the-basis-of which no-one ought⁷ to be becoming-indignant. The admonishment which we are making to⁸ one-another is beautiful and profitable above-very-much, for it is gluing us to the will of God. 3 For the holy account declares in-this-manner:

Disciplining, the Lord disciplined me,
and he did not deliver me to the death.

(Psalm 118:18)

4 For *anyone* whom *the* Lord is loving, he is disciplining,
but he is whipping every son whom he accepts.

(Proverbs 3:12)

5 For it declares:

A righteous *man* will discipline me in mercy and will convict me,
but do not let olive-oil⁹ of sinners oil¹⁰ my head.

(Psalm 141:5)

6 And again he says:

Happy *is* a human whom the Lord convicted.
But, you, do not be spurning-off an admonishing of *the* Almighty.
For he himself makes a *human* to be feeling-pain and again restores *him*.

7 He hit, and his hands healed.

8 Six-times he will pick you out of a constraint¹¹ for himself,
but in the seventh, an evil *thing* will not touch you.

9 In a famine he will rescue you out of death,
but in a war he will release you out of a hand of iron.

10 And he will hide you from a whip of a tongue,
and you will never be filled-with-fear *while* evil *things* are coming-upon you.

11 You will ridicule unrighteous and lawless *men* for yourself,
but you may never be filled-with-fear from beasts of-the-field.

12 For big-beasts of-the-field will be-at-peace with you.

13 Next you will know for yourself, that your house will be-at-peace,
but the course-of-life of your tent may never sin.

14 But you will know for yourself, that your seed *will be* many,
but your children as-though all the plants of the field.

15 But you will come in a tomb
as-though hourly grain being reaped according-to *its* season,
or as-though a stack of a threshing-floor
which was conveyed-together into *one place* according-to *its* hour.

(Job 5:17~26)

16 *All of you** are seeing, beloved *ones*, that¹² a shielding is *given* to the *ones who are* being disciplined by the Master. For being a good father,¹³ he is

¹ literally "different-ones"

² literally "different-ones"

³ [55:5] Gk(C), Syr, Cop / Gk(A) "To no inferior danger did Esther...also throw herself"

⁴ [55:5] Lat, Syr, Cop "the nation of" / Gk(AC) "twelve-tribes"

⁵ [55:6] Lat, Cop / Gk(C), Syr "God" / Gk(A) "Master God"

⁶ literally "into"

⁷ literally "is being-indebted"

⁸ literally "into"

⁹ [56:5] some "mercy"

¹⁰ may also be translated "make-fat" (the verb has to do with smearing lard/fat on someone)

¹¹ usually translated "obligation"

¹² [56:16] Gk(C) " , how-much"

disciplining us, with¹⁴ the *result* for us to receive-mercy¹⁵ through his sacred discipline.

57.1 Therefore, *all of you**, the *ones who* made the founding of the sedition,¹⁶ be subjected to the elders, and be disciplined into a change-of-mind, after you* bend the knees of your* heart. 2 Learn to be being subjected, after you* put-off from yourselves the pretentious and arrogant self-pleasure of your* tongue. For it is better for you* to be found small, and *held-in-account* in the flock of the Anointed-One, *rather* than, thinking in-accordance-with prominence, to be cast-forth out of his hope.

3 For the all-excellent wisdom says in-this-manner:

Behold, I will let-go-before you* words of a breath of **mine**;
but I will teach you* **my** account.

4 Since-surely I was calling, and you* did not obey,
and I was stretching-out my accounts, and you* were not paying-attention,

but instead, you* made **my** deliberations invalid,

but you* refused-to-be-persuaded by **my** convictions:

Consequently-*therefore*, I will also laugh for myself over **your*** utter state-of-loss;

but I will rejoice for myself over¹⁷ the-time-when-ever a ruin might come to you*;

and as *whenever* turmoil might abruptly reach you*;

but the overturning¹⁸ might be being-beside you* like a gust of wind,

or whenever a tribulation and a siege¹⁹ might be coming to you*.

5 For *this is how* it will be whenever you* might call-on me for yourselves, but I will not listen to you* for myself.

Evil *persons* will seek me, and they will not find *me*.

For they hated wisdom,

but they did not pre-pick the fear of the Lord for themselves,

but they were not even wanting to be paying-attention to deliberations of **mine**,

but they were sneering at convictions of **mine**.

6 Consequently-*therefore*, they will eat for themselves the fruits of their own way,²⁰

and they will be filled with their own impiety.²¹

7 In-requital-for them doing-what-is-unrighteous-to infants, they will be murdered,

and an act-of-probing will annihilate impious *persons*.

But the *one who is* hearing **me** will put-down-*his*-tent (having become-confident on-the-basis-of hope),

and he will be-tranquil, fearlessly from every evil *thing*.

(Proverbs 1:23~33)

58.1 Therefore, may we obey his all-holy and glorious name, after we flee from the threats *which* have been spoken-beforehand through the wisdom *against* the *ones who are* refusing-to-be-persuaded, in order that we might put-down-a-tent, having become-confident on-the-basis-of the most-sacred name of his greatness. 2 *All of you**, receive our consultation, and there will be *nothing* for you* to-regret.²² For God is living, and the Lord Anointed-One is living,²³ and the spirit, the holy *spirit* (both the faith and the hope of the elect-ones) *is* living – because the *one who*, in humble-mindedness with earnest²⁴ gentleness unregrettingly,²⁵ did the righteous-enactments and ordinances *which* have been given by God, *this person* has been assigned-in and will be *held-in-account* into the number of the *ones who are* being saved through Jesus *the* Anointed-One – through whom is the glory to him into the ages of the ages. May it be.

CHAPTER 59~61

But if-at-any-time some *individuals* might refuse-to-be-persuaded by the *things* having been spoken by him through us, let them be knowing, that they will bind themselves in no small falling-away²⁶ and danger. 2 But **we** will be innocent from this sin. And we will request for ourselves, making the earnest²⁷ beseeching and supplicatings, so-that the Crafter of **all** the *things* might carefully-guard the

¹³ [56:16] Gk(C) / others "For since God is good"

¹⁴ literally "into"

¹⁵ [56:16] Gk(C) / others "to be admonished"

¹⁶ literally "standing"

¹⁷ literally "down"

¹⁸ literally "turning-upside-down"

¹⁹ [57:4] Gk(C) add

²⁰ literally "the way of themselves"

²¹ literally "the impiety of themselves"

²² literally "will be *things* without-a-change-of-concern to you*"

²³ [58:2] Gk(C), Syr / Lat, Cop, Basil omit "is living"

²⁴ literally "extended"

²⁵ literally "without-a-change-of-interest/care"

²⁶ literally "falling-beside"

²⁷ literally "extended"

number (which¹ has been numbered-among his elected-ones in the whole world) through his boy *who* has been loved, Jesus *the* Anointed-One, through whom he called us from darkness into light, from lack-of-knowledge into recognition of the glory of his name,² to be hoping on your name³ *which is* the chief-begotten of every creation, **3** after you opened-up the eyes of our heart with⁴ the *result* to be knowing you: the only highest among⁵ highest-ones, holy among holy ones, the *one who is* humbling an outrage of arrogant persons, the *one who is* dissipating reasonings⁶ of nations, the *one who is* lifting⁷ humble persons into a height and humbling the high persons, the *one who is* making-rich and making-destitute, the *one who is* killing-off *and is* saving⁸ and is making them to be living, an only finder⁹ of spirits and a god of every flesh, the *one who is* looking-on in the abysses, the spectator of human works, the helper of the *ones who are* being-endangered, the savior of the *ones who* have been being-without-hope, the Creator¹⁰ and overseer of every spirit, the *one who is* multiplying nations on a piece of earth, and is selecting for himself out of all persons the *ones who are* loving you through Jesus *the* Anointed-One, your boy *who* has been loved, through whom you disciplined us, made-us-holy, honored us.

4 We are begging you, Master, to become a helper and sponsor of us. Save the *ones who* will suffer-tribulation. Have-mercy-on the humble persons. Arise the *ones who* have fallen. Be made-to-appear to the *ones who are* beseeching you. Heal the *ones who are* being-weak. Turn-around the *ones* of your people *who are* being misled. Fill-with-food the *ones who are* hungering. Redeem our prisoners.¹¹ Raise-up the *ones who are* weakening out of their weakness. Exhort the *ones who are* being-faint-souled. Let **all** the nations know you, that **you** only are God, and that Jesus *the* Anointed-One is your boy, and that **we** are a people of yours and sheeps of your pasture.

60.1 For **you** made the perpetually-flowing composition¹² of the world manifest through the *things which are* being operated. **You**, Lord, created the inhabited-earth—you, the *one who is* faithful in all the generations, righteous in the judgments, marvelous in strength and appropriate-greatness, the *one who is* wise in the process to be creating, and intelligent in the process to set in place the *things which* came-to-be, the *one who is* good among¹³ the *ones who are* being seen, and kind among the *ones who* have become-confident on-the-basis-of you:

O Merciful and Pitying One, forgive us our lawlessnesses and our unrighteousnesses, and our trespasses and mistakes. **2** May you not account every sin of slaves and of servant-girls of yours; instead, cleanse us with the cleansing of **your** truth, and guide our steps for us to be going in sacredness of heart and for us to be doing the *things which are* beautiful and well-pleasing before your face and before the face of our chiefs.

3 Yes, Master, let your face shine on us for¹⁴ good things in peace, with¹⁵ the result for us to be sheltered by-means-of your hand, your mighty hand, and to be rescued from every sin by-means-of your arm, your high arm. And rescue us from the *ones who are* unrighteously hating us. **4** Give harmony and peace both to us and to all the *ones who are* residing¹⁶ in the earth (exactly-as you gave to our fathers while they were sacredly calling-on you for themselves in faith and truth) while we are becoming heeding to your almighty and glorious name, as-well-as to our chiefs and leaders¹⁷ on the earth.

61.1 **You**, Master, gave the authority of the kingdom to them through your appropriately-great and indescribable might, with the result for us (knowing the glory and honor *which* have been given to them by you) to be being subjected to them, being-against your will in nothing. To them,¹⁸ Lord, give health, peace, harmony, steadiness¹⁹—with²⁰ the result for them to be managing the leadership, *which* has been given to them, without-stumbling.

2 For **you**, O Heavenly Master, King of the Ages, are giving glory and honor to the sons of the humans, and authority of the *things* existing on the earth. **You**, Lord, set-straight their deliberation according to what²¹ is beautiful and well-pleasing before your face, so-that, while piously managing, in peace and consideration, the authority *which* has been given to them through you, they might be obtaining *something* merciful from you. **3** O you, the only *one* powerful to do

these *things* and more-excessive good *things* with us: We are confessing-forth to you through the chief-priest and protector of our souls, Jesus *the* Anointed-One, through whom may there be to you the glory and the greatness, even now, and into a generation of generations and into the ages of the ages.

CHAPTER 62-65

Men, brothers, we indeed sent to you* by-letter adequately about the things pertaining to our religion, and the *things which are* most-profitable in-regard-to an excellent lifestyle to the *ones who are* wanting²² to be setting-straight *their path* piously and righteously. **2** For about faith and a change-of-mind and genuine love and self-restraint and sound-mindedness and endurance, we have groped every point,²³ causing you* to-recollect that it is necessary for you* to be sacredly well-pleasing to Almighty God in righteousness and truth and longsuffering, being-of-one-mind, without-remembering-of-past-evil in love and peace with earnest²⁴ gentleness, exactly-as our fathers (*who* have been made-clear-beforehand), being humbled-minded, became-well-pleasing to the *things* toward the Father and Creator, God,²⁵ and to all humans. **3** And we caused you* to-recollect these *things* so-much sweetly, since-surely we had obviously come-to-know that we are writing to men *who are* faithful and held-in-account and have stooped-in into the sayings of the discipline of God.

63.1 Therefore, it is legal, after we came-to the examples *which are* so-many and such as *this*, to put-down our neck²⁶ and to fill-up the place of the obedience, so-that, after we become-tranquil of the vain sedition,²⁷ we might reach²⁸ to the goal *which* has been laid-before us in truth, without any²⁹ blemish. **2** For you* will afford us joy and leaping-for-joy if-at-any-time you*, after you* become heeding to the *things which* have been written by us through the holy spirit, are cutting-out the illicit anger of your* jealousy, according-to the petition which we made concerning³⁰ peace and harmony in this-here letter. **3** But we also sent faithful and sound-minded men, *who* behaved blamelessly among³¹ us from youth till old-age, whichever *ones* will also be testifiers between you* and us. **4** But we did this, in order that you* might have come-to-know, that our every concern has become and is with³² the result for you* to quickly³³ be-at-peace.

64.1 I wish that the All-Spectating God and Master of the spirits and Lord of every flesh, the *one who* selected for himself our Lord Jesus *the* Anointed-One and us through him to be made into a unique people, would give to every soul *who* has called-on his appropriately-great and holy name for himself: faith, fear, peace, endurance and longsuffering, self-restraint, purity, and³⁴ sound-mindedness, with³⁵ a result to have an act of well-pleasing to his name through our chief-priest and protector, Jesus *the* Anointed-One, through whom to him may there be glory, and greatness, might and honor, even now and into all the ages of the ages.

65.1 But quickly³⁶ send-up to us the *ones who* have been commissioned from us in peace with joy: Claudius Ephébus and Valerius Vito, and with Fortunatus, so-that they might quickly be bringing-a-message back to us about the peace and harmony *which we* prayed-for and yearned-after, with the result for us to also quickly be made-to-rejoice about your* steadiness.

2 The favor of our Lord Jesus *the* Anointed-One be with all of you*, and with all the *ones in* every-place-every-where *who* have been called by God *and*³⁷ through him, through whom may there be to him glory, honor, might, and greatness, a perpetual throne, from the ages into the ages of the ages.

*The letter of the Romans to the Corinthians.*³⁸

¹ literally "the"

² literally "of a glory of a name of his"

³ literally "a name of yours"

⁴ literally "into"

⁵ literally "in" (also in next instance)

⁶ literally "accountings"

⁷ literally "making"

⁸ [59:3] Gk(C), Cop / Syr, Lat add

⁹ [59:3] Lat, Syr / Gk(C) "good-worker" / Cop "creator"

¹⁰ [59:3] Lat, Syr, Cop / Gk(C) "Benefactor"

¹¹ literally "bound-ones"

¹² literally "standing-together"

¹³ literally "in" (also in next instance)

¹⁴ literally "into"

¹⁵ literally "into"

¹⁶ literally "dwelling-down"

¹⁷ literally "leading-ones"

¹⁸ literally "whom"

¹⁹ literally "good-standing"

²⁰ literally "into"

²¹ literally "the"

²² [62:1] Gk(C), Cop / Syr, Lat "to the *ones who are* wanting an excellent lifestyle"

²³ literally "place"

²⁴ literally "extended"

²⁵ [62:2] Syr, Lat / Gk(C) "Father and God and Creator"

²⁶ literally "to put-under the neck"

²⁷ literally "standing"

²⁸ literally "meet-down"

²⁹ literally "every"

³⁰ literally "about"

³¹ literally "in"

³² literally "into"

³³ literally "to in quickness"

³⁴ [64:1] Gk(A), Syr / Gk(C), Lat, Cop omit "and"

³⁵ literally "into"

³⁶ literally "in quickness"

³⁷ [65:2] Gk(C), Lat, Cop / Gk(A), Syr add

³⁸ [65:2] Cop add

LETTER OF IGNATIUS TO THE EPHESIANS

CHAPTER 1 (originally chapter 1~2)

Ignatios, also called the God-bearer,

2 To the assembly, the *one which is worthy-to-be-deemed-happy*, the *one* being in Ephesos of °Asia, to the *one* being blest in greatness with a fullness of God the Father, to the *assembly which* has been ordained-beforehand before the ages to be through all into unturning consistent glory, having been made-one and having been selected in a true suffering in a will of the Father and Jesus the Anointed-One, our God: **3** *May there be most abundant greetings in Jesus the Anointed-One and in unblemished joy.*¹

4(1.1) In a god, I welcomed your* multi-loved name, which you* have obtained by-means-of a righteous nature² in-accordance-with faith and love in the Anointed-One Jesus, our Savior. **5** *All of you**, while being imitators of a god, after you* rekindled yourselves in blood of a god, completely fully-fitted the congenital work. **6(2)** For after you* heard that I was having been bound as a prisoner from Syria in-behalf of the common name and hope **7** (while I was hoping (with your prayer-to God) to attain an opportunity to fight-with-beasts in Roma, in order that I, through the act to attain, might be enabled to be a learner of the *one who gave himself for us, an offering and sacrifice to God*),³ you* made-every-effort to see me.⁴ **8(3)** Therefore, since, in the name of a god, I have taken-from you* your* vast-multitude in the person of Onésimos (the *one who is indescribable in love, but an overseer of you* in flesh*),⁵ **9** I am praying for you* to be loving him⁶ according-to Jesus the Anointed-One, and for you* all to be like him.⁷ **10** For blessed is the *one who* granted to you* (who are being worthy) the-favor to have obtained such an overseer.

11(2.1) But about Burrus (my fellow-slave, your* minister according-to the will of a god, who is being blest in all things): **12** I am praying for him to remain-beside me for⁸ an honor of you* and of the overseer.

13 But also Krokos (the *one* worthy of God and of you*, whom I took from you* for an exemplar of the love from you*): **14** He rested me up me throughout all things – **15** as I wish that the Father of Jesus the Anointed-One would also re-fresh-his-soul for him, simultaneously with Onésimos, and Burrus, and Euplos and Fronto; **16** men through whom I saw you* all according-to love. **17(2)** I wish that I would derive-gratification from you* through all things, if-only-at-any-time I might be worthy. **18** Therefore, it is being-proper for you* to be glorifying Jesus the Anointed-One (the *one who glorified you**) according-to every manner, **19** in order that you*, having been fully-fit in the same mind, and in the same judgment, all speaking the same thing concerning the same thing, in one subjection, being subjected to the overseer and to the body-of-elders, might be having been made-holy according-to all things.

CHAPTER 2 (originally chapter 3~6)

1(3.1) I am not ordering you* for myself as if I am someone. **2** For if I have also been bound in the name, I have not-yet been fully-fitted in Jesus the Anointed-One. **3** For at-present, I am having a beginning of the act to be being made-a-learner, and I am uttering-to you* as fellow-students⁹ of mine. **4** For it was necessary for me to be oiled-under by you* with faith, admonition, endurance, and longsuffering. **5(2)** Instead, since the love is not allowing me to be being-quiet about you*, **6** due to this reason, I am taking steps beforehand to be exhorting you*, so-that you* might be running-together with the resolve of God. **7** For even Jesus the Anointed-One (our undoubtable life), is the resolve of the Father, **8** as also the overseers, the *ones who* were ordained throughout the limits of the earth, are in a resolve of Jesus the Anointed-One.

9(4.1) From-this-fact, it is being-proper for you* to be running-together with the resolve of the overseer, which you* are also doing. **10** For your name-worthy body-of-elders, worthy of God, joined-together in-this-manner with the overseer as strings of a harp. **11** Due to this, Jesus the Anointed-One is being sung in your* harmony and symphonic love. **12(2)** But let each one¹⁰ of you*, man by man, be becoming a choir, in order that, being symphonic in harmony, after you* take a keynote¹¹ of a god in oneness, you* might be singing in one voice through Jesus the Anointed-One to the Father, **13** in order that he might hear you* and might

¹ [1:3(0:0)] Syr, Arm(pseudo), Gk(pseudo) / Gk(M-L), Lat "favor"

² [1:4(1:1)] Syr, Arm "a truly immaculate will"

³ [1:7(1:2)] some add

⁴ [1:7(1:2)] Lat, Syr, Arm / Gk(M-L, pseudo) omit "you* made-every-effort to see me"

⁵ [1:8(1:3)] Gk(M-L), Lat / others omit "in the flesh"

⁶ literally "whom"

⁷ literally "to be him in likeness"

⁸ literally "into"

⁹ literally "fellow-men-being-taught"

¹⁰ literally "the"

¹¹ literally "complexion" (but means something similar to this in musical context)

recognize you* through the things which you are acting well, being members of his son. **14** Therefore, it is useful for you* to be in an unblemished oneness, in order that you* might be having-a-share of a god always.

15(5.1) For if I, in a short time, had such customary-intercourse (not being human, but instead spiritual) with your* overseer, **16** how-much more am I considering you* happy – you*, the *ones who* have been mixed-in¹² in-this-manner, as the assembly is to Jesus the Anointed-One and as Jesus the Anointed-One is to the Father, in order that all things might be in a symphonic oneness. **17(2)** Let no-one be misleading themselves: If-at-any-time someone might not be inside the sacrificial-altar, he is lacking for himself the bread of God.¹³ **18** For if a prayer-to God of one man and a second man has so-much strength, how-much more also is the prayer of the overseer and of all the assembly. **19(3)** Therefore, the *one who* is not coming to the same place, this man is already behaving-arrogantly and differentiated¹⁴ himself. **20** For it has been written:

God is arraying himself against arrogant persons.

(Proverbs 3:34)

21 Therefore, may we make-every-effort not to be arraying ourselves against the overseer, in order that we might be being subjected to¹⁵ a god.

22(6.1) And to-the-extent that someone is seeing¹⁶ an overseer who is being-silent, let him be filling himself with-fear-of him that much more. **23** For every one whom the Master-of-the-House sends into his own stewardship: It is necessary for us to receive him in-the-same-manner as the One who sent him. **24** Therefore, it is clear that it is necessary to be looking-to the overseer as to the Lord himself.

25(2) Therefore, indeed, Onésimos himself is super-praising you* for your*¹⁷ well-order in a god, that all of you* might be living according-to truth and that not-one sect is residing¹⁸ in you*. **26** Instead, you* are not even hearing anyone speaking anything more than about¹⁹ Jesus the Anointed-One being uttered in truth.

CHAPTER 3 (originally chapter 7~10)

1(7.1) For some individuals, with wicked deceit, have become-accustomed to be carrying-about the name, but instead are acting out certain things unworthy of a god, **2** whom it is necessary for you* to be deviating from as you* would beasts. **3** For they are dogs who are being-rabid, stealthy-biters, **4** whom it is necessary for you* to be keeping-guard, since these men are difficult-to-treat. **5(2)** There is one healer, both fleshly and spiritual, birthed²⁰ and unbirthing, a god in a human,²¹ true life in death, and son out of Miriam²² and out of a god, first able-to-suffer and then unable-to-suffer, Jesus the Anointed-One, our Lord.

6(8.1) Therefore, do not let someone be fully-deluding you*, even-as you* are not even fully-deluding yourselves, being whole of a god. **7** For whenever not-one desire²³ has fixed itself in among²⁴ you*, the desire which is able to torture you*, as-a-result you* might be living according-to a god. **8** I am an offscouring of you* and I am being purified on behalf of you* Ephesians, of an assembly (the one renew to the ages). **9(2)** The fleshly persons are not being-able to be acting out the spiritual things, nor-either the spiritual persons the fleshly things; **10** nor-either even-as the faith is not able to be acting out the things of the lack-of-faith, nor-either the lack-of-faith the things of the faith. **11** But even things which you* are acting out according-to flesh, these things are spiritual; for you* are acting out all things in Jesus the Anointed-One.

12(9.1) But I know some individuals who passed-by-your-way²⁵ from-there, who were having an evil teaching, whom you* did not allow to sow it into you*, after you* stuffed your*²⁶ ears, with²⁷ the result to not accept the things which are being sown by them – **13** as you* are stones of an inner-sanctum of the Father, having been made-ready to be put into a building of God the Father, being brought-up into the heights through the crane²⁸ of Jesus the Anointed-One, which is a cross, making-use-of the spirit, the holy spirit, as a little-rush-rope. **14** Now your* faith is the-thing-which-leads you* up;²⁹ but the love is a way leading, the way bringing you* up to³⁰ a god. **15(2)** Therefore, you* are also all junctions,³¹

¹² [2:16(5:1)] Gk(pseudo) "mixed-up" or "remixed"

¹³ [2:17(5:2)] some add

¹⁴ literally "discerned"

¹⁵ [2:21(5:3)] Lat, Syr, some early Christian writers / Gk(M-L) "of"

¹⁶ literally "And as-much-as someone is looking-at"

¹⁷ literally "the"

¹⁸ literally "dwelling-down"

¹⁹ [2:26(6:2)] some, Arm / Gk(M-L) "more if"

²⁰ adjective

²¹ [3:5(7:2)] early writers, Arm "human" / Gk(M-L), Lat "a god became in flesh"

²² Hebrew equivalent / Gk "Mariam/Maria" / traditionally incorrectly translated to "Mary"

²³ [3:7(8:1)] Gk(pseudo), Syr, Arm / Gk(M-L), others "quarrelling"

²⁴ literally "in"

²⁵ literally "made-their-way-beside"

²⁶ literally "the"

²⁷ literally "into"

²⁸ literally "machine"

²⁹ literally "an upward-leader of you*"

³⁰ literally "into"

³¹ literally "together-ways"

god-bearing and inner-sanctum-bearing, **16** anointed-one-bearing, holiness-bearing, having been ornamented according-to all *things* with instructions of Jesus the Anointed-One— **17** *you** to whom I also, leaping-for-joy, was deemed-worthy (through *the things* which I am writing) to converse¹ with *you**, and to be made-to-rejoice-together with *you**, because, according-to another lifestyle, *you** are loving nothing except God alone.²

18(10.1) And *you** are praying-to God unceasingly in-behalf of the other humans (for there is in themselves a hope of a change-of-mind), in order that they might obtain a god. **19** Therefore, permit them to be-learners, if-even by³ *you** works. **20(2)** All of *you** be meek toward their angers. **21** All of *you** be humbled-minded toward their act-of-bragging. All of *you** be equipping the prayers-to God toward their revilements. **22** All of *you** be settled⁴ by-means-of the faith toward their misleading. All of *you** be tame toward their savage⁵ behavior, not making-every-effort to imitate them in-turn. **23(3)** Brothers, may we be found by them with the peace. **24** But may we be making-every-effort to be imitators of the Lord, to find who might be treated more unrighteously,⁶ who might be defrauded, who might be set-aside, in order that some vegetation of the Slanderer might not be found in *you**. **25** Instead, in all purity and sound-mindedness, may *you** be⁷ remaining in Jesus the Anointed-One, both fleshly⁸ and spiritually.

CHAPTER 4 (originally chapter 11~17)

1(1.1) These are last seasons. For the rest of time, may we be shamed, may we be filled-with-fear of the longsuffering of God, in order that it might not come-to-be made into a judgment against us. **2** For may we either be filled-with-fear of the anger which is going to come, or may we love the favor which stood-in place—one or the other⁹—only as long as we are to be found in the Anointed-One Jesus with¹⁰ the result to be living true. **3(2)** Let nothing be being-proper to *you** apart-from this man, in whom I am carrying-about the bonds as the spiritual pearls – **4** in which pearls, I wish it would come-to-be to me to stand-up by-means-of *you** prayer-to God (a prayer of which I wish it would come-to-be to me to be a participant perpetually), in order that I might be found in a lot of the Christians¹¹ of Ephesus, the ones who always praised-together with the emissaries¹² in a power of Jesus the Anointed-One.

5(12.1) I have come-to-know who I am and to whom I am writing. I am condemned; all of *you** have received-mercy. I am under danger; *you** have been established. **6(2)** *You** are the by-way of the ones who are being done-away-with for¹³ a god. **7** *You** are fellow-initiates of Paulus – the one who has been made-holy, the one who has been testified-to, who is worthy-to-be-deemed-happy, the tracks of whom I wish would become to be found under me whenever I might attain a god, who, in every letter, is remembering *you** in the Anointed-One, Jesus.

8(13.1) Therefore, all of *you**, be making-every-effort to be coming-together more-frequently for¹⁴ a thanksgiving of a god and for glory. **9** For whenever *you** are coming-to-be together frequently at the same place, the powers of the Adversary are being pulled-down¹⁵ and his ruin is being released in the harmony of *you** of the faith. **10(2)** There is nothing better¹⁶ than peace, in which every war, of places-in-heaven and of places-on-earth are being rendered-inoperative. **11(14.1)** None of these¹⁷ things are escaping-notice-of *you**, if-at-any-time *you** might be having the faith and the love completely into Jesus the Anointed-One, whichever thing is the beginning and the end of life. **12** Indeed, faith is the beginning, but the end is love; but the two of these, after they become in oneness, is a god. **13** But all the other things for¹⁸ beauty-and-goodness are following these. **14(2)** No-one who is making-a-profession-of faith is sinning, **15** but-neither is someone who has acquired love hating. **15** The tree is manifest from its fruit. In-this-same-manner, the ones making-a-profession to be of the Anointed-One will be seen through the things which they are acting out. **16** For the work is not of something which is being presently professed,¹⁹ but instead in a power of faith, if-at-any-time someone might be found to reach to²⁰ the end.

¹ literally "to converse-to"

² [3:17(9:2)] Gk(M-L), Lat, Arm (meaning not entirely certain) / Gk(pseudo) "because *you** are loving not-even according-to flesh but instead according-to a god"

³ literally "out-of"

⁴ literally "sedentary"

⁵ literally "of-the-field"

⁶ more literally "who might more have what is unrighteous done to them"

⁷ [3:25(10:3)] Gk(M-L), *you** are remaining"

⁸ adverb form

⁹ literally "one of the two"

¹⁰ literally "into"

¹¹ transliterated / may awkwardly be translated to "followers of the Anointed-One"

¹² [4:4(11:4)] Gk "apostles", which more literally is "placed-off-ones"

¹³ literally "into"

¹⁴ literally "into" (also later in verse)

¹⁵ literally "picked-down"

¹⁶ literally "more-good"

¹⁷ literally "which"

¹⁸ literally "into"

¹⁹ literally "not presently of a professed-thing"

²⁰ literally "into"

17(15.1) It is better²¹ to be being-quiet and to be a Christian, than, while uttering, not to be one. **18** Beautiful is the act to be teaching, if-at-any-time he might be doing what he himself is saying. **19** Therefore, there is one teacher who spoke and it came-to-be; but even the things which he has done while being-silent is an act worthy of the Father. **20(2)** The one who has obtained an account of Jesus is truly being-able even to be hearing his tranquility, in order that he might be complete, **21** in order that he might be acting through the things which he is uttering and might be knowing through the things which are being-silent. **22(3)** Nothing is escaping-the-notice-of the Lord; instead, even our hidden things are near to him. **23** Therefore, may we be doing all things as though he himself is residing²² in us, in order that we might be inner-sanctums of him and he in us as a god of ours –²³ **24** and which is true, and will be made-to-appear before our face,²⁴ out of which things we might be righteously loving him.

25(16.1) May *you** not be being misled, brothers of mine: The house-corrupters will not inherit a kingdom of a god. **26(2)** Therefore, if the ones acting out these things according-to the flesh died-off, how-much more, if-at-any-time someone might be corrupting, in some evil taught-material, faith in a god in-behalf of which Jesus the Anointed-One was crucified. **27** The one such as this who became filthy will withdraw into the fire, the inextinguishable fire; and likewise will the one who is hearing him.

28(17.1) Due to this reason, the Lord took a perfumed-oil on his head, in order that he might be blowing incorruptibility to the assembly. **29** Do not be oiling yourselves with a foul-odor of the taught-material of the Chief of the Age, lest he might take *you** captive out of the life being laid-before *you**. **30(2)** But due to what reason are we not all becoming sensible after we took knowledge of a god, which is Jesus the Anointed-One? **31** Why are we being-lost stupidly, being ignorant-of the bestowed-favor which the Lord has truly sent?

CHAPTER 5 (originally chapter 18~21)

1(18.1) My spirit is an offscouring of the cross, which is an impediment to the ones who are refusing-to-have-faith, but to us salvation and a perpetual life. **2** Where is a wise man? Where is a disputer?²⁵ Where is a boasting of the men being said to be intelligent? **3(2)** For our God, Jesus the Anointed-One, was borne-in-impregnation under Miriam according-to a stewardship of a god²⁶ – indeed, out of a seed of David, but of a holy spirit. **4** He²⁷ was birthed and was immersed in order that he might cleanse the water by-means-of the suffering.

5(19.1) And the virginity of Miriam and her delivery, and likewise the death of the Lord, escaped-the-notice-of the Chief of this Age—three mysteries of outcry, whichever ones were acted out in tranquility of a god. **6(2)** Therefore, how was he manifested to the ages? A star shone in a heaven above all the stars, and its light was unutterable and its newness was affording strangeness. **7** But all the rest of the constellations, simultaneously with sun and moon, became a choir to the star; but it itself was surpassing²⁸ above them all with its light. **8** There was also a disturbance to know from-where the newness, the newness which was unlike them, came. **9(3)** From-this-reason every magic was being abolished,²⁹ and every bond of evil was caused-to-disappear, ignorance was being pulled-down,³⁰ an old kingdom was being utterly-destroyed,³¹ while a god was being humanly manifested resulting into a newness of an everlasting life. **10** But what³² has been fully-fitted alongside-of a god now was taking a beginning. **11** From-here, due to the fact that he was to be giving-careful-attention-to a dissolution of death, all the things were being moved-together.

12(20.1) If-at-any-time Jesus the Anointed-One might consider me worthy in *you** prayers-to God, and there might be a will, in the second book which I am going to be writing to *you**, **13** I will make-clear to *you** what I began: a stewardship into the new human, Jesus the Anointed-One, in his faith and in his love, in a suffering of his and a standing-up out of dead humans **14(2)** – especially if-at-any-time the Lord might reveal to me, that the all of *you** communally, man by man, are coming-together in favor out of the name in one faith **15** and in³³ Jesus the Anointed-One, the one who is out of a race of David according-to flesh, the son of a human and son of a god, **16** with³⁴ the result for *you**, with an undistracted³⁵ mindset, to be obeying the overseer and the body-of-elders, **17** breaking one bread which is a drug of immortality, an antidote of the act to not die-off, but instead to be living in Jesus the Anointed-One through everything.

²¹ literally "more-good"

²² literally "dwelling-down"

²³ [4:23(15:3)] Gk(M-L), Lat / Gk(pseudo), Syr "in us as a god" / Arm "is a god of ours"

²⁴ literally "a face of ours"

²⁵ literally "seeker-together"

²⁶ [5:3(18:2)] Gk(pseudo), Arm omit "of a god"

²⁷ literally "who"

²⁸ literally "throwing-above/super-throwing"

²⁹ literally "released"

³⁰ literally "picked-down"

³¹ [5:9(19:30)] Syr, Arm omit "was being utterly-destroyed"

³² literally "the"

³³ [5:15(20:2)] Theodoret "one"

³⁴ literally "into"

³⁵ literally "undrawn-about"

28(21.1) I am offering-up-my-soul-in-place of you* and of those whom (for¹ an honor of a god) you* sent into Smyrna, **21** from-where I am writing to you*, giving-thanks to the Lord, loving Polykarpos, even as I love you*. **22** Be remembering me, even as Jesus the Anointed-One is remembering you*. **23(2)** Be praying-to God in-behalf of the assembly, the one in Syria, from-where I, being a last of the faithful-ones there, have been bound, being led-away into Roma, even-as I was deemed-worthy to be found for² an honor of a god. **23** All of you*, farewell³ in God the Father and in Jesus the Anointed-One our common hope.

LETTER OF IGNATIUS TO THE MAGNÉSIANS

CHAPTER 1 (originally chapter 1~5)

Ignatius, also called the God-bearer,

2 To the assembly being blest in a favor of God the Father in the Anointed-One, Jesus, our Savior, in whom I am greeting the assembly, the assembly which is in Magnésia, the Magnésia near Maiandros; **3** and I am praying for you* to be most rejoicing in God the Father and in Jesus the Anointed-One.

3(1.1) After I knew of your* multi-well-ordered state of the love according-to a god, I, leaping-for-joy, pre-picked for myself to utter to all of you* in faith of Jesus the Anointed-One. **4(2)** For I, who was deemed-worthy of a god-fitting name, am singing about the assemblies in the bonds which I am carrying-about, **5** in which I am praying for a making-one of flesh and spirit of Jesus the Anointed-One, the one through whom all of us are to be living— **6** a making-one of both faith and love of which nothing has been judged-to-be-before it, but, the making-one (which is more-lordly) of Jesus and the Father, (3) in whom, while we are enduring the every disparagement of the Chief of this Age and after we escaped, we will obtain a god for ourselves.

7(2.1) Therefore, since I was considered-worthy to see you* through Damas, your* god-worthy overseer, and through worthy elders, Bassus and Apollōnios, and my fellow-slave, minister Zōtiōn – **8** of whom I wish I would derive-gratification, because he is being subjected to the overseer as to a favor of a god, and to the body-of-elders as to a law of Jesus the Anointed-One.

9(3.1) But it is also proper for you* not to take-advantage-of⁴ the stature of the overseer, **10** but instead to be rendering all due respect to him in-accordance-with a power of God the Father – exactly-as I know even the holy elders do, **11** who have not taken-alongside his⁵ youthful order which is being-made-to-appear, but who instead are consenting to him as to persons⁶ sensible in a god – but not to him, but instead to the Father of Jesus the Anointed-One, to the Overseer of all persons. **12(2)** Therefore, to⁷ an honor of that one who wanted us,⁸ it is being-proper to be favorably-hearing⁹ in-accordance-with not-one speck of hypocrisy; **13** since someone that does so is not misleading this overseer (the one who is being looked at) but, instead, is rationalizing-fallaciously with the unseeable-one. **14** But the account such as this is not to flesh, but rather to a god, the one who has come-to-know the secret things.

15(4.1) Therefore, it is not being-proper to be being only called Christians, but instead, to also be one; **16** even-as there are also certain persons who are indeed calling an overseer, but they are acting out all things apart-from him. **17** But the men such as this are being made-to-appear to me to not be with-a-good-conscience, due to the fact that they are not being gathered-together firmly according-to an instruction.

18(5.1) Therefore, since the affairs have an end, these two are also being unitedly laid-before us – both the death and the life – and each person is going to be withdrawing into his-own place. **19(2)** For even-as there are two kinds of coins, indeed the one of a god, but the other of the world, and each coin has its own impression being laid-upon it – so the faithless-ones have an impression of this world; **20** but the faithful-ones have an impression of God the Father through Jesus the Anointed-One in love – **21** through whom, if-at-any-time we might not self-chosenly be having the act to die-off into his suffering, his act to be living is not in us.

CHAPTER 2 (originally chapter 6~11)

1(6.1) Therefore, since in the faces which I have previously-written, I perceived your*¹⁰ entire multitude in faith and love, **2** I am urging you*: Be making-every-effort to be acting out all things in a harmony of God, **3** the overseer sitting himself before you* into a place¹¹ of a god, and the elders into a place¹² of a congress of the emissaries, **4** and the ministers (the sweetest ones to me) have been entrusted-with a ministry of Jesus the Anointed-One, who before the ages was in-the-presence-of the Father, and was made-to-appear in the end. **5(2)** Therefore, all of you*, after you* take an oneness-of-customs of a god, be respecting one-another, **6** and let no-one be looking at his¹³ neighbor according-to flesh. Instead, in Jesus the Anointed-One, be loving one-another through

⁴ literally “to use-together”

⁵ literally “the”

⁶ [1:11(3:1)] Gk(pseudo), Arm “to one”

⁷ literally “into”

⁸ [1:12(3:2)] Gk(M-L), Lat / Gk(pseudo), Arm “you*”

⁹ literally “hearing-on”

¹⁰ literally “the”

¹¹ [2:3(6:1)] Gk(M-L, pseudo), Lat / Syr, Arm “type”

¹² [2:3(6:1)] Gk(M-L, pseudo), Lat / Syr, Arm “type”

¹³ literally “the”

¹ literally “into”

² literally “into”

³ literally “, be having been invigorated”

everything. **7** Let there be nothing among¹ you* which will be able to divide you*; instead, be made-one with the overseer and with the *ones who are sitting themselves before you** for² a type and teaching of incorruptibility.

8(7.1) Therefore, even-as the Lord, being having been made-one with the Father, did nothing without *the Father*, neither through himself nor through the emissaries, in-this-same-manner, *all of you**: Do not-even be acting out anything³ without the overseer and the elders. **9** Do not-even try to be making something to-appear to be of-good-reason to your* own selves; **10** instead, *let there be on the same spot*: one prayer-to God, one beseeching, one mind, one hope in love, in the joy, the unblemished joy which is Jesus the Anointed-One, of whom there is nothing better.⁴ **11(2)** All of you* are running-together as into one⁵ inner-sanctum of a god, as on one sacrificial-altar, on one Jesus the Anointed-One, the *Jesus who came-forward from one father*, and is into one and withdrew to one.

12(8.1) Do not be being misled by-means-of different-opinions nor-even by-means-of myths, the old ones which are unprofitable. **13** For if we might be living until now according-to Judaism,⁶ we are confessing to not have taken favor. **14(2)** For the most-divine prophets lived according-to the Anointed-One Jesus. Due to this reason they were also pursued harmfully, **15** being breathed-into by his favor, with the result for the ones who are refusing-to-be-persuaded to be fully-convinced,⁷ **16** that there is one god, the god who manifested himself through Jesus the Anointed-One, his son, who is an everlasting⁸ account of his which came-forward⁹ from silence, who in-accordance-with all things well-pleased the one who sent him.

17(9.1) Therefore, if the ones who were returned into old affairs came into a newness of hope, **18** no-more sabbathizing, but instead living according-to the Lord's day¹⁰ in which our life also rose-up through him and his death (whom¹¹ certain individuals are denying); **19** and if through which mystery we took the act to be having-faith, and due to this reason we are enduring, in order that we might be found to be learners of Jesus the Anointed-One, our only teacher, **20(2)** how then will we be able to live apart from him, of whom even the prophets, being learners by-means-of the spirit, were anticipating as a teacher of theirs? **21** And due to this reason, he (whom they were righteously awaiting) while being-present, arose them from out of dead humans.

22(10.1) Therefore, may we not be being-insensate of his kindness. For if-at-any-time he might imitate us exactly-as¹² we are acting, we are no-longer existing. **23** Due to this, after we become learners of him, may we learn to be living according-to Christianity. **24** For whoever is being called by another name more than this, is not of God. **25(2)** Therefore, all of you*, put-away¹³ the evil leaven, the leaven which was made-old and which soured-in, and be throwing yourselves into-a-different-position into young leaven which is Jesus the Anointed-One. **26** Be salted in him, in order that someone among¹⁴ you* might not be utterly-destroyed, since you* will be convicted from your*¹⁵ smell. **27(3)** It is out-of-place to be uttering Jesus the Anointed-One and to be Judaizing. **28** For the Christianity did not have-faith into Judaism, but instead Judaism into Christianity, by-means-of which¹⁶ every tongue, after it had-faith, was congregated into a god.

29(11.1) But I am saying these things, beloved ones of mine, not because¹⁷ I know that there are certain individuals from-among¹⁸ you* who are holding things in-this-manner, but instead, I am saying these things (as smaller than you*)¹⁹ wishing to be fore-guarding you* not to fall into the hooks of the vainglory, **30** but instead for you* to have been fully-convinced²⁰ in the birthing and the suffering and the standing-up out of dead humans, the one which came-to-be in a season of the leadership of Pontius Pilatus. **31** They were truly and certainly²¹ acted out by Jesus the Anointed-One, our hope, a hope of which I wish that none of you* would be-made²² to be veered-off from.

CHAPTER 3 (originally chapter 12-15)

¹ literally "in"

² literally "into"

³ literally "nothing"

⁴ literally "more-good"

⁵ [2:11(7:2)] Lat. Arm / Gk(M-L) omit "one"

⁶ [2:13(8:1)] Gk(M-L) "living Judaism according to the law" / Gk(pseudo), Arm "living according to the Judean law" / Lat "living according to Judaism"

⁷ literally "brought-to-fullness"

⁸ [2:16(8:2)] Arm, Sevérus / Gk(M-L), Lat add

⁹ [2:16(8:2)] Arm, Arab, Sevérus / Gk(M-L), Lat "which did not come-forward"

¹⁰ [2:18(9:18)] Lat / Gk(M-L) "life" (may also be translated "a life according to the Lord's day") / some omit

¹¹ [2:18(9:1)] Gk(pseudo) / Lat "the"(singular) / Gk(M-L) "the"(plural) / Arm is ambiguous

¹² literally "even-as"

¹³ literally "put-over/above"

¹⁴ literally "in"

¹⁵ literally "the"

¹⁶ [2:28(10:3)] Syr / Gk(M-L), Lat "as" / Arm "into which"

¹⁷ literally "since"

¹⁸ literally "out-of"

¹⁹ literally "as a smaller-one of you*"

²⁰ literally "to have been brought-to-fullness"

²¹ literally "firmly"

²² literally "become"

1(12.1) I wish that I would derive-gratification of you* throughout all things, if-only-at-any-time I might be worthy. **2** For even if I have been bound, in comparison to one of you* who have been released, I am not anyone. **3** I have come-to-know, that you* are not being inflated, for you* have Jesus the Anointed-One in yourselves. **4** And whenever I am praising you*, I have come-to-know, that you are being inverted even more – as it has been written, that:

The righteous-one is an accuser of himself.

(Proverbs 18:17)

5(13.1) Therefore, all of you*, be making-every-effort to be confirmed in the decrees of the Lord and of the emissaries, **6** in order that in all things, as-many-as you* are doing, you* might be guided-down-a-good-path in flesh and spirit, in faith and love, in the Son and the Father and in the Spirit, in the beginning and in the end, **7** along with your* overseer who is most-worthy-of-what-is-proper, and your* body-of-elders—a worthily-plaited spiritual crown—and the ministers according-to a god. **8(2)** All of you*, be subjected to the overseer and to one-another, as Jesus the Anointed-One according-to flesh²³ is to the Father, and the emissaries are to the Anointed-One and the Father and the Spirit.²⁴ **9** in order that there might be a making-one which is both fleshly and spiritual.

10(14.1) I, having come-to-know that you* are being-packed-full of a god, promptly incited²⁵ you*. **11** Be remembering me in your* prayers-to God, in order that I might attain a god; and be remembering the assembly in Syria, from-where I am not worthy to be being called. **12** For I am being-in-need-of your* prayer-to God which has been made-one in a god and in your* love, with²⁶ the result for the assembly in Syria to be deemed-worthy to be bedewed through your* assembly.²⁷

13(15.1) The Ephesians from Smyrna (from-where I am also writing to you*) are greeting you*, being-beside me for²⁸ the glory of a god (even-as you* also are), who rested me up in-accordance-with all things, **14** simultaneously with Polykarpos, overseer of the Smyrneans. And all the remaining assemblies are greeting you* in honor of Jesus the Anointed-One. **15** Farewell²⁹ in the harmony of a god, all of you* having obtained an undoubting spirit, which³⁰ is Jesus the Anointed-One.

²³ [3:8(13:2)] Gk(pseudo), Arm / Gk(M-L), Lat add

²⁴ [3:8(13:2)] Arm / Gk(M-L), Lat add

²⁵ [3:10(14:1)] Gk(M-L) / Gk(pseudo) "exhorted"

²⁶ literally "into"

²⁷ [3:12(14:1)] Arm "earnestness"

²⁸ literally "into"

²⁹ literally "You* be having been invigorated"

³⁰ it is not clear whether "which" (masc.) is referring to "a god" (masc.) or to "spirit" (neuter)

LETTER OF IGNATIUS TO THE TRALLIANS

CHAPTER 1 (originally chapter 1~5)

Ignatius, also called the God-bearer,

2 To a holy assembly, to the *one* being in Tralleis of °Asia, having been loved by God, the Father of Jesus the Anointed-One, to the assembly elect and god-worthy, 3 being-at-peace in flesh and spirit by-means-of the suffering of Jesus the Anointed-One,¹ our hope,² in the standing-up into him, 4 to the assembly which I also am greeting in the fullness in an emissaric impression, and which I am praying will be found to be rejoicing to the most.

5(1.1) I know that you* are having a mindset which is unblemished and undoubting in endurance (not according-to constant use³ but instead according-to nature) exactly-as Polybios, your* overseer, made-clear to me, a man who came-to-be-beside me in Smyrna by-means-of a will of a god and Jesus the Anointed-One. 6 And in-this-manner, he was made-to-rejoice-along with me (who has been bound in the Anointed-One Jesus), so-as for me to be being-made-to-perceive,⁴ in him, your* entire multitude. 7(2) Therefore, after I accepted the goodwill according-to a god through him, I glorified, after I found you* (as I know) being imitators of a god.

8(2.1) For whenever you* might be being subjected to the overseer as to Jesus the Anointed-One, you* are appearing to me to be living, not according-to a human, 9 but instead according-to Jesus the Anointed-One, the one who died-off due to us, in order that, after you* put-faith into his death, you* might be fleeing-out-of the act to be dying-off. 10(2) Therefore, it is obligatory (even-as you* are doing) for you* to be acting out nothing without the overseer, 11 but instead to also be being subjected to the body-of-elders as to the emissaries of Jesus the Anointed-One, our hope, in whom we, by spending-our-lives,⁵ will be found in him.⁶ 12(3) But it also is necessary for the ministers, being ministers of the mysteries of Jesus the Anointed-One, to be pleasing to all things in every manner. 13 For they are not ministers of solid-foods and drinking-parties, instead they are assistants of an assembly of a god. 14 Therefore, it is necessary for them to be guarding themselves from the charges against them as they would a fire.

15(3.1) Likewise, all persons: Be respecting the ministers as you* would Jesus the Anointed-One, and the overseer as being a type of the Father, but the elders as a congress of a god and as a ligament of emissaries. 16 Apart-from these there is nothing being called an assembly. 17(2) About these⁷ things: I have been persuaded that you* are having things done in-this-same-manner. For I took the exemplar of your* love and have it with myself in your* overseer. 18 His own demeanor⁸ is a great act-of-learning, but his meekness is a power. Of whom I am accounting that even the godless-ones are respecting. 19(3) Since I am loving you*, I am sparing, while being-able to be writing more-intensely in-behalf of this man. 20 I was not forced-to-suppose to⁹ be doing this: in order that I (being condemned) might be ordering you* as an emissary.

21(4.1) I am being-minded with many thoughts in a god; but instead, I am measuring myself, in order that I might not be-lost in boasting. 22 For now, it is necessary for me to be being-filled-with-fear even more and not to be paying-attention to the ones who are inflating me. For the ones who are saying these things to me are whipping me. 23(2) For indeed, I am loving the act to suffer; instead, I have not come-to-know if I am worthy. 24 For the jealousy, indeed, is not being made-to-appear to many, but it is warring against me even more. 25 Therefore, I am having-need of meekness, in which the Chief of this Age is being torn-down.

26(5.1) Am I not being-able to write to you* about the things-in-heaven? Instead, I am filling myself with-fear, lest, being infants, I might set some harm beside you*. 27 And may all of you* be pardoning me,¹⁰ lest-perhaps, after you* were not enabled to make-room-for it, you* might be strangulated. 28(2) For even I – in-view-of-the-fact-that I have been bound and am being-able to be comprehending the things-in-heaven and the topographies, the topographies of-messengers, and the compositions,¹¹ the compositions of-chiefs, both seeable and

¹ [1:3(0:0)] Gk(M-L), Lat, Syr / Gk(pseudo) "in flesh and spirit by-means-of the suffering of Jesus the Anointed-One" / Arm "the blood of the body of Jesus the Righteous-One"

² or possible "Anointed-One of our hope"

³ literally "using"

⁴ [1:6(1:1)] Gk(M-L) / Gk(pseudo) "to perceive"

⁵ literally "leading-through"

⁶ [1:11(2:2)] Gk(M-L), Lat / Gk(pseudo), Syr add

⁷ literally "which"

⁸ literally "the demeanor of whom himself"

⁹ literally "into"

¹⁰ may also be translated "And all of you* are pardoning" (lit. "fellow-knowing")

¹¹ literally "standing-togethers"

unseeable things – not even for¹² this am I being a learner already. 29 For many things are lacking¹³ to us, in order that we might not be lacking a god.

CHAPTER 2 (originally chapter 6~13)

1(6.1) Therefore, I am exhorting you* (not I, but instead the love of Jesus the Anointed-One): Be making-use-of only the Christian nourishment, but be keeping yourselves distant from any foreign vegetation (whichever one is a sect). 2(2) And The sectarians are entangling themselves¹⁴ with Jesus the Anointed-One, pretending-to-be-trustworthy, even-as someone who is giving a deadly drug with honeyed-wine, which the one who is being-ignorant-of is sweetly taking, in an evil pleasure,¹⁵ for the act to die-off.

3(7.1) Therefore, all of you* be guarding yourselves from the ones such as this 4 But this will be possible to you*, if you* are not being inflated and are not-separated from God¹⁶ Jesus the Anointed-One, and from the overseer, and from the orders of the emissaries. 5(2) The one being inside of a sacrificial-altar is clean, but the one being outside of a sacrificial-altar is not clean, this is to say, the certain individual who is acting apart-from an overseer¹⁷ and a body-of-elders and ministers, this man is not clean in the conscience.

6(8.1) It is not because I knew that there is something such as this among¹⁸ you*; instead, I am fore-guarding you* (being beloved ones of mine), foreseeing the ambushes¹⁹ of the Slanderer. 7 Therefore, all of you*, after you* take-up the meek-passion, 8 regain yourselves in faith, which is flesh of the Lord, and in love, which is blood of Jesus the Anointed-One. 9(2) Let none of you* be having anything against your*²⁰ neighbor. 9 All of you*, do not be giving an occasion to the nations, in order that the multitude in a god might not be being reviled due to a few senseless persons. 10 For:

Woe to him through whom, on-the-basis-of vanity, my name is being reviled among²¹ some individuals.

(Isaiah 52:5?)

11(9.1) Therefore, all of you*, be deafened whenever someone might be uttering to you* apart-from Jesus the Anointed-One, 12 the one who was from out of a race of David, the son from out of Miriam, the one who was truly birthed, both ate and drank, 13 was truly pursued harmfully under²² Pontius Pilatus, was truly crucified and died-off, while the things-in-heaven and on-earth and underground were looking, 14(2) who was also truly arisen from dead persons, after his Father arose him, who,²³ according-to the likeness, his father will also, in-the-same-manner, arise us (the ones having-faith-in him) in the Anointed-One Jesus, 15 apart-from whom we are not having the act to be truly living.

16(10.1) But if (even-as certain individuals are saying, who are godless, that²⁴ is faithless) that for him to have suffered is the act of only seeming²⁵ to have suffered (it is they themselves who are the act of only seeming to be) why have I been bound? 17 But why am I also praying to fight-with-beasts? 18 Therefore, I am dying-off in vain²⁶ Therefore, as-a-result, I am falsely-charging the Lord.

19(11.1) Therefore, all of you*, be fleeing from the evil offshoots, the ones which are birthing death-bringing fruit, of which, if-at-any-time someone might taste, is dying-off alongside them. For these are not a plantation of the Father. 20(2) For if they were, they would be appearing as branches of the cross (and their fruit would be being incorruptible). 21 It is through the cross,²⁷ in his suffering, that he is calling to himself: you* who are members of his. 22 Therefore, a head is not being-able to be birthed without members, since God is professing a making-one, which is him.

23(12.1) I am greeting you* from Smyrna, simultaneously with the assemblies of God which are being-present-along²⁸ with me, men who rested me up throughout all things, both in flesh and spirit. 24(2) My bonds (which I am carrying-about for-the-sake of Jesus the Anointed-One) are exhorting you*, while I am requesting for myself to attain a god. 25 All of you*, be continuing²⁹ in your* harmony and in the prayer-to God with one-another. 26 For it is being-proper for you*, the one by one, and specially³⁰ the elders, to be refreshing-the-soul of the

¹² literally "alongside"

¹³ literally "left behind" (also later in verse)

¹⁴ [2:2(6:2)] Syr, Arm / Gk(M-L), Lat "the seasons are entangling" / Gk(pseudo) "And they are plaiting poison"

¹⁵ [2:2(6:2)] Lat / Syr, Arm "in a pleasure" / Gk(M-L) "in a pleasure, and-therein"

¹⁶ [2:4(7:1)] Arm / others add

¹⁷ [2:5(7:2)] Lat / Gk(pseudo), Syr "and the one being outside is the one who is performing apart-from an overseer" / Gk(M-L), Arm omit

¹⁸ literally "in"

¹⁹ literally "sitting-in-places"

²⁰ literally "the"

²¹ literally "over/on"

²² literally "over/on"

²³ [2:14(9:2)] Gk, Lat (meaning uncertain, grammar might be corrupt, translated literally) / Syr, Arm "as"

²⁴ literally "this"

²⁵ literally "thinking" (also later in verse)

²⁶ literally "dying-off for a gift"

²⁷ literally "through which"

²⁸ literally "being-beside-along"

²⁹ literally "remaining-through"

³⁰ literally "out-chosenly"

LETTER OF IGNATIUS TO THE ROMANS

overseer for¹ honor of *the* Father and Jesus *the* Anointed-One and the emissaries. **27(3)** I am praying for you*, in love, to hear me, in order that I might not, after I wrote, be *made* into a testimony against² you*. **28** But *all of* you* are also praying-to *God* about **me** (*who am* having-need of the love from you* in the mercy of *God*) with³ the *result* for me to be considered-worthy of the lot which I am setting-about to attain, in order that I might not be found to be disappointed.

29(13.1) The love of *the* Smyrneans and Ephesians is greeting *all of* you*. Be remembering in your* prayers-to *God*, the assembly in Syria, from-where I am not even worthy to be being named,⁴ being a last *one* of those *persons*. **30(2)** Farewell⁵ in Jesus *the* Anointed-One, *while* you* are being subjected to the overseer as to the instruction, and likewise to the body-of-elders. **31** And you*, the *one man* by *one* man, are loving one-another in an undivided heart. **32(3)** **My** spirit is being purified for⁶ you*, not only now, *but* instead, also whenever I might attain a god. **33** For I am still under danger. Instead, the Father, in Jesus *the* Anointed-One, *is* faithful to fill my requesting and yours*. **34** *I wish* that *all of* you*⁷ would be found in him⁸ unblemished.

CHAPTER 1 (originally chapter 1~4)

Ignatius, also called the God-bearer,

To the *assembly* which has received-mercy in the impressive-magnificence of *the* Highest Father and Jesus *the* Anointed-One, his only son; **2** to an assembly having been loved and having been provided-with-light in a will of the *one who* willed all the *things* which are *existing*, according-to faith and⁹ love of Jesus *the* Anointed-One our God¹⁰— **3** whichever *assembly* is also sitting itself before *him* in a place of *the* country of *the* Romans, **4** which *is* worthy-of-God, worthy-of-what-is-proper, worthy-to-be-deemed-happy, worthy-of-praise, worthy-of-attainment, worthy-of-pureness, and sitting itself before the love, named-after-the-Anointed-One,¹¹ named-after-the-Father, **5** which I also greet in the name of Jesus *the* Anointed-One (son of *the* Father), according-to flesh and spirit, having been made-one in every instruction of his, having been filled of favor of a god undoubtedly, **6** and having been filtered-out from every foreign complexion — *I wish* for you* to be most rejoicing without-blemish in Jesus *the* Anointed-One our God.

7(1.1) Since I prayed to a god, I attained *an opportunity* to see your* God-worthy faces (as I was also requesting to take more for myself). **8** For having been bound in *the* Anointed-One Jesus, I am hoping to greet *all of* you*, if-only-at-some-time, a will of *God* might be *this*: the *act* for me to be deemed-worthy to be *making it into the end*. **9(2)** For indeed, the beginning has been¹² well-managed, if-only-at-some-time I might attain a favor¹³ with¹⁴ the *result* to receive my lot from *God* unimpedingly. **10** For I am filling myself with-fear-of your* love, lest it might do-what-is-unrighteous to me. **11** For it is easily-manageable¹⁵ for *all of* you* to do what you* are wanting to *do*. But it is difficult for **me** to attain God, if-only-at-any-time **you*** might not spare me.

12(2.1) For I am not wanting you* to be pleasing-humans,¹⁶ *but* instead to please a god, even-as *all of* you* are also pleasing. **13** For neither will **I**, at-any-other-time have such a season to attain a god; nor are you*, if-at-any-time **you*** might be-quiet, having *the opportunity* to have a better deed¹⁷ written-upon you*. **14** For if-at-any-time you* might be-quiet concerning¹⁸ **me**, **I will be** an account of a god. But, if-at-any-time you* might be made-to-passionately-desire my flesh, I will again be a *mere* voice. **15(2)** May *all of* you* afford for yourselves no more to me than the *opportunity* to be offered-as-a-libation to a god, while¹⁹ a sacrificial-altar is still being *made* ready, **16** in order that, after you* become a chorus with love, you* might sing to the Father in *the* Anointed-One Jesus, that God considered the overseer of Syria worthy to be found into the sinking-of *the sun*, after he was sent-after from the rising-up of *the sun*.²⁰ **17** Beautiful *is* the *opportunity* to sink from *the* world and head toward a god, in order that I might rise-up into him.

18(3.1) But-not-at-any-time has anyone of you* bewitched anyone; you* taught others. **19** But **I** am wanting, in order that those *things* might be firm which you*, *who are* making-learners, are instructing. **20(2)** *All of* you*, only be requesting for yourselves power for me, both inwardly and outwardly, in order that I might not only be speaking *but* instead might also be wanting, in order I might be not only be being called²¹ a Christian *but* instead might also be found to *be one in reality*. **21** For, if-at-any-time I might be found to *be one*, then I am also being-able to be being called²² *one*, and then to be faithful whenever I might not be being made-to-appear to *the* world. **22(3)** Nothing *which is* being-made-to-appear is beautiful.²³ for our God Jesus *the* Anointed-One is rather being-made-to-appear *while* being in *his* father. **23** Christianity *is* not the work of persuasion, *but* instead, whenever it might be being hated by *the* world, it is a *work* of greatness.

24(4.1) **I** am writing to all the assemblies, and I am instructing *them* all, that **I** am dying-off voluntarily²⁴ in-behalf of a god, if-only-at-any-time **you*** might not prevent *it*. **25** I am exhorting you*: May you* not become ‘an unseasonable

⁹ [1:2(0:0)] Gk(T,pseudo), Arm, Arm(Mart), Arab / Gk(PHK), Lat, Syr(Mart), Metaphrates omit “faith and”

¹⁰ may also be translated “Anointed-One of our God”

¹¹ [1:4(0:0)] Lat, Syr, Arm “, having-a-law-of-the-Anointed-One”

¹² literally (“has been”) “is”

¹³ [1:9(1:2)] most / Arm, few others “limit”

¹⁴ literally “into”

¹⁵ literally “well-handed”

¹⁶ [1:12(2:1)] others read, “For I am not wanting to act toward you* as *someone who is* pleasing-humans”

¹⁷ literally “work”

¹⁸ literally “from”

¹⁹ literally “as”

²⁰ A wordplay, may be understood as “found into *the* west, after he was sent-after from *the* east” (since “setting” and “rising-up” are the Greek words for “west” and “east”)

²¹ literally “said”

²² literally “said”

²³ [1:22(3:3)] others “eternal”

²⁴ literally “voluntary”

¹ literally “into”

² literally “in”

³ literally “into”

⁴ literally “said”

⁵ literally “All of you*, be having been invigorated”

⁶ literally “oP”

⁷ [2:34(13:3)] Gk(pseudo), Armenian “that we”

⁸ literally “whom”

goodwill' to me. **26** Let me go to be feed of beasts, through whom there is a possibility for me to attain a god. **27** I am grain of a¹ god;² and I am being ground by teeth of beasts, in order that I might be found as clean bread of the Anointed-One.³ **28(2)** Rather, coax⁴ the beasts on, in order that they might become a tomb for⁵ me and might leave-behind not-one of the parts of my body, in order that, after I fall-asleep, I might not become weighty to anyone. **29** Then I will truly be a learner of Jesus the Anointed-One, when the world will not-even see for itself my body. **30** Entreat the Anointed-One⁶ in-behalf of me, in order that, through these implements, I might be found to be a sacrifice to God.⁷ **31(3)** I am not ordering you*, as Petros and Paulus did. Those men were emissaries; I am a condemned man. Those men were free; but I am a slave until now. **32** Instead, if-at-any-time I might suffer, I will become a freedman of Jesus the Anointed-One, and I will stand myself up in him free. **33** Now, having been bound, I am learning to be desiring nothing.

CHAPTER 2 (originally chapter 5-10)

1(5.1) From Syria until Roma, I am already fighting-with-beasts, **2** through earth and sea, night and day, having been bound⁸ with ten leopards (which is a legion of-soldiers) who, while good is being done-to⁹ them, become even worse. **3** But in the unrighteous-deeds which they are doing to me, I am being taught-to-be-a-learner even more. Instead, it is not by this that I have been pronounced-righteous. **4(2)** I wish that I would derive-gratification from the beasts, the ones which have been¹⁰ made-ready for me. And I am praying for them¹¹ to be found prompt in dealing with me. **5** I will even coax¹² them¹³ to eat me down promptly, not even-as happened to certain individuals, whom the beasts, being terrified of, did not touch. **6** But even if-at-any-time, if they might want¹⁴ to be non-voluntary,¹⁵ I will force them forward. **7(3)** Grant¹⁶ me this concession. I know what is-beneficial for me. **8** I am now beginning to be a learner; I wish that nothing of the things seeable and unseeable would be jealous of me, in order that I might attain Jesus the Anointed-One. **9** Fire and cross, also packs¹⁷ of beasts, chopping-ups, dividings,¹⁸ scatterings of bones, cutting-short of members, grindings of the whole body, evil¹⁹ chastenings of the Slanderer—let them come upon²⁰ me, if only in order that I might attain Jesus the Anointed-One.

10(6.1) The limits²¹ of the world, but-even kingdoms of this age, will profit me nothing. **11** It would be beautiful for me to die-off into Jesus the Anointed-One than to be being-king of the limits of the earth. For what will it profit a man, if he gains the whole world, but loses his own soul?²² **12** I am seeking that man, the one who died-off in-behalf of us; I am wanting that man, the one who stood-up out of dead humans due to us. **13** But the delivery is being laid-upon me. **14(2)** Grant me this concession, brothers. May you* not impede me to live. May you* not want me to die-off. **15** May you* not grant-as-a-favor to the world, the man who is wanting to be of God. May you* not-even fully-delude me with material-things. **16** Let me go to take a clean light. After I come-to-be-near there, I will be a true human. **17(3)** Permit me to be an imitator of the suffering of my God. **18** If someone has him in himself, let him comprehend what I am wanting, and let him be sympathizing with me, having come-to-know the things which are impelling²³ me.

19(7.1) The Chief of this Age is wishing to thoroughly-s snatch me, and to utterly-destroy my resolve toward²⁴ a god. **20** Therefore, let not-one of you* who are being-present be helping him. Rather be coming-to-be on my side,²⁵ this is the side of God. **21** Do not be uttering Jesus the Anointed-One, but desiring the world. **22(2)** Do not let bewitchment be residing²⁶ among²⁷ you*. **23** Even if I,

while being-present, would be exhorting you*, do not be persuaded by me; but rather be persuaded by this which I am writing to you* now. **24** For while I am living, I am writing to you*, passionately-desiring the moment to die-off. **25** My passionate-desire has been crucified, and there is not a fire fond-of-material-things left in me. **26** But living water is also uttering²⁸ in me, saying on-the-inside to me, "Come-here to the Father!" **27(3)** I am not taking-pleasure in food of corruption, nor-even in pleasures of this lifetime. **28** I am wanting bread of a god,²⁹ which is flesh of Jesus³⁰ the Anointed-One, the son of God,³¹ the one from a seed of David; **29** and for drink, I am wanting his blood, which is incorruptible love and perpetual life.³²

30(8.1) I am no-longer wanting to be living according-to the manner of humans; but this will be, if-at-any-time all of you* might want it to. **31** All of you*, want this, in order that you* might also be wanted. **32(2)** I am requesting this of you* for myself through these few documents. Have-faith in me. But Jesus the Anointed-One will manifest these things to you*, that I am saying these things truthfully. He is the mouth which is unable-to-lie, in which the Father truthfully uttered. **33(3)** Make-request for yourselves concerning me, in order that through the Holy Spirit³³ I might attain. **34** I did not write to you* according-to the flesh, but instead according-to a resolve of a god. **35** If-at-any-time I might suffer, you* wanted me to. If-at-any-time I might be rejected-after-being-proved, you* hated me.

36(9.1) Be remembering in your* prayers-to God the assembly in Syria, whichever one is now making-use-of God for³⁴ a shepherd in-place of me. **37** Jesus the Anointed-One alone (and your* love) will be overseeing it. **38(2)** But I am shaming myself to be being called³⁵ one of them, for I am not even worthy, being a last of them and, an abortion. **39** Instead, if-at-any-time I might attain a god, I have received-mercy to be someone.

40(3) My spirit greets all of you*, and so is the love of the assemblies (the ones which received me in³⁶ the name of Jesus the Anointed-One—not merely as someone who passed-by-your-way).³⁷ **41** For even the assemblies which were not situated-along³⁸ the way (the way according-to the flesh), were leading me forward city by city.³⁹

42(10.1) But I am writing these things to you* from Smyrna through the Ephesians (the ones worthy-to-be-deemed-happy). **43** But there is also simultaneously with me (along with many others) even Krokos (the name yearned-for by me).

44(2) About the ones who came-before me from Syria into Roma in-regards-to glory of God: I am having-faith that you* have recognized them; make-clear to them⁴⁰ that I am near. **45** For all of them are worthy of God and of all of you*. It is being-proper for you* to cause them⁴¹ to rest-up in-accordance-with all things.

44(3) Now I wrote these things to you* on the ninth day before the Kalends of September. **47** All of you*, farewell⁴² into the end, in endurance of Jesus the Anointed-One.

¹ [1:27(4:1)] Gk(P), Metaphrast / Gk(pseudo) "the"

² [1:27(4:1)] Gk(P,pseudo), Lat, Syr(2,3,excerpts,Mart), Arm, Arm(Mart), Cop, Eirenaios(Gk-Eusebios), Metaphrates / Eirenaios(Lat) "of (the) Anointed-One"

³ [1:27(4:1)] Gk(P), Lat, Syr(Mart), Metaphrast / Gk(pseudo), Syr(2,3,excerpts), Arm, Arm(Mart), Eirenaios(Lat), Beda "of God" / Eirenaios(Gk-Eusebios), Jerome are inconclusive; their version of Ignatius either did not have anything here, or they simply cut the quotation short before "of <>".

⁴ literally "flatter"

⁵ literally "to"

⁶ [1:30(4:2)] Gk(P), Lat / Syr, Arm "the Lord"

⁷ [1:30(4:2)] Lat, Syr, Arm add

⁸ [2:1(5:1)] Gk(P) / Gk(Eusebios) "bound-in"

⁹ literally "worked-to"

¹⁰ [2:4(5:2)] Gk(P) / Gk(Eusebios) "which will be"

¹¹ [2:4(5:2)] Gk(P) / Gk(Eusebios) actually add "for them" (lit. "for which beasts")

¹² literally "flatter"

¹³ literally "which"

¹⁴ [2:6(5:2)] Gk(P) / Gk(Eusebios) "might be wanting"

¹⁵ [2:6(5:2)] Gk(P, pseudo, Eusebios), Lat "voluntary" / Syr, Arm omit

¹⁶ literally "

¹⁷ usually translated "compositions/composings", literally "standings-together"

¹⁸ [2:9(5:3)] ("divisions" is usually translated "distributions" elsewhere) Gk(Eusebios) / other Gk add

¹⁹ [2:9(5:3)] Gk(Eusebios) / other Gk add

²⁰ [2:9(5:3)] Gk(P) / Gk(Eusebios) "into"

²¹ [2:10(6:1)] Gk(pseudo), Lat, Syr(2,Mart), Arm(Mart) / Gk(PHT), Metaphrates "pleasures" / Arm

²² "treasures"

²³ [2:11(6:1)] Gk / some add

²⁴ literally "are holding-together"

²⁵ literally "into"

²⁶ literally "be coming-to-be of me"

²⁷ literally "dwelling-down"

²⁷ literally "in"

²⁸ [2:26(7:2)] Gk(pseudo) "leaping"

²⁹ [2:28(7:3)] others "of life"

³⁰ [2:28(7:3)] Syr, Gk(pseudo) / Gk(P), Lat, Arm add

³¹ [2:28(7:3)] some omit "the son of God"

³² [2:29(7:3)] some add

³³ [2:33(8:3)] some add

³⁴ literally "to"

³⁵ literally "said to be"

³⁶ literally "into"

³⁷ literally "made-my-way-beside"

³⁸ literally "not being-fitted-to"

³⁹ literally "forward according-to city"

⁴⁰ literally "whom"

⁴¹ literally "whom"

⁴² literally "be having been invigorated"

LETTER OF IGNATIUS TO THE PHILADELPHIANS

CHAPTER 1 (originally chapter 1~5)

Ignatius, also called the God-bearer,

2 To an assembly of God the Father and of *the Lord*¹ Jesus the Anointed-One, to the assembly which is in Philadelphia of ^oAsia, which has received-mercy and has been set in harmony with a god and is leaping-for-joy in the suffering of our Lord undoubtedly, 3 and, in every mercy, has become-fully-convinced² in his standing-up out of dead humans, 4 which assembly I am greeting in the blood of Jesus the Anointed-One, whichever assembly is a perpetual and consistent joy – 5 especially, if-at-any-time they might be in one mind along with the overseer and with the elders and ministers along with him, who have been shown-off in a resolve of Jesus the Anointed-One, 6 which men he, according-to his own will, established in a confirmation by-means-of his holy spirit.

7(1.1) I know that this³ overseer has obtained the ministry (the ministry pertaining to the common good) not from himself, not-even through humans, not-even according-to vainglory, but instead in love of God the Father and of the Lord Jesus the Anointed-One. 8 I have been struck-down with astonishment at the gentleness of a man who, while being-silent, is being-able to do more than the ones who are uttering vain things.⁴ 9(2) For he has been brought-into-good-rhythm-together with the instructions as a harp with strings. For-this-reason, my soul is considering his resolve⁵ a god to be happy, 10 after I recognized that it is excellent and complete, that his immovable state and his angerless state are in every gentleness of a god who is living.

11(2.1) Therefore, children of light⁶ truth: Be fleeing from the divisions and the evil-taught-materials. 12 But where the shepherd is, there you* as sheeps be following. 13(2) For many trustworthy wolves are taking-captive the god-runners by-means-of evil pleasure. 14 Instead, they will not have a place in your* oneness.

15(3.1) All of you* be keeping yourselves distant from the evil vegetations, whichever ones Jesus the Anointed-One is not farming, due to the fact that they are not of a plantation of the Father. 16 Not that I found a division from among you*, but instead a filtering-away. 17(2) For as-many-as are of a god and of Jesus the Anointed-One, these persons are with the overseer. 18 And as-many-as,⁷ after they change-their-mind, might come to the oneness of the assembly, these persons will also be of a god, in order that they might be living according-to Jesus the Anointed-One. 19(3) Do be being misled, brothers of mine: If someone is following someone who is splitting others, he is not inheriting a kingdom of a god. 20 If someone is walking-around in a foreign resolve, this person is not setting⁸ himself down-together with the suffering.

21(4.1) Therefore, all of you* make-every-effort to be making-use-of one thanksgiving. 22 For there is one flesh of our Lord Jesus the Anointed-One, and one drinking-cup into a making-one of his blood, 23 one sacrificial-altar, as there is one overseer simultaneously with the body-of-elders and ministers who are my fellow-slaves – 24 in order that, if-at-any-time you* might be acting this⁹ out, you* might be acting according-to a god.

25(5.1) Brothers of mine, I have been extremely poured-out with love for you* and, super-leaping-for-joy, I am making you* secure – 26 but not I, but instead, Jesus the Anointed-One, in whom I have been bound. I am more filling myself with-fear, as I am still not-fully-fit. 27 Instead, your* prayer to a god¹⁰ will fully-fit me, in order that I might attain a lot in which I received-mercy, 28 after I fled-to the good-message as to flesh of Jesus, and to the emissaries as to a body-of-elders of an assembly. 29(2) But may we also love the prophets, due to the fact that it was also them who have sent-messages-abroad about the good-message and were hoping into him and were awaiting him, 30 in whom they were saved after they also had-faith, being in a oneness of Jesus the Anointed-One. 31 They are holy ones who are worthy-of-love and worthy-of-marvel, 32 having been testified-to by Jesus the Anointed-One and having been numbered-together in the good-message of the common hope.

CHAPTER 2 (originally chapter 6~11)

1(6.1) But if-at-any-time someone might be interpreting Judaism to you*, do not be hearing him. 2 For it is better to be hearing Christianity from a man having

¹ [1:2(0:0)] some add

² literally "has been brought-to-fulness"

³ literally "which"

⁴ [1:8(1:1)] Gk(M-L), Lat / Gk(pseudo) "uttering much" / Arm "uttering"

⁵ literally "into"

⁶ [1:11(2:1)] Arm "and"

⁷ literally "as-many-as ever"

⁸ literally "putting"

⁹ literally "which"

¹⁰ [1:27(5:1)] Gk(M-L, pseudo) (lit. "prayer-into a god") / Lat, Arm omit "into a god"

LETTER OF IGNATIUS TO THE PHILADELPHIANS

circumcision than Judaism from a man-with-a-foreskin. 3 But if-at-any-time both of them might not be uttering about Jesus the Anointed-One, these men are to me monuments and tombs of dead persons, on whom have been written only names of humans. 4(2) Therefore, all of you* be fleeing from evil-arts and ambushes¹¹ of the Chief of this Age, lest-perhaps, after you* suffered-tribulation by-means-of his resolve, you* will weaken-out in the love. 5 Instead, be coming,¹² all of you* to¹³ the same place in an undivided heart. 6(3) But I am giving-thanks to my God, that I am with-a-good-conscience in you*, and that someone is not having to boast, neither stealthily nor manifestly, that I weighed someone down in something small or in something great. 7 But to all of them among¹⁴ whom I uttered, I am praying, in order that they might not obtain that for¹⁵ a testimony against them.

8(7.1) For if some individuals even wanted to mislead me according-to flesh, instead the spirit which is from God is not being misled. 9 For it has come-to-know from-where it is coming and to-where it is going-away; and it is convicting the hidden things. 10 I cried-out while being between you*; I was uttering with a great voice, a voice of a god, "All of you*", be paying-attention to the overseer and to the body-of-elders and ministers." 11(2) But the men suspected me to be saying these things as if I had foreknown the division of certain individuals. 12 But he is a testifier to me, in whom I have been bound, that I did not know this from any human flesh. 13 But the spirit was preaching, saying these-here things: "All of you* be doing nothing apart-from the overseer. 14 Be keeping your* flesh as an inner-sanctum of a god. 15 Be loving the making-one. Be fleeing from the divisions. 16 Be becoming imitators of Jesus the Anointed-One, even as he himself is of his Father."

17(8.1) Therefore, indeed, I was doing my own part, as a human who has been fully-fit for¹⁶ the purpose of a making-one. 18 But a god is not residing¹⁷ in a place where there is division or anger. 19 Therefore, the Lord is forgiving all persons who are changing-their-mind, if-at-any-time they might change-their-mind into oneness with a god and a congress of the overseer. 20 I am having-faith in the favor of Jesus the Anointed-One, who will release every bond from you*. 21(2) But I am exhorting you* to be acting out¹⁸ nothing according-to selfish-ambition, but instead, according-to a learner-of-the-Anointed-One, 22 since I heard some individuals saying, that "If-at-any-time I might not find it in the archives,¹⁹ I am not having-faith in the good-message." 23 And while I was saying to them, that "It has been written," they answered me, that "That is the question being laid-before us." 24 But to me, Jesus the Anointed-One is archives, his cross and the death and his standing-up and the faith (the faith through him) are the untampered²⁰ archives – 25 in these²¹ things I am wanting, in your* prayers-to God, to be pronounced-righteous.

26(9.1) The priests were also beautiful; but better is the chief-priest, the one to whom the holy places of the holy places²² have been entrusted, who alone has been entrusted with the hidden things of God. 27 He himself is a door of the Father through which Abraham and Isaac and Jacob, and the prophets and emissaries, and the assembly are entering. All these are entering into a oneness of a god. 28(2) But the good-message is having something special:²³ The presence²⁴ of the Savior, our Lord Jesus the Anointed-One, his suffering, and the standing-up. 29 For the beloved prophets sent-messages-abroad for²⁵ him. 30 But the good-message is a full-fittedness of incorruptibility. 31 All things unitedly are beautiful, if-at-any-time you* might be having-faith in love.

32(10.1) Since-surely a message-was-brought to me that, according-to your* prayers-to God and according-to the bowels of compassion which you* have in the Anointed-One Jesus, that the assembly, the one in Antiocheia of Syria, is being-at-peace, 33 it is being-proper for you*, as an assembly of a god, to vote a minister by-raise-of-hands, with²⁶ the result for someone to become-an-elder there, an elder of a god, with the result to be made-to-rejoice-together with the ones who came-to-be at²⁷ the same place and to glorify the name. 34(2) Happy in Jesus the Anointed-One is he who will be considered-worthy of this ministry; and all of you* will be glorified. 35 If you* are wanting, it is not impossible²⁸ for you* to do this in-behalf of the name of a god, as even the nearby assemblies sent overseers, but the other assemblies elders and ministers.

¹¹ literally "sitting-in-places"

¹² literally "becoming"

¹³ literally "on"

¹⁴ literally "in"

¹⁵ literally "into"

¹⁶ literally "into"

¹⁷ literally "dwelling-down"

¹⁸ [2:21(8:2)] Gk(M-L), Lat / Gk(pseudo), Arm "you*: Do not be acting out"

¹⁹ [2:22(8:2)] Gk(M-L), Lat "ancients"

²⁰ literally "un-contacted" (as in, not come in contact with, or untouched)

²¹ literally "which"

²² or "holy things of holy things"

²³ literally "taken-out"

²⁴ literally "being-present"

²⁵ literally "into"

²⁶ literally "into" (also later in verse)

²⁷ literally "on"

²⁸ may also be translated "powerless"

LETTER OF IGNATIUS TO THE SMYRNEANS

CHAPTER 1 (originally chapter 1~4)

Ignatius, also called the God-bearer,

2 To an assembly of God *the* Father and of Jesus *the* Anointed-One who has been loved, *an assembly which* has received-mercy in every bestowed-favor, *which* has been filled in faith and love, being not-lacking of every bestowed-favor, god-fitting and holiness-bearing, the *assembly which* is in Smyrna of ^aAsia: **3** *May you* be made* to be most rejoicing in an unblemished spirit and an account of a god.

4(1.1) I am glorifying Jesus *the* Anointed-One the God, the *one who* made you* wise in-this-manner. **5** For I comprehended *that you* were* fully-fitted in an immovable faith, even-as *persons who* have been nailed-on⁶ the cross of our Lord Jesus *the* Anointed-One, both in flesh and spirit, and *that you** have been set in love in the blood of *the* Anointed-One, **6** having been fully-convinced⁷ in-regard-to our Lord: *that he truly is from* out of a race of David according-to flesh, and a son of a god according-to a will and a power of a god,⁸ **7** having truly been birthed out of a virgin; having been immersed by Johanan in order that every righteousness might be fulfilled by him; **8(2)** having truly been nailed-on in flesh in-behalf of us under⁹ Pontius Pilatus and Hérôdés *the* tetrarch (from whose fruit **we are** from his suffering *which is* deemed-to-be-happy-by-God), **9** in order that he might lift a fixed-sign into the ages through the standing-up *out of dead humans* for¹⁰ his holy and faithful *ones*, whether among¹¹ Judeans or among *other* nations, in one body of his assembly.

10(2.1) For he suffered all these *things* due to us, in order that we might be saved.¹² **11** And he truly suffered, as even he truly stood himself up *out of dead humans*, **12** not even-as certain faithless-ones *are* saying, *that* for him to have suffered *is* the *act of only* seeming¹³ to have suffered. (*It is* they themselves *who* are the *act of only* seeming to be. And exactly-as they are being-minded, it will even happen to them – they being bodiless and demonic.)

13(3.1) For¹⁴ **I** have come-to-know¹⁵ and am having-faith *that* he is, even after the standing-up, in flesh. **14(2)** And when he came¹⁶ near Petros' party,¹⁷ he was declaring to them, "Take, grope me, and see that I am not a bodiless demon." **15** And straightaway they touched him and had-faith, after they were mixed with his flesh and his spirit.¹⁸ **16** Due to this, they also despised death, but were found to be above death. **17(3)** But after the standing-up, he ate-together and drank-together with them as *being* fleshly, even-though having been spiritually made-one with the Father. (*unidentified or Luke 24:42~43*)

18(4.1) But I am urging you* *about* these *things*, beloved *ones*, having also come-to-know that *all of you** hold *things* in-the-same-manner as me. But I am fore-guarding you* from the beasts, the human-formed *beasts*, whom it is necessary for you* not only not to be accepting, *but* instead, if possible,¹⁹ not-even to be meeting-with them.²⁰ **19** But you* are only praying-to²¹ God in-behalf of them, if-at-any-time they might somehow change-their-mind (which is difficult). **20** But Jesus *the* Anointed-One has this authority, *who is* our true life. **21(2)** For if these *things which* were acted *out* by our Lord *are* for²² the *act of only* seeming²³ to be, then **I**-also *am* the *act of only* seeming to be having been bound. **22** But why have I even given myself *over into a state of being* given-up²⁴ to the death, to fire, to saber, to beasts? **23** Instead: near a saber, near a god; between beasts, between a god. I am enduring all *things* in the name of Jesus *the* Anointed-One alone, with²⁵ the *result to be* suffering-along with²⁶ him; **24** *in the name of* him, after he became²⁷ the complete human, *who is* empowering me.

⁶ literally "nailed-on in"

⁷ literally "brought-to-fullness"

⁸ [1:6(1:1)] Arm, Theodoret / others add

⁹ literally "on"

¹⁰ literally "into"

¹¹ literally "in" (also later in verse)

¹² [1:10(2:1)] Sah omit "in order that we might be saved"

¹³ literally "thinking" (also later in verse)

¹⁴ [1:13(3:1)] Gk / Gk(Eusebios) "But"

¹⁵ [1:13(3:1)] Gk(M-L, Berlin, Eusebios, pseudo) / Jerome "have seen"

¹⁶ [1:13(3:2)] Gk / Gk(Eusebios) "he has come"

¹⁷ literally "the ones around Petros"

¹⁸ [1:15(3:2)] Gk(M-L), Lat, Sah (lit. "the spirit" / likely referring to his pulse, which is considered an "invisible-power"/"spirit") / Arm "the blood"

¹⁹ may also be translated "powerful"

²⁰ [1:18(4:1)] Gk(M-L, Berlin) / Lat, Arm, Sah add

²¹ [1:18(4:1)] Gk(Berlin), Syr, Sah / Gk(M-L), Lat, Arm "but to only be praying-to"

²² [1:21(4:2)] Gk(M-L) / Gk(Berlin, pseudo) "with/by-means-of/to" (here and elsewhere)

²³ literally "thinking" (also later in verse)

²⁴ literally "given-out"

²⁵ literally "into"

²⁶ may also be translated "to be sympathizing-along with"

²⁷ [1:24(4:2)] Gk(M-L), Lat add

36(11.1) But about Philōn, the minister from Kilikia, a man who has been testified-to, who even now is assisting me in an account of a god, **37** simultaneously with Rheos¹ Agathopous, an elect man, who, after he said-farewell to his² lifestyle, is following me from Syria—these *men* are also testifying to you*. **38** And-**I** am giving-thanks to God in behalf-of you*, that you* received them, even as the Lord *received* you*. **39** But *I wish that* the *ones who* dishonored them would be redeemed in the favor of Jesus *the* Anointed-One. **40(2)** The love of the brothers, the *ones who are* in Trōas, is greeting you*, **41** from-where I am also writing through Burrus, *who* was sent simultaneously with³ me from *the* Ephesians and Smyrneans for⁴ an account of honor. **42** The Lord Jesus *the* Anointed-One will honor them, *he* into whom they are hoping in flesh, soul, spirit, faith, love and harmony. *All of you**, farewell⁵ in *the* Anointed-One Jesus, our common hope.

¹ [2:37(11:1)] Gk(pseudo) "Rhaiois"

² literally "the"

³ may also be translated "to"

⁴ literally "into"

⁵ literally "be having been invigorated"

CHAPTER 2 (originally chapter 5-9)

1(5.1) Certain *individuals*, being-ignorant-of *him*, are denying him.¹ But they were rather denied by him, being advocates² of the death rather than of the truth. **2** The prophets did not persuade them,³ not-even the law of Moses,⁴ instead not-even (*at least* until now) the good-message, not-even our sufferings⁵ of *man* by man. For they are having the same mind even about us. **3(2)** For what is someone profiting if he is praising **me**, but is reviling my Lord, by not confessing him *to be* flesh-bearing? **4** But the *one who is not*⁶ saying this has been made-to completely disown him, being dead-bearing. **5(3)** But it *was* not thought *good* to me to enroll their names, *while they are* being faithless-ones. **6** Instead, *I wish that* it would not-even come-to-be to me to be remembering *them*, until they⁷ might change-their-mind in-regard-to the suffering, which is a standing-up of us.

7(6.1) Let no-one be misleading themselves. Even the *things*-in-heaven and the glory of the messengers and *even* the chiefs (both seeable and unseeable), if-at-any-time they might not put-faith into the blood of the Anointed-One – there is even a judging to those. **8** The *one who is* making-room-to-hold *this fact*, let him be making-room-to-hold *it*. **9** Let a place of *status* be inflating no-one. **10** For faith and love are the whole *thing*, of which nothing has been judged-to-be-before *them*. **11(2)** But *all of you** learn-from the *ones who are* holding-different-opinions in-regard-to the favor of Jesus the Anointed-One, the *favor which* came into us, **12** how opposite they are to the resolve of God. They did not care about love, not about a widow, not about an orphan, not about *someone* suffering-tribulation, not about *someone* having been bound or having been released,⁸ not about *someone* hungering or thirsting. **13(7.1)** They are keeping themselves distant from thanksgiving and prayer-to God, due to the *fact* that they are not confessing that the thanksgiving is flesh of our savior Jesus the Anointed-One, the *thanksgiving which* suffered in-behalf of our sins, which the Father arose by-means-of his⁹ kindness.

14 Therefore, the *ones who are* speaking-against the gift of God, *while they are* discussing-*these-things-together with one another*, are dying-off. **15** But it was being-beneficial for them to be loving, in order that they might also stand-up out of *dead humans*. **16(2)** Therefore,¹⁰ It is being-proper to be keeping yourselves distant from the *men such as these*, and neither to be uttering about them by yourself nor communally, **17** but to be paying-attention to the prophets, but specially¹¹ to the good-message in which the suffering has been made-clear to us and the standing-up has been completed. **18** But *all of you** be fleeing the divisions, as the beginning of evil *things*.

19(8.1) All of you* be following the overseer as Jesus the Anointed-One followed the Father, and the body-of-elders as the emissaries. But be respecting the ministers as an instruction of a god. **20** Apart-from the overseer, let no-one be acting out anything of the *things which are* pertaining in-regard-to the assembly. **21** Let that thanksgiving¹² be being deemed firm, the *one being held* under the overseer or whomever he himself might permit. **22(2)** Wherever the overseer might be made-to-appear, there let the multitude be; even-as wherever Jesus the Anointed-One might be, there is the universal assembly. **23** It is not allowable to be immersing nor to be making a love *feast* apart-from the overseer. **24** Instead, whatever might be *approved* by that *man*, this *is* also well-pleasing to God, in order that everything which you* are acting might be secure and firm.

25(9.1) For the rest, it is of-good-reason for us to sober-up, as we are still having a season to be changing-our-mind toward¹³ a god. **26** It is beautiful¹⁴ to have *already* come-to-know a god and overseer. The *person* of honors for an overseer has been honored by a god. **27** The *person who is* acting out something stealthily *without* an overseer is serving the Slanderer. **28(2)** Therefore, let all *things* be exceeding to you* in favor; for you* are worthy. **29** You* rested me up throughout all *things*, and *may* Jesus the Anointed-One *do the same* to you*. **30** Being-away from me and being-beside me, you* loved me. God is a recompense to you*,¹⁵ **31** for whose sake,¹⁶ you*, *while you are* enduring all *things*, will obtain him for yourselves.

CHAPTER 3 (originally chapter 10-13)

1(10.1) You* did beautifully, after you* received Philōn and Rheos¹⁷ Agathopous under your* roof as ministers of an anointed-one of a god,¹⁸ the *ones who* followed-along-behind me in-regard-to an account of a god. **2** And the *men are* giving-thanks to the Lord in-behalf of you*, because you* rested them up according-to every manner. Never will anything *which you* gave* be-lost to you*. **3(2)** I am offering-up-my-soul-in-place of you*, and my bonds which you* did not treat-arrogantly nor-even were made-ashamed-of. **4** But-neither will Jesus the Anointed-One, the complete hope,¹⁹ be made-ashamed of you*.

5(11.1) Your* prayer-to God went-off to the assembly, the *assembly* in Antiocheia of Syria, from-where I, having been bound with god-fitting bonds, am greeting all *persons*—not that I am worthy to be from-there, being a last-one of them. **6** But, according-to a will, I was considered-worthy – not out of having been-conscious, *but* instead out of a favor of a god – *favor* which I am praying to be given to me complete, in order that, in your* prayer-to God, I might attain a god. **7(2)** Therefore, in order that your* work might become complete even on a *piece of* earth and in a heaven, it is being-proper for your* assembly, for²⁰ an honor of a god, to vote-by-raise-of-hands an elder-of-god, with²¹ the result, after he comes-to-be in Syria,²² to be made-to-rejoice-together with them, that they are being-at-peace, and that they took-back²³ their own greatness, and that their own corporate-body was restored to them. **8(3)** Therefore, it was made-to-appear to me, that *this is* an affair worthy of a god,²⁴ for you* to send someone of yours* with a letter, in order he might together-glorify the fair-weather *which* came-to-be to them according to a god, and that, by-means-of your* prayers-to God, they were already obtaining²⁵ a harbor. **9** All of you*, *while* being complete, be having a complete mind. For *while you are* wanting to be acting well, a god is ready with²⁶ the result to be affording²⁷ it to you*.

10(12.1) The love of the brothers, the *ones* in Trōas, is greeting you*, from-where I am also writing to you* through Burrus,²⁸ whom you*, simultaneously with the Ephesians (your* brothers), commissioned with me. **11** Burrus²⁹ has rested me up throughout all *things*. And *it is* my unattainable-wish if all *persons* were imitating him, being an exemplar of a ministry of a god. **12** The favor will recompense him throughout all *things*. **13(2)** I am greeting the god-worthy overseer and god-fitting body-of-elders and the ministers *who are* fellow-slaves of mine, **14** and you* all, *man* by man³⁰ and communally, in the name of Jesus the Anointed-One, and in his flesh and his³¹ blood, in both his suffering and standing-up, both fleshly and spiritually, in oneness with a god and you*. **15** May favor, mercy, peace, and endurance be to you* through everything.

16(13.1) I am greeting the houses of my brothers, along with women and children, and the virgins (the *ones* being said to be widows). All of you*, farewell³² to me in a power of the Father.³³ **17** Philōn, who is along with me, is greeting you*. **18(2)** I am greeting the house of Tavia,³⁴ for whom I am praying to be set in faith and love, both fleshly and spiritually. **19** I am greeting Alké, my yearned-for name, and Daphnos the incomparable,³⁵ and Euteknos, and all of you* name by name. **20** All of you*, farewell³⁶ in a favor of a god.

¹ literally “whom”

² more literally, but missing the meaning “co-marketers”

³ literally “who”

⁴ Hebrew form is “Moshēh”

⁵ literally “not-even the sufferings of the”

⁶ [2:4(5:2)] Gk(Berlin), Sah / Gk(M-L), Lat, Arm add

⁷ literally “who”

⁸ [2:12(6:2)] Gk(Berlin, M-L), Lat, Arab / Arm, Sah omit “or having been released”

⁹ literally “the”

¹⁰ [2:16(7:2)] Gk(Berlin), Lat, Arm / Gk(M-L, pseudo) add

¹¹ literally “out-chosenly”

¹² literally “Let a thanksgiving, that one”

¹³ literally “into”

¹⁴ literally “It is having beautifully”

¹⁵ [2:30(2:2)] Gk(Berlin) / Gk(M-L) “I wish that God would recompense you.” / Gk(pseudo), Lat, Arm “God will recompense you.”

¹⁶ Literally “due to whom”

¹⁷ [3:1(10:1)] Gk(Berlin, pseudo) “Rhaios”

¹⁸ [3:1(10:1)] Gk(Berlin), Arm / Gk(M-L), Lat “of an anointed-one of a god” or “an anointed god”

¹⁹ [3:4(10:2)] Gk(Berlin, pseudo), Arm / Gk(M-L), Lat “faith”

²⁰ literally “into”

²¹ literally “into”

²² [3:7(11:2)] Gk(Berlin, pseudo), Arm is dative / Gk(M-L), Lat is genitive

²³ literally “took-from/away”

²⁴ [3:8(11:3)] Gk(Berlin), Lat, Arm / Gk(M-L, pseudo) omit “of a god”

²⁵ [3:8(11:3)] Gk(Berlin) “they already obtained”

²⁶ literally “into”

²⁷ [3:9(11:3)] Gk(Berlin) / Gk(M-L, pseudo) “to afford”

²⁸ [3:10(12:1)] Latin equivalent / most text “Bourros” / Gk(Berlin) “Borros”

²⁹ literally “who”

³⁰ literally “all the man by man”

³¹ literally “the”

³² literally “be having been invigorated”

³³ [3:16(13:1)] Lat, Arm / Gk(M-L, pseudo) “spirit”

³⁴ [3:18(13:2)] Latin equivalent / Gk(M-L), Lat “Taouia” / Gk(pseudo), Arm “Gaouia”

³⁵ literally (but meaning the meaning) “not-judged-together”

³⁶ literally “be having been invigorated”

LETTER OF IGNATIUS TO POLYKARPOS

CHAPTER 1 (originally chapter 1-3)

Ignatius, also called the God-bearer,

To Polykarpos, overseer of the assembly of the Smyrneans; or, rather, to one having been overseen by God the Father and the Lord Jesus the Anointed-One: May you be made to be most rejoicing.

2(1.1) While welcoming your¹ resolve in a god, which has been set as on an immovable rock, 3 I am super-glorifying, after I was considered-worthy of seeing your face, your unblemished face (of² which I wish that I would derive-gratification from in God). 4(2) I am exhorting you, in a favor with which you have dressed yourself, to add-to your race³ and to be exhorting all persons, in order that they might be being saved. 5 Be avenging your position⁴ in all care, both fleshly and spiritually. 6 Be being-concerned-about the making-one, of which there is nothing better.⁵ 7 Be sustaining all persons, as the Lord also sustains you. 8 Be tolerating all persons, in love, even-as you are also doing. 9(3) Be having-leisure to unceasing prayers-to God. 10 Be requesting more intelligence for yourself than what you have. 11 Be keeping-fully-awake, having obtained a sleepless spirit. 12 Be uttering to the men, man by man⁶ in-accordance-with an oneness-of-customs of a god. 13 As a complete athlete, be sustaining the sicknesses of all persons. 14 Where there is more labor, there is much gain.

15(2.1) If-at-any-time you might be being-fond-of beautiful learners, there is not any favor⁷ due to you; rather, be subjecting the ones who are more-pestilent in meekness. 16 Not every wound is being treated-by-means-of the same salve. 17 Be relieving⁸ stimulations⁹ by-means-of embrocations. 17(2) In all things be becoming sensible as the¹⁰ serpent and perpetually¹¹ unmixed as the dove. 18 For-the-sake-of¹² this, you are fleshly and spiritual, in order that you might be flattering the things which are appearing to your face;¹³ 19 but as for the unseeable things, be requesting, in order that they might be manifested to you, 20 so-that nothing might be lacking, and you might be exceeding in every bestowed-favor. 21(3) The season is requesting-to-have you back (as pilots are needing winds and as someone who is being-stormed-tossed is needing a harbor) for¹⁴ the result to attain God. 22 Be being-sober, like¹⁵ an athlete of a god. The award is incorruptibility and a perpetual life, about which you have been persuaded. 23 I, in-accordance-with all things, am offering-up-my-soul in-place of you, and my bonds which you loved.

24(3.1) Do not let the ones who are seeming to be trustworthy and are teaching-different-teachings be striking you down. 25 Be caused-to-stand settled¹⁶ like¹⁷ an anvil being beaten by a hammer. The act of a great athlete is to be being flayed and to yet be being-victorious. 26 But especially it is necessary for us to be enduring all things for-sake-of a god, in order that he himself might also endure us. 27(2) Be becoming more effortful than what you are. 28 Be learning-from¹⁸ the seasons. 29 Be anticipating the One who is above a season, the Timeless-One, the Unseeable-One, the Seeable-One for our sakes,¹⁹ 30 the Impalpable-One, the Insufferable-One, the Sufferable-One for our sakes, the One who endured through every turn for our sakes.

CHAPTER 2 (originally chapter 4-8)

1(4.1) Do not let widows be being-disregarded.²⁰ After the Lord, you are to be a concernor of them. 2 But let nothing be coming-to-be without a resolve of you. But you: Do not be acting out something without a resolve of a god (which without not-even you are acting). Be standing-well. 3(2) Let the congregations be becoming more-frequent. Be seeking all persons by²¹ name. 4(3) Do not let slaves and slave-women be behaving-arrogantly. 5 Instead, do not-even let them

¹ literally "the"

² literally "of"

³ literally "run"

⁴ literally "place"

⁵ literally "more-good"

⁶ literally "the according-to man"

⁷ may also be translated "thankful"

⁸ literally "ceasing"

⁹ may also be translated "irritations" (literally "sharpenings-beside")

¹⁰ [1:17(2:2)] Gk(M-L) "a" (likely due to a scribal error)

¹¹ literally "into perpetually"

¹² usually translated "due to"

¹³ literally "into a face of you"

¹⁴ literally "into"

¹⁵ literally "as"

¹⁶ literally "sedentary"

¹⁷ literally "as"

¹⁸ literally "learning-down"

¹⁹ usually translated "due to us" (also in verse 30)

²⁰ literally "uninterested"

²¹ literally "out-of"

LETTER OF IGNATIUS TO POLYKARPOS

themselves be being inflated; instead, let them rather²² be being-enslaved for a glory of a god, in order that they might obtain a better freedom from a god. 6 Let them not be passionately-desiring to be being-set-free from the common fund, in order that they might not be found to be slaves of desires.

7(5.1) Be fleeing the evil-arts, but rather be making conversation about these things. 8 Utter-to my sisters: to be loving the Lord and to be being-sufficed with their partners²³ in flesh and spirit. 9 Likewise, also be transmitting-a-message to my brothers in the name of Jesus the Anointed-One: to be loving their partners as the Lord does the assembly. 10(2) If someone is being-able to be remaining in purity to²⁴ an honor of the flesh of the Lord, let him be remaining in a state-without-boasting. 11 If-at-any-time he might boast, he was-lost; and if-at-any-time it²⁵ might be made-known beyond²⁶ the overseer, he has been corrupted. 12 But it is being-proper for²⁷ the men who are marrying and the women who are being married to be doing so with a resolve of the overseer, in order that the marriage might be according-to the Lord and not according-to desire. 13 Let all things be coming-to-be to²⁸ an honor of a god.

14(6.1) All of you*, be paying-attention to the overseer, in order that God might also pay-attention to you*. 15 I am offering-up-my-soul-in-place of the ones who are being subjected to the overseer, elders, and ministers. And I wish that it would come-to-be to me to have the part with them in a god. 16 All of you*, be laboring-together with one-another, be being-athletes-together, be running-together, be suffering-together, be sleeping-together, be arising-together, as stewards and assessors²⁹ and assistants of a god. 17(2) Be being pleasing-to the one under whom you* are serving-as-soldiers, from whom you* are also fetching the salaries for yourselves. May someone of you* not be found a deserter. 18 Let your* immersion be remaining as weapons, the faith as a helmet, the love as a spear, the endurance as a full-suit-of-armor. 19 Your* works are the deposits, in order that you* might fetch for yourselves your* portion-of-land-granted-by-the-state which is worthy. 20 Therefore, in meekness, be longsuffering with one-another, as God is with you*. 21 I wish that I would derive-gratification of you* through everything.

21(7.1) Since-surely the assembly, the assembly in Antiocheia of °Syria is being-at-peace (as was made-clear to me) due to³⁰ your* prayers-to God, 22 I also have become more-of-good-cheer in a freedom-from-worry of a god – if-only-at-any-time I might attain a god through the act to suffer, with³¹ the result for me, in your* standing-up,³² to be a learner.

23(2) Polykarpos (you who are deemed-to-be-happy-by-god), it is being-proper for you to lead-up a god-fitting council, and to vote-by-raise-of-hands someone whom you* are holding to be extremely beloved and untiring, who will be able to be being called a god-runner. 24 Let this man be considered-worthy, in order that, after he goes into Syria, he might glorify your* untiring love to³³ a glory of a god. 25(3) A Christian is not having an authority of himself; instead, he is having-leisure to a god. 26 This is the work of a god and of you*, whenever you* might fully-fit it. 27 For I am having-faith in the favor, that you* are ready for a good-deed³⁴ of a god which is being-pertinent. Having come-to-know your* intensity of the truth, I exhorted you* through a few documents.

28(8.1) Therefore,³⁵ Since I was not enabled to write to all the assemblies (due to the fact that I am to be suddenly sailing from Trōas into Neapolis, as the will is ordering), 29 you (as one who has obtained a resolve of a god) will write to the assemblies ahead with the result for them to also do the same 30 (indeed the ones who are being-able, to send men on-foot; but the others to send letters through the ones who are being sent by you,³⁶ in order that all of you*³⁷ might be glorified with a perpetual work) as you³⁸ are worthy. 31(2) I am greeting you* all by³⁹ name, and also the woman of Epitropos⁴⁰ along with her whole house and her children. 32 I am greeting Attalos, my beloved one. I am greeting the one who is going to be being considered-worthy of the act to be going into Syria. The favor will be with him through everything, and with Polykarpos, the one who is sending him. 33(3) I am praying farewell for you* all in our God Jesus the Anointed-One,

²² literally "more"

²³ This late Greek word usually describes the spouse of a married individual who is currently living with them in the same house – literally "lifestyle-together-person" (also later in verse)

²⁴ literally "into"

²⁵ may also be translated "he"

²⁶ literally "made-known for more of"

²⁷ literally "to"

²⁸ literally "into"

²⁹ literally "alongside-sitters"

³⁰ [2:21(7:1)] Gk(M-L) ("due to") / Gk(pseudo), Lat "through"

³¹ literally "into"

³² [2:22(7:1)] Gk(M-L), Lat / Gk(pseudo), Arm "requesting"

³³ literally "into"

³⁴ literally "ready into a well-doing"

³⁵ [2:28(8:1)] Gk(M-L), Arm / Gk(pseudo), Lat add

³⁶ [2:30](8:1) Gk(M-L, pseudo), Lat / Arm "you**"

³⁷ [2:30](8:1) Gk(M-L, pseudo), Arm / Lat "that you"

³⁸ [2:30](8:1) Gk(M-L, pseudo), Lat / Arm "you**"

³⁹ literally "out-of"

⁴⁰ or may be translated "woman of the procurator"

in whom may you* continue¹ in oneness with a god and oversight. **34** I am greeting Alké, my yearned-for name. *All of you**, farewell² in the Lord.

TESTIMONY OF IGNATIUS

CHAPTER 1 (originally chapter 1-2)

Testimony of the holy consecrated-testifier Ignatius the God-bearer.³

1(1.1) At-present, after Trajanus⁴ in-turn-received the government of the Romans, Ignatius (the learner of Johanan the emissary and good-messenger.⁵ a man emissaric in⁶ all the things) and⁷ was carefully⁸ piloting the assembly of Antiocheia. **2** This man,⁹ after he was just-barely being-led-past the former¹⁰ storms of the many harmful pursuits against the Christians under¹¹ Domitianus **3** (even-as a good pilot by means of the helm of the prayer-to God and the fast, and¹² by means of the contiguousness of the teaching, and¹³ by means of the strain,¹⁴ the spiritual strain),¹⁵ was holding-out-against the squall of the power which was opposing him,¹⁶ having become-anxious, lest it might throw-off some of the ones who were faint-of-soul or more-unmixed.

4 For-consequently, indeed, after the harmful pursuit abated¹⁷ for a little, he was gladdening over the unshakeable state of the assembly. **5** But he was being-vexed at¹⁸ himself how¹⁹ he had not-yet laid-hold-of²⁰ the real²¹ love into the Anointed-One, nor-even the complete rank of 'the learner'. **6** For he was comprehending-in his thoughts, that the confession coming-to-be²² through means of giving a testimony, might make him dwell more closely to the Lord. **7** For-this-reason, he, remaining still a few years longer beside the assembly, and,²³ after-the-manner-of a divine lamp, illuminating the thought of each person through his²⁴ expositions of the divine²⁵ writings, was attaining the object according-to his prayer.

8(2.1) For²⁶ Trajanus, in the ninth²⁷ year of his kingdom, after he was elated²⁸ over the victory against the Skythians and Dacians²⁹ and many different³⁰ nations, **9** and after he³¹ concluded that the god-revering composition³² of the Christians was the only thing to still be left to him in order to subject everything to himself, **10** threatened to be enduring³³ a harmful pursuit against the Christians, and³⁴ if they might not choose³⁵ for themselves to be being under the service of the demons³⁶ with all the nations. This³⁷ would have been forcing all the ones who were living piously³⁸ either to sacrifice or to come-to-their-end.

11 Now-consequently, then, that³⁹ noble soldier of the Anointed-One,⁴⁰ after he was filled-with-fear in-behalf of the assembly of the Antiocheians, was voluntarily being-led to Trajanus, who indeed, making-every-effort against⁴¹ Armenia and the Parthians, was at that season spending time throughout Antiocheia.

12 Now as he was made-to-stand before the face of the King⁴² Trajanus, the king, said to him,⁴³ "What an evil-demon you are, making-every-effort to trample-

³ [1:1] Gk add / Lat instead add "Testimony of the holy Ignatius, the overseer of the plant of Antiocheia" / Syr* instead add "Testimony of Ignatius the overseer, in the imperial-command (variant "in the reign") of Trajanus in the city of Roma"

⁴ Latin / usually rendered in English as "Trajan"

⁵ [1:1] Gk / Syr add "good-messenger" / Lat, Acts(Armenian, Bollandist) add "and good-messenger"

⁶ [1:1] Lat, Syr* Acts([Arm], Bollandist) / Gk "was"

⁷ [1:1] Latm Acts([Arm, Bollandist] / Gk, [Syr] add

⁸ [1:2] Lat, [Syr], Acts([Arme], Bollandist) / Gk add

⁹ [1:2] Lat, Acts(Arm?) (lit. "Who") / Syr "And" / Gk omit

¹⁰ literally "long-ago"

¹¹ literally "on"

¹² [1:3] Lat, Syr / Gk, Acts[Bollandist] add / Acts([Arm]) add "and who"

¹³ [1:3] Gk, Lat, Syr / Acts(Arm, Bollandist) add

¹⁴ [1:3] Gk / Lat "robustness" / Acts(Armenian, Bollandist) "exertion" / Syr "exertions"

¹⁵ [1:3] Lat, Acts(Arm, Bollandist) / Gk "the spirit" / Syr "of spiritual things"

¹⁶ [1:3] Lat, Syr, Acts(Bollandist) / Gk omit "of the power" / Acts(Arm) omit "of the power which was opposing him"

¹⁷ [1:4] Gk "crested/ridged"

¹⁸ literally "according-to"

¹⁹ literally "as"

²⁰ literally "touched-on"

²¹ [1:5] Gk, Syr, Lat ("the real") / Acts([Bollandist]) "in full" / Acts(Arm) omit

²² [1:6] Gk / Acts(Bollandist) "made" / Syr "if touched and come-forth above himself" / Lat, Acts(Arm) omit

²³ [1:6] Gk, Lat, Acts(Arm) / Syr, Acts([Bollandist]) omit "and"

²⁴ literally "the"

²⁵ [1:7] Lat, Syr, Acts(Bollandist) / Gk add / Acts(Arm) instead add "sacred"

²⁶ [1:8] Gk, Lat, Acts(Arm) / Syr, Acts(Bollandist) "But"

²⁷ [1:8] Gk, Acts(Arm, Bollandist) / Lat "fourth" / Lat* "after four" / Syr "after nine" / possible emendation

"nineteenth"

²⁸ literally "lifted-on"

²⁹ [1:8] Gk, Syr, Acts(Bollandist) / Lat "Thrakians" / Acts(Arm) "Dacians and Thrakians"

³⁰ [1:8] Gk, Syr, Acts(Metaphrast) / Lat "other multiple and diverse" / Acts(Bollandist) "diverse"

³¹ [1:9] Gk, Lat, Acts(Arm, [Bollandist]) / Syr add "it was becoming for him and"

³² literally "stand-together"

³³ [1:10] Gk / Lat omit "to be enduring"

³⁴ [1:10] Lat, Syr, Acts(Arm, Bollandist) / Gk add

³⁵ [1:10] Gk / Lat, Syr, Acts(Arm) "collect" / Acts(Bollandist) "incline"

³⁶ [1:10] Gk / Acts(Arm) "his demons" / Lat "demonic thing"

³⁷ [1:10] Lat, Syr, Acts(Arm, Bollandist) / Gk "The fear"

³⁸ [1:10] Gk / Lat "all who were themselves being pious" / Acts(Bollandist) "being cultivators" / Acts(Arm)

"Christians" / Syr "holy ones"

³⁹ literally "the"

⁴⁰ [1:12] Gk, Lat / Syr* add "Ignatius"

⁴¹ literally "on"

⁴² [1:12] Syr, Acts([Arm]) / Gk, Lat, Acts(Bollandist) add

⁴³ [1:12] Gk / Lat, Acts(Bollandist) actually add "Trajanus said" / Syr* instead add "he said" / Acts(Arm)

instead add "and the senate, the king was interrogating him and said"

¹ literally "remaining-through"

² literally "be having been invigorated"

over¹ **our** dispositions, along with the *act* to also wrongly-persuade different-*individuals* to do the same, in order that they will evilly be-lost.”

13 Ignatius spoke, “No-one is calling² a God-bearer an evil-demon. For all the demons have departed far-away³ from the slaves of God. But if⁴ *it is* because I am burdensome⁵ to these *and*⁶ that you call⁷ me evil in *reference* to the demons, I am confessing-along with that. For having the Anointed-One, a heavenly king, I am dissolving⁸ the plots⁹ of these.”

14 Trajanus spoke, “And who is a God-bearer?”

Ignatius replied, “The *one* having the Anointed-One in his breast.”

Trajanus spoke, “Therefore, are **we** not seeming to you to have gods in¹⁰ our mind, whom we are also making-use-of for allies against our¹¹ foes?”

15 Ignatius spoke, “You are being misled *while* you are titling the demons of the nations ‘gods’. 16 For there is one god, the *one who* made the heaven, and the earth, and the sea, and all the *things* in them; and one Anointed-One Jesus, the son of him,¹² the only-begotten *son*, of whose¹³ friendship¹⁴ I wish that I might receive-gratification.”

17 Trajanus spoke, “You say the *one who* was crucified under¹⁵ Pontius Pilatus?”

18 Ignatius spoke, “About the *one who* re-crucified¹⁶ the sin, along with the founder¹⁷ of it upon the cross;¹⁸ 19 and who executed-a-rightful-punishment for all demonic evil¹⁹ under the feet of the *ones who* are bearing him in their heart.”

20 Trajanus spoke, “Therefore, are you bearing²⁰ in yourself the Anointed-One?”²¹

Ignatius spoke, “Yes; for it has been written: ‘I will indwell in them, and I will walk-around-in them.’”

(Leviticus 26:11-12)

21 Trajanus sentenced,²² “We ordered Ignatius, the *one who* is saying that he is carrying-about in himself, the *one who* has been crucified, to be bound by soldiers,²³ *and*, after he is being-led to the great Roma, to become solid-food of beasts, for²⁴ a seeing and for a delighting²⁵ of the populace.”

22 After the holy testifier²⁶ heard this sentence,²⁷ he cried out with joy, “I am giving-thanks to you, Master, that you considered *me* worthy to honor me with the complete love toward you,²⁸ after you bound *me* with iron chains together with your emissary Paulus.”

23 After he said these *things* and after he put the bonds around himself with gladness, he, after he first²⁹ prayed-to God for the assembly and, with tears, set it before the Lord, 24 was snatched off together by the beast-like terribleness of the-soldiers (even-as a famous ram *who is* leading a beautiful herd) to be led-away to³⁰ Roma for³¹ feed³² to raw-feeding³³ beasts.

CHAPTER 2 (originally chapter 3-7)

1(3.1) Now-consequently, with much eagerness and joy, with a desire of the suffering, he came-down from Antiocheia into °Seleukeia; from-there he was having the sailing. 2 And after he, with much labor, came-to³⁴ the city of Smyrna, he, after he stepped-down off the ship together with much joy, was hastening to behold the holy Polykarpos (the overseer of the Smyrneans, his³⁵ fellow-hearer; 3 for they had, long-ago, became learners of the holy emissary³⁶ Johanan). 4 After he was led-down to him, and after he communed spiritual bestowed-favors to him,

and while he was glorying in his³⁷ bonds, he was exhorting *him* to be-an-athlete-together³⁸ with *him* for the same proposition. 5 Indeed he was especially exhorting *this* of an entire assembly (for the cities and assemblies of °Asia had greeted the holy *man* with-their-right-hands through the overseers and³⁹ elders and ministers, all pressing to him, if somehow⁴⁰ they might take a part of a spiritual bestowed-favor). 6 But he specifically⁴¹ exhorted *this* of the holy Polykarpos, in order that, after he quickly came-to-be disappearing to the world through the beasts, he might be made-to-appear before the face of the Anointed-One.

7(4.1) And this-was-how he was saying these *things*, and⁴² this-was-how he thoroughly-testified,⁴³ stretching-out his⁴⁴ love toward⁴⁵ the Anointed-One so-much, as for *someone who* was going to⁴⁶ be taking-hold-of a heaven through the beautiful confession, 8 and of the effort the *ones who* were praying-together in-behalf of the athletic-contest. 9 But he gave-back the wage to the assemblies – the *ones which* were going-to-meet him⁴⁷ through *their* leaders,⁴⁸ after they sent-out thankful documents⁴⁹ to the assemblies,⁵⁰ which distilled⁵¹ a spiritual favor, along with prayer and exhortation. 10 For-consequently, while he was seeing all the *persons* being good-willingly disposed about⁵² him, he, after he was filled-with-fear lest then the affection of the brotherhood might cut-out his⁵³ libation to the Lord (now that a beautiful door of the testimony was opened-up to him) sent-the-letter to the assembly of the Romans such-as we have subjoined⁵⁴ here.⁵⁵

11(5.1) Now-consequently, after he fully-fit the unwilling⁵⁶ *individuals* of the brothers in Roma (as he was wishing) through the letter, he was led-up from °Smyrna in-this-manner. 12 (For °Christophoros was pressed-down by the soldiers⁵⁷ to proceed to the fondness-of-honor in the Great City,⁵⁸ in order that after he was delivered to the savage⁵⁹ beasts in⁶⁰ the sight of the Roman populace, he might attain the crown of the righteousness through an athletic-contest such as *this*.)⁶¹ 13 After *this*, he put-in⁶² at Trōas. Next, after he was led-down from-there to⁶³ °Neapolis, he was passing by through Philippi to Makedonia on-foot, and to °Épeiros (the *one which is* near Epidamnos). 14 After he there,⁶⁴ in the *place* by-the-sea, attained a ship, he was sailing the Adriatic open-sea; from-there he stepped-on the °Tyrrhénian Sea. 15 And while he was crossing-by both islands and cities,⁶⁵ he, after Puteoli was indicated to the holy *one*, indeed, was himself hastening to come-out there, wanting to be stepping in-accordance-with the footprints of the emissary Paulus.⁶⁶ But as a forcible spirit⁶⁷ fell-upon him,⁶⁸ it did not grant-permission for *him to do so*, pressing the ship out of stern. 16 After he considered-happy the love of the brothers in that place, he was sailing-by in-this-manner.

17 For-consequently, after we put-to-use the fair winds, **we**, in one day and the same night, indeed, were being involuntarily led-away, groaning over the separation of the righteous-one from us *which* was going to be coming-to-be. 18 But according-to the *object* of his prayer, he was stepping-away, hastening to swiftly retire from the world, in order that he might proceed to the Lord whom he loved. 19 Accordingly, after he sailed-down into the Roman harbors, the unclean fondnesses-of-honor were going to quit. 20 Indeed, the soldiers⁶⁹ were being-veiled in-behalf of the slowness, but the overseer was obeying *them*, rejoicing while they were pressing-down on *him*.

21(6.1) Accordingly, from-there, from-dawn, after they were moored⁷⁰ from the *place* called Portus, they met-together with the brothers *who were* having been

¹ [1:12] (lit. “to step-over”) / Gk “uperbenein” (misspelling?)

² literally “calling-off/away”

³ [1:13] emendation (literally “at-a-distance”) / Lat, Acts(Bollandist) “long” / Syr “long interval” / Gk omit

⁴ [1:13] Gk, Lat, Syr, Acts(Arm) / Acts(Bollandist) “I have come-to-know”

⁵ literally “weighing-down-on”

⁶ [1:13] Lat, [Syr], Acts([Arm]) / Gk add / Acts(Bollandist) instead add “on-that-account”

⁷ literally “call-off/away”

⁸ literally “releasing-down”

⁹ literally “a plots-against”

¹⁰ literally “according-to”

¹¹ literally “allies to the foes”

¹² [1:16] Lat, Syr, Acts(Bollandist) / Gk, Acts(Metaphrast) “God”

¹³ [1:16] Gk / others omit “of whose” (Gk also add “mine” (emphasis))

¹⁴ [1:16] Lat, Acts(Bollandist) / Acts(Arm) “fondness” / Syr “in fondness” / Gk, Acts(Metaphrast) “kingdom”

¹⁵ literally “on”

¹⁶ may possible also be translated “crucified-up”

¹⁷ literally “finder”

¹⁸ [1:18] Lat add

¹⁹ [1:19] Lat, Syr / Acts(Arm) “malice” / Gk “misleading and evil”

²⁰ [1:20] Syr, Acts(Bollandist) / Gk “bringing” / Lat, Acts(Arm, [Metaphrast]) “bringing-around”

²¹ [1:20] Lat, Syr, Acts(Arm, Bollandist, Metaphrast) / Gk “the *one who* was crucified”

²² literally “appeared-forth”

²³ [1:21] Gk, Lat, Acts(Arm, Bollandist) / Syr “Romans”

²⁴ literally “into” (also in next instance)

²⁵ [1:21] (Syr), Acts(Arm) / Lat “for a seeing” / Gk, Acts([Metaphrast]) “for a delighting” / Acts(Bollandist) “for a distracting”

²⁶ [1:22] Gk, Lat, Syr, Acts(Bollandist, [Metaphrast]) / Acts(Arm) omit “testifier”

²⁷ literally “an appearing-forth”

²⁸ [1:22] Gk, Lat / Syr, Acts(Arm) “with your love” / Acts(Bollandist) “in your love”

²⁹ literally “former”

³⁰ literally “on”

³¹ literally “to”

³² [1:24] Gk “north” (scribal error)

³³ [1:24] Gk “blood-feeding” / Acts(Arm) omit

³⁴ literally “had-to”

³⁵ literally “the”

³⁶ [2:3] Lat, Acts(Metaphrast) / Gk, Acts(Arm) add / Syr, Acts(Bollandist) add only “emissary”

³⁷ literally “the”

³⁸ [2:4] Gk, Lat, Syr, Acts(Arm) / Acts(Bollandist) “to come-together”

³⁹ [2:5] Gk, Syr, Acts([Bollandist]) / Lat, Acts(Arm) omit “and”

⁴⁰ [2:5] Gk / Syr, Acts(Arm) “so-that perhaps” / Acts(Bollandist) “so-that” / Lat “if somewhere someone”

⁴¹ literally “out-chosenly”

⁴² [2:7] Gk, Syr / Lat omit “and”

⁴³ [2:7] Gk, Lat / Syr “he was thoroughly-testifying”

⁴⁴ literally “the”

⁴⁵ [2:7] Gk / Lat “about” / [Syr], Acts(Arm) “to”

⁴⁶ [2:7] Gk, (Syr), Acts(Arm) / Lat “as indeed”

⁴⁷ [2:9] Gk, Syr, Acts(Arm) / Lat* “meet the Anointed-One”

⁴⁸ literally “leading-ones”

⁴⁹ [2:9] Gk, Lat, Syr / Acts(Arm) “sent-out documents of thanksgiving”

⁵⁰ literally “to them” (referring to the assemblies)

⁵¹ [2:9] Gk, Acts([Arm]) (literally “dropped-off”) / Lat “which was greeting” / Syr “which was adding”

⁵² [2:10] Gk, Acts([Arm]) / Lat “toward” / Syr “against”

⁵³ literally “the”

⁵⁴ literally “subjected”

⁵⁵ Here in the manuscripts follow the Letter to the Romans (see above)

⁵⁶ [2:11] Gk, Syr, Acts(Arm) (literally “involuntarily”) / Lat “being-away”

⁵⁷ [2:12] Gk, Lat, (Acts(Arm, [Metaphrast]) / Syr “Romans”

⁵⁸ [2:12] Lat, Acts(Arm) / Gk “the Great Roma” / Syr “of Romans”

⁵⁹ literally “of-the-field”

⁶⁰ literally “on”

⁶¹ [2:12] Lat, (Syr), Acts(Arm) / Gk omit “he might attain” and “of the righteousness through an athletic-contest such as *this*” (due to scribal error)

⁶² literally “held-to”

⁶³ literally “on”

⁶⁴ [2:14] Lat “of which” / Acts([Arm]) “and there” / Acts([Bollandist]) “and next” / Syr “then” / Gk omit

⁶⁵ [2:15] Gk, Lat, Syr / Acts(Arm) “both many islands”

⁶⁶ [2:15] Gk, Lat, Acts(Arm, [Bollandist]) / Syr omits “Paulus”

⁶⁷ likely referring to the wind

⁶⁸ literally “which”

⁶⁹ [2:20] Gk, Lat, Acts(Arm) / Syr “Romans”

⁷⁰ [2:21] (Syr), (Acts(Arm)) / Lat “from-there were pushed” / Gk “from-there to be pushed”

filled with fear and joy (for the *report* in-accordance-with the holy testifier was being widely-declared). **22** Indeed, they *were* rejoicing because they were being deemed-worthy of the chance to *meet* the God-bearer, but *were* filling themselves with-fear due-to-the-fact-that such a *man* as this was being led to death.

23 Now he also transmitted-a-message to some *individuals* to be-tranquil,¹ *who were boiling*² and saying that they are *going* to appease³ the populace with⁴ the *intention* not to be seeking-for the righteous-one to be-lost to death. **24** After he⁵ straightaway knew *this* by means of the spirit and after he greeted all *of them*, he, after he also requested *them* to *show* the true love toward him, **25** also was made-to-dialogue *with them even more than* the *content* in the letter, and he persuaded them not to be-envious *of him because* he was hastening to the Lord. **26** In-this-way, with all the brothers kneeling, he exhorted the Son of God in-behalf of the assemblies, in-behalf of the resting of the *harmful* pursuit *against the Christians*, in-behalf of the love to⁶ one-another of the brothers.

27 After *this*, he was led-away with effort into the amphitheater. Next, after he was straightaway thrown-in in-accordance-with the past⁷ ordinance of °Caesar, the fondnesses-of-honor were going to pause.⁸ **28** (For it was a shining⁹ *day* as they were thinking, the *one* called¹⁰ in the Roman language¹¹ “*the thirteenth*”, during *which the people* were effortfully being-together.) **29** This-was-how the goddess *men* threw *him* beside cruel beasts,¹² as for the desire of the holy testifier Ignatius to be being *fulfilled* then-and-there, **30** in-accordance-with what has been written:

A desire of a righteous *man* is acceptable.

(Proverbs 10:24)

31 *He desired this* in order that nothing burdensome¹³ might come-to-be brought upon the brothers through the collection of his remains,¹⁴ exactly-as (after he anticipated¹⁵ in the letter) he was desiring for his own completing to come-to-be. **32** For the rougher *parts* of his holy¹⁶ remains¹⁷ were left-around, whichever *ones* were conveyed-off into Antiocheia and were put-down in a winepress,¹⁸ after an invaluable treasure was left-behind to the holy assembly by the favor *which was* in the testifier.

33(7.1) Now these *things* came-to-be on the thirteenth day before the Kalends of January,¹⁹ (this is the twentieth of December)²⁰ while the consuls of the Romans were Sura and Senecio for the second *time*. **34** After we came-to-be seers-for-ourselves²¹ of these *things*, **35** we also spent-the-entire-night within²² a house, with tears. And we called the Lord to *be* beside *us* much,²³ with kneeling and beseeching, *for him* to fully-convince us weak *men* about²⁴ the *things which previously-came-to-be*. **36** After we fell into a short slumber, indeed, the *some of us* suddenly were looking-at²⁵ the happy Ignatius standing-over and embracing²⁶ us, but the *others* were again seeing him praying-over us; but others *were seeing him* dripping under sweat,²⁷ as coming-to-be-present *from* out of much labor and having been caused-to-stand-beside the Lord with much outspokenness and unutterable glory.

37 But after we were filled-up,²⁸ we, after we saw these *things* with joy and after we threw-together the seeings of the dream-visions,²⁹ hymned to God, the giver of the good *things*. **38** And after we considered the holy *one* happy, we have manifested to *all of you** even the day and the time, **39** in order that, being congregated according-to the season of his³⁰ testimony, we might be communing with the athlete and noble testifier of the Anointed-One, **40** who trampled-down the Slanderer, and completed the run of his fond-of-the-Anointed-One desire in

¹ [2:23] Lat, Syr, Acts(Arm) / Gk “*individuals*. They are being-tranquil”

² [2:23] Gk, Lat / Acts(Arm) “but they were boiling (fervent)...” / Syr “whom he was seeing were boiling (fervent)”

³ literally “rest”

⁴ literally “for”

⁵ literally “who”

⁶ literally “into”

⁷ literally “long-ago”

⁸ literally “rest”

⁹ literally “shining-on”

¹⁰ literally “said”

¹¹ literally “voice”

¹² [2:29] Lat, Syr, Acts(Arm) (lit. “...raw beasts”) / Gk “how they threw *him* beside the inner-sanctum”

¹³ literally “weighing-down-upon”

¹⁴ literally “leftover”

¹⁵ literally “preceded”

¹⁶ [2:32] Gk, Lat (“his holy”) / Syr “righteous” / Acts(Arm) omit

¹⁷ literally “leftovers”

¹⁸ [2:32] Lat “capsule” / Syr “money-bag” / Gk “linen-object”

¹⁹ [2:33] Gk, Lat (i.e. December 20th) / Acts(Arm) “ninth before kalends of January” / Syr “seventeenth of Later Teshri”

²⁰ [2:33] Lat / Gk add / Acts(Arm) instead add “this is the 24 or 20 of December”

²¹ literally “self-seers”

²² literally “according-to”

²³ usually translated “we exhorted the Lord much”

²⁴ literally “on”

²⁵ [2:36] Gk, Syr / Lat, Acts(Arm) “were seeing”

²⁶ literally “furling-around”

²⁷ [2:36] Gk, Syr, Acts(Arm) / Lat omit “but the *others*...under sweat”

²⁸ [2:36-37] Lat, Acts(Arm) / Gk, Syr omit “outspokenness and...filled-up” (by scribal error)

²⁹ [2:37] Gk, Syr / Lat omit “we threw-together the seeings of the dream-visions” / Act(Arm) has it but edits

³⁰ literally “the”

the Anointed-One Jesus our Lord;³¹ **41** through whom, and with whom,³² let there be the glory and the might³³ to the Father,³⁴ together with the Holy Spirit *in the holy assembly*,³⁵ into the ages!

The end of the holy testifier of the Lord, Ignatius, the overseer of Antiocheia.³⁶

³¹ [2:40] Gk, Acts(Arm) / Syr “...in Jesus the Anointed-One our Lord” / Lat* “Slander and his snares in the end prostrating [glorifying] in self venerable and holy memory of [our] lord Jesus the Anointed-One”

³² [2:41] Gk, Lat / Syr “with and through whom” / Acts(Arm) “with” / Acts([Metaphrast]) “with whom”

³³ [2:41] Gk, Lat, Acts(Arm) / Syr “be glory and honor and magnitude”

³⁴ [2:41] Gk, Lat / Syr “to God the Father” / Acts(Arm) “with the Father”

³⁵ [2:41] Gk, Syr, Acts(Arm) / Lat add

³⁶ [2:41] Gk, Acts(Arm) / Syr add / Lat has a much longer additional ending

LETTER OF POLYKARPOS TO THE PHILIPPIANS

CHAPTER 1 (originally chapter 1~4)

Polykarpos and the elders together with him to the assembly of God, to the assembly sojourning at Philippi. **2** I wish that mercy and peace would be multiplied to you* from God Almighty and Jesus the Anointed-One our Savior.

3(1.1) I was greatly made-to-rejoice-together with you* in our Lord Jesus the Anointed-One, after you* received the imitations of the truthful love and after you* sent-on-ahead (as much as it fell-to¹ you*) the ones who have been wound-in the properly-holy bonds – **4** whoever are the ones who have been truly selected by a god and our Lord. **5(2)** And I was made-to-rejoice because the firm root of your* faith which is being messaged-abroad from² ancient times, is continuing³ until now and is bearing-fruit into our Lord Jesus the Anointed-One, **6** who, in-behalf of our sins, endured to reach⁴ even till death, whom God arose, after he released the labor-pangs of the Netherworld. **7(3)** Into whom, after you* did not see, you* are putting-faith, with a joy which is unutterable and having been glorified, a joy which many are desiring to enter into, **8** having come-to-know that, you* are having been saved by-means-of favor, not out of works, but instead by-means-of a will of a god through Jesus the Anointed-One.

9(2.1) For-this-reason, after you* girded up your* loins, be enslaved to God in fear and truth, **10** after you* leave-off the empty vain-talk⁵ and misleading of the many persons, **11** after you* put-faith into the One who arose our Lord Jesus the Anointed-One out of dead humans and gave to him glory and a throne at his right sides.⁶ **12** To whom all the things in-heaven and on-earth were subjected. **13** Whom every breath is serving. Who is coming as a judge of living humans and of dead humans. Of whose blood God will seek-out from the ones who are refusing-to-be-persuaded by him. **14(2)** But the One who arose him out of dead humans will also arise us, if-at-any-time we might be doing his will, and might be going in his instructions, and might be loving the things which he loved, **15** keeping ourselves distant from every unrighteousness, greed, fondness-of-silver, calumny, false-testimony, not giving-back an evil thing in-place of an evil thing, or verbal-abuse in-place of verbal-abuse, or a clenched-fist in-place of a clenched-fist, or a curse in-place of a curse, **16(3)** but remembering the things which the Lord said while he was teaching:

“All of you* do not be judging, in order that you* might not be judged.

(Matthew 7:1)

“Be forgiving, and it will be forgiven to you*.

(see Matthew 6:14)

“Be showing-mercy, in order that you* might be shown-mercy.

(see Matthew 5:7)

“With what measure you* are measuring, it will be measured to you* in-return.”

(see Matthew 7:2/Mark 4:24/Luke 6:38)

17 And that:

“Happy are the destitute persons,
and the ones who are being harmfully pursued for-the-sake of
righteousness,
because the kingdom of God is theirs.”

(Matthew 5:3,10/Luke 6:20)

18(3.1) Brothers, I am writing these things to you* about the righteousness, not of-myself, but instead since you* previously-called-on me for yourselves. **19(2)** For neither I, nor another like me, is being-able to follow-after the wisdom of the happy and glorious Paulus, **20** who, after he came-to-be among⁷ you*, precisely and firmly taught the account about the truth face by face of the humans at-that-time; who, while he was also being-away, wrote letters to you*. **21** If-at-any-time you* might be stooping-in to look into these,⁸ you* will be-able to be being built up into the faith which was given to you* (whichever faith is a mother of us all) **22(3)** with the hope following-along-behind and the love leading-forward (the love for⁹ God and the Anointed-One and for our¹⁰ neighbor). **23** For if-at-any-time

¹ literally “threw-on”

² literally “out-of”

³ literally “remaining-through”

⁴ literally “meet-down”

⁵ literally “vain-account”

⁶ literally “throne out of right sides of him”

⁷ literally “in”

⁸ literally “which(plural)”

⁹ literally “into”

¹⁰ literally “and into the”

someone might be inside these things, he has fulfilled an instruction of righteousness. For the one having love is a long-ways-away from all sins.

24(4.1) But a fondness-of-silver is a beginning of all harsh things. **25** Therefore, since we have come-to-know that we brought-in nothing into the world, but instead, that we are not-even having anything which we are able to bring-out with us, may we arm ourselves with the weapons of the righteousness, **26** and may we teach ourselves first to be going in the instruction of the Lord. **27(2)** After-that, may we also teach your*¹¹ women to be going in the faith which was given to them, and in love and purity, having-affection for their own men in every truth, **28** and loving all persons out of an equal attitude in every self-restraint, and to be disciplining the children with the discipline of the fear of God. **29(3)** May we be teaching the widows to be going, being sounded-minded about the faith of the Lord, petitioning unceasingly about all persons, **30** being a long-ways-away from every slander, calumny, false-testimony, fondness-of-silver, and every evil thing, **31** knowing that they are a sacrificial-altar¹² of a god, and that he is watching-out-for-blemishes in all things, and that not-one of either rationalizings¹³ or thinkings or something of the hidden things of the heart have escaped his notice.

CHAPTER 2 (originally chapter 5-8)

1(5.1) Therefore, having come-to-know that a god is not being sneered-at, we are being-indebted to be walking-around worthily of his instruction and glory. **2(2)** Likewise, ministers are to be blameless standing-before-the-face of his righteousness, like¹⁴ ministers of a god and¹⁵ of an anointed-one, and not of humans; **3** not slanderers, not double-accounted, without-fondness-of-silver, **4** self-restrained about all things, tenderly-compassionate, careful, going according-to the truth of the Lord, who became a minister of all persons. **5** If-at-any-time we might well-please him¹⁶ in the present age, we will take-from him for ourselves the age which is going to be coming, exactly-as he promised to us to arise us out of dead humans, **6** and that, if-at-any-time we might act-as-a-citizen worthily of him, we will also be-kings-together with him, if-yet we are having-faith.

7(3) Likewise the younger-men are also to be blameless in all things, providing¹⁷ purity before everything else and bridling themselves from every evil thing. **8** For beautiful is the act to be obstructed¹⁸ from¹⁹ the desires in the world, because every desire is serving-as-a-soldier against the spirit; **9** and neither sexually-immoral-individuals, nor men-who-take-on-the-role-of-a-female-during-male-sex,²⁰ nor male-bedding-men will inherit a kingdom of a god, nor the ones who are doing the things which are out-of-place. **10** For-this-reason, it is necessary to be keeping oneself distant from all these things, being subjected to the elders and ministers as to a god and an anointed-one. **11** The virgins are to be walking-around in an unblemished and pure conscience.

12(6.1) And the elders are also to be tenderly-compassionate, merciful to²¹ all persons, turning-around the ones who have been misled-away, looking-after²² all weak persons, **13** not being-unconcerned about a widow or an orphan or a poor person; instead, they are to be perpetually providing²³ what²⁴ is beautiful before-the-face of a god and of humans, **14** keeping themselves distant from every anger, respect-of-persons, unrighteous judging, being a long-ways-away from every fondness-of-silver, **15** not quickly having-faith in anything against any person, not severe in judging, having come-to-know that we all are debtors of sins. **16(2)** Therefore, if we are beseeching the Lord, in order that he might forgive us, we are also indebted to be forgiving. **17** For we are standing opposite the eyes of the Lord and God, and it is necessary for all persons to be caused-to-stand-beside the platform of the Anointed-One, and for each one to give an account in-behalf of himself. **18(3)** Therefore, in-this-manner, may we be-enslaved to him with fear and every reverence, exactly-as he himself instructed, and as the emissaries who proclaimed-a-good-message to us did, and the prophets (the ones who preached-beforehand about the coming of our Lord). **19** May we be zealots about what²⁵ is beautiful, keeping ourselves distant from the impediments, and the false-brothers, and the ones who are bringing the name of the Lord in hypocrisy, whichever ones are misleading-away empty humans.

20(7.1) For everyone, whoever might not be confessing Jesus the Anointed-One to have come in flesh is an anti-anointed-one; **21** and whoever might not be confessing the testimony of the cross is from out of the Slanderer; **22** and whoever

¹¹ [1:27(4:2)] all manuscripts / possibly emendation “our”

¹² [1:31(4:3)] some “are sacrificial-altars”

¹³ literally “accountings”

¹⁴ literally “as”

¹⁵ [2:5(4:2)] some “in”

¹⁶ literally “whom”

¹⁷ may also be translated “foreseeing”

¹⁸ literally “cut-up”

¹⁹ [2:8(5:3)] some read, “to emerge from”

²⁰ literally “soft/effeminate” (as in, taking on the effeminate role in the above activity)

²¹ literally “into”

²² literally “looking-over”

²³ may also be translated “foreseeing”

²⁴ literally “the”

²⁵ literally “the”

might be using-methods *to pervert* the sayings of the Lord to his own desires and might be saying *that there is neither a standing-up out of dead humans nor a judging, this man is a first-born of the Adversary.* **23(2)** For-this-reason, after we leave-off the vanity of the many *persons* and the false-taught-materials, **24** may we turn-around onto the account *which* was delivered to us *from out of the beginning,* **25** being-sober toward the prayers and persevering-toward fasts, requesting for ourselves the All-Spectating God with beseechings, not to bring us into a testing, **26** exactly-as the Lord spoke:

“Indeed, the spirit *is* eager, but the flesh *is* weak.”

(Matthew 26:41/Mark 14:38)

27(8.1) Therefore, may we be unceasingly persevering-toward our hope and the down-payment of our righteousness, which is *the Anointed-One Jesus,* **28** who carried-up our sins *in his own body on the wood;* who did not do a sin, nor-even was deceit found in his mouth. **29** Instead, he endured *all things* for our sakes, in order that we might live in him. **30(2)** Therefore, may we become imitators of his endurance; **31** and, if-at-any-time we might be suffering due to his name, may we be glorifying¹ him. **32** For he put *forth* this example through himself, and **we** had-faith *in this.*

CHAPTER 3 (originally chapter 9-14)

1(9.1) Therefore, I am exhorting you* all to be giving-*your-compliance-to-the*-chief to the account of the righteousness,² and to be exercising every endurance, which you* also³ saw with⁴ *your own eyes,* not only in the happy Ignatios and Zōsimos and Rufus,⁵ **2** but instead even in the others from-among⁶ you*, and in Paulus himself and the remaining emissaries. **3(2)** You* have been persuaded that all these *men* did not run in vain,⁷ but instead in faith and righteousness, **4** and that they are in the place being-indebted to them in-the-presence-of the Lord, with whom they also suffered-together. **5** For they did not love the present age, but instead the *man who* died-off in-behalf of them and *who stood-up out of dead humans* by God for our sakes. **6(10.1)**⁸ {{Therefore, *all of you** be standing fast in this *conduct* and be following *the example of the Lord,* **7** being firm and immutable in faith, lovers of *the brotherhood,* diligently *caring* for each other, associated in truth, **8** waiting for one another with *the meekness of the Lord,* despising no-one. **9(2)** When it might be possible for you* to do good, do not be wishing to do differently. For:

Almsgiving frees from death.

(Tobi 4:10 or 12:9)

10 {{Let all of you* be subjected to one another, having your conduct irreprehensible among⁹ *the nations,* **11** so that from your* good works you* might also be receiving praise and *the Lord* might not be being reviled among¹⁰ you*. **12(3)** But woe *to him* on whose account *the name of the Lord* is being reviled. **13** Therefore, be teaching sobriety to all *persons* in which you* are also conducting yourselves.

14(11.1) {{I am being deeply grieved for Valens, who at one-time was made an elder among you*, because he himself is ignorant of *the position* which was given to him. **15** Therefore, I am admonishing you* to be abstaining from fondness-of-silver and to be pure and¹¹ truthful. **16** Be abstaining from every evil. **17(2)** But if a man is not being-able to pilot himself in these *things,* how *is* he able to be pronouncing it to another? **18** If a man will not abstain himself from fondness-of-silver, he will be stained by idol-worshipping, and he will be judged as one of *those amid the nations,* who are being ignorant of *the judgment of the Lord.* **19** Or are we not coming-to-know “that *the holy ones* will judge the world,” exactly-as Paulus is teaching?

(1 Corinthians 6:2)

20(3) {{However, **I** did not sense nor hear any thing of this kind among you*, **21** among¹² whom *the blessed Paulus* labored, *who were* being¹³ in *the beginning* of his letters.¹⁴ **22** For he glories about you* in all *the assemblies,* which alone had known *the Lord*¹⁵ in those times. However, we had not yet known *him.*

23(4) {{Therefore, brothers, I am exceedingly grieved for him and his wife; may *the Lord* grant them a true change-of-mind. **24** Therefore, *all of you** also be being sober yourselves in this *regard,* and do not estimate such *persons* as

enemies, **25** but recall them as detrimented¹⁶ and erring members, in order that you* might be saving your* entire body. For by doing this you* are building yourselves up.

26(12.1) {{For I am confident that you* are well exercised in *the sacred writings,* and *that* nothing is hiding from you*; but this has not been granted to me. **27** Now, as it has been said in these writings:

All of you, be being angered, and do not be sinning.*

(Psalm 4:4/Ephesians 4:26)

{{And:

Do not let the sun be slipping-down on your* provoked-anger.

(Ephesians 4:26)

28 {{Blessed *is the man* who will remember *this,* which **I** have-faith *is the case* among¹⁷ you*. **29(2)** But may *the God and Father* of our Lord Jesus *the Anointed-One,* and *the Everlasting Chief-Priest* himself, *the son of God,* Jesus *the Anointed-One,* be building you* up in faith and truth and in all meekness, **31** and without anger, and in patience, and in longsuffering and tolerance and purity. **32** And may he be giving to you* a lot and part among his holy *ones,* and to us along with you*, and to all who are under heaven **33** who will have-faith in our Lord and God¹⁸ Jesus *the Anointed-One* and in his Father, who stood him up out of dead *persons.* **34(3)** *All of you*,* be praying for all *the holy ones.* **35** Be praying for kings too, and for authorities, and for chiefs, and for *those who* are pursuing and hating you*, and for *the enemies of the cross,* **36** so that your* fruit might be manifest among¹⁹ *all persons,* so that you* might be perfect in him.}}

37(13.1) Even you* and Ignatios wrote to me, in order that, if-at-any-time someone might be going-off into Syria, he might also convey-off the documents from you*. **Which** I will do, if-at-any-time I might take a proper opportunity,²⁰ whether myself or whether the *person* whom I am sending²¹ who became-an-elder concerning²² you* also. **38(2)** The letters of Ignatios (the *ones which* were sent to us by himself and other *letters,* as-many-as we were having with²³ us) we send to you*, exactly-as you* instructed, whichever *ones* are having been subjoined²⁴ to this letter. *From out of them*²⁵ you* will be-able to be greatly profited. For they are surrounded-by²⁶ faith and endurance and every building up pertaining to²⁷ our Lord. **39**²⁸ {{And let us know whatever you* learn concerning Ignatios and those who are with him.

40(14.1) {{I wrote these *things* to you* by Crésceus, whom I recommended to you* in person²⁹ and whom I now *again* am commending. For he conducted himself blamelessly *while* being with us; I have-faith *he* also *did* similarly with you*. **41** However, you* will have a recommendation of his sister, when she will come to you*. **42** Farewell in *the Lord* Jesus *the Anointed-One* in favor and with all of yours*.³⁰ May it be.}}

¹ [2:31(8:2)] some, “name, we glorify”

² [3:1(9:1)] Gk, Lat / Gk(Eusebios) omit “the account of the righteousness”

³ [3:1(9:1)] Gk / Gk(Eusebios) omit “also”

⁴ literally “according-to”

⁵ [3:1(9:1)] Gk / Gk(Eusebios) reverse “Zosimos” and “Rufus”

⁶ literally “out-of”

⁷ literally “run into an empty thing”

⁸ [3:5B-36] Because the Greek manuscript is torn at this point, these verses are preserved only in Latin (However, a Greek quotation of Eusebios for verses 37-38 is extant)

⁹ literally “in”

¹⁰ literally “in”

¹¹ [3:15(11:1)] two Lat / most Lat omit “and”

¹² literally “in”

¹³ [3:21(11:3)] some “commanded” / some “named”

¹⁴ may also be translated “in his letters in the beginning” (grammar difficult)

¹⁵ [3:22(11:3)] most Lat / some Lat “God”

¹⁶ literally “passible”

¹⁷ literally “in”

¹⁸ [3:33(12:2)] most Lat / some Lat omit “and God”

¹⁹ literally “in”

²⁰ literally “take a good-to-be-put season”

²¹ [3:37(13:1)] Greek(Eusebios) / Lat “I will send”

²² literally “about”

²³ literally “beside”

²⁴ literally “subjoined”

²⁵ literally “which”

²⁶ literally “they have-all-around them”

²⁷ literally “into”

²⁸ [3:39-42] because the Greek manuscript is torn at this point, these verses are preserved only in Latin

²⁹ [3:40(14:1)] (lit. “you* in present”) / some “you* in this present letter”

³⁰ [3:42(14:1)] some “One. Favor be with all who are with you*”

TESTIMONY OF POLYKARPOS

CHAPTER 1 (originally chapter 1~4)

Testimony of the holy Polykarpos, overseer of Smyrna.¹
The assembly of God, the *one* sojourning at Smyrna,

To the assembly of God, the *one* sojourning in Philoméion² and to all the *ones* of the sojourning of the holy and universal assembly sojourning throughout every place. **2** *I wish that* mercy, peace, and love of God *the* Father and of our Lord Jesus *the* Anointed-One would be multiplied.

3(1.1) Brothers, we write to you* the *details* according-to the testifiers and the happy Polykarpos, who³ put-a-rest to the *harmful* pursuit, as-though he put-a-seal-on it through his attestation. **4** For almost all the preceding⁴ *events* came-to-be, in order that the Lord might from-above exhibit to us the testimony in-accordance-with the good-message. **5**(2) For also like⁵ the Lord, he was remaining-around in order that he might be delivered *up*, in order that **we** might also become imitators of him, not only watching-out for the *benefit* in-accordance-with ourselves, *but* instead also the *benefit* in-accordance-with our⁶ neighbors. **6** For it is a *sign* of a truthful and firm love not to be wanting to be saving oneself alone, *but* instead to also *be saving* all the brothers.

7(2.1) Therefore, indeed, the testimonies *which* have come-to-be, the *testimonies* according-to the will of God, *are* happy and noble. For it is necessary for us *who* exist in a *state of being* more-reverent to be crediting⁷ to God the authority over⁸ all *things*. **8**(2) For who⁹ would not marvel-at their noble and enduring and master-loving¹⁰ *attribute*? **9** Indeed, after they¹¹ were combed-out by whips so-as to *cause* the structure¹² of their flesh to be being perceived *even* until the inner veins and arteries, they endured, *so* as to *cause* even the *ones* who were standing-around to be having-mercy and to be lamenting. **10** But the some of them also came into so-much nobility, so-as neither to growl nor to groan, exhibiting to us all, that, *at* that hour of being tortured, the noble¹³ testifiers of the Anointed-One were populating-away from the flesh—but rather, that the Lord, having stood-beside *them*, was conversing with them. **11**(3) And *while* they were paying-attention to the favor of the Anointed-One, they were despising the worldly tortures, buying-out the perpetual life¹⁴ at the *price* of a single hour.¹⁵ **12** And the fire of the unsoothing torturers was cold to them. For they were holding it before *their* eyes to flee *from* the *fire* *which* is perpetual and never-at-any-time being extinguished;¹³ and, with the eyes of the heart, they were looking-up to the good *things* *which* are being kept for the *ones* who endured, “which neither an ear heard, nor an eye seen, nor ascended upon a heart of a human.” (*unidentified quotation*) **14** But those *things* were being indicated by the Lord to those **who** were no-more humans, *but* instead were already messengers. **15**(4) But also likewise, the *ones* who were condemned into the beasts endured terrible chastenings, being spread-out-under conch-shells¹⁶ and being chastised with other various *kinds* of tortures, **16** in order that (if it would be possible)¹⁷ the tyrant¹⁸ might veer them into a denial through the persistent¹⁹ chastisement. For the Slanderer was *machinating* many *things* against them.

17(3.1) Instead, thanks *be* to God.²⁰ For he did not become-strong against any²¹ of *them*. **18** For the most-noble Germanicus was further-invigorating their terror through the endurance in him, who also famously fought-with-the-beasts. **19** For *while* the proconsul was wishing to be persuading him, and was saying *for* him to have-pity²² on account of his stature, he drew the beasts on himself, after he forced *them* forward, wishing to be released quickly from their unrighteous and lawless lifetime. **20**(2) Therefore, *from* out of this, all the multitude, after they marveled-at the nobility of the God-loved and God-revering race of the

Christians, cried-loudly,²³ “Be lifting the godless-ones *out of here!* Seek Polykarpos!”

21(4.1) But *there* was one, Quintus by name, a Phrygian having recently come from Phrygia, *who*, after he saw the beasts, became-terrified. But this *man* was the *one* who forced²⁴ both himself and some *others* to come-to *them* voluntarily. **22** After the proconsul moved this *man* forth by much entreaty, he persuaded *him* to swear and to sacrifice-on *the spot*. **23** Therefore, brothers, due to this *reason*, we are not praising the *ones* who are giving themselves *over* in-advance, since-surely the good-message is **not** teaching in-this-manner.

CHAPTER 2 (originally chapter 5-8)

1(5.1) Now after the most-marvelous Polykarpos indeed heard the first *report of this*, he was not disturbed, instead, he was wishing to be remaining throughout a city. **2** But the majority were persuading him to come-out-secretly.²⁵ And he came-out-secretly into a little-field, not being at a long distance²⁶ from the city. **3** And he was spending *time* with a few *persons*, doing nothing different than praying-to *God* night and day about all *persons* and the assemblies throughout the inhabited-earth, **which** was usual to him. **4**(2) And *while* he was praying-to *God*, he came-to-be in a supernatural-sight three days before the *event* for him to be arrested. **5** And after he was turned, he spoke *prophetically*²⁷ to the *ones* along with him, “It is necessary for me to be burned²⁸ alive.”²⁹

6(6.1) And, *while* the *ones* who were seeking him were persisting,³⁰ he stepped-from-*there* into a different little-field. And straightaway the *ones* who were seeking him approached.³¹ And after they did not find *him*, they arrested two small-boys; the one³² of whom, *while* being tortured, confessed. **7**(2) For it was even impossible³³ for him to escape-notice, since the *ones* betraying³⁴ him were existing *as members* of-his-own-house. **8** And the police-chief,³⁵ *who* was being called³⁶ Héródés (that is the very name he had),³⁷ was hastening to lead him into the stadium, in order that, that *man* indeed, after he became a communer of the Anointed-One, might fully-fit his-own lot, but *that* the *ones* betraying him would undergo the punishment of the Judah *who* betrayed Jesus.

9(7.1) Therefore, having the small-boy *along with them*, on the Preparation Day about the hour of dinner, *some* pursuers and cavalrymen with their usual weapons came out as *if* running upon a brigand. **10** And at the late hour, after they came-upon *him*, indeed, they found that *man* laying-down in a certain small-housetop³⁸ in an upper-room. **11** Now he was also being-able to go-away from that *place* into a different site; *but* instead, he was not made-willing, after he spoke, “Let the will of God³⁹ be done.”

12(2) Therefore, after he heard they were-present, he, after he descended, thoroughly-spoke with them. The *ones* who were-present were marveling-at his stature and his stability,⁴⁰ and why⁴¹ there was so-much effort for such an elderly-man *such as* this man to be arrested. **13** Therefore, straightaway, at⁴² that very hour, he directed a *table* to be set-before them⁴³ to eat and to drink as-much-as *whatever* they might be wishing, but he requested them for himself, in order that they might give to him an hour with the *intention* to pray-to *God* without-anxiety. **14**(3) But after the *men* permitted *this*, he, after he stood, prayed-to *God* *facing east*,⁴⁴ being full of the favor of God in-this-manner, so-that for two hours he was not being-able to be-silent, and *that* the *ones* who were hearing *him* were being astonished, also *that* many were changing-their-mind over the *fact* that they had come against such a god-fitting elderly-man.

15(8.1) But since at-some-time he paused⁴⁵ the prayer-to *God* (after he remembered even **all** the *ones* who have at-any-time engaged with him (both small-ones and great-ones, both glorious-ones and inglorious-ones) and all the universal assembly throughout the inhabited-earth), the hour of the *time* for *him* to be going-out⁴⁶ came. **16** After they sat him down on a female-donkey, they led *him* into the city, it being a great sabbath. **17**(2) And the police-chief,⁴⁷ Héródés,

²³ literally “cried-on”

²⁴ literally “forced-upon”

²⁵ literally “come-out-under” (also in next sentence)

²⁶ literally “not being-distance a long-ways-away”

²⁷ [2:5(5:2)] Gk(KM), Lat / other Greek add

²⁸ [2:5(5:2)] Gk(M) / Gk(BPSV) “for me who was burned”

²⁹ literally “burned *while I am* living”

³⁰ literally “remaining-on”

³¹ literally “stood-over”

³² literally “different *one*”

³³ may also be translated “powerless”

³⁴ literally “giving him *over* in-advance” (also in verse 8)

³⁵ literally “peace-chief”

³⁶ literally “said-on”

³⁷ literally “(the *one* having the same name chosen-by-lot)”

³⁸ [2:10(7:1)] Gk(Eusebios) / Gk(M) add / Gk(BPSV) “*man* in a certain small-housetop, laying-down in an upper-room”

³⁹ [2:11(7:1)] some “of the Lord”

⁴⁰ literally “good-standing”

⁴¹ literally “if”

⁴² literally “in”

⁴³ literally “to them”

⁴⁴ [2:14(7:3)] one add

⁴⁵ usually translated “rested”

⁴⁶ literally “being-out”

⁴⁷ literally “peace-chief”

¹ [0:0] Gk add / every manuscript has a completely different title.

² [1:1(0:0)] most / some inferior “Philadelphia”

³ literally “whichever *one*”

⁴ literally “leading-before” or “previously-leading”

⁵ literally “as”

⁶ literally “the”

⁷ literally “putting-up”

⁸ literally “down” (or perhaps “against”)

⁹ literally “whoever”

¹⁰ literally “fond-of-a-master”

¹¹ literally “who”

¹² literally “stewardship”

¹³ [1:10(2:2)] Gk(MPS) / Gk(BV) omit “noble”

¹⁴ [1:11(2:3)] Gk(M) / Gk(BPSV) “chastisement”

¹⁵ literally “life through one hour”

¹⁶ [1:15(2:4)] (may possibly be translated with the understanding “being made to have conch-shells spread out under them”) / Gk(CPV) “with a short-sword” / Gk(AH) “with short-swords” / Gk(Eusebios) “with spits”

¹⁷ literally “be enabled”

¹⁸ [1:16(2:4)] most Greek / Gk(M, Eusebios), Lat “whether he”

¹⁹ literally “remaining-on”

²⁰ [1:17(3:1)] (may also be translated “favor to God”) / Gk(Eusebios) “, with the help of divine favor”

²¹ literally “all”

²² literally “have-pity-down”

and his father Nikétés went-out-to-meet him, who also, after they transferred him to their closed-carriage,¹ were persuading him, *while* sitting themselves down-beside *him* and saying, “For what evil is there to say, ‘Caesar is Lord,’ and to sacrifice-at the altar and these following things, and to be being thoroughly-saved?”

18 But the *man*, indeed at first, did not answer them. But *since* they themselves were persisting,² he declared, “I am not going to do what you* are counseling³ me.”

19(3) But after the *men* failed of the *act* to persuade him, they were saying terrible words to him; and they were pulling⁴ him down with *so much* effort as to lay-bare his shin⁵ *while* he was-going-down from the closed-carriage. **20** And after he was not turned-around, as *though* having suffered nothing, he was going *on his way* eagerly with effort, being led into the stadium. The turmoil in the stadium was so vast so⁶ that someone was not-even being-able to be heard at *all*.⁷

CHAPTER 3 (originally chapter 9–14a)

19(1) But *while* °Polykarpos was entering into the stadium, a voice came-to-be from out of a heaven, “Be being-strong, Polykarpos, and be acting-like-a-man! For I am with you.”⁸ And indeed, no-one saw the *one* who spoke, but **our** people who were-present⁹ heard the voice. And for the remaining *time*, after he was led-forward, there was a great turmoil of those who heard that Polykarpos had¹⁰ been arrested.

2(2) Therefore, after he was led-forward, the proconsul was asking¹¹ him, if **he** might¹² be Polykarpos.

But *while* he was confessing, the proconsul was persuading *him* to be denying the *faith*, saying, “Have-regard of your stature,” and with different consequent things as is a custom of theirs to be saying, “Swear by the fortune of Caesar. Change-your-mind. Say, ‘Be lifting the goddess-ones¹³ out of here!’”

3 But °Polykarpos, with a heavy face, after he looked into the entire crowd, the crowd of lawless nations in the stadium, and after he shook¹⁴ his hand at them, he, after he both groaned and looked-up into the heaven, spoke, “Be lifting the goddess-ones¹⁵ out of here!”

4(3) But *while* the proconsul was pressing-upon¹⁶ him and saying, “Swear, and I release you from *me*. Verbally-abuse the Anointed-One,”

°Polykarpos declared, “For eighty-six years I am being-enslaved to him, and he did nothing unrighteous to me. And how am I being-able to revile my king, the *one* who saved me?”

5(10.1) But *while* he himself was again persisting and saying, “Swear by the fortune of °Caesar,”

Polykarpos answered, “If you are holding-the-vain-opinion, in order that I might swear by the fortune of °Caesar, as **you** are saying, but are pretending to be being-ignorant of me—who I am: Be hearing *me* with outspokenness: I am a Christian. But if you are wanting to learn the account of the Christianity, give a day, and hear *it*.”

6(2) The proconsul declared, “Persuade the populace.”

But °Polykarpos spoke, “Indeed, for you, and-if-at-any-time I deemed you worthy of an account, *I would*. **7** For we have been taught to be rendering-due honor, in-accordance-with what is befitting-to *do*, to principalities and authorities which have been assigned by God, *provided* the *action* is not harming us. But I am not deeming those *people* worthy of the *act* to be verbally-defending myself to them.”

8(11.1) But the proconsul spoke, “I have beasts; to these will I throw you beside, if-at-any-time you might not change-your-mind.”

9 But the *man* spoke, “Be calling *them*, for the change-of-mind from the better things to the worse thing is untransferable to us. But it is beautiful to be being transferred from the harsh things to the righteous things.”

10(2) But again the proconsul spoke to him, “If you are despising the beasts, I will make you to be wasted by-means-of a fire, if-at-any-time you might not change-your-mind.”

11 But °Polykarpos spoke, “You are threatening *me* with a fire, with the *one* which burns itself for¹⁷ an hour, and after a little *while* is extinguishing itself. For you are-ignorant of the fire of the judging which is going to come and of the fire

of a perpetual chastising which is being kept for¹⁸ the impious-ones. Instead, why are you being-slow? Be bringing what you are wishing.”

12(12.1) Now *while* he was saying these things and many different things, he was filled-up full of courage and joys. And his face was being filled with favor, so-as not only for it to not altogether-fall after it was disturbed by the things being said to him, but instead for the proconsul, on-the-contrary, to be amazed—also for *him* to send his own preacher who was in the middle of the stadium to preach three times, “Polykarpos confessed himself to be a Christian!”

13(2) After this was said by the preacher, **all** the multitude of both nations and Judeans (the ones residing¹⁹ in °Smyrna) were crying-loudly²⁰ with unrestrainable fury and a great voice, “This is the teacher of °Asia,²¹ the father of the Christians, the taker-downer of **our** gods, the *one* who is teaching many not to be sacrificing, nor-even to be bowing-down-to *them*!”

14 *While* they were saying these things, they were crying-loudly²² and were asking Philippos the Asia-chief, in order that he might discharge a lion upon °Polykarpos. But he was declaring, that *this* was not allowable for him, since he had²³ surely already completed²⁴ the hunting-games. **15(3)** Then it was thought good to them to cry-loudly²⁵ with-one-accord so-as to have permission to burn-up °Polykarpos alive.²⁶ For it was necessary for the *time* of the supernatural-sight which was manifested to him on the pillow to be fulfilled (when, after he saw it burning for itself *while* he was praying-to God, he, after he was turned-around to the faithful-ones who were together with him, spoke prophetically, “It is necessary for me to be burned alive.”)²⁷

16(13.1) Therefore, these things came-to-be with such-great quickness (*more* quickly than it was spoken), the crowds immediately gathering-together²⁸ pieces of wood and brushwood out of both the workshops and bathhouses. The Judeans especially, as is customary²⁹ with them, were eagerly working-under *them* in these things. **17(2)** But when the place-for-the-fire-to-be-kindled was made-ready, he, after he put-off from himself all his robes³⁰ and after he loosened³¹ his belt, was also trying to untie³² his shoes from under himself—he was not formerly doing this, due to the fact that each of the faithful-ones were perpetually making-every-effort, whichever *one* of them might most quickly touch the husk of his body. **18** For for-the-sake of a good citizenship, he had been ornamented with every beautiful thing,³³ even before his attestation.³⁴ **19(3)** Therefore, straightaway, the implements having been joined to the pyre were put-around him.

20 But *while* they were going to be also nailing him to something, he spoke, “Dismiss me in-this-manner. For the *One* who gave power to me to endure the fire will give power to me to remain unbothered on the pyre, even without **you*** securing me with the nails.”³⁵

21(14.1) Now the *men*, indeed did not nail *him* on, but they bound him to *it*. But the *man* himself put his hands³⁶ behind his back and was bound-to *it*, as-though he were a famous ram out of a great flock for an offering,³⁷ a holocaust acceptable to God and having been made-ready.

CHAPTER 4 (originally chapter 14b–18)

1 After he looked-up into the heaven, he spoke, “Lord, the God, the Almighty, the Father of your beloved and blessed boy Jesus the Anointed-One (through whom we have taken the recognition about you), **2** the God of messengers and of powers, and of all the creation, also of all the race of the righteous-ones who are living before your face, **3(2)** I bless you, because you deemed me worthy of this day and hour, of the *act* for me to take a part in the number of the testifiers in the drinking-cup of your³⁸ Anointed-One, **4** into a standing-up of a perpetual life, a standing-up of both soul and body in an incorruptibility of a holy spirit, **5** in which beings I wish that I would be received to you before your face today in a sacrifice which is fat and acceptable-toward you, exactly-as you made-ready-beforehand and manifested-beforehand and fulfilled—you, the unable-to-lie and true God. **6(3)** Due to this, and about all things, I praise you, I bless you, I glorify you, through the perpetual and in-heaven chief-priest, Jesus the Anointed-One,

¹⁸ literally “to”

¹⁹ literally “dwelling-down”

²⁰ literally “crying-on”

²¹ [3:13(12.2)] Gk(M), Gk(Eusebios) / most others “impiety”

²² literally “crying-on”

²³ literally “has”

²⁴ literally “filled”

²⁵ literally “cry-on”

²⁶ literally “to burn-down Polykarpos while he was living”

²⁷ literally “burned while I am living”

²⁸ usually translated “congregating” / literally “leading-together”

²⁹ literally “as is a custom”

³⁰ literally “all the robes of himself”

³¹ usually translated “released”

³² usually translated “release”

³³ [3:18(13.2)] Gk(B) (“with every beautiful thing”) / Gk(Eusebios) “in every way” / Gk(M) “with everything” / Gk(PHCV) “with beautiful acts”

³⁴ [3:18(13.2)] (lit. “the attestation”) / Gk(Eusebios) “before his gray-hair had appeared”

³⁵ literally “without **you*** security out of the nails”

³⁶ literally “But the man, after he made/did the hands”

³⁷ literally “flock into something-brought-forward”

³⁸ [4:3(14.2)] Gk(MBVS) / Gk(P, Eusebios) omit “your”

¹ [2:17(8.2)] Gk(Eusebios) “cart”

² literally “remaining-on”

³ literally “are offering-counsel to”

⁴ literally “picking”

⁵ literally “to drag-away/-off the shin”

⁶ literally “as”

⁷ [2:20(8.3)] Gk(Eusebios) “that it was not heard by many that Polykarpos has been arrested”

⁸ [3:1(9.1)] some add

⁹ [3:1(9.1)] Gk(Eusebios) “but many of ours”

¹⁰ literally “has”

¹¹ literally “asking-up”

¹² literally “would”

¹³ transliterally “atheists”

¹⁴ literally “quaked”

¹⁵ transliterally “atheists”

¹⁶ literally “laying-in”

¹⁷ literally “with”

the beloved boy of yours, **7** through whom, to you along with him and¹ a² holy spirit, may there be glory, power,³ even now and into the ages *which are going to come*.⁴

8(15.1) Now after he sent-up the “May-there-be” and finished⁴ the prayer, the humans *in charge* of the fire kindled-forth the fire. **9** But after a great flame shone-forth, we saw a marvel—that is, those of us to whom it was granted⁵ to see, who were also kept *alive* with⁶ the result to carry-back-a-message to the rest about the event which came-to-be. **10(2)** For after the fire made a form⁷ of an arch, as-though *it were* a linen-sail of a boat being filled by a spirit,⁸ it walled-around the body of the testifier in a circle. And he was *in the middle*, **not** like⁹ flesh being burned, *but* instead like bread being baked,¹⁰ or¹¹ gold and silver being-on-fire in a furnace. **11** For we even partook of so-much sweet-odor coming from the pile,¹² as if frankincense or some other valuable spices were blowing.

12(16.1) Accordingly, at-length,¹³ the lawless men, *seeing that his body was not being-able to be wasted* by the fire, directed a confector,¹⁴ after he came-to him, to stuff a dagger¹⁵ into him. **13** And after he did this, a dove and¹⁶ a multitude of blood came-out, **14** so-as to extinguish the fire and for all the crowd to wonder¹⁷ if there was some such-great¹⁸ diversity between both the faithless-ones and the elect-ones. **15(2)** The most-marvelous testifier Polykarpos has also become one of them,¹⁹ after he became an emissaric and prophetic teacher among²⁰ the ones during our times, an overseer of the universal²¹ assembly in Smyrna. **16** For every word which discharged out of his mouth even was completed and will be completed.

17(17.1) But the jealous-against²² and bewitching and wicked one, the one opposing²³ the race of the righteous-ones, after he saw both the greatness of his attestation and his irreprehensible citizenship *which he had had* from the beginning, both *how* he was having been crowned with the crown of the incorruptibility and having borne-away an indisputable²⁴ prize, **18** made-it-his-business, so as not-even to allow his small-body to be taken by us, even-though many were desiring to do this and to commune with his holy piece-of-flesh.²⁵ **19(2)** Accordingly, he²⁶ threw-forward²⁷ Nikétés (the father of °Héródés, but brother of Alké),²⁸ to petition the chief so-as not to give up his body. **20** “Lest,” he declared⁹, “after they dismiss the one who has been crucified, they might begin to be revering this man.” And they spoke these things, *which were being* instigated and strengthened by the Judeans,²⁹ who also kept watch while we were going to be taking him out of the fire.

21 They are being-ignorant of this fact, that we will be able neither to leave-behind the Anointed-One at-any-time (the one who suffered in-behalf of the salvation of the ones being saved of the entire world—a blameless-ones in-behalf of sinful-ones),³⁰ nor to be revering someone different. **22(3)** For indeed, we are bowing-down-to this Anointed-One, being a son of God, but we are worthy loving the testifiers as learners and imitators of the Lord for-the-sake-of their unsurpassable goodwill for³¹ their own King and Teacher. Of which persons I wish that it would also come-to-be for us to become both communers and fellow-learners.³²

23(18.1) Therefore, after the centurion saw the fondness-of-strife of the Judeans *which came-to-be*, he, after he put him in the middle (as is a custom of theirs), burned it. **24(2)** In-this-manner we also, afterwards, after we also picked-up his bones for ourselves (more-valuable³³ than very-expensive stones and more-

approved above a gold-piece), put them away from themselves in a place where it was also proper.³⁴ **25(3)** There, as far as it is possible³⁵ for us, congregating in a leaping-for-joy and joy, the Lord will afford an opportunity for us to be finishing-up the birthday of his testimony, both for³⁶ the memory of the ones who have previously-become-athletes and for both exercising and readiness of the ones who are going to become-athletes.

CHAPTER 5 (originally chapter 19–22)

1(19.1) Such are the details in-accordance-with the happy Polykarpos, who, together with the ones from Philadelphia, was the twelfth who testified in Smyrna. **2** But he alone is being remembered even more by all persons, so-as to be uttered about even by the nations in every place. **3** He not only became a famous teacher, but instead even an eminent testifier, the testimony of whom all persons are desiring to be imitating, because it became in-accordance-with the good-message of the Anointed-One. **4(2)** After he contended-with-and-put-down the unrighteous chief through his³⁷ endurance and, in-this-manner, took-from God the crown of the incorruptibility, he, leaping-for-joy together with the emissaries and all righteous persons, is glorifying the God and Father Almighty, **5** and is blessing our³⁸ Lord Jesus the Anointed-One, the Savior of our souls and Pilot of our bodies, and Shepherd of the universal³⁹ assembly throughout the inhabited-earth.

6(20.1) Therefore, all of you* indeed begged for the things which came-to-be to be made-clear to you* through more details, but, for the time present,⁴⁰ we have informed you* on-the-basis-of a summary through our brother Marcianus.⁴¹ **7** Therefore, after you* have learned these things, also send the letter-through to the brothers farther-on, in order that those individuals might also be glorifying the Lord—the one who makes the selections from his own slaves.⁴² **8(2)** Now to the One who is being-able to lead us all (in his favor and gift) into his kingdom in-heaven,⁴³ through his only-begotten boy,⁴⁴ Jesus the Anointed-One, let there be the⁴⁵ glory, honor, might, and greatness into the ages. **9** All of you*, be addressing⁴⁶ all the holy ones. **10** The ones who are together with us are addressing you*, and Euaestós (the one who wrote the letter),⁴⁷ along with-all-the-house.

11(21.1) Now the happy Polykarpos testifies on the second day of the first part⁴⁸ of the month Xanthikos, but according to the Romans⁴⁹ seven days before the calends of March, a great sabbath, at the eighth hour. **12** Now he was arrested by Héródés, when⁵⁰ Philippos the Trallian was chief-priest and Statius Quadratus was-proconsul. **13** But Jesus the Anointed-One is the one who is-king into the ages—to whom may there be the glory, honor, greatness, and a perpetual throne, from generation into generation.

14(22.1) We are praying for you* to be fairing-well,⁵¹ brothers, while you* are being-in-line with the account of Jesus the Anointed-One according-to the good-message. **15** With him⁵² may there be glory to God, and the Father, and the holy spirit,⁵³ on-the-basis-of salvation, the salvation of holy elect-ones, **16** exactly-as the happy Polykarpos testified, in whose tracks I wish that it would come-to-be for us to be found in the kingdom of Jesus the Anointed-One.⁵⁴

17(2) Gaius indeed transcribed these things out of the account of °Eirénaïos, a learner of Polykarpos, who also acts-as-a-citizen-together with °Eirénaïos.⁵⁵

18 But I, Sōkrátēs,⁵⁶ wrote it down in Korinthos out of the written-copies of °Gaius. Favor be with you all.

19(3) But I, Pionios, after I sought-for it, wrote it down again from out of the one having been previously-written,¹ after the happy Polykarpos manifested to

¹ [4:7(14:3)] Gk(Eusebios) “in”

² [4:7(14:3)] Gk(A) “the”

³ [4:7(14:3)] Gk(M) add

⁴ literally “filled”

⁵ literally “given”

⁶ literally “into”

⁷ literally “sight”

⁸ obviously referring to the wind

⁹ literally “as” (also in next instance)

¹⁰ usually translated “broiled”

¹¹ [4:10(15:2)] Gk(Eusebios) omit “like bread being baked, or” (but his version is a summary)

¹² [4:11(15:2)] some add

¹³ literally “, for limit”

¹⁴ a Roman soldier who was brought into to finish off a condemned victim

¹⁵ [4:12(16:1)] Gk(Eusebios) “short-sword”

¹⁶ [4:13(16:1)] Eusebios, Rufinus, Nicephorus / others add (it has been proposed to read it “on the left side”

or “around the sword-haft” instead of “a dove”)

¹⁷ literally “marvel”

¹⁸ literally “much”

¹⁹ literally “whom”

²⁰ literally “in”

²¹ [4:15(16:2)] Gk(BS, Eusebios) / Gk(M), Lat “holy”

²² may also be translated “zealous-against”

²³ literally “laying-against”

²⁴ more literally “unable-to-be-contradicted”

²⁵ literally “little-flesh”

²⁶ [4:19(17:2)] Gk(Eusebios) “they”

²⁷ literally “threw-under”

²⁸ [4:19(17:2)] Gk(Eusebios) “Dalké”

²⁹ literally “these things of throwing-forward and imparting-strength of the Judeans”

³⁰ [4:21(17:2)] Gk(Eusebios) / others add

³¹ literally “into”

³² [4:22(17:3)] two omit “And they spoke... fellow learners.”

³³ May also be translated “more-honorable”

³⁴ literally “following”

³⁵ may also be translated “powerful”

³⁶ literally “into”

³⁷ literally “the”

³⁸ [5:4(19:2)] Gk(BPVS) (lit. “the Lord of us”) / Gk(M) “the Lord”

³⁹ [5:5(19:5)] Gk(M) “holy”

⁴⁰ literally “but according-to the time being-present”

⁴¹ [5:6(20:1)] Gk(M), Lat / Gk(BPS) “Marcus”

⁴² [5:7(20:1)] Gk(BPS) / Gk(M) “makes the selections of his own slaves for himself”

⁴³ [5:8(20:2)] Gk(M) / Gk(BPS) “his eternal eternal”

⁴⁴ [5:8(20:2)] Gk(M) / Gk(B) “a boy of his, the only-begotten” / Gk(PS) “the boy of his, the only-begotten”

⁴⁵ [5:8(20:2)] Gk(M) / Gk(BPS) “, to whom let there be”

⁴⁶ usually translated “surnaming” (also in verse 10)

⁴⁷ [5:10(20:2)] Gk(M) / Gk(PHBCV) omit “the letter”

⁴⁸ literally “second being caused-to-stand”

⁴⁹ [5:11(21:1)] Gk(PHBCV) / Gk(M) add // February 24

⁵⁰ literally “on”

⁵¹ literally “praying for you to have invigorated yourselves”

⁵² literally “whom”

⁵³ [5:15(22:1)] Gk(P) omit “and the Father and the holy spirit”

⁵⁴ [5:14–16(22:1)] Gk(M), Lat / most add “We are praying... Anointed-One”

⁵⁵ [5:17(22:2)] Gk(M) further add “For this °Eirénaïos, after he came-to-be in Roma during the season of the testimony of the overseer Polykarpos, taught many. And many of his most-beautiful and most-upright written-compositions are being brought—in which, he has caused himself to-have-remembrance of Polykarpos, because he learned from him. He both adequately convicted every heresy, and also delivered the assenblic and universal rule, as he had took alongside from the holy one. But he also says this, that when Markiōn (from whom are the ones being said to be Markionites) met-together with the holy Polykarpos and after he spoke, “Be recognizing us, Polykarpos,” he himself spoke to °Markiōn, “I do recognize you, I recognize the firstborn of the Adversary.” But this is also being brought forth in the written-compositions of Eirénaïos, that at the day and hour in which °Polykarpos testified in Smyrna, °Eirénaïos, existing in the city of Roma, heard a voice as a trumpet, saying, “Polykarpos testified.” Therefore, from out of these written-compositions of °Eirénaïos, as it would have been previously-said, Gaius transcribed.

⁵⁶ [5:18(22:2)] Gk(M) “Isokrates”

EXPOSITION OF *THE* SAYINGS OF *THE* LORD⁶ (FRAGMENTS)

[*This book has been lost, with an exception of several fragments and summaries as quoted by various ancient authors who still had it in their possession.*]

EXCERPT 1 (from Eusebios: Church History (3.39:1-4,7))

Now there are⁷ the written-compositions of ⁹Papias, five in number,⁸ which have written-on *them* “Exposition of *the* Sayings-of-*the*-Lord.” *Papias writes:*

But I will also not hesitate to you to arrange-alongside with the interpretations as-much-as I beautifully learned when *I was* alongside the elders and beautifully remembered, thoroughly-affirming truth on their behalf. For I was not rejoicing (even-as the many *do*) in the *ones who are* saying many⁹ *things*, but instead in the *ones who are* teaching true *things*; nor-even in the *ones who are* remembering the instructions of-another,¹⁰ but instead in the *ones who are* remembering the instructions having been given from the Lord for the faith and which are coming-to-be-present from the truth itself.

But if someone having closely-followed the elders also came to where *I was*, I was examining the accounts of the elders, what Andreas or what Petros spoke; or what Philippos or what Toma¹¹ or Jacob¹² or what Johanan or Matthai,¹³ or any different *one* of the learners of the Lord *spoke*; *the things* which both Aristiōn¹⁴ and Johanan the elder,¹⁵ learners of the Lord,¹⁶ are saying. For I was not assuming that the things *from* out of the books *would* be profiting me so-much as-much-as the *things* from a living and remaining voice.

But the Papias now *being* made-clear also confesses, indeed, to have taken-alongside the accounts of the emissaries from the *ones* having closely-followed them, but declares that he himself became a self-hearer of Aristiōn and Johanan the elder. Accordingly, he remembered them many-times by name, putting *down* traditions of them in his written-compositions.

EXCERPT 2 (from Hieronymus (Jerome): On Famous Men (18))¹⁷

Papias (*an* auditor of Johanan, *an* overseer of Hierapolis in Asia) wrote only five volumes, which he entitled “Explanation of *the* Accounts of *the* Lord,” in which, when in *the* preface, he asserts that he is not following various opinions, but has *the* emissaries for authors, saying:

{I was considering what Andreas, what Petros had said, what Philippos, what Toma, what Jacob, what Johanan, what Matthai or any other learner of *the* Lord *said*; still, what Aristiōn and Johanan *the* elder, learners of the Lord were uttering. For books to read are not as useful to me to gather as *the* voice which is living and resounds until today in their authors.}

He is being said to have promulgated *the* thousand years, *a* Judean second *coming*... who relates that after *the* standing-up, *the* Lord will reign in the flesh with *the* holy *ones*.

EXCERPT 3A (from Eirénaïos: Against Heresies (5.33:3-4))¹⁸

{*The* blessing predicted in-this-manner pertains (without contradiction) to *the* times of *the* kingdom, when righteous-ones, having stood up out of dead *humans* will reign, when even *the* creation, renovated and liberated, will produce *a* multitude of universal dishes, out of *the* dew of *the* heaven and out of *the* fertility of *the* earth, exactly as *the* elders (who saw Johanan *the* learner of *the* Lord) remembered that they heard from him exactly *how* *the* Lord was teaching about those times and was saying:

⁶ [Title] Eusebios / Johanan of Skythopolis(x2) “Expositions-of-the-Lord” / Apollinarios “Exposition of the Accounts-of-the-Lord” / Jerome “Explanation of *the* Accounts of *the* Lord”

⁷ literally “bringing”

⁸ literally “five the number”

⁹ literally “the many”

¹⁰ may also be translated with the understanding “the foreign instructions”

¹¹ Greek “Thomas”

¹² traditionally incorrectly translated as “James”

¹³ known in English as “Andrew, Peter, Philip, Thomas, James, John, Matthew”

¹⁴ [E1] Gk / Syr, Armenian “Aristiōn”

¹⁵ [E1] Gk, Syr / Armenian “elders”

¹⁶ [E1] Gk / Syr, Arm omit “learners of the Lord”

¹⁷ Latin translation of Greek original (see Excerpt 1 for this quote in Greek)

¹⁸ Eirenaïos’ writing only survives in a Latin Translation of a Greek original

me according-to a revelation (exactly-as I will make-clear in the sequential *thing*)² 20 after I already collected it *while* it was almost having become-worn out due to time.³ in order that the Lord Jesus *the* Anointed-One might congregate me with his elect-ones into his heavenly kingdom. 21 To him may there be the glory along with the Father and the Son⁴ and *the* holy spirit into the ages of the ages.⁵

¹ [5:19(22:3)] Gk(M) “from the written-copies of Isokrates”

² [5:19(22:3)] Gk(M) “, according to the revelation of the holy Polykarpos, after searching for them”

³ literally “almost has become-weary out of the time”

⁴ [5:21(22:3)] Gk(M) add “and the Son”

⁵ [5:21(22:3)] Lat / Most, or most likely all, of this subscript was added at a later date.

Days will come in which vines will be grown, each having ten thousand shoots, and on each shoot ten thousand branches, and on each branch ten thousand twigs, and on each twig ten thousand clusters, and on each cluster ten thousand grapes. And each grape, having been pressed, will yield twenty-five measures of wine. And, when anyone of these holy ones will apprehend a cluster, another cluster will cry out, ‘I am a better cluster. Be taking me. Be blessing the Lord through me.’

Similarly, a grain of wheat will also generate ten thousand tufts, and each tuft will have ten thousand grains, and each grain five double-pounds of the finest-wheat-flour, clear and fine. But the remaining fruits and seeds and herbs will follow-after them in congruence, accompanying them. And all the animals, which are using these foods which are being gotten out of the earth, will in-turn become peaceful and consenting, having been subjected to humans with every subjection.¹

But Papias (an auditor of Johanan and a companion of Polykarpos, and an old human) bears these things through a written testimony in the fourth of his books. For there are five books which have been composed² by him. And he adds, saying:

But these things are believable to the believers.

And he says:

While Judah³ the traitor was not believing and was interrogating, “Therefore, how will such generatings be completed from the Lord?” the Lord said, “Those who will come into those times will see.”}

EXCERPT 3B (from Hippolytos: Commentary on Daniel 4.60)

Therefore, while the Lord was narrating to the learners about the kingdom of the holy ones which was going to be coming, how it would be glorious and marvelous, °Judah, after he was struck-down with astonishment over the things being said, declared, “And who, as-a-result, will see these things?”

But the Lord declared, “The ones who became worthy will see these things.”

EXCERPT 4 (from Johanan of Skythopolis)

Papias then became the overseer of Hierapolis (the city in Asia) and become-fully-ripe-together with the divine good-messenger Johanan. For this Papias, in his fourth book of the Expositions-of-the-Lord, spoke of the enjoyments through solid-foods in the standing-up from out of dead humans.

EXCERPT 5 (from Phōtios: Bibliotheca (232))

Papias, the overseer of Hierapolis, and testifier... says that there is to be an enjoyment of certain sensible solid-foods in the kingdom of the heavens.

EXCERPT 6 (from Hieronymus (Jerome): Revision of Victorinus Prologue)

For even previously, Papias (overseer of Hierapolis) and Nepos (overseer of parts in Egypt), sensed the same as Victorinus concerning the thousand year kingdom.

EXCERPT 7 (from Eusebios: Church History (3.39:8-17); some parts also quoted by Victorinus twice)

But it is worthy to attach to⁴ the voices of °Papias which were already-given⁵ different sayings of his, through which he historicizes certain incredible things and other things as came into him from out-of tradition. Therefore, indeed an account was given that Philippos the emissary, simultaneously with his⁶ daughters, spent time throughout °Hierapolis. But °Papias, their contemporary, remembers a marvelous narrating which he has taken-alongside by the daughters of °Philippos. For he historicizes a standing-up of a dead man which came-to-be during his own time; and once again a different incredible event having come-to-be about Justus (the one who was called⁷ Bar-Sabba), as having drunk-in a noxious drug and, through the favor of the Lord, endured nothing unpleasant.

But the same author has also set-before⁸ us other things as-if coming to⁹ him out of an unwritten tradition, both certain strange parables of the Savior and

teachings of his, and certain other more mythical things. In these,¹⁰ he also declares that a certain thousand years will be after the standing-up from out of dead humans, the kingdom of the Anointed-One standing-in-place in-bodily-form on this earth. (He was also part-of-the-cause for as-many-as most of the assemblage men after him becoming of his like supposition, who have thrown the antiquity of that man before them, even-as along with Eirénaïos, and any other if he has shone-up that he is being the like minded.) Now in his own writing he also delivers another narrating of the accounts of the Aristiōn (who has been previously made-clear) of the accounts of the Lord and traditions of Johanan the elder, to¹¹ which we send-up the ones who are fond-of-learning.

Obligatorily, we will now add-to his sounds which were put-out-before, a tradition which was about Marcus (the one who has written the good-message), which he has put-out through these words:

And the elder was saying this: Indeed, Marcus, after he became an interpreter of Petros, wrote precisely as-much-as he remembered of the things which were said or were performed by the Lord—however not in chronological order. For neither did he hear the Lord, nor did he closely-follow him. But afterward, as I was declaring, he closely-followed Petros (who was making the teachings adaptable to the needs, but instead not as-though making an ordering-together of the sayings-of-the-Lord),¹² so-that Marcus sinned in nothing in-this-manner after he wrote some things as he remembered them from him. For he made for himself one provision: To leave-aside nothing of the things which he heard or to lie about something in them.

Therefore, these indeed are the things which Papias historicized about Marcus. But about °Matthai he speaks this:

Therefore, indeed, Matthai put the sayings in-order together in the Hebraic dialect, but each individual interpreted them as he was able.

But the man himself made-use-of attestations from the first¹³ letter of Johanan and, likewise, from the letter of Petros. But he also has put-out another history about a woman who was slandered on account of many sins before¹⁴ the Lord (which the Good-Message according-to the Hebrews includes).¹⁵

EXCERPT 8 (from Agapius of Menbij)¹⁶

And there was at that time in Menbij (that is, Hierapolis), a distinguished teacher and author of many treatises, and he wrote five treatises about the Good-Message. And he mentions in his treatise on the Good-Message according to Johanan, that in the book of Johanan the Good-Messenger, he speaks of a woman who was an adulteress. And when they presented her to the Anointed-One our lord (to whom be glory), he told the Judeans who brought her to him, “Whoever of you* knows that he is innocent of what she has done, let him testify against her with what he has.” So when he told them this, none of them responded with anything and they left.

EXCERPT 9 (from Vardan Vardapet)¹⁷

The story of that adulterous woman, which other Christians have written in their good-message, was written about by a certain Papias, a student of Johanan...

EXCERPT 10 (from Eusebios: Church History (2.15))

So, then, when the divine word had made its home among them, the power of Simon the magician was quenched, and was immediately destroyed along with the man himself. But so vast a gleam of pity shone-upon the thoughts of the hearers of °Petros, as not to be adequately sufficed to be having the hearing merely once, nor-even the unwritten teaching of the divine proclamation; but, with all-sorts-of exhortations, they importuned Marcus (whose good-message is extant,¹⁸ and who was being a follower of Petros) that he would also leave to them, through writing, a memorandum of the teaching which was delivered to them through a verbal account. They also did not desist before¹⁹ prevailing²⁰ with the man. And they became the causes of this writing of the good-message being said to be ‘According-to Marcus’. And they declare, that the emissary, after he knew the thing which was performed (after it was revealed to him by-means-of

¹⁰ literally “which”

¹¹ literally “on”

¹² may also be translated “the lordly sayings”

¹³ usually translated “former”

¹⁴ literally “on”

¹⁵ literally “has-around”

¹⁶ From a work in the Armenian language.

¹⁷ From a work in the Armenian language

¹⁸ literally “bringing”

¹⁹ usually translated “former”

²⁰ literally “working-down”

¹ Jesus seems to be quoting or elaborating on 2 Baruch 29:5-6

² literally “written-together”

³ Greek “Judah”

⁴ literally “touch-to”

⁵ usually translated “were given-back”

⁶ literally “the”

⁷ literally “called-on”

⁸ literally “set-beside”

⁹ literally “as-if being-there into”

the spirit), was pleased with the eagerness of the men. He also validated the writing into *being used as a source of petition* to the assemblies.

Cléméns of *Alexandreia* has set the history before us in the eighth book of the Subtypes.

But the Overseer of Hierapolis, Papias by name, also testifies-along with him. But they are declaring, *that* °Petros remembers °Marcus in the first¹ letter, which he also ordered-together at² Roma itself, also signifying this very *thing*, after he typically called³ the city ‘Babel’ through these *words*:

She *who is* elected-along with *you** in Babel greets you*, and *so does* Marcus my son.

(1 Peter 5:13)

EXCERPT 11 (Apollinarios of Laodikeia)

Judah⁴ of *Kerioth* did not die-off by-means-of the strangling, instead he lived-on, after he was taken-down before the *event for him* to be choked-to-death.⁵ And the Acts of the Emissaries makes this clear, that, “after he became headlong, he burst-asunder *in the middle*, and his bowels were poured-out.” (Acts 1:18)

But Papias, a learner of °Johanán, historicizes this more-obviously, saying the-following in the fourth book of the Exposition of the Accounts of-the-Lord:

But °Judah walked-around *as* an example of great impiety in this world, after the flesh was inflamed to⁶ such *an extent*, so-that that *man* was not-even being-able to come-through a *place* where a wagon easily comes-through – instead, not-even the encumbrance of his head itself alone. For indeed, they declare, that the eyelids of his eyes swelled-out so-much, *so* as indeed for him to not be being *able to be* looking universally *at the light*. But his eyes were not-even being-able to be seen by a healer through an optical-instrument. So deep were they having *sunk* from their outward surface.⁷

But his genitals⁸ indeed appeared more-unpleasant and greater *than* every shameless-thing. But he brought through them, both ichor and worms *which were* flowing-together *from* out of the entire body; but for⁹ an outrage, these *things* alone *were* of the obligation.¹⁰ But after many tortures and punishments, they declare, after he came-to-his-end in his own site, the site became deserted and uninhabited from the smell *even* until the present. Instead, not-even until today¹¹ is someone being-able to pass *by* that place if-at-any-time he might not shut-up the noses with the hands. So-much is the outflowing which withdrew through his flesh and upon the earth.

EXCERPT 12 (from Andreas of Caesarea: On the Revelation 12:7-8 (34.12))

Now Papias *speaks* the following in *this* saying:¹²

But to some of them, quite-clearly the divine messengers of-old, he even gave *the authority for them* to be ruling the thorough-adorning around the earth, and he passed-*the-command-along-the-line for them* to be ruling beautifully.

And subsequently, he declares:

It happened *that* it was necessary for their order to come-to-an-end into nothing.

EXCERPT 13 (from Andreas of Caesarea: On the Revelation 12:7-9)¹³

{And Papias spoke in the following manner in his treatises:

The heaven did not endure *the Adversary's* earthly intentions because it is impossible for light to commune with darkness. He fell to earth, here to live. And when humans came here where he was, he did not permit them to live in natural passions; on the contrary, he led them astray into many evils. But Michael and his legions, who are watchers of the world, were helping humans, as Daniel learned. They gave laws

and made the prophets wise. And all this was war against the dragon, who was setting stumbling-blocks for humans. Then their battle extended into the heaven, to the Anointed-One himself. Yet the Anointed-One came, and the law, which was impossible for anyone else, he fulfilled in his body, according to the emissary. He defeated sin and condemned the Adversary; and through his death, he spread his righteousness abroad over all. As this occurred, the victory of Michael and his legions, the watchers of humans, became complete, and the dragon could no longer resist because the death of the Anointed-One exposed him to ridicule and threw him to earth.

Concerning this, the Anointed-One said, “I was perceiving the Adversary, after he fell as a flash-of-lighting out of the heaven.”

(Luke 10:18)

In this sense the teacher did not understand his first fall, but the second, which was through the cross; and this did not consist of a spatial fall, as at first, but rather judgment and expectation of a mighty punishment. }

EXCERPT 14 (from Anastasios of Sinai: On Hexaemeron (1))

Papias (the altogeter, the Hierapolitan, the pupil¹⁴ of¹⁵ the *one who* stood-over *the Anointed-One...*) comprehended the six-days in-regards-to the Anointed-One and the entire assembly.

EXCERPT 15 (from Anastasios of Sinai: On Hexaemeron (7))

Therefore, indeed, the more-ancient expounders of the assembly... *including* Papias (the much, the pupil of °Johanán the good-messenger, the Hierapolitan)... were perceiving the *things* about the Garden spiritually, referring¹⁶ them to¹⁷ the assembly of the Anointed-One.

EXCERPT 16 (from Johanán of Skythopolis)

The *ones who were* exercising a lack-of-evil in-accordance-with a god, they were calling “boys”, as Papias also makes-clear in the first book of the Expositions of-the-Lord.

EXCERPT 17 (from Philippos of Sidé: Codex Baroccianus (142))

Papias (an overseer of Hierapolis; *who* became a hearer of Johanán the theologian, but a comrade of Polykarpos), wrote five accounts of “Sayings of-the-Lord.”

In the second account, Papias says that Johanán the theologian and Jacob his brother were done-away-with by Judeans. Papias historicized, as having taking it alongside from the daughters of Philippos, that Bar-Sabba (the *one* also called Justus), *while* being proved by the faithless-ones, after he drank poison of a viper, was carefully-guarded *being* unable-to-suffer in the name of the Anointed-One. But he also historicizes other marvels, and, especially, the *one* about¹⁸ the mother of Menahem, her standing-up *from* out of dead *humans*. About the *ones who* stood-up *from* out of dead *humans* through the Anointed-One, *he declares* that they were living until Hadrianus.

EXCERPT 18 (from Geogrios Hamartólos: Codex Coislinianus (305))

But after Domitianus, Nerva reigned one year. After he¹⁹ called-up Johanán out of the island, he released *him* from *him* to be dwelling in Ephesos. He was then *the* only *one* out of the twelve learners whose lifetime survived, and he, after he composed²⁰ the Good-Message according to him, was deemed-worthy of a testimony.

For Papias (the overseer of Hierapolis, *who* became a seer-for-himself of this *man*), asserts in the second account of the “Sayings of-the-Lord,” that he was done-away-with by Judeans, after he quite-clearly fulfilled with his²¹ brother the predicting²² of the Anointed-One about them and their own confession about this and consensus.²³

For the Lord spoke to them, “Are you* being-able to drink the drinking-cup which **I** am drinking?” And after they nodded-down eagerly and after they synthesized-together, he declares, “You* will drink my drinking-cup, and you* will be immersed with the immersion with which **I** am being immersed.” And suitably; for a god *is* unable to lie. (Mark 10:38-39)

¹ usually translated “former”

² literally “on”

³ literally “spoke-to”

⁴ Greek “Judas”

⁵ literally “choked-off”

⁶ literally “on”

⁷ literally “So-much depth were they having from the outside appearance.”

⁸ literally “bashful-parts”

⁹ literally “into”

¹⁰ meaning not entirely certain, but has been literally translated; other translate “but into an outrage these *things* alone *were* forced out”

¹¹ literally “until the today”

¹² literally “Papias in-this-manner over saying”

¹³ This fragment only exists in an Armenian translation of a Greek original

¹⁴ literally “frequenter” (also in next excerpt)

¹⁵ literally “out-of”

¹⁶ literally “bringing-up”

¹⁷ literally “into”

¹⁸ literally “according-to”

¹⁹ literally “who”

²⁰ literally “wrote-together”

²¹ literally “the”

²² literally “fore-saying”

²³ literally “down-positioning-together”

But also in-this-manner, in his¹ interpretation according-to Matthai, the multi-learned Ōrigenés also thoroughly-affirms, that Johanan has testified, throwing-out-hints² as having learned this from³ the successors of the emissaries.

EXCERPT 19 (from Codex Vaticanus Alexandria)

After *the Revelation* was written, *the Good-Message* of Johanan was manifested and was given to *the assemblies* by Johanan, *while* he was still constituted in *the body*, as Papias by name (*a Hierapolitan, a learner dear to Johanan*), has referred in his exoteric (that is, in his extreme) five books. Truly, he wrote-down *the Good-Message* correctly *while* Johanan was dictating.

EXCERPT 20 (from Andreas of Caesarea: On the Revelation (preface))

However, about the god-inspiration of the book *of the Revelation of Johanan*... the happy Grégorios (I am speaking⁴ of the Theologian), and Kyrillos, but even still-more the more-ancient Papias, Eirénaïos, Methodios, and Hippolytos *are* testifying-to the trustworthy *nature* of this.

EXCERPT 21 (from Vardan Vardapet)⁵

Now as regarding the aloe which they brought, some say that it is a mixture of oil and honey. But certainly aloe is a type of incense. The geographer and Papias relate, that there are fifteen kinds of aloe in India...

TEACHINGS OF THE ELDERS (FRAGMENTS)

[*These fragments are all which survive of various teachings taught by the elders who knew the twelve emissaries, or who handed down teachings taught directly by the emissaries, which are not recorded elsewhere. Many of the selections include more than merely the words of the elders, in order to provide proper context of the excerpts.*]

EXCERPT 1 (from Eirénaïos: Proof of Apostolic Preaching (3))⁶

{Now, that we may not suffer anything of this kind, it is necessary for us to hold the rule of the faith without deviation, and do the commandments of God, having faith in God and fearing him as Lord and loving him as Father. Now this doing is produced by faith, for Isaiah says:

If-at-any-time you* might not have-faith,
not-even may you* have-insight.

(Isaiah 7:9)

And faith is produced by the truth; for faith rests on things that truly are. For in things that are, as they are, we have faith; and having faith in things that are, as they ever are, we keep our confidence firm in them. Therefore, since faith is the perpetuation of our salvation, it is necessary for us to bestow many pains on its maintenance, in order that we may have a true comprehension of the things that are.

Now it is faith that does this for us, even as the elders, the learners of the emissaries, have handed down to us. First of all it instructs us to keep in mind, that we have received immersion for the forgiveness of sins, in the name of God the Father, and in the name of Jesus *the Anointed-One*, the Son of God, who was incarnate and died and rose again, and in the Holy Spirit of God; and, that this immersion is the seal of perpetual life, and is the new birth unto God, that we should no longer be the sons of mortal men, but of the eternal and perpetual God; and, that what is everlasting and continuing is made God,⁷ and is over all things which are made; and all things are put under him, and all the things which are put under him are made his own. For God is not a ruler and lord over the things of another, but over his own; and all things belong to God. And therefore, God is Almighty, and all things are of God.}

EXCERPT 2 (from Eirénaïos: Against Heresies (2.22:5-6))⁸

{[But so that they might be affirming their figment *from* out of what is written, "to call an acceptable year of *the Lord*," (Isaiah 61:2) they are saying, that he [Jesus] preached for one year *only*, and then suffered in *the twelfth month* (they have forgotten *this* against themselves) dissolving his entire affair, and carrying-away from him *the age* which is more necessary and more honorable *than any other* (that more advanced *age*, I mean), in which he also, *while* teaching, was being-before *everyone* universally. For how did he have learners, if he was not teaching? But how was he teaching, having not *reached the age of a teacher*?

For when he came to *the immersing*, he was not-yet thirty years *old*... And *they believe* that he preached for only one year from *the immersion*, and *that*, completing *the thirtieth year*, he suffered, still existing as *a juvenile* and who was not having *a more-advanced age*.

But everyone will be made-to-confess, that *the age of thirty years is the prime natural-quality of a juvenile*, and it is being extended all-the-way to *the fortieth year*; but from *the fortieth and fiftieth year*, it declines already] into *the senior age*, which our Lord was having *while he was teaching*, even as *the Good-Message* and all the elders⁹ testify—the *elders* throughout Asia *who* have engaged with Johanan (the learner of the Lord)—Johanan himself having delivered *this information to them*.¹⁰ For *Johanan* remained-beside them until the times of Trajanus. {But some of them did not see only Johanan, but even *the other emissaries*; and they heard these same *things* from them, and they likewise testify concerning *the previously-related-matter*. Whom it is more necessary for us to put-faith in?

{[In *the Good-Message* it is written, "You have not-yet reached fifty years *old* and you have seen Abraham?" (John 8:57) ...Therefore, he did not preach for *only one year*, nor did he suffer in *the twelfth month of the year*. For *the time from the thirtieth year all-the-way to the fiftieth* will never be one year.]]}

¹ literally "the"

² literally "signifying-under"

³ literally "out-of"

⁴ literally "declaring"

⁵ From a work in the Armenian language

⁶ This work only exists in an Armenian translation of a Greek original

⁷ This passage is obscure, and the Armenian translator has probably misunderstood the Greek original.

⁸ This fragment only exists in a Latin translation of a Greek original, except for "and all the elders...Trajanus."

⁹ [Frag2] Gk / Lat "seniors"

¹⁰ [Frag2] Gk / Lat add "himself" and "to them"

EXCERPT 3 (from Eirénaïos: Against Heresies (5.36:1~2))¹

And as the elders say, then [when a new heaven and a new earth have been made] indeed the *ones who* were considered-worthy of the pastime in a heaven will also make-room there, but the *others* will enjoy the luxury of the Garden, but the *others* will retain the brightness of the city. But everywhere the Savior will be seen, exactly-as the *ones who* see him will also be worthy.²

But there is this distinction in the dwellings of the *ones* bearing the hundredfold fruit, and of the *ones bearing* the sixtyfold, and of the *ones bearing* the thirtyfold—of which, indeed, the first will be taken-up into the heavens, but the *others* will spend-time in the Garden, but the *others* will dwell-in the city. And due to this, the Lord spoke, “In those *places* of my Father, there are many places-to-remain.” (John 14:2) For all the *things are* of God, who is affording the joined dwellings to all the *persons*, {exactly-as his word says, *that a division is being given to all persons from the Father according-to who is being worthy or will be worthy.* And this is the couch in which they will lie-down, *those who* are made-to-be-feasting, having been called to the wedding.

The elders, the learners of the emissaries, say, *that* this is to the ordination and disposition of those who are being saved, and *that* they advance through such grades, and *that* they indeed ascend through the Spirit to the Son, but through the Son to the Father; and *that in-turn* the Son will yield up his work to the Father, exactly-as it has also been said by the emissary, “For it is necessary for him to be reigning up-till the time of which he might put all the enemies under his feet. A last enemy to be being rendered-inoperative is the death.” (1 Corinthians 15:25~26) For in the times of the kingdom, a righteous-one existing on the earth will forget to die already.}

EXCERPT 4 (from Eirénaïos: Against Heresies (5.5:1))

[[Therefore, where was the first human put? Quite-clearly in the Garden, exactly-as it has been written: “And God planted a garden in Eden toward the east.³ And there he put for himself the human whom he fashioned.” And he was thrown-out from-there into this-here world after he refused-to-hear God. (Genesis 2:8; 3:23)]]

For-this-reason, the elders (learners of the emissaries) are also saying, *that* the *ones who* have been transferred were transferred to-there.

[[For the Garden was made-ready for righteous and spirit-bearing humans, in which Paulus the emissary, after he was conveyed-into it, heard unstateable words, as to us in the time being-present (2 Corinthians 12:4).]]⁴

And the elders are saying, *that* the *ones who* have been transferred are remaining there till the complete-finish of all things, precluding the incorruptibility.

EXCERPT 5 (from Eirénaïos: Proof of Apostolic Preaching (61))⁵

{Now as to the union and concord and tranquility of the animals, which are of different kinds and by nature are opposed and hostile to each other, the elders say that so it will be at the coming of the Anointed-One when he will reign over all.}

EXCERPT 6 (from Eirénaïos: Against Heresies (5.30:1))

And this number, 666, is being laid in all the effortful and ancient written-copies of the Revelation of Johanan; and the *men who* have seen Johanan according-to sight⁶ are testifying to it.

EXCERPT 7 (Eirénaïos: Against Heresies (4.27:1~2;28:1;30:1;31:1;32:1~2))⁷

{Exactly-as I heard from a certain elder (who had heard it from those who had seen the emissaries and from those who had learned from them): The correction out of the writing was sufficing for the old-men regarding the things which they performed without the counsel of a spirit. For while God is not a respecter⁸ of persons, he was bringing-in a congruent correction on things which are not done according-to his pleasure... As with Solomon... who was taking wives from universal nations... And the alien women diverted his heart back to alien gods... And the Lord was angered on-the-basis of Solomon, for his heart was not complete with the Lord, exactly-as the heart of his father David.

(1 Kings 11:1-10)

“The writing had sufficiently rebuked him,” as the elder said, “so-that flesh might not all-together⁹ glory in the sight of the Lord. And in-behalf of this, the Lord descended into the regions which are under the earth, proclaiming-a-good-message of his advent even there, making a forgiveness of sins to be existing here to those who are putting-faith in him.”

¹ This first part of this fragment is extant in the original Greek up until just after the words “joined dwellings to all persons”; the rest is only available in a Latin translation of the Greek original.

² It is not certain if the actual quotation of the elder continues past this point or not.

³ literally “rising-ups”

⁴ literally “being-beside”

⁵ This work only exists in an Armenian translation of a Greek original

⁶ literally “seeing”

⁷ These fragments only exists in a Latin translation of a Greek original

⁸ literally “accepter”

⁹ literally “universal”

* * * * *

“Therefore we are not needing,” as that elder¹⁰ remarks, “to be haughty nor-yet to pronounce-guiltily the old-men. But may we ourselves be filled-with-fear, lest perhaps, after we have come to the knowledge of the Anointed-One, if we might do something which is not pleasing to God, we might no longer be having a forgiveness of delinquencies¹¹ but instead might be being excluded from his kingdom. [[And to this idea, Paulus said, ‘For if God did not spare the branches according-to nature, perhaps-somehow he will not-even spare you, who, being an olive-tree-of-the-field, were grafted-in into the olive-tree and became a fellow-companion of its plumpness.’]]” (Romans 11:21,17)

* * * * *

Therefore, the righteous vindications of God, both there and here are the same: indeed, even there typically and temporarily and more-moderately, but here truly and always and more-austere. For the fire is eternal, and the anger of God (which will be revealed from the heaven from the face of our Lord)... presents greater punishment for those who are falling into it.

The elder was showing these persons to be extremely insensible, who, (out of the things which fall-upon the ones who long-ago were not heeding God), are trying to be introducing another Father, out of setting down things contrary to what the Lord did while coming to save those who received him, commiserating them, but being-silent about his judgment and whatever will happen to those who heard his accounts if he might not do them. And the elder used to show that it would have been better for them had they not been birthed, and that it will be more-tolerable for Sodom and Gomorrah in judgment than for that city which does not receive the account of his learners.

* * * * *

Truly, those who are reproaching and imputing, because, while the population of Israel was going to depart from out of Egypt, they, with the direction of God, took vessels of all kinds and vestments from the Egyptians and so went-off (out of which the tent was also being made in the desert), are proving themselves to be being-ignorant of the justifications of God and of his dispositions, as the elder was saying. For if God might not have consented this in the typical departure, no-one would be able to be saved today in our true departure, that is, in the faith in which we are being constituted, through which we are being exempted from the number of the nations.

* * * * *

While describing certain such things about the ancients, the elder was remaking us and was saying, “Indeed, about those delinquencies about which the writings themselves are rebuking the fatherland-chiefs and the prophets, it is not necessary for us to be reproaching them, nor-yet to be made-to-be like Ham, who ridiculed the shame of his father and fell into a curse, but instead to give thanks to God in their behalf, because, in the advent of our Lord, their sins were being forgiven to them.” (Genesis 9:22)

For he also was saying, *that* they gave thanks for and were made-to-glory in our salvation. “But about things which the writings are not rebuking, but instead were simply set down, we ought not to be being made-to-be accusers. For we are not more-diligent than God, and-neither are we being able to be above the teacher; instead let us search for a type. For not-one of those things (whichever ones have been set down unaccused in the writings) is idle.”

* * * * *

Likewise, the elder,¹² a learner of the emissaries, was also disputing about the two covenants, showing that both are truly from one and the same God. For¹³ there is no other God besides him who made and fashioned us, and-neither is their account having any firmness who are saying that this world which is ours is having been made either by messengers, or by another power whatsoever, or from another God...

[[Every account will also seem consistent to him who has his faith in one God, if he also diligently reads the writings among those who are elders in the assembly, among whom is the emissaric teaching, exactly-as I demonstrated. For

¹⁰ literally “senior” (The translator of Irenaeus into Latin translates Greek “elder” to both Latin “elder” and “senior” without discrimination.

¹¹ [FG07] AR “sins”

¹² literally “senior” (The translator of Irenaeus into Latin translates Greek “elder” to both Latin “elder” and “senior” without discrimination.

¹³ [FG07] AR / others omit “For”

all *the* emissaries taught, indeed, *that* there were indeed two covenants among¹ *the* two peoples; but, *that* it is one and *the* same God who disposed both *covenants* for the utility of humans (according-to whom *the* covenants were being given) who were commencing faith in God.]]

EXCERPT 8 (from Justinus the Testifier: First Apology 61:9-10)

[Regarding water immersion.]

And for this *practice of water immersion*, we also learned this account from the emissaries: Since we were being-ignorant of our first birth (having been birthed according-to obligation out of a moist seeding according-to a mixing of the *union* of our² parents toward one-another), and we have come-to-be nourished-up in customs *which are* base and wicked, so-that we might not be remaining children of obligation nor-even of ignorance, *but* instead *children* of choosing and experience, *and* might also obtain, in the water, a forgiveness of sins in-behalf-of *the things* which we sinned-before, there is named-on the *one* who chose for himself to be rebirthed and *who* changed-his-mind on-the-basis of *the things* having been sinned: the name of the Father and Master, God of the Whole *Creation*.

EXCERPT 9 (from Origenes: Commentary on Romans 5:9)³

[[Finally, it was also directed in *the* law for a sacrificial-victim to be offered for a little-one⁴ who is being birthed: A pair of turtledoves or two young-birds of doves. (*Exodus 13:2 & Leviticus 12:8*). One of which *is* for a sin, and *the* other in a holocaust. For what sin is this one dove being offered? Is a little-one newly brought-forth able to already sin? But it also has a sin for which a sacrificial-victim is being directed to be being offered, from which someone is being denied to be clean “not-even if his life would be one day...” (*Job 14:5*)]

To this *reason*, the assembly also received from *the* emissaries a tradition of giving *an* immersion even to little-ones. For they to whom *the* secrets of divine mysteries have been committed, were knowing that there is in all *persons* *the* innate filths of sin, which are needed to be bathed-off through water and spirit. [On account of these⁵ *things*, even *the* body itself is being named “a body of sins”]].

POSSIBLE EXCERPT 1 (from Eirénaïos: Against Heresies (4.41:2))⁶

{For “son”, exactly-as someone before me said, is being understood in-two-ways: Indeed, *the* one according-to nature, because he is birthed a son; but *the* other, according-to *the* fact that he was made to be *so*, is being reputed to be a son. There being a difference between “birthed” and “made”.}

POSSIBLE EXCERPT 2 (from Eirénaïos: Against Heresies (5.17:4))

[Regarding Jesus extending his hands while dying on the cross.]

And, as a certain *man* of the *ones* who have went-before⁷ *us* was declaring, “Through the divine⁸ extending of the hands, congregating the two peoples to⁹ one god.” {For indeed the hands *are* two, because two peoples have also been dispersed into the limits of the earth. But a head *in* the middle *is* one, because one *is* God, the *God* who *is* above all, and through all, and in us all.}

POSSIBLE EXCERPT 3 (from Eirénaïos: Against Heresies (1.15:6))

For-this-reason, even righteously and suitably to your recklessness such-as-this, had the divine elder and preacher of the truth stepped-on you, after he spoke in this-manner:

Marcus, *you* idol-maker, and watcher-of-portents,
being-experienced-in¹⁰ astrological and magical art,
through which you are making-mighty the teachings of the
misleading,
showing signs to the *ones* who *are* being misled by you,
undertakings of a defective¹¹ power,
which, an Adversary, being as a father to *you*, is supplying for you
to be making through a messengeric power of Azazel,
having you for a forerunner of an anti-god craftiness.

And these, indeed, *are* the words of the god-loved elder.

POSSIBLE EXCERPT 4 (from Eirénaïos: Against Heresies (3.17:4))

¹ literally “in”

² literally “the”

³ This fragment only exists in a Latin translation of a Greek original

⁴ The Latin Vulgate sometimes translates the Greek word “little-ones” and sometimes “infants” to this word, but the context makes it clear that at least an “infant” is being referred to.

⁵ literally “which”

⁶ This fragment only exists in a Latin translation of a Greek original

⁷ literally “stepped-before”

⁸ [PS2] Gk / Lat omit “divine”

⁹ literally “into”

¹⁰ literally “being-tried-in”

¹¹ literally “putting-a-hand-ins of standing-away-froms”

{As a certain *man* superior to us said (concerning all who by any measure are depraving *things* which are of God and adulterating *the* truth):

White-lime-plaster is evilly being mixed in *the* milk of God.}

POSSIBLE EXCERPTS 5 & 6 (Cléméns of Alexandria (Eusebios 6.14:4-5))

[Cléméns of Alexandria says:]

But already, as the happy elder was saying, since the Lord, being an emissary of the Almighty, was sent-by-letter to Hebrews, °Paulus through moderation (as one who would have been commissioned into the nations) is not enrolling himself *as* an emissary of *the* Hebrews, both due to the honor toward the Lord, as-well-as due to what he also sent-by-letter to the Hebrews out of *his* surplus, being a preacher and emissary of *other* nations.

But back-again, in the same books, °Cléméns has set a tradition of the from-above elders about the ordering of the good-messages, having *it* in this manner:

He was saying, *that* the *ones* of the good-messages including the genealogies were written-beforehand, but *that* the *Good-Message* according-to Marcus has this stewardship: After °Petros preached the account publicly in Roma and after he spoke-out the Good-Message by-means-of a spirit, the *ones* being-present,¹² being many, exhorted °Marcus (as having followed him from-far *back* and having remembered the *things* which were said) to write-up the *things* which have been stated. But after he made the Good-Message, he shared *it* with the *ones* who were beseeching to *have* it. After °Petros recognized this,¹³ he neither propellingly prevented nor propelled *it*. However, Johanan, last of all, seeing that the bodily *facts* have been made-clear in the good-messages, after he was propelled by the *ones* known-to *him*, after he was borne-by-God by-means-of a spirit, made a spiritual good-message.

POSSIBLE EXCERPT 7 (from Origenes: Commentary on Romans 10:41)¹⁴

{It is being borne in the sound tradition of *the* greater *men*, that *this* here Gaius [mentioned at the end of Paulus’ letter to the Romans] would come-to-be the first overseer of *the* assembly of *the* Thessalonians.}

POSSIBLE EXCERPT 8 (from Epiphanius: Index of Learners)

Junias, of whom himself Paulus is reminded, become an overseer of Apameia of °Syria.

POSSIBLE EXCERPT 9 (from Ambrosius: On the Holy Spirit 1.14:167)

It was also for this *reason* that when Gideon was about to surmount *the* Midianites, he directed 300 men to be laying-hold-of pitchers, and to be having lit-up torches *in* the pitchers and to be grasping trumpets in *their* right-hands. So our predecessors¹⁵ have accepted *the* explanation from *the* emissaries: whereby *the* pitchers are our bodies, fashioned of mud, which did not know *how* to be fearing if they are burning with *the* fervor of *the* favor of *the* spirit and are testifying to *the* suffering of Jesus *the* Lord with a melodious confession of *the* voice.

¹² literally “being-beside”

¹³ literally “which”

¹⁴ This fragment only exists in a Latin translation of a Greek original

¹⁵ literally “majors”

REVELATION OF JOHANAN

CHAPTER 1

A revelation of Jesus *the Anointed-One*,¹ which God gave to him, to show to his slaves *things* which must quickly come-to-be.² And he signified *this*, after he commissioned *this message* through his messenger to his slave Johanan, **2** who testified-to the account of God and the attestation of Jesus *the Anointed-One* by reporting as-much-as he also³ saw. **3** Happy is the *one who is* reading-aloud and the *ones who are* hearing the accounts⁴ of the prophecy, and *are* keeping the *things* which have been written in it; for the season is near.

4 Johanan, to the seven assemblies, the *ones* in Asia:

Favor to *all of you**, and peace from the *one*⁵ *who is* and the *one who* was and the *one who* is coming, and from the seven spirits which *are*⁶ before-the-face-of his throne, **5** and from Jesus *the Anointed-One*, the testifier, the faithful *one*, the firstborn of⁷ the dead *humans*, and the chief over the kings of the earth.

To the⁸ *one who is* loving⁹ us and released¹⁰ us out of our sins¹¹ in his blood; **6** and he made¹² us into¹³ a kingdom,¹⁴ and¹⁵ priests to his God and Father; to him may there be the glory and the might¹⁶ even into the ages of the ages.¹⁷

7 Behold, he is coming with¹⁸ the clouds, and every eye will see him for itself,¹⁹ even whichever *ones* pierced him.²⁰ And all the tribes of the earth will beat their breast in lamentation on account of him. Yes, may it be.

8 “**I** am the Alpha and the Omega, *the Beginning and the End*,”²¹ says the Lord God,²² “the *one who is* and the *one who was* and the *one who is* coming, the Almighty.”²³

9 **I**, Johanan, also²⁴ your* brother and fellow-communer²⁵ in the tribulation and in the²⁶ kingdom and endurance in²⁷ Jesus *the Anointed-One*,²⁸ came-to-be in the island, the *one* being called Patmos, due to the account of God and due²⁹ to the attestation of Jesus *the Anointed-One*.³⁰ **10** I came-to-be in a spirit in the day of-the-Lord. And I heard behind me a great voice, as of a trumpet,³¹ **11** saying, “**I am the Alpha and the Omega, the First and the Last,**” and,³² “Write what you are looking at³³ into a book and send it to the seven assemblies *the ones in Asia*;³⁴ into Ephesos, and into Smyrna, and into Pergamos, and into Thuateira, and into Sardeis, and into Philadelpheia, and into Laodikeia.”

12 And I turned-around to be looking at the voice, whichever *one* was uttering³⁵ with **me**. And after I turned-around, I saw seven golden lampstands. **13** And in the middle of the seven³⁶ lampstands, *there was one who looked* like a son of a human, having dressed himself in a robe reaching-to-his-feet, and having girded himself with a golden belt around his breasts. **14** But his head and his hairs were white as³⁷ wool, as white as snow; and his eyes were as a flame of a fire. **15** And his feet were like burnished-bronze,³⁸ as having been fired in a furnace. And his voice was as a voice of many waters. **16** And he was having seven stars in his

¹ [1:1] NU, M, TR, Vul, Gk(AS) / some “A revelation of Johanan of the divine word”

² literally “which it is necessary to come-to-be in quickness”

³ [1:2] NU, M, Vul, Gk(AES) / TR add

⁴ [1:3] NU, M, TR, Vul, Gk(AE) / Gk(S) “account”

⁵ [1:4] NU, Gk(AES,X1079?) / TR, Vul? “from the one, the one” / M “from a god, the one”

⁶ [1:4] NU, M, Gk(E,X1079?) / TR “which are” (actually adding “are”) / Gk(AS) “the ones”

⁷ [1:5] NU, M, Vul, Gk(AES,X1079) / TR “out of”

⁸ [1:5] NU, M, TR, Gk(AE,S2,X1079) / Gk(S1) omit “the”

⁹ [1:5] NU, M, Gk(AES) / TR, Vul “loved”

¹⁰ [1:5] NU, Gk(AES,X1079) / M, TR, Vul, Boh “bathed” / Gk(S1) also omit “us”

¹¹ [1:5] NU, Gk(E,S,X1079) (lit. “out of the sins of us”) / M, TR “from the sins of us” / Gk(A) “out of the sins”

¹² [1:5] NU, M, TR, Gk(AES), Vul, Tertullian / Gk(X1079) “and who made”

¹³ [1:6] NU, M, TR, Gk(S), Tertullian (“*us into*”) / Gk(A,X1079) “to us” / Gk(E), Vul “of us”

¹⁴ [1:6] NU, M, Gk(AES,X1079), Vul / TR “kings” / some “royal-palace”

¹⁵ [1:6] NU, M, Gk(AE,S1,X1079), Vul / TR, Gk(S2) add “and”

¹⁶ [1:6] NU, M, TR, Vul, Gk(AES) / Gk(X1079) “be the might and the glory”

¹⁷ [1:6] NU, M, TR, Vul, Gk(ES) / Gk(A,X1079) omit “of the ages” / one omit “even into...ages” & “may there be”

¹⁸ [1:7] NU, M, TR, Gk(AS,X1079), Vul / Gk(E), Sah “on”

¹⁹ [1:7] NU, M, TR, Gk(AE,X1079), Vul / Gk(S), Syr, Boh “for themselves”

²⁰ [1:7] NU, M, TR, Vul, Gk(AE,S2,X1079) / Gk(S1) omit “him”

²¹ [1:8] NU, M, Gk(AE,S2) / TR, Vul, Gk(S1,S3) add

²² [1:8] NU, M, Vul, Gk(AES) (lit. “says Lord the God”) / TR “says the Lord”

²³ may also be translated without the last set of quotations (as if part of the narration)

²⁴ [1:9] NU, M, Vul, Gk(AES) / TR add

²⁵ [1:9] NU, TR, Gk(AES) / M, Vul? “and communer”

²⁶ [1:9] NU, M, Vul, Gk(AES) / TR add

²⁷ [1:9] NU, M, Vul, Gk(AES) / TR “of”

²⁸ [1:9] NU, Vul, Gk(E,S1,S2) / TR, Gk(S3) “Jesus the Anointed-One” / M “the Anointed-One Jesus” / Gk(A) “in the Anointed-One”

²⁹ [1:9] NU, Vul, Gk(AE) / M, TR, Gk(S) add

³⁰ [1:9] NU, Vul, Gk(AE,S1,S2) / M, TR, Gk(S3) add

³¹ may also be translated “a voice great as a trumpet”

³² [1:11] NU, M, Vul, Gk(AES) / TR add / Gk(S1) also omit “what you are looking at”

³³ [1:11] NU, M, TR, Vul, Gk(AE,S2) / Gk(S1) omit “what you are looking at”

³⁴ [1:11] NU, M, Vul, Gk(AES) / TR add “which are in Asia”

³⁵ [1:12] NU, M, Gk(AES) / TR, Vul “one uttered”

³⁶ [1:13] NU, Gk(AE) / M, TR, Vul, Gk(S) add

³⁷ [1:14] NU, M, Vul(?), Gk(AS) / TR, Gk(E) “as-if”

³⁸ meaning not entirely certain; perhaps “frankincense-colored-bronze” or “bronze-of-a-censer” or “bronze of Lebanon” (also 2:18)

right hand. And a sharp two-edged long-sword *was* going-forth out of his mouth. And his countenance was as the sun shining in its power. **17** And when I saw him, I fell near his feet as *though* dead.

And he put³⁹ his right *hand*⁴⁰ on **me**, saying to **me**,⁴¹ “Do not be filling yourself with-fear. **I** am the First⁴² and the Last, **18** and the *one who is* living. And I became dead, and behold, I am living into the ages of the ages. May it be.⁴³ And I have the keys of the Death and of the Netherworld.⁴⁴ **19** Therefore,⁴⁵ write down *things* which you saw, and *things* which are *happening*, and *things* which are going to come-to-be after these *things*. **20** *This is* the mystery of the seven stars which you saw in my right *hand*, and the seven lampstands, the golden *ones*: The seven stars are messengers of the seven assemblies, and the lampstands, the seven lampstands which you saw⁴⁶ are seven assemblies.

CHAPTER 2

“To the messenger of the assembly in⁴⁷ Ephesos, write:

“The *one who is* grasping the seven stars in his right *hand*, the *one who is* walking-around in the middle of the seven lampstands, the golden *lampstands*, is saying these-here-things: **2** I have come-to-know your works and the labor,⁴⁸ and your endurance; and⁴⁹ that you are not being-able to sustain evil *men*; and *that* you tried the *persons who are* saying⁵⁰ that *they* themselves are emissaries,⁵¹ and they are not, and you found them to be lying; **3** and *that* you are having endurance and all tribulations and sustained⁵² due to my name and have not labored.⁵³ **4** Instead, I have *this* against you: that you dismissed your love, your first love. **5** Therefore, be remembering from-where you have fallen;⁵⁴ and change-your-mind, and do the works *which you did* at first.⁵⁵ But if you *do* not, I *will* be coming to you with quickness⁵⁶ and I will move your lampstand out of its place, if-at-any-time you might not change-your-mind. **6** Instead, you have *this* in your favor: that you are hating the works of the⁵⁷ *Nikolaitans*, which **I** am also hating.

7 “The *one who* has an ear: let him hear what the spirit is saying to the assemblies. To the *one who is* being-victorious, I will give *permission* to eat from the wood of the life, which is in the middle of⁵⁸ the Garden of my⁵⁹ God.

8 “And to the messenger of⁶⁰ the assembly in Smyrna,⁶¹ write:

“The First and the Last, who became dead and lived, is saying these-here-things: **9** I have come-to-know your works and your⁶² tribulation and your destitution (instead,⁶³ you are rich); and *I have known* the reviling, the reviling out of⁶⁴ the *ones who are* saying that they themselves are Judeans⁶⁵ and are not, but instead *are* a congregation of the Adversary. **10** Be filling yourself with-fear-of nothing which you are going to be suffering. Behold, the Slanderer is going to be throwing *some* of you* into a guardhouse, in order that *all of you** might be tried; and *all of you** will have⁶⁶ a tribulation of ten days. You, be being faithful *even* up-to death, and I will give to you the crown of the life.

11 “The *one who* has an ear: let him hear what the spirit is saying to the assemblies. The *one who is* being-victorious might never have *something* unrighteous-done-to *him* from out of the death, the second *death*.

12 “And to the messenger of the assembly in Pergamos, write:

“The *one who* has the long-sword, the two-edged *sword*, the sharp *sword*, is saying these-here-things: **13** I have come-to-know your works and⁶⁷ where you are residing,⁶⁸ where the throne of the Adversary is. And you are grasping my

³⁹ [1:17] NU, M, Gk(AE) / TR, Gk(S) “put-on”

⁴⁰ [1:17] NU, M, Gk(AES) / TR, Vul actually add “hand”

⁴¹ [1:17] NU, M, Vul, Gk(AES) / TR add “to me”

⁴² [1:17] NU, M, TR, Vul, Gk(ES) / Gk(A) “firstborn”

⁴³ [1:18] NU, Vul, Gk(AE,S1) / M, TR, Gk(S2) add, “May it be.”

⁴⁴ [1:18] NU, M, Vul, Gk(AES) / TR “And...of the Netherworld and the Death” / a couple omit altogether

⁴⁵ [1:19] NU, M, Vul, Gk(AES) / TR omit “Therefore”

⁴⁶ [1:20] NU, M, Vul, Gk(AE) / TR “and the lampstands which you saw” / Gk(S1) “and seven lampstands”

⁴⁷ [2:1] NU, M, Gk(AES) / TR, Vul “of”

⁴⁸ [2:2] NU, Vul, Gk(AE) / M, TR, Gk(S) “the labor of yours”

⁴⁹ [2:2] NU, M, TR, Vul, Gk(ES) / Gk(A) omit “and”

⁵⁰ [2:2] NU, M, Vul, Gk(AES) / TR “asserting”

⁵¹ [2:2] NU, Vul, Gk(AES,X4499) (lit. “for themselves to be emissaries”) / M, TR actually add “to be”

⁵² [2:3] NU, M, Vul, Gk(AE,S2) / Gk(S2) add “and all tribulations” / TR “you sustained and are having endurance”

⁵³ [2:3] NU, Gk(AE), Vul? (“due to...labored”) / M, Gk(S), Vul? “due to my name and did not labor.” / TR

⁵⁴ [2:5] NU, M, Vul, Gk(AES) / TR “fallen-out”

⁵⁵ literally “and do the first works”

⁵⁶ [2:5] NU, Vul, Gk(AES) / TR add “with quickness” / M add “quickly”

⁵⁷ [2:6] NU, M, TR, Gk(AES) / others omit “the” // Gk(A) also omit “which” (after “Nikolaitans”)

⁵⁸ [2:7] NU, M, Vul, Gk(AE,S1) / TR, Gk(S2) add “the middle of”

⁵⁹ [2:7] NU, TR, Vul, Gk(AES) / M add “my”

⁶⁰ [2:8] NU, M, TR, Gk(ES) / Gk(A) “with”

⁶¹ [2:8] NU, M, Vul, Gk(AES) / TR “assembly of the Smyrneans”

⁶² [2:9] NU, M, Vul, Gk(AE) / TR, Gk(S) add

⁶³ [2:9] NU, M, Gk(AES) / TR, Vul “but”

⁶⁴ [2:9] NU, M, Vul, Gk(A) / TR “reviling of” / Gk(S) “reviling, the *reviling* out of”

⁶⁵ literally “saying for themselves to be Judeans”

⁶⁶ [2:10] NU, M, TR, Vul, Gk(S) / Gk(A) “you* might be having” / Gk(E) “he is having for himself”

⁶⁷ [2:12] NU, Vul, Gk(AES) / M, TR add

⁶⁸ literally “dwelling-down” (also later in verse)

name, and did not deny the faith *in* me even¹ in the days of² Antipas my testifier, my³ faithful *one*, who was killed-off in your* presence, where the Adversary is residing. **14** Instead, I am having a few *things* against you, because⁴ you are having *some* there *who are* grasping the teaching of Balaam, who was teaching⁵ to⁶ Balak to throw an impediment before-the-face of the sons of Israel, to eat *things* sacrificed-to-idols, and to commit-sexual-immorality. **15** In-this-manner, **you** are also having *some who are* grasping the teaching of the⁷ Nikolaitans likewise.⁸ **16** Therefore,⁹ change-your-mind. But if *you do* not, I am coming to you quickly, and I will wage-war against them with¹⁰ the long-sword of my mouth.

17 “The *one who* has an ear: *let* him hear what the spirit is saying to the assemblies. To the *one who is* being-victorious: I will give to him *some* of¹¹ the manna, the *manna which* has been hidden, to eat from the wood.¹² And I will give a white pebble to him; and on the stone, a new name *is* having been written, which no-one has come-to-know¹³ except the *one who is* taking it.

(Numbers 31:16)

18 “And to the messenger of the assembly in Thuateira write:

“The son of God, the *one* having the eyes as a flame of a fire and the feet like burnished-bronze, is saying these-here-things: **19** I have come-to-know your works, and the love, and the faith, and the ministry,¹⁴ and your endurance, and your works, *that* the last *works are* more than the first *ones*. **20** Instead, I have *this*¹⁵ against you, that you are tolerating¹⁶ the woman¹⁷ Jezebel, the *woman who is* saying¹⁸ that *she herself is* a prophetess.¹⁹ And she is teaching and is misleading²⁰ **my** slaves to commit-sexual-immorality and to eat *things* sacrificed-to-idols. **21** And I gave to her a time in order that she might change-her-mind, and she is not wanting to change-her-mind out of her sexual-immorality.²¹ **22** Behold, I²² am throwing²³ her into a couch²⁴ and the *ones who are* committing-adultery with her²⁵ into a great tribulation, if-at-any-time they might not change-their-mind out of her deeds.²⁶ **23** And I will kill-off her children in a death, and all the assemblies will know for themselves that **I** am the *one who is* searching kidneys and hearts. And I will give to each *one of you** according-to your*²⁷ works.

24 “But I say to *all of you**, to the rest,²⁸ to the *ones* in Thuateira, as-many-as do not have this teaching, whichever *ones* have not known the deep *things*²⁹ of God but of³⁰ the Adversary (as they say): I am not throwing³¹ another weight on you*. **25** Nevertheless, *all of you**, grab what you* are having till *whenever* I might be-there. **26** And the *one who is* being-victorious and the *one who is* keeping my works up-to the end: to him I will give authority over the nations:

27 “and he will shepherd them with³² an iron stick; they are being³³ crushed like³⁴ the³⁵ utensils, the ceramic *ones*”

(Psalm 2:9)

28 “as **I** have also taken from my Father; and I will give to him the star, the morning *star*.”

29 “The *one who* has an ear: *let* him hear what the spirit is saying to the assemblies.

CHAPTER 3

¹ [2:13] NU, TR, Vul, Gk(AE) / M, Gk(S) omit “even”

² [2:13] NU, Vul, Gk(A) / M, TR, Gk(S2) “days in which” / Gk(S1) “days, in the *ones* of”

³ [2:13] NU, Vul, Gk(AE) / M, TR, Gk(S) “the”

⁴ [2:14] (may also be translated “that”) NU, M, TR, Vul, Gk(AS) // Gk(E) omit “that” / Gk(S1) omit “against you”

⁵ [2:14] NU, TR, Vul, Gk(AES,X4499) / M “who taught”

⁶ [2:15] NU, Gk(AE,X4499) / TR “in” / M, Gk(S) omit / Gk(S1) also omit “Balak”

⁷ [2:15] NU, M, TR, Gk(S) / Gk(AE) omit “the”

⁸ [2:15] NU, M, Vul, Gk(AES) / TR “Nikolaitans which I am having”

⁹ [2:16] NU, M, Gk(AE) / TR, Vul, Gk(S) omit “Therefore”

¹⁰ literally “in”

¹¹ [2:17] NU, M, Vul, Gk(AE) / TR “him from” / Gk(S) “him out of”

¹² [2:17] NU, M, Vul, Gk(AE) / TR add “to eat” / one add “to eat from the wood”

¹³ [2:17] NU, M, Gk(AES) / TR “one knew” / Vul “one is knowing”

¹⁴ [2:19] NU, M, Vul, Gk(AE,S2) / TR “love, and the ministry, and the faith” / Gk(S1) “love, and the faith”

¹⁵ [2:20] NU, M, Vul, Gk(AE) / Gk(S) “much” / others “many *things*” / TR “a few things”

¹⁶ [2:20] NU, M, Gk(AE,S1) (lit. “you are dismissing”) / TR “you are allowing” / Gk(S2) “you dismiss” / Vul “permitting”

¹⁷ [2:20] NU, TR, Vul, Gk(S) / M, Gk(AE) “the woman of yours”

¹⁸ [2:20] NU, Gk(AE,S1) nominative / TR, Gk(S2) accusative / M “Jezebel. The *woman is* saying” / Vul “Jezebel, who is saying”

¹⁹ [2:20] NU, M, TR, Vul, Gk(AE) “that...prophetess” / Gk(S) “for her to be a prophetess”

²⁰ [2:20] NU, M, Gk(AES) / TR, Vul “, to be teaching and to be misleading”

²¹ [2:21] NU, M, Vul, Gk(E,S2) / Gk(A) “time...she did not want to...” / TR “time to change-her-mind out of her sexual-immorality, and she did not change-her-mind.” / Gk(S1) “time to change-her-mind out of her sexual-immorality”

²² [2:22] NU, M, Vul, Gk(AES) / TR “**I**” (emphatic)

²³ [2:22] NU, M, TR, Gk(AE) / Gk(S1) “am calling” / Gk(S2) “will throw”

²⁴ [2:22] NU, M, TR, Vul, Gk(ES) / Gk(A) “a guardhouse” / two “an oven” / one “sickness”

²⁵ [2:22] NU, M, TR, Vul, Gk(AES) / some “them”

²⁶ [2:22] NU, M, Vul, Gk(ES) / TR, Gk(A) “out of their deeds” / one omit

²⁷ [2:23] NU, M, TR, Vul, Gk(AE,S2) / Gk(S1) “the” / some “his” / others “our” / others “her”

²⁸ [2:24] NU, M, TR, Vul, Gk(A,S2) / TR “, and the rest” / Gk(S1) “the *ones* in the rest”

²⁹ [2:24] NU, M, Gk(AE) / TR, Gk(S) “the depths” / Vul “altitudes”

³⁰ [2:24] NU, M, TR, Vul, Gk(AES) / one add

³¹ [2:24] NU, M, Gk(AE) / TR, Vul, Gk(S) “I will not throw”

³² literally “in”

³³ [2:27] NU, TR, Gk(AES,X4499) / M, Vul “they will be”

³⁴ literally “as”

³⁵ [2:27] NU, M, TR, Vul, Gk(AES) / Gk(X4499) “his”

“And to the messenger of the assembly in Sardeis, write:

“The *one who* has the seven³⁶ spirits of God and the seven stars, is saying these-here-things: I have come-to-know your works, that you have a name that you are living, but you are dead. **2** Be becoming keeping-fully-awake, and establish³⁷ the rest of the *things* which³⁸ were³⁹ going to die-off, for I have not found your works having been filled⁴⁰ before-the-face of my⁴¹ God. **3** Therefore, be remembering how you have taken and heard; and be keeping *it* and change-your-mind.⁴² Therefore, if-at-any-time you might not be keeping-fully-awake, I will be-there upon you⁴³ like⁴⁴ a thief, and you might never know at what hour I will be-there upon you. **4** Instead,⁴⁵ you have a few names even⁴⁶ in Sardeis which did not defile their robes; and they will walk-around with **me** in white, because they are worthy. **5** The *one who is* being-victorious will clothe himself in white robes, and I will never wipe-out his name out of the Book of the Life; and I will confess⁴⁷ his name before-the-face of my Father and before-the-face of his messengers.

6 “The *one who* has an ear: *let* him hear what the spirit is saying to the assemblies.

7 “And to the messenger of the assembly in Philadelphia write:

“The Holy *one*, the True *one*, the *One who* has the key of David, the *One who is* opening-up and no-one will lock,⁴⁸ and *is* locking and no-one is opening-up, is saying these-here-things: **8** I have come-to-know your works. Behold, I have given a door before-your-face *which* has been opened-up, which no-one is being-able to lock,⁴⁹ because you have a small power, and kept my account, and did not deny my name. **9** Behold, I will give to you *those* from the congregation of the Adversary, the *ones who are* saying that they are Judeans,⁵⁰ and they are not, *but* instead are lying; behold, I will make them in order that they will be-there and will bow-down-to you before-the-face of your feet, and they might know that **I** loved you. **10** Because you kept the account of my endurance, **I** will also keep you from the hour of the test, the *hour which is* going to be coming on the whole inhabited *earth*, to try the *ones who are* residing⁵¹ on the earth. **11** Behold,⁵² I am coming quickly! Be grasping what you have, in order that no-one might take your crown. **12** The *one who is* being-victorious: I will make him a pillar in the inner-sanctum of my God, and he might never again⁵³ go outside. And I will write on him the name of my God and the name of the city of my God, the new Jerusalem, the *city which is* descending out of the heaven from my God. And I will write on him my name, the *name which is* new.

13 “The *one who* has an ear: *let* him hear what the spirit is saying to the assemblies.

14 “And to the messenger of the assembly in Laodikeia⁵⁴ write:

“The May-it-Be, the Testifier, the Faithful and True *Testifier*, the Beginning⁵⁵ of the creation of God, is saying these-here-things: **15** I have come-to-know your works, that you are neither cold nor boiling. I would *only* wish that you were cold or boiling. **16** So because you are lukewarm, and neither boiling nor cold,⁵⁶ I am going to vomit you out of my mouth. **17** Because you are saying, ‘I am rich, and have become rich, and have need of nothing,’ and you have not come-to-know that **you** are the miserable, and in-need-of-mercy, and destitute, and blind, and naked *one*: **18** I am offering-counsel to you to buy from **me** a gold-piece fired out of a fire, in order that you might become rich; and white robes, in order that you might clothe yourself, and the shame of your nakedness might not be made-manifest; and eye-salve to anoint your eyes,⁵⁷ in order that you might be looking. **19** As-many-of-those, if-at-any-time I might be being-fond-of them, **I** am convicting and disciplining. Therefore, be being-zealous⁵⁸ and change-your-mind. **20** Behold, I have stood at the door and I am knocking. If-at-any-time someone

³⁶ [3:1] NU, M, Vul, Gk(AES) / TR omit “seven”

³⁷ [3:2] NU, M, TR, Gk(AES) / some “keep” / Vul “confirm”

³⁸ [3:2] NU, M, TR, Vul, Gk(AES) / others “the rest of the works which”

³⁹ [3:2] NU, Vul, Gk(AES) / TR “are” / M “you were”

⁴⁰ [3:2] NU, M, TR, Vul, Gk(AES) / some “I have found no works of yours having been filled” / one “I have not found yours having been filled”

⁴¹ [3:2] NU, M, Vul, Gk(AES) / TR omit “my”

⁴² [3:3] NU, M, TR, Vul, Gk(AES) / some “and arouse yourself”

⁴³ [3:3] NU, Vul, Gk(AE) / M, TR, Gk(S) add

⁴⁴ literally “like”

⁴⁵ [3:4] NU, M, Vul, Gk(AES) / TR omit “Instead”

⁴⁶ [3:4] NU, M, Gk(AES) / TR, Vul add

⁴⁷ [3:5] NU, M, Vul?, Gk(AES) / TR “will confess-forth”

⁴⁸ [3:7] NU, M, Gk(AS) / TR, Vul, Gk(E) “no-one is locking”

⁴⁹ [3:8] NU, M, Vul, Gk(AES) / TR “, and no-one is able to lock it”

⁵⁰ literally “saying for themselves to be Judeans”

⁵¹ literally “dwelling-down”

⁵² [3:11] NU, M, Vul, Gk(ES) / TR add

⁵³ literally “still”

⁵⁴ [3:14] NU, M, Gk(AES) / TR, Vul “assembly of the Laodikeans”

⁵⁵ may also be translated “Principality”

⁵⁶ [3:16] NU, M, Gk(ES) / TR, Vul, Gk(A) “neither cold nor boiling”

⁵⁷ [3:18] NU, Gk(AES) / M “and eye-salve in order that you might anoint your eyes” / TR “and anoint your eyes with eye-salve” / Vul “and anointing your eyes with eye-salve”

⁵⁸ [3:19] NU, Vul, Gk(AE,X1080-1) / M, TR, Gk(S,X1080-2) “be-zealous”

might hear my voice and might¹ open-up the door, and² I will enter near him and I will dine with him, and he with me. **21** The *one who is* being-victorious: I will give to him *the right* to sit with me on³ my throne,⁴ as I also became-victorious and sat-down⁵ with my Father on his throne.

22 “The *one who* has an ear: let him hear what the spirit is saying to the assemblies.”

CHAPTER 4

After these *things*, I saw, and behold, *there was* a door having been opened-up in the heaven. And behold,⁶ the voice, the first *one* which I heard uttering⁷ with me as of a trumpet, *was saying*,⁸ “Step-up here, and I will show to you *things* which⁹ must come-to-be¹⁰ after these *things*.”

2 And¹¹ Straightaway I came-to-be in a spirit. And behold, a throne was being laid down in the heaven, and *there is someone* sitting on the throne.¹² **3** And the vision¹³ of the *man* sitting there was¹⁴ like a stone: jasper and sardius. And *there is* a rainbow encircling the throne—the vision¹⁵ of which was like *something made* of emerald. **4** And encircling the throne are twenty-four thrones. And *there are*¹⁶ the¹⁷ twenty-four elders sitting themselves on the thrones,¹⁸ having clothed themselves in white robes, and *they have*¹⁹ golden crowns on their heads. **5** And going-forth out of the throne are flashes-of-lightning, and voices, and thunders.²⁰ And *there are* seven torches of fire being burned before-the-face of the throne, which are the²¹ seven spirits of God.

6 And before-the-face of the throne is *something* like²² a glassy sea, like crystal. And in the middle of the throne, and in a circle on the throne, are four living-creatures packed with eyes in-front and in-back. **7** And the living-creature, the first *one*, is like a lion. And the second living-creature is like a calf. And the third living-creature is having the face like a human.²³ And the fourth living-creature is similar to an eagle which is flying. **8** And each one of²⁴ the²⁵ four living-creatures are having six wings; and they are packed with eyes encircling and inwardly, and they are not having *any* resting-up day and night, saying:

“Holy, holy, holy,
holy, holy, holy,
holy, holy, holy²⁶
Lord God, the Almighty,
the *one who* was, and the *one who* is, and the *one who* is coming!”

9 And whenever the living-creatures will give glory and honor and thanksgiving to the *One who is* sitting himself on the throne, the *One who is* living into the ages of the ages, **10** the twenty-four elders will fall down for themselves before-the-face of the *One who is* sitting on the throne; and they will bow-down to the *One who is* living into the ages of the ages; and they will throw their crowns before-the-face of the throne, saying:

11 “You are worthy, O Lord, our Lord and God²⁷ the Holy One,²⁸
to take the glory, and the honor, and the power,
because **you** created all the *things*;
and due to your will²⁹ they were³⁰ and they were created.”³¹

¹ [3:20] NU, M, TR, Vul, Gk(A) / Gk(S) “will”

² [3:20] TR, Vul, some Syr, Cop, Gk(A) / NU, M, Gk(S,X1080) add

³ literally “in” (also later in verse)

⁴ [3:21] NU, M, TR, Vul, Gk(AS,X1080-2) (lit. “the throne of mine”) / Gk(X1080-1) “the throne”

⁵ [3:21] NU, M, TR, Gk(AS) / Gk(X1080) “also have become-victorious and have sat-down” / Vul ambiguous

⁶ [4:1] NU, M, TR, Vul, Gk(A,X1080) / Gk(S) add / Gk(X1080-1) also omit “the voice”

⁷ [4:1] NU, M, TR, Gk(A,X1080) masculine / Gk(S) feminine

⁸ [4:1] NU, M, Gk(A,S1,X1080) masculine / TR, Gk(S2) feminine

⁹ [4:1] NU, M, TR, Vul, Gk(S,X1080) / Gk(A) “you as-much-as”

¹⁰ literally “(which) it is necessary to come-to-be”

¹¹ [4:2] NU, Vul, Gk(A,S1) / M, TR, Gk(X1080) add “And” / Gk(S2) add “But”

¹² [4:2] NU, M, Gk(AS,X1080) accusative / TR genitive

¹³ literally “seeing”

¹⁴ [4:3] NU, TR, Vul, Gk(AS) / M omit “And the vision...there was”

¹⁵ literally “seeing”

¹⁶ [4:4] NU, M, Vul, Gk(A) / TR “And I saw” / Gk(S) “and” // Gk(S1) also omit “And encircling the throne”

¹⁷ [4:4] NU, Gk(AS) / M, TR add

¹⁸ [4:4] NU, M, TR (“twenty-four...thrones”) / Gk(A) “elders sitting themselves on the twenty-four thrones” / Gk(S) “twenty-four elders sitting themselves”

¹⁹ [4:4] NU, M, Gk(AS) / TR “robes, and they had” / Vu “robes and”

²⁰ [4:5] NU, M, Vul, Gk(AS) / TR “flashes-of-lightnings, and thunders, and voices”

²¹ [4:5] NU, TR, Gk(A,S2) / M omit “the” / Gk(S1) omit “which...God”

²² [4:6] NU, M, Gk(AS) (literally “something as”) / TR, Vul omit “something as” / Gk(S1) also omit “And...is”

²³ [4:7] NU, TR, Vul, Gk(A) (lit “the face as a human”) / M “a face of a human” / Gk(S) “the face as like a human” / some “the face as it were of a human”

²⁴ literally “And one throughout one in themselves”

²⁵ [4:8] NU, M, Gk(AS) / TR omit “the”

²⁶ [4:8] NU, M, TR, Vul, Gk(A,S2) / others have different numbers of “Holy”, (x2, 6, 7, 8/Gk(S1), 9)

²⁷ [4:11] NU, M, Vul, Gk(A) / TR “worthy, O Lord” / Gk(S) “worthy O Lord, our Lord and God”

²⁸ [4:11] NU, TR, Vul, Gk(AS) / M add

²⁹ [4:11] NU, M, TR, Gk(S) / Gk(A) “and through (or “due to”) a will of yours”

³⁰ [4:11] NU, M, Vul, Gk(AS) / TR “are”

³¹ [4:11] NU, M, TR, Gk(S) / Vul “and they are created” / others “and they were not created” / Gk(A) omit

CHAPTER 5

And in the right *hand* of the *One who is* sitting himself on the throne, I saw a book which has been written on-the-inside and on-the-back,³² having been sealed-up³³ with seven seals. **2** And I saw a strong messenger preaching in a great voice, “Who is worthy to open-up the book and to release its seals?” **3** And not-one in the heaven or on the earth or underneath the earth *was able* to open-up the book, nor to be looking at it.

4 And I³⁴ was weeping much, because not-one was³⁵ found worthy to open-up and to read³⁶ the book, nor to be looking at it. **5** And one of the elders said^o to me, “Do not be weeping. Behold, the Lion, the *Lion from* out of the tribe of Judah, the Root of David, was victorious, *enabling him* to open-up³⁷ the book and to release³⁸ its seven seals!”

6 And I saw and behold,³⁹ in the middle of the throne and of the four living-creatures, and in the middle of the elders, a little-lamb having stood up as *though* having been slaughtered, having⁴⁰ seven horns and seven eyes, which are the seven⁴¹ spirits of God, *the eyes* having been commissioned⁴² into all the earth. **7** And he came, and he has taken *the book*⁴³ out of the right *hand* of the *One who is* sitting himself on the throne.

8 And when he took the book, the four living-creatures and the twenty-four elders fell down before-the-face of the little-lamb, each having a harp,⁴⁴ and golden saucers packed with incenses, which are the⁴⁵ prayers-to God of the holy ones. **9** And they are singing a new song, saying:

“You are worthy to take the book,
and to open-up its seals;
because you were slaughtered,
and in your blood, you bought for God⁴⁶
those from out of every tribe and tongue and people and nation,
10 and you made them⁴⁷ to be a kingdom⁴⁸ and priests to our God;
and they will be-kings⁴⁹ on the earth.”

11 And I saw, and I heard a voice of many messengers in a circle⁵⁰ around the throne and the living-creatures and the elders (and they were tens-of-thousands of tens-of-thousands in their number, and thousands of thousands), **12** saying in a great voice:

“Worthy is the little-lamb *who* has been slaughtered
to take the power and riches and wisdom,
and strength and honor and glory and blessing!”

13 And every creature which *is* in the heaven, and on the earth, and underneath the earth, and on the sea, and all the *things* in them, I heard saying:

“To the *One who is* sitting himself on the throne, and to the little-lamb
*may there be*⁵¹ the blessing, and the honor, and the glory, and the
might,
into the ages of the ages!”

14 And the four living-creatures were saying, “May it be.” And the twenty-four⁵² elders fell and they bowed-down to *him who is* living into the ages of the ages.⁵³

CHAPTER 6

And I saw when⁵⁴ the little-lamb opened-up one of the seven⁵⁵ seals. And I heard one of the four living-creatures saying with a voice as of thunder, “Be coming and

³² [5:1] NU, TR, Vul, Gk(A) / M “inside and on-the-outside” / others “on-the-outside and inside” / Gk(S) “in-the-front and on-the-back”

³³ literally “sealed-down”

³⁴ [5:4] NU, Gk(S) / M, TR, Vul “I”

³⁵ [5:4] NU, M, TR, Vul, Gk(S2) / Gk(S1) “will be”

³⁶ [5:4] NU, M, Vul, Gk(S) / TR add // Gk(A) omit “And I...looking at it.”

³⁷ [5:5] NU, TR, Vul, Gk(AS,X1230) / M, some Syr “victorious, the one opening-up”

³⁸ [5:5] NU, M, Vul, Gk(A) / TR, Gk(S) add

³⁹ [5:6] NU, M, Gk(S,X1230) / TR, Vul “And I saw and behold” / Gk(A) “And behold, and”

⁴⁰ [5:6] NU, Gk(AS,X1230) masculine / M, TR neuter

⁴¹ [5:6] NU, TR, Gk(S,X1230) / Vul, Gk(A), Eirenaios(Arm) omit “seven”

⁴² [5:6] NU, Gk(A), Eirenaios(Lat) / TR, Gk(S) “the spirits having been commissioned” / M “the spirits being commissioned” / Gk(X1230) ? “[eyes having been] drawn-away”

⁴³ [5:7] NU, M, Vul, Gk(S,X1230) / TR, some OL, Vul, some Syr, Cop, Cyprian, Prim add “the book”

⁴⁴ [5:8] NU, M, Gk(AS,X4499) / TR, Vul “having harps”

⁴⁵ [5:8] NU, TR, Gk(A,S2,X4499) / M, Gk(S1) omit “the”

⁴⁶ [5:9] NU, TR, Vul, Gk(S,X4499) / M, TR, Vul, Gk(S) “for our God” / Syr, Hippolytos, Cyprian “for us”

⁴⁷ [5:10] NU, M, Vul, Gk(AS) / TR “us”

⁴⁸ [5:10] NU, Vul, Gk(AS) / M, TR “be kings”

⁴⁹ [5:10] NU, M, Vul, Gk(AS) / some “they are being-kings” / TR “we will be-kings”

⁵⁰ [5:11] NU, M, Gk(AS) / TR “messengers encircling”

⁵¹ [5:13] NU, TR, Vul, Gk(AS) / M actually add “may there be”

⁵² [5:14] NU, M, Vul, Gk(AS) / TR add

⁵³ [5:14] NU, M, Vul, Gk(AES) / TR add

⁵⁴ [6:1] NU, TR, Vul, Gk(AES) / M “that”

⁵⁵ [6:1] NU, M, Vul, Gk(AES) / TR omit “seven”

see.” **2** And I saw,¹ and behold, *there was a white horse*. And the *man who was sitting himself on it was holding a bow*. And a crown was given to him. And he came-out, being-victorious and in order that he might be-victorious.

3 And when he opened-up the seal, the second *one*,² I heard the second living-creature saying, “Be coming and be looking.”³ **4** And I saw, and behold⁴ another horse came-out, fiery-red. And the *man who was sitting himself on it was given power to take the peace out of the earth*,⁵ and in order that they will slaughter one-another. And a great saber was given to him.

5 And when he opened-up the seal, the third *one*,⁶ I heard the third living-creature saying, “Be coming and be looking.”⁷ And I saw,⁸ and behold, *there was a black horse*. And the *man who was sitting himself on it was holding a scale in his hand*. **6** And I heard *something* like⁹ a voice in the middle of the four living-creatures saying, “A quart¹⁰ of grain for a denarius, and three quarts of barley for a denarius; and may you not do-what-is-unrighteous to the olive-oil and the wine.”

7 And when he opened-up the seal, the fourth *one*,¹¹ I heard a voice of¹² the fourth living-creature saying, “Be coming and be looking.”¹³ **8** And I saw,¹⁴ and behold, *there was a pale-green horse*. And the name of the *man who was sitting on it was the*¹⁵ Death;¹⁶ and the Netherworld was¹⁷ following with him. And an authority was given to them over the fourth of the earth, to kill-off with¹⁸ a long-sword, and in a famine, and in a death, and by the beasts of the earth.

9 And when he opened-up the fifth seal, I saw underneath the sacrificial-altar the souls of the *ones* having been slaughtered due to the account of God, and due to the attestation which they were having. **10** And they shouted¹⁹ in a great voice, saying, “How long,²⁰ O Master, The Holy and The True *One*, till you judge and avenge our blood from out of²¹ the *ones who are residing*²² on the earth?”

11 And to each of them was given a white gown.²³ And it was said to them, in order that they will rest-up still a short time longer, till the numbers of their fellow-slaves and their brothers, the *ones who are going to be being killed-off* even as *they themselves had also been*, might be filled.²⁴

12 And I saw when he opened-up the seal, the sixth seal. And behold²⁵ a great quaking came-to-be. And the sun became black as a sack made-of-hair, and the whole²⁶ moon became as blood. **13** And the stars of the heaven fell into the earth, as a fig-tree is dropping²⁷ its late-figs while it is being shaken²⁸ by a great wind. **14** And the²⁹ heaven was separated-from *there* like³⁰ a book being rolled-up, and every mountain and island were moved out of their places. **15** And the kings of the earth, and the great-men, and the tribunes, and the rich *men*,³¹ and the strong *men*, every slave and free *man*, hid themselves into the caves and into the rocks of the mountains. **16** And they say to the mountains and to the rocks, “Fall on us and hide us from the face of the *One who is sitting himself on the throne* and from the anger of the little-lamb! **17** Because the day, the great *day*, of their³² anger came, and who is being-able to stand?”³³

CHAPTER 7

And³⁴ After this,³⁵ I saw four messengers having stood on the four corners of the earth, grasping the four winds of the earth, in order that the wind might not be blowing on the earth, nor on the sea, nor on every tree. **2** And I saw another

¹ [6:2] NU, Vul, Gk(AE) / TR add “and be looking! And I saw” / M “and see.” / Gk(S) “and see. And I saw” / others “and be present and see” / others “and be looking.”

² [6:3] NU, Gk(AES) / M, TR “up the second seal”

³ [6:3] NU, Vul, Gk(AE) / TR add “and be looking” / Gk(S) add “and see”

⁴ [6:4] NU, M, TR, Vul, Gk(AE) / Gk(S) add

⁵ [6:4] NU, M, Vul?, Gk(E,S1) / Vul?, TR “peace from the earth” / Gk(A) “peace of the earth” / Gk(S2) omit

⁶ [6:5] NU, M, Gk(AES) / TR “up the third seal”

⁷ [6:5] NU, Vul, Gk(AE,X4499) / TR add “and be looking” / M, some Vul, some Syr, Gk(S) add “and see”

⁸ [6:5] NU, TR, Vul, Gk(AES,X4499) / M omit “And I saw”

⁹ [6:6] NU, Gk(AES) (lit “something as”) / TR, Vul omit “something as”

¹⁰ lit. “choinix” (Greek unit of measure) [also “quarts” later in this verse]

¹¹ [6:7] NU, M, TR, Gk(AES) / others “up the fourth seal”

¹² [6:7] NU, TR, Vul, Gk(AS,X1230) / M, Gk(E), some Syr, Boh, Prim, Bea omit “a voice of”

¹³ [6:7] NU, Vul, Gk(A) / TR add “and be looking!” / M, Gk(S) add “and see” / Gk(E) “Behold”

¹⁴ [6:7] NU, TR, Vul, Gk(AS,X1230) / Gk(E) “And behold” / M, some Vul, Bea omit

¹⁵ [6:8] NU, M, TR, Gk(A) / Gk(ES) omit “the”

¹⁶ [6:8] NU, M, TR, Vul, Gk(ES) / Gk(A) “Immortality” (lit. “Undeath/Without-Death”)

¹⁷ [6:8] NU, M, Vul, Gk(ES) / TR, Gk(A) “is”

¹⁸ literally “in”

¹⁹ [6:10] NU, M, Vul, Gk(AES) / TR “they were shouting”

²⁰ literally “At-what-time”

²¹ [6:10] NU, M, Gk(AES) / TR “blood from”

²² literally “dwelling-down”

²³ [6:11] NU, M, Vul, Gk(AES) / TR “And each were given white gowns”

²⁴ [6:11] NU, Gk(AE) / M, Gk(S) “might fill” / TR “will also fill for themselves” / Vul “might be being filled”

²⁵ [6:12] NU, M, Vul, Gk(ES) / TR, Gk(A) add

²⁶ [6:12] NU, M, Gk(AES) / TR, Vul omit “whole”

²⁷ literally “throwing”

²⁸ literally “quaked”

²⁹ [6:14] NU, M, Gk(AES) / TR “a”

³⁰ literally “as”

³¹ [6:15] NU, M, Vul, Gk(AES) / TR “the great *men*, and the rich *men*, and the tribunes”

³² [6:17] NU, Vul, Gk(ES) / M, TR, Gk(A) “his”

³³ literally “be stood”

³⁴ [7:1] NU, Vul, Gk(AE) / M, TR, Gk(S) add

³⁵ [7:1] NU, M, Vul, Gk(AES) / TR “After these things”

messenger ascending³⁶ from the rising-up of the sun, having a seal of a living god. And he shouted in a great voice to the four messengers to whom were given power to do-what-is-unrighteous-to the earth and the sea, **3** saying, “May you* not do-what-is-unrighteous-to the earth, nor³⁷ the sea, nor the trees, up-to the time that we might seal the slaves of our God on their foreheads.”

4 And I heard the number of the *ones* having been sealed. 144,000 have been sealed out of every tribe of the sons of Israel:

- 5** out of the tribe of Judah—12,000 having been sealed; out of the tribe of Reuben—12,000 having been sealed; out of the tribe of Gad³⁸—12,000 having been sealed;
- 6** out of the tribe of Asher—12,000 having been sealed; out of the tribe of Naphtali—12,000 having been sealed; out of the tribe of Manasseh³⁹—12,000 having been sealed;
- 7** out of the tribe of Simeon⁴⁰—12,000 having been sealed; out of the tribe of Levi—12,000 having been sealed; out of the tribe of Issachar—12,000 having been sealed;
- 8** out of the tribe of Zebulun—12,000 having been sealed; out of the tribe of Joseph—12,000 having been sealed;⁴¹ out of the tribe of Benjamin⁴²—12,000 having been sealed.

9 After these things, I saw; and behold, *there was a vast crowd* which no-one was being-able to number, out of every nation, and tribes, and peoples, and tongues, having stood before-the-face of the throne and before-the-face of the little-lamb, having clothed themselves with white gowns, and with palms in their hands, **10** and shouting in a great voice, saying, “The salvation belongs to our God, the *one who is sitting himself on the throne*,⁴³ and to the little-lamb!”

11 And all the messengers had stood in a circle around the throne and around the elders and around the four living-creatures, and they fell on their faces before-the-face of the throne and bowed-down-to God, **12** saying:

“May the blessing and the glory and the wisdom,
and the thanksgiving and the honor and the power and the strength,
be to our God into the ages of the ages.
May it be.”⁴⁴

13 And one of the elders answered, saying to me, “Who are the *ones* having clothed themselves in the gowns, the white gowns, and where did they come from?”

14 And I have spoken⁴⁵ to him, “My⁴⁶ lord, **you** have come-to-know.”

And he spoke to me, “These are the *ones who* are coming out of the tribulation, the great tribulation. And they washed⁴⁷ their gowns and whitened them⁴⁸ in the blood of the little-lamb. **15** Due to this, they are before-the-face of the throne of God, and they are serving him day and night in his inner-sanctum. And the *One who is sitting himself on the throne* will tent over them. **16** They will not still hunger, nor-even will they still thirst;⁴⁹ nor may the rays of the sun fall on them, nor any heat; **17** because the little-lamb, the *one* among⁵⁰ the middle of the throne, will shepherd them and will guide⁵¹ them to springs of waters of life.⁵² And God will wipe-out every tear out of their eyes.”

CHAPTER 8

And whenever⁵³ he opened-up the seal, the seventh *one*, silence came-to-be in the heaven for about half-an-hour. **2** And I saw the seven messengers who have stood before-the-face of God; and seven trumpets were given to them. **3** And another messenger, having a golden censer,⁵⁴ came and was stood at the sacrificial-altar. And he was given many incenses, in order that he will⁵⁵ give it with the prayers-to God of all the holy *ones* on the sacrificial-altar, the golden altar, the *one* before-the-face of the throne. **4** And the smoke of the incenses which was added to the prayers-to God of the holy *ones*, ascended before-the-face of God out of a hand of

³⁶ [7:2] NU, M, Vul, Gk(AES) / TR “messenger who ascended”

³⁷ [7:3] NU, M, TR, Vul, Gk(ES) / Gk(A) “and”

³⁸ [7:5] NU, M, TR, Vul, Gk(AE) / some “Dan” / Gk(S) omit this entire line about Gad

³⁹ [7:6] NU, M, TR, Vul, Gk(AES) / one “Dan”

⁴⁰ [7:7] NU, M, TR, Vul, Gk(AE) / Gk(S) omit this entire line about Simeon

⁴¹ [7:5–8] NU, M, Vul, Gk(AES) / TR add “were sealed” in multiple lines

⁴² [7:8] NU, M, TR, Vul, Gk(AE) / Gk(S) reverses “Joseph” and “Benjamin”

⁴³ [7:10] NU, M, Vul, Gk(AE,S2) / TR “to the *One who is sitting on the throne*, to our God” / Gk(S1) “to our God on the throne”

⁴⁴ [7:12] NU, M, TR, Vul, Gk(AS) / Gk(E) omit “May it be”

⁴⁵ [7:14] NU, TR, Gk(AS) / M “And I spoke” / Vul ambiguous

⁴⁶ [7:14] NU, M, Vul, Gk(ES) / TR, Gk(A) omit “My”

⁴⁷ [7:14] NU, M, TR, Vul, Gk(AS) / some “enlarged”

⁴⁸ [7:14] NU, Vul, Gk(AS) / M “and whitened” / TR “whitened gowns of them”

⁴⁹ [7:16] NU, M, TR, Gk(A) / Vul, Gk(S) “not hunger nor-even will they still thirst” / others “not still hunger nor-even will they thirst”

⁵⁰ literally “up”

⁵¹ [7:17] NU, TR, Vul, Gk(AS) / M “throne shepherds and guides”

⁵² [7:17] NU, M, Vul, Gk(AS) / TR “to living springs of water”

⁵³ [8:1] NU, Gk(AE) / TR, Vul, Gk(S) “when”

⁵⁴ translated elsewhere “frankincense” (also in verse 5)

⁵⁵ [8:3] NU, Gk(AES,X4499) / M, TR, Vul “might”

the messenger. **5** And the messenger has taken the censor, and he packed it from the fire of the sacrificial-altar, and he threw¹ it into the earth. And there came-to-be thunders, and voices, and flashes-of-lightning,² and a quaking. **6** And the seven messengers, the *ones*³ having the seven trumpets, readied them⁴ in order that they might trumpet.

7 And the first *one*⁵ trumpeted: And hail and fire came-to-be, having been mingled in⁶ blood; and it was thrown into the earth. And the third of the earth was burned-down,⁷ and the third of the trees was burned-down, and every pale-green grass was burned-down.

8 And the second messenger⁸ trumpeted: And *something* like⁹ a great mountain, being burned with a fire,¹⁰ was thrown into the sea. And the third of the sea became blood; **9** and the third *part*¹¹ of the creatures, the *ones* in the sea,¹² the *ones* having souls, died-off; and the third of the boats were utterly-destroyed.¹³

10 And the third messenger trumpeted: And a great star fell from the heaven, being burned like¹⁴ a torch. And it fell on the third of the rivers and on the springs of the¹⁵ waters. **11** And the name of the star is said to be 'The Wormwood'.¹⁶ And the third of the waters became¹⁷ turned into wormwood, and many of the humans died-off from the waters, because they were made-bitter.

12 And the fourth messenger trumpeted: And the third of the sun was smote, and the third of the moon,¹⁸ and the third of the stars, in order that the third of them might be darkened, and the third of the day might not shine,¹⁹ and likewise the night.

13 And I saw, and I heard one eagle²⁰ flying in mid-heaven, saying in a great voice *three times*,²¹ "Woe, woe, woe to²² the *ones* who are residing²³ on the earth, because of the remaining blasts²⁴ of the trumpet of the three messengers, the messengers who are going to be trumpeting!"

CHAPTER 9

And the fifth messenger trumpeted: And I saw a star having fallen out of the heaven into the earth. And the key of the well of the abyss was given to it. **2** And it opened-up the well of the abyss,²⁵ and a smoke ascended out of²⁶ the well like²⁷ a smoke of a great furnace.²⁸ And the sun and the air were darkened from the smoke out of the well.²⁹ **3** And out of the smoke, locusts came-out into the earth. And an authority was given to them,³⁰ as the scorpions of the earth have an authority. **4** And *something* was stated to them, in order that they will not do-what-is-unrighteous to the grass of the earth, nor-even to every pale-green thing, nor-even to every tree, except *only*³¹ to the humans, whichever *ones* are not having the seal of God³² on their foreheads. **5** And they were given *this authority*, not in order that they might kill them off, *but* instead in order that they will be³³ tortured for five³⁴ months. And their torture was like³⁵ a torture of a scorpion whenever it might hit a human. **6** And in those days, the humans will seek the death, and they will never find it; and they will desire to die-off, and the death is fleeing³⁶ from them.

7 And the likenesses of the locusts *were* like horses *which* have been made-ready to go into a war. And on their heads *were things* like³⁷ crowns of gold,³⁸ and

¹ [8:5] NU, M, TR, Gk(S,X4499) / Gk(A) "they received" or "I received" / Vul "he committed"

² [8:5] NU, M, Vul, Gk(S,X4499) / TR "came-to-be voices and thunders and flashes-of-lightning" / some Syr, Gk(A) "came-to-be voices and flashes-of-lightning and voices"

³ [8:6] NU, M, Gk(A,X4499) / TR, Gk(S) omit "the ones"

⁴ [8:6] NU, Gk(A,S1) / M, TR, Gk(S2,X4499) "themselves"

⁵ [8:7] NU, M, Vul, Gk(AS) / TR, OL, some Vul, some Sah, Boh, Gk(X4499?) "messenger"

⁶ [8:7] NU, M, Vul, Gk(AS) / TR "with"

⁷ [8:7] NU, M, Vul, Gk(AS) / TR omit "and a third of the earth was burned-down." (by scribal error)

⁸ [8:8] NU, M, TR, Vul, Gk(A,X4499?) / some Syr, Gk(S) omit "messenger"

⁹ literally "as"

¹⁰ [8:8] NU, TR, Vul, Gk(AS) / M omit "with a fire"

¹¹ [8:9] NU, M, TR, Gk(A) / Vul, Gk(S) add "part"

¹² [8:9] NU, TR, Gk(AS) / M "creatures in the sea" / Vul omit "creatures"

¹³ [8:9] NU, Gk(AS) / M, TR, Vul "was utterly-destroyed"

¹⁴ literally "as"

¹⁵ [8:10] NU, M, Vul?, Gk(S) / TR, Vul? omit "the" / Gk(A) omit "and on the springs of the waters"

¹⁶ [8:11] NU, M, Gk(A) ("The Wormwood" masc.) / TR, Gk(S2) "Wormwood" masc. / Gk(S1) "Wormwood" neuter

¹⁷ [8:11] NU, M, Vul, Gk(AS) / TR "And the third become" (or "were made-to-be")

¹⁸ [8:12] NU, M, TR, Vul, Gk(AS) / Gk(X4499) omit "and the third of the moon" (in error)

¹⁹ [8:12] NU, M, Syr, Gk(AS) / TR, Vul(?) "day might not be shining"

²⁰ [8:13] NU, M, Vul, Gk(AS,X4499) / TR "messenger" / others "messenger as an eagle"

²¹ [8:13] NU, M, TR, Vul, Gk(AS,X4499?) / some add

²² [8:13] M, TR, Vul, Gk(A) / NU, Gk(S) "for"

²³ literally "dwelling-down"

²⁴ literally "voices"

²⁵ [9:2] NU, M, TR, Vul, Gk(A,X4499) / Gk(S), some Vul, some Syr, some Sah, Boh omit "And it opened... abyss."

²⁶ [9:2] NU, M, TR, Vul, Gk(A,S2) / Gk(S1) "over/on"

²⁷ literally "as"

²⁸ [9:2] NU, TR, Vul, Gk(A,S2,X4499) / M, some Syr "smoke of a furnace which is being burned" / others "smoke of a great furnace which is being burned" / Gk(S1) "furnace of a great furnace"

²⁹ [9:2] NU, TR, Vul, Gk(A,S2,X4499?) / some Vul omit "from the smoke out of the well" / Gk(S1) omit "of the well"

³⁰ [9:2] NU, M, TR, Gk(A) feminine (referring to scorpions) / Gk(S,X4499) masculine

³¹ [9:4] NU, M, Gk(AS) / TR, Vul actually add "only"

³² [9:4] NU, M, TR, Vul, Gk(AS,X4499) / some omit "of God"

³³ [9:5] NU, Gk(AS) / M, TR, Vul, Gk(X4499) "they might be"

³⁴ [9:5] NU, M, TR, Vul, Gk(AS) / one "six"

³⁵ literally "as"

³⁶ [9:6] NU, Gk(A) / M, TR, Vul "death will flee for itself" / Gk(S) "death might flee" or "death is fleeing"

³⁷ literally "as" (also later in verse, twice in verse 8, twice in 9)

³⁸ [9:7] NU, M, TR, Vul, Gk(AS) / others "like golden crowns"

their faces *were* like faces of humans. **8** And they were having hairs like women's hairs, and their teeth were like *those* of lions. **9** And they were having breastplates like iron breastplates, and the sound³⁹ of their wings was like a sound of chariots with⁴⁰ many horses⁴¹ running into a war. **10** And they have tails like scorpions and stingers;⁴² and in their tails they have the authority⁴³ to do-what-is-unrighteous-to the humans for five months. **11** And⁴⁴ they have⁴⁵ a king over them: the messenger of the abyss. His name⁴⁶ in-Hebraic is Abaddon,⁴⁷ but in the-Hellenic tongue he has the name Apollyon, but in Latin he has the name Exterminator, but in English he has the name *Causer-to-be-lost*.⁴⁸

12 The woe, the one woe,⁴⁹ went-off. Behold, there is⁵⁰ still two more woes coming after these things.

13 And the sixth messenger trumpeted: And I heard one voice come out of the four⁵¹ horns of the sacrificial-altar, the golden altar, the one which is before-the-face of God, **14** saying to the sixth⁵² messenger, the one having the trumpet, "Release the four⁵³ messengers, the ones having been bound at the river, the great Euphrates."⁵⁴

15 And the four messengers, the ones having been made-ready for⁵⁵ the hour and day and month and year-long-period, were released in order that they might kill-off the third of the humans. **16** And the number of the⁵⁶ troops of the cavalry was 200,000,000; I heard their number. **17** And this-was-how I saw the horses in the vision.⁵⁷ And the ones sitting themselves on them were having breastplates which are fiery red, and hyacinth-blue, and sulfurous-yellow; and the heads of the horses are like⁵⁸ heads of lions; and out of their mouths are going-out fire, and smoke, and sulfur. **18** From these three strokes,⁵⁹ the third of the humans were killed-off from out of⁶⁰ the fire and from out of the smoke and from out of⁶¹ the sulfur going-forth out of their mouths. **19** For the authority of the horses⁶² is in their mouth and in their tails;⁶³ for their tails are like⁶⁴ serpents, having⁶⁵ heads; and with⁶⁶ them they are doing-what-is-unrighteous.

20 But the rest of the humans who were not killed-off in these stokes of theirs,⁶⁷ did not even change-their-mind from the works of their hands, in order that they will⁶⁸ not bow-down-to the demons, and the⁶⁹ idols: the golden ones and the silver ones and the bronze ones⁷⁰ and the stone ones and the⁷¹ wooden ones, which are neither being-able⁷² to be looking nor to be hearing nor to be walking-around. **21** And they did not change-their-mind to go out of their murders, nor out of their drugs,⁷³ nor out of their sexual-immorality,⁷⁴ nor from their thefts.⁷⁵

CHAPTER 10

And I saw another⁷⁶ strong messenger descending out of the heaven, having clothed himself with a cloud. And the rainbow⁷⁷ was on his⁷⁸ head, and his face was as the sun, and his feet were as pillars of a fire, **2** and he was having⁷⁹ in his hand a little-book⁸⁰ having been opened-up.¹ And he put his foot, the right foot,²

³⁹ literally "voice"

⁴⁰ literally "of"

⁴¹ [9:9] NU, M, TR, Vul, Gk(AS) / some omit "horses" (thereby referencing the chariots)

⁴² may also be translated "stings"

⁴³ [9:10] NU, M, Gk(AS,X4499) / TR "scorpions, and stingers were in their tails, and they have the authority" / Vul "scorpions, and stingers in their tails; their power was"

⁴⁴ [9:11] NU, M, Gk(AS,X4499) / TR, Vul, some Syr add

⁴⁵ [9:11] NU, TR, Gk(AS) ("They have") / M "having" / Gk(X4499) omit (in error?)

⁴⁶ literally "A name to him"

⁴⁷ [9:11] NU, TR, Vul, Gk(AS) / M "Abaddon" / one "Batton" / one "Makedon"

⁴⁸ literally the Greek word means "The Causer-to-Perish" / Vul actually add "but in Latin...Exterminator"

⁴⁹ [9:12] NU, M, TR, Gk(A,S2) / Gk(S1) "The one woe"

⁵⁰ [9:12] NU, M, Gk(A,S1,X4499) / TR, Gk(S2) "are"

⁵¹ [9:13] NU, M, TR, some Vul, Gk(X4499?), Cyprian / Gk(A,S2), Vul, Cop, Eth omit "four" / Gk(S1) omit "one" &

"come out of the four horns of"

⁵² [9:14] NU, M, TR, Vul, Gk(S,X4499?) / Gk(A) omit "sixth"

⁵³ [9:14] NU, M, TR, Vul, Gk(AS,X4499?) / one omit "four"

⁵⁴ Hebrew "Phrat"

⁵⁵ literally "into"

⁵⁶ [9:16] NU, M, Gk(AS) / TR omit "the"

⁵⁷ literally "seeing"

⁵⁸ literally "as"

⁵⁹ [9:18] NU, M, Vul, Gk(AE) / TR "From these three" / Gk(S) "From these strokes"

⁶⁰ [9:18] NU, TR, Vul, Gk(AES) / M "killed-off from"

⁶¹ [9:18] NU, M, Vul, Gk(AS) / TR add "from" twice / Gk(E) add "out of" before "the smoke"

⁶² [9:19] NU, M, Vul, Gk(ES,X4499?) / Gk(A,X4499?) "For the authority of the places" / TR "for their authority"

⁶³ [9:19] NU, M, Vul, Gk(AES,X4499) / TR omit "and in their tails"

⁶⁴ [9:19] NU, M, TR, Vul, Gk(AS,E2) / Gk(E1) omit "like" / Gk(X4499) omit either "their" or "like"

⁶⁵ [9:19] NU, M, TR, Gk(AS) (nominative, referring to 'tails') / Gk(S) (dative, referring to 'serpents') / Gk(E1) 'serpents They have'

⁶⁶ literally "in"

⁶⁷ [9:20] NU, M, TR, Vul, Gk(AE,X4499) / Gk(S,P47) add

⁶⁸ [9:20] NU, Gk(AES,X4499-1,P47) / M, TR, Vul, Gk(X4499-2) "might"

⁶⁹ [9:20] NU, M, Vul?, Gk(AES,X4499) / Vul?, TR omit "the" / Gk(P47), some Sah omit "and the idols"

⁷⁰ [9:20] NU, M, TR, Vul, Gk(AES,X4499) / some Vul omit "and the bronze ones"

⁷¹ [9:20] NU, M, TR, Gk(AES,X4499?) / Gk(P47,P85) omit "the"

⁷² [9:21] NU, Vul, Gk(AES,X4499) / M, TR, Gk(P47) "being-able" or "being enabled"

⁷³ [9:21] NU, Gk(ES) (may also be translated to "sorceries") / M, TR, Vul, Gk(A) "nor out of their drugings" (or "acts-of-sorcery") / a few omit

⁷⁴ [9:21] NU, TR, Vul, Gk(E,S2) / Gk(A,S1) "their wickedness"

⁷⁵ [9:21] NU, M, TR, Vul, Gk(AES,X4499?) / Gk(P47) omit "nor from their thefts"

⁷⁶ [10:1] NU, TR, Vul, Gk(AES,X4499?) / M omit "another"

⁷⁷ [10:1] NU, M, Gk(A) / TR, some Sah, Gk(S2) "And a rainbow" / Gk(S1) "and the hair" / Gk(X4499) "And the [...]"

⁷⁸ [10:1] NU, M, Vul, Gk(AES,X4499?) / TR omit "his" (therefore reading "on the head")

⁷⁹ [10:2] NU, M, Gk(AES) / TR, Vul, some Syr "fire. And he was having"

⁸⁰ [10:2] NU, TR, Vul, Gk(AES,X4499?) / M, Gk(P47), some Vul "a book"

on the sea, but his left³ foot on the earth, **3** and he shouted with a great voice, even-as a lion is roaring. And when he shouted, the seven thunders uttered⁴ their own voices. **4** And when⁵ the seven⁶ thunders uttered their own voices,⁷ I was also going to be writing them;⁸ but⁹ I heard a voice out of the heaven, saying to me,¹⁰ "Seal up the things which¹¹ the seven¹² thunders uttered, and may you not write them."¹³

5 And the messenger whom I saw having stood on the sea and on the earth, lifted his hand, the right one,¹⁴ into the heaven. **6** And he swore by¹⁵ the One who is living into the ages of the ages, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it,¹⁶ that there will no longer be any time;¹⁷ **7** instead, in the days of the voice of the seventh messenger, whenever he might be going to be trumpeting, the mystery of God was¹⁸ finished, as he proclaimed-a-good-message for¹⁹ his own slaves and²⁰ the prophets.

8 And the voice which I heard out of the heaven was uttering to me again and was saying,²¹ "Be going-away. Take the book,²² the one having been opened-up in the hand²³ of the messenger, the messenger having stood on the sea and on the earth."

9 And I went-off to the messenger, saying to him to give to me²⁴ the little-book.²⁵

And he said⁹ to me, "Take and eat it down.²⁶ And it will make your tummy²⁷ bitter, but instead it will be as sweet as honey in your mouth."

10 And I took the little-book²⁸ out of the hand of the messenger, and I devoured it. And it was sweet as honey in my mouth. And when I ate it down, my tummy²⁹ was made-bitter.³⁰ **11** And they³¹ said⁹ to me, "It is necessary for you to prophesy again and³² on-the-basis-of many peoples, and nations, and tongues, and kings."

CHAPTER 11

And a reed like a stick³³ was given to me, And the messenger had stood,³⁴ while he was saying, "Be arising³⁵ and measure the inner-sanctum of God, and the sacrificial-altar, and the ones who are bowing-down-to him in it. **2** And throw-out from-outside³⁶ the court, the court from-outside³⁷ of the inner-sanctum; and may you not measure it, because it was given to the nations. And they will walk³⁸ on the city, the holy city, for 42³⁹ months. **3** And I will give power to my two testifiers, and they will prophesy for 1,260 days, having clothed themselves⁴⁰ with sacks."

4 These are the two olive-trees⁴¹ and the⁴² two lampstands, the ones⁴³ having stood before-the-face of the Lord⁴⁴ of the earth. **5** And if someone is wanting⁴⁵ to do something unrighteous-to them, a fire is going-forth out of their mouth and is

¹ [10:2] NU, M, TR, Vul, Gk(ES,X4499) / Gk(A), Boh omit "which has been opened-up"

² [10:2] NU, M, TR, Vul, Gk(AS,X4499) / Gk(E) omit "the right foot"

³ literally "of-good-name" (a euphemism for "left")

⁴ [10:3] NU, M, TR, Vul, Gk(AE,S2) / Gk(S1) "shouted as seven voices uttered" (error) / Gk(P47) omit "seven" / Gk(X4499) omit "their own voices" (error)

⁵ [10:4] NU, M, TR, Vul, Gk(AE) / Gk(S) "as-much-as"

⁶ [10:4] NU, M, TR, Vul, Gk(AES) / some omit "the" / some omit "seven"

⁷ [10:4] NU, M, Vul, Gk(AES) / TR add / Gk(X4477) omit "And when...thunders" (error)

⁸ [10:4] NU, M, TR, Vul, Gk(AES) / Gk(P47) add "also" and "them"

⁹ literally "and"

¹⁰ [10:4] NU, M, Vul, Gk(AES) / TR add "to me"

¹¹ [10:4] NU, M, TR, Vul, Gk(AE) / Gk(S,P47) "up as-much-as"

¹² [10:4] NU, M, TR, Vul, Gk(AE) / Gk(E,P47) omit "seven"

¹³ [10:4] NU, M, Vul, Gk(AES) "them" neuter (referring to "things") / Gk(P47) "them" feminine (referring to "thunders") / TR "these things"

¹⁴ [10:5] NU, M, Gk(ES) / TR, Vul, Gk(A) omit "the right one"

¹⁵ literally "in"

¹⁶ [10:6] NU, M, TR, Vul, Gk(ES,S2) / Gk(A) omit "and the earth...in it" / Gk(S1) "and the sea and the things in it"

¹⁷ [10:6] NU, M, Gk(AES) / TR "there will not yet be any time"

¹⁸ [10:7] NU, M, Gk(AES) / TR "God might be" / Vul "God will be"

¹⁹ [10:7] NU, M, Gk(AES) / TR "to"

²⁰ [10:7] NU, TR, Vul, Gk(AE) / Gk(S) add

²¹ [10:8] NU, Gk(AES,X4499) accusative / M, TR nominative

²² [10:8] NU, Vul, Gk(AE) / M, TR, Gk(S,X4499) "little-book"

²³ [10:8] NU, M, TR, Vul, Gk(AS,X4499) / Gk(E) omit "in the hand"

²⁴ [10:9] NU, M, Gk(AES,X4499) / TR, Vul "him, "Give me"

²⁵ [10:9] NU, M, TR, Vul?, Gk(AE,X4499) / Gk(S,P47) "the book"

²⁶ [10:9] NU, M, TR, Vul, Gk(AE,X4499) / Gk(S,P47) "Receive it and eat-down"

²⁷ [10:9] NU, M, TR, Vul, Gk(ES) (lit. "hollownance") / Gk(A), some Syr, Gk(S) "heart"

²⁸ [10:10] NU, TR, Gk(AE,X4499;P47-2) / M, Vul, Gk(S,P47-1) "the book"

²⁹ literally "hollownance"

³⁰ [10:10] NU, M, TR, Vul, Gk(A,P47) / Gk(S1,X4499) "was packed full" / Gk(S2), some Syr "was packed full of bitterness"

³¹ [10:11] NU, M, Vul, Gk(AS) / TR, OL, some Vul, Syr, Sah, some Boh "he"

³² [10:11] NU, M, TR, Vul, Gk(AS,X4499) / some add

³³ [10:11] NU, M, TR, Vul, Gk(AS,X4499) / Gk(P47) "a reedy stick"

³⁴ [11:1] NU, M, TR, Vul, Gk(A,S1) / Gk(S2) add

³⁵ [11:1] NU, Vul?, Gk(AS) / M, TR "Arise yourself"

³⁶ [11:2] NU, Vul?, Gk(A,S2) / M, TR, Vul? "outside" / Gk(S1) "inside"

³⁷ [11:2] NU, M, Vul, Gk(A) / TR, Gk(S) "from-inside"

³⁸ [11:2] NU, M, TR, Vul, Gk(S) / Gk(A) "measure"

³⁹ [11:2] TR, Vul, Gk(S,X4499) (literally "forty two") / NU, M, Gk(A) "forty and two"

⁴⁰ [11:3] NU, M, TR, Gk(ES,S2,X4499) nominative "having clothed themselves" or "having been clothed" / Gk(A,S1) accusative "having clothed themselves"

⁴¹ [11:4] NU, M, TR, Vul, Gk(E,S) / Gk(A) "two courtyard-ones"

⁴² [11:4] NU, M, Gk(AE,S2) / TR, Gk(S1) omit "the"

⁴³ [11:4] NU, M, TR, Gk(AE,X4499) / Gk(S) omit "the ones"

⁴⁴ [11:4] NU, M, Vul, Gk(AES) / TR "God"

⁴⁵ [11:5] NU, M, Gk(AES) / TR "might be wanting" / Vul, Gk(P47) "will want"

eating-down their enemies. And if someone might want⁴⁶ to do something unrighteous-to them, it is necessary for him to be killed-off in this manner. **6** These have the⁴⁷ authority to lock the heaven, in order that it might not be raining a heavy-rain in the days of their prophecy,⁴⁸ and they have an authority over the waters to be turning them into blood, and to strike the earth in⁴⁹ every stroke, as-often-as if-at-any-time they might want to.

7 And whenever they might finish their attestation, the beast,⁵⁰ the fourth beast, the one ascending out of the abyss, will make a war with them, and will be-victorious over them, and will kill them off.⁵¹ **8** And their fallen-body⁵² will be⁵³ unburied⁵⁴ on the roadway⁵⁵ of the⁵⁶ city, the great city, whichever one is being spiritually called Sodom and Egypt, where their⁵⁷ Lord was also⁵⁸ crucified. **9** And some from out of the peoples, and tribes, and tongues, and nations look at⁵⁹ their fallen-body⁶⁰ for 3½ days, and they do⁶¹ not let their fallen-bodies be permitted to be put into a memorial.⁶² **10** And the ones who are residing⁶³ on the earth are rejoicing over them and are being gladdened,⁶⁴ and will send gifts to one-another, because these two prophets⁶⁵ tortured the ones who are residing on the earth.

11 And after the 3½ days,⁶⁶ a spirit of life out of God entered in them,⁶⁷ and they stood on their feet, and a great fear fell-on⁶⁸ the ones who were perceiving⁶⁹ them. **12** And they⁷⁰ heard a great voice out of the heaven, saying⁷¹ to them, "Ascend to here." And they ascended into the heaven in the cloud, and their enemies perceived them. **13** And in that hour, a great quaking came-to-be, and the tenth of the city fell. And in the quaking, 7,000 names of humans were killed-off, and the rest became fearful⁷² and gave glory to the God of the heaven.

14 The woe, the second one, went-off.⁷³ Behold, the woe, the third one, is coming quickly.

15 And the seventh messenger trumpeted: And great voices came-to-be in the heaven, saying,⁷⁴ "The kingdom of the world has⁷⁵ become the kingdom of our Lord and of his Anointed-One. And he will be-king into the ages of the ages! May it be."⁷⁶

16 And the⁷⁷ twenty-four elders, the ones⁷⁸ who are sitting themselves before God on their thrones,⁷⁹ fell on their faces and bowed-down-to God, **17** saying:

"We are giving-thanks to you, O Lord God, the Almighty, the one who is and the one who was and the one who is coming,⁸⁰ and⁸¹ because you have taken your power, the great⁸² power, and you became-king.

18 And the nations were angered,⁸³ and your anger came, and the season⁸⁴ of the dead humans to be judged, and to give the wage to your slaves, and⁸⁵ to the prophets and to the holy ones, and to the¹ ones who are filling themselves with-fear-of your name, for the small ones and for² the great ones;

⁴⁶ [11:5] NU, Gk(AS) / TR "might be wanting" / M, Vul, Gk(E) "is wanting" / Gk(P47) "will want"

⁴⁷ [11:6] NU, M, TR, Vul, Gk(AE) / M, TR, Gk(S) "an"

⁴⁸ [11:6] NU, M, Vul, Gk(AES) / TR "rain in days of theirs of the prophecy"

⁴⁹ [11:6] NU, M, Gk(AES) / TR, Vul(?) "with"

⁵⁰ [11:7] NU, M, TR, Vul, Gk(AE,S2) / Gk(S1) "they might want to, and whenever they finish their testimony. Then the beast" / Gk(A) also add "the fourth beast"

⁵¹ [11:7] NU, M, TR, Vul, Gk(AES) / some omit "and kill them off"

⁵² [11:8] NU, M, Gk(AE) / TR, Vul, Gk(S) "fallen-bodies"

⁵³ [11:8] NU, M, TR, Vul, Gk(AE,S1) / Gk(S2) actually add "will be"

⁵⁴ [11:8] NU, M, TR, Vul, Gk(AES) / two add "unburied"

⁵⁵ literally "wide place"

⁵⁶ [11:8] NU, M, Gk(AES) / TR "a"

⁵⁷ [11:8] NU, M, Vul, Gk(AE,S2) / TR "our Lord" / Gk(S1,P47) "the Lord"

⁵⁸ [11:8] NU, M, TR, Vul, Gk(AE,S1) / Gk(S2,P47), some Syr, Boh omit "also"

⁵⁹ [11:9] NU, M, Gk(AES) / TR, Vul "nations will look at"

⁶⁰ [11:9] NU, M, Gk(AES,P47) / TR, Vul "fallen-bodies"

⁶¹ [11:9] NU, Vul, Gk(AES) / M, TR "will"

⁶² [11:9] NU, M, Gk(A,S1) / TR, Vul, Gk(S2) "into memorials" / Gk(E) "into a memorial-site"

⁶³ literally "dwelling-down" (also later in verse)

⁶⁴ [11:10] NU, M, Gk(AES) / TR, Vul "earth will rejoice over them and will be gladdened"

⁶⁵ [11:10] NU, M, TR, Gk(AE,X4499) / Gk(S) "these two prophets, the two who" / Gk(P47) "the two prophets"

⁶⁶ [11:11] NU, M, TR, Gk(A) / Gk(E) "after the three and the half days" / Gk(S) "after 3½ days"

⁶⁷ [11:11] NU, Vul?, Gk(A) / TR "on them" / M, Vul?, Gk(S) "into them" / Gk(E,X4499???) omit

⁶⁸ [11:11] NU, Gk(AE) (literally "fell-on on") / M, TR, Gk(S,P47) "fell on"

⁶⁹ [11:11] NU, M, TR, Vul, Gk(AS,X4499) / one "the ones who were measuring" / Gk(E) "some of the ones who were perceiving"

⁷⁰ [11:12] NU, TR, Vul, Gk(AE,S1) / M, Gk(S2), Cop, Arm "I"

⁷¹ [11:12] NU, Gk(ES,P47) (a great...heaven, saying) genitive / M, TR, Gk(A,X4499) accusative

⁷² [11:13] NU, M, TR, Vul, Gk(AE,X4499) / Vul, some Syr, Gk(S) "became in fear"

⁷³ [11:14] NU, M, TR, Vul, Gk(AE,X4499) / Gk(S) "went-by"

⁷⁴ [11:15] NU, M, TR, Vul, Gk(ES,X4499) (fem. referring to voices) / NU, Vul, Gk(A) (masc. referring to heaven)

⁷⁵ [11:15] NU, M, Vul, Gk(AES) / TR "The kingdoms of the world have"

⁷⁶ [11:15] NU, M, TR, Vul, Gk(AE,P47) / Gk(S,X4500) add

⁷⁷ [11:16] NU, M, TR, Gk(E,S2,X4500) / Gk(A,S1) omit "the"

⁷⁸ [11:16] Gk(A,X4500) / NU, M, TR, Gk(ES) add

⁷⁹ [11:16] NU, M, TR, Vul, Gk(A,X4500) / Gk(S) "(elders) are sitting...thrones, and they fell" / Gk(E,P47)

⁸⁰ "(elders) are sitting...thrones. They fell" / Gk(P47) also omit "on their thrones"

⁸¹ [11:17] NU, M, Vul, Gk(AES) / TR add

⁸² [11:17] NU, M, Vul, Gk(AE,S2,X4500) / TR, some Vul, Gk(S1,X4500) add

⁸³ [11:17] NU, M, TR, Vul, Gk(AES,X4500) / Gk(P47) "remaining"

⁸⁴ [11:18] NU, M, TR, Vul, Gk(AE,S2,X4500) plural / Gk(S1) "were angered" sing. / Gk(P47) "might be angered" sing.

⁸⁵ [11:18] NU, M, TR, Vul, Gk(AS,X4499) / Gk(E) "lot"

⁸⁶ [11:18] NU, M, TR, Vul, Vul, Gk(AES,X4499) / Gk(X4500), Sah add

and to utterly-destroy the *ones who are* utterly-destroying³ the earth.”

19 And the inner-sanctum of God, the *inner-sanctum*⁴ in the heaven, was opened-up; and the ark of his covenant⁵ was seen⁶ in his inner-sanctum. And *there* came-to-be flashes-of-lightning, and voices, and thunders, and a quaking,⁷ and great hail.

CHAPTER 12

And a great sign was seen in the heaven: A woman having clothed herself with the sun, and the moon underneath her feet, and a crown of twelve stars on her head, **2** and having a *child* in her belly. And⁸ *while* she was travailing and was being tortured to bring-forth-a-child, she shouts.

3 And another sign was seen in the heaven: and behold, *there* was a great fiery-red dragon,⁹ having seven heads and ten horns, and seven diadems on his heads.¹⁰ **4** And his tail drags down the third of the stars¹¹ of the heaven, and he threw them into the earth. And the dragon has stood¹² before-the-face of the woman, the *woman who is* going to bring-forth-a-child, in order that whenever she might bring-forth-a-child, he might eat-down her child. **5** And she brought-forth-a-child, a male son, who is going to be shepherding all the nations with¹³ an iron stick. And her child was snatched up toward God and toward¹⁴ his throne. **6** And the woman fled into the desert, to-where she has a place *which* has been made-ready there¹⁵ from God, in order that they might nourish her there 1,260 days.

7 And a war came-to-be in the heaven: Both¹⁶ Michael and his messengers of the *incident* to wage-war¹⁷ with¹⁸ the dragon. And the dragon and his messengers waged-war.¹⁹ **8** And he was²⁰ not strong *enough* toward him,²¹ nor-even was a place of theirs²² still found in the heaven. **9** And thrown down was the dragon, the great *dragon*, the serpent,²³ the ancient *serpent*,²⁴ the *one* being called a slander and the²⁵ Adversary, the *one who is* misleading the whole inhabited *earth*; he was thrown into the earth, and his²⁶ messengers were thrown with him.

10 And I heard a great voice in the heaven, saying,²⁷ “Presently the salvation, and the power, and the kingdom of our God, and the authority²⁸ of his Anointed-One came-to-be, because the accuser of our brothers, the *one* accusing them²⁹ before-the-face of our God day and night, was thrown down.³⁰ **11** And they became-victorious *over* him due to the blood of the little-lamb and due to the account of their attestation, and they did not love their soul *even* up-to death. **12** Due to this: Be being gladdened, you³¹ heavens, and *all of you*³² *who are* tenting in them! Woe to³³ *the ones who are* residing on³⁴ the earth³⁵ and the sea! Because the Slanderer descended toward you*, having a great fury, having come-to-know that he has *but* a short season.”

13 And when the dragon saw that he³⁶ was thrown into the earth, he pursued³⁷ the woman, whichever *woman* brought-forth the male child. **14** And to the woman was given³⁸ the³⁹ two wings of the⁴⁰ eagle, the great *eagle*, in order that she might

be flying into the desert into her place, whereat she is being⁴¹ nourished there for a season and half of a season,⁴² from⁴³ a face of the serpent. **15** And the serpent spewed⁴⁴ water out of his mouth like⁴⁵ a river behind the woman, in order that he might make her⁴⁶ *be* swept-away-by-the-river. **16** But the earth helped the woman, and the earth⁴⁷ opened-up its mouth and drank-down the river⁴⁸ which the dragon spewed⁴⁹ out of⁵⁰ his mouth. **17** And the dragon was angered on-the-basis-of the woman, and he went-off to make a war with the rest of her seed: the *ones who are* keeping the instructions of God and having the attestation of Jesus the Anointed-One.⁵¹ **18** And he⁵² was stood on the sand of the sea.

CHAPTER 13

And I saw a beast ascending out of the sea, having ten horns and seven heads.⁵³ And on its horns *were* ten diadems. And on his heads *were* names⁵⁴ of revilement. **2** And the beast which I saw⁵⁵ like a leopard, and his feet *were* like⁵⁶ a bear, and his mouth was like⁵⁷ a mouth of a lion.⁵⁸ And the dragon gave to him his power, and his throne, and a great authority. **3** And one *from* out⁵⁹ of his heads *seemed* as⁶⁰ *though* it was having been slaughtered into death, and the stroke of his death was treated. And the whole earth was made-to-marvel,⁶¹ *following* behind the beast. **4** And they bowed-down-to the dragon, because it gave⁶² the⁶³ authority to the beast. And they bowed-down-to the beast, saying, “Who *is* like the beast? And who is being-able to wage-war with him?”

5 And he was given a mouth *which* was uttering great *things* and revilements, and he was given an authority⁶⁴ to do *this*⁶⁵ for 42 months. **6** And he opened-up his mouth into revilements before God, to revile his name, and his tent,⁶⁶ and⁶⁷ the *ones who are* tenting in the heaven.⁶⁸ **7** And an authority was given to him to make a war with the holy *ones* and to be-victorious *over* them.⁶⁹ And an authority was given to him over every tribe, and people,⁷⁰ and tongue, and nation. **8** And all the *ones who are* residing⁷¹ on the earth will bow-down-to him,⁷² *anyone* of whose⁷³ name has⁷⁴ not⁷⁵ been written in the⁷⁶ Book of the Life of the Little-Lamb (the *lamb* who has been slaughtered) from the founding of the world *until now*.⁷⁷

9 If someone has an ear: let him hear. **10** If someone *is* going-away into captivity,⁷⁸ into captivity he is going-away,⁷⁹ or⁸⁰ if someone *is* to be killed-off⁸¹ with⁸² a saber, *it is* for him⁸³ to be killed-off with a saber. Here is the endurance and the faith of the holy *ones*.

⁴⁰ [12:14] NU, M, TR, Gk(AE) / Gk(S) “an”

⁴¹ [12:14] NU, TR, Gk(AES) / M “she might be being”

⁴² [12:14] NU, M, TR, Vul, Gk(A,S2,X4499?) / Gk(E) omit “and half of a season” / Gk(S1) omit the first “a season”

⁴³ [12:14] NU, M, TR, Gk(AES,X4499) / Gk(P47) “out of”

⁴⁴ literally “threw”

⁴⁵ literally “as”

⁴⁶ [12:15] NU, M, Vul, Gk(AES) / TR “these”

⁴⁷ [12:16] NU, M, TR, Vul, Gk(AES) / Gk(P47) omit “the earth”

⁴⁸ [12:16] NU, M, TR, Vul, Gk(ES) / Gk(A) “water”

⁴⁹ literally “threw”

⁵⁰ [12:16] NU, M, TR, Gk(AES) / Gk(P47) “(spewed) from”

⁵¹ [12:17] NU, M, Vul, Gk(AE,S2) / TR “of Jesus *the* Anointed-One” / Gk(S1) “of God”

⁵² [12:17] NU, Vul, Gk(AES) / TR, M “I”

⁵³ [13:1] NU, M, Gk(AES) / TR, Vul “having seven heads and ten horns”

⁵⁴ [13:1] NU, M, Vul, Gk(A,X4499?) / TR, some Vul, some Syr, Cop, Gk(ES,P47) “a name”

⁵⁵ [13:2] NU, M, TR, Vul, Gk(AES) / Gk(P47) omit “was”

⁵⁶ literally “as”

⁵⁷ literally “as”

⁵⁸ [13:2] NU, M, TR, Gk(AE,X4499) / Vul, some Syr, Gk(S), Victorinus “mouth of lions.”

⁵⁹ [13:3] NU, M, Vul, Gk(AES,X4499) / TR omit “from out”

⁶⁰ [13:3] NU, M, Vul, Gk(AES,X4499?) / TR “And I saw one of his heads as”

⁶¹ [13:3] NU, Vul, some Syr, Gk(A,P47) / M, Gk(S) “And the whole earth marveled” / TR “And he was made-to-marvel in the whole earth” / Gk(E) “And the whole earth was treated-marvelously”

⁶² [13:4] NU, Vul, Gk(AES) / M “dragon, the *one* having given” / TR “dragon which gave”

⁶³ [13:4] NU, M, Gk(AES) / TR “an”

⁶⁴ [13:5] NU, M, TR, Vul, Gk(AE,S2) / Gk(S1) omit “authority”

⁶⁵ [13:5] NU, TR, Vul, Gk(AE) / M “to make a war” / Gk(S) “to do what he is wanting”

⁶⁶ [13:6] NU, M, TR, Vul, Gk(AS,X4499) / Gk(E) omit “and his tent”

⁶⁷ [13:6] NU, M, Gk(AE,S1,X4499?) / TR, Vul, Cop, Gk(S2), Eirenaios(Lat) add

⁶⁸ [13:6] NU, M, TR, Vul, Gk(AES) / one “of the *ones who are* tenting in the heaven” / one “his tent in the heaven” / Gk(P47) “in the heaven”

⁶⁹ [13:7] NU, M, TR, Vul, Gk(X4499) / Sah, Gk(AE,P47), Eirenaios(Lat) omit “And an authority...over them” (in error)

⁷⁰ [13:7] NU, M, Vul, Gk(A,X4499?) / Gk(E) “and peoples” / TR, Boh, Gk(P47) omit

⁷¹ literally “dwelling-down”

⁷² [13:8] NU, Vul, Gk(AE) accusative / M, TR, Gk(S) dative

⁷³ [13:8] NU, Gk(E), Eirenaios(Lat) / M, TR, Vul, Gk(S2,P47) “those of whose” / Gk(A) “Woe”(?)

⁷⁴ [13:8] NU, Gk(AE,S1), Eirenaios(Lat) (lit “the name of his has”) / M, Gk(S2,X4499) “the names has” / TR, Vul “the names has”

⁷⁵ [13:8] NU, M, TR, Gk(AE,S2) / Gk(S1) omit “not”

⁷⁶ [13:8] NU, M, Gk(AE) neuter / TR, Gk(P47) “the” fem. / Gk(S1) “a” fem. / Gk(S2) “the” neuter, but book is fem.

⁷⁷ It is ambiguous in the Greek whether “from the founding of the world” refers to the noun “those of whose name has been written in the Book of the Life of the Little-Lamb” or “the Little-Lamb, the *lamb* who has been slaughtered” — However the similar passage in Rev 17:8 makes it certain that it refers to the first.

⁷⁸ [13:10] NU, Vul, Syr, Gk(A) / M “someone is having a captivity” / TR “someone is congregating a captivity” / Gk(ES,X4499?) “someone” / some Vul, Syr, Eirenaios(Lat) “someone is leading-away into a captivity”

⁷⁹ [13:10] NU, TR, Gk(A), Eirenaios(Lat) (“, into...away”) / M “, he is going-away” / Gk(ES,P47,X4499?), Eirenaios(Arm) “is going-away”

⁸⁰ [13:10] NU, M, TR, Vul, Gk(AS,X4499?) / Gk(E) add

⁸¹ [13:10] NU, Gk(A,X4499?) / M, TR, Vul, Gk(E), Eirenaios(Lat) “if someone will kill-off” / Gk(S), some Syr, Eirenaios(Arm) “if someone is killing-off” / one “is” (omitting the verb)

⁸² literally “in” (also in next occurrence)

⁸³ [13:10] NU, Gk(A) / M, TR, Vul, some Syr, Gk(ES), Eirenaios(Lat,Arm) “, it is necessary for him”

¹ [11:18] NU, M, TR, Vul, Gk(ES,X4499) / Gk(A,P47) “and for the holy *ones* and for”

² [11:18] NU, Gk(AE,S1,X4499) / M, TR, Vul, Gk(S2) “name, to the small *oness* and to”

³ [11:18] NU, M, TR, Gk(A,X4499) / Vul, Syr, Gk(E) “who utterly-destroyed”

⁴ [11:19] NU, Gk(AE,X4499) / M, TR, Gk(S), some Sah, some Boh omit “the *inner-sanctum*”

⁵ [11:19] NU, TR, Vul, Gk(AE,X4499?) (lit. “of the covenant of his”) / M, Gk(P47), some Syr, Sah “of the covenant of the Lord” / Gk(S) “of the covenant of God”

⁶ [11:19] NU, M, TR, Vul, Gk(AS) / Gk(E) “given”

⁷ [11:19] NU, TR, Vul, Gk(AES,X4499) / M omit “and a quaking”

⁸ [12:2] NU, Vul, Gk(ES) / M, TR, Gk(A) “And *while* she was having a *child* in her belly,”

⁹ [12:3] NU, TR, Vul, Sah, Gk(AS) / M, some Syr, Gk(E) “great dragon of fire”

¹⁰ [12:3] NU, M, Vul, TR, Gk(ES) (lit. “the heads of him”) / Gk(A) “on the heads of them” / Gk(P47) “on the heads”

¹¹ [12:4] NU, M, TR, Gk(AS) masculine / Gk(E) neuter

¹² [12:4] NU, M, TR, Vul?, Gk(AS) / Gk(E,X4499) “had stood” / two Gk, Vul? “stood”

¹³ [12:5] NU, M, TR, Vul, Gk(AE) (literally “in”) / Gk(E) “with”

¹⁴ [12:5] NU, M, Vul, Gk(AES) / TR omit “toward”

¹⁵ [12:6] NU, M, Gk(AS) / TR, Vul, Gk(E) omit “there” (error)

¹⁶ [12:7] NU, M, TR, Vul, Gk(ES) / Gk(A) add

¹⁷ [12:7] NU, Gk(AE) / M, Gk(S) “messengers to wage-war” / TR, Vul “messengers waged-war”

¹⁸ [12:7] NU, M, Vul, Gk(AES) / TR “against”

¹⁹ literally “And the dragon waged-war, and the messengers of his”

²⁰ [12:8] NU, M, Gk(AES) / TR, Vul “And they were”

²¹ [12:8] NU, M, TR, Vul, Gk(AE) / Gk(S) add

²² [12:8] NU, TR, Vul, Gk(A) / M “nor-even was a place of his” / Gk(S2) “nor-even was a place for him” / Gk(S1) “nor-even then was he”

²³ [12:9] NU, M, TR, Gk(AE,X4499?) / Gk(S) “dragon, the great serpent”

²⁴ [12:9] NU, M, TR, Gk(AES,X4499) / Gk(P47) omit “the ancient *serpent*”

²⁵ [12:9] NU, TR, Vul, Gk(A) / M, Gk(E,P47) “and an” / Gk(S), Boh “the” (omitting “and”)

²⁶ [12:9] NU, M, TR, Vul, Gk(AES,X4499?) / Gk(P47), Boh “the”

²⁷ [12:10] NU, M, Vul, Gk(AES,X4499) / TR “a great voice saying in the heaven”

²⁸ [12:10] NU, M, TR, Vul, Gk(AES) / Gk(P47) “salvations”

²⁹ [12:10] NU, Gk(A) accusative / M, TR, Gk(ES) genitive

³⁰ [12:10] NU, M, Gk(AES) / TR “thrown-down” / Vul “projected”

³¹ [12:12] NU, TR, Gk(A) (literally “the”) / M, Gk(ES) omit “the”

³² literally “the”

³³ [12:12] M / NU, Gk(AE) “for” / Gk(S) “into” (TR, see below)

³⁴ [12:12] NU, M, Vul, Gk(AES) / TR add (lit. “Woe to the *ones* dwelling-down on”)

³⁵ [12:12] NU, M, TR, Gk(ES) / Gk(A) “love”

³⁶ [12:13] NU, M, TR, Vul, Gk(AE,S1,X4499) / Gk(S2) “And when he saw, that the dragon”

³⁷ [12:13] NU, M, TR, Vul, Gk(AE) / Gk(S1) “gave” / Gk(S2) “pursued-out” / Gk(P47) “he went-off to pursue-out”

³⁸ [12:14] NU, M, TR, Gk(AE,S1,X4499?) plural / Gk(S2, P47) singular

³⁹ [12:14] NU, Gk(AE,X4499) / M, TR, Gk(S) omit “the”

11 And I saw another beast ascending¹ out of the earth. And he was having two horns like a little-lamb and was uttering² like³ a dragon. **12** And he makes all the authority of the first beast before his face; and he makes the earth and the *ones who are residing*⁴ in it, in order that they will bow-down-to the beast, the first *beast*, the *one* whose stoke of his death was treated. **13** And he makes great signs, in order that he might even be making a fire to be descending⁵ out of the heaven into⁶ the earth before-the-face of the humans. **14** And he misleads the ones which are mine,⁷ the *ones who are residing*⁸ on the earth due to the signs which he was given to make before-the-face of the beast, saying to the *ones*⁹ who are residing on the earth: To make an image to the beast— *he* who¹⁰ has¹¹ the¹² stroke of the saber and lived.¹³ **15** And he was given an *authority* to give a spirit to the image of the beast, in order that the image of the beast might even utter, and in order that¹⁴ it might make¹⁵ as-many-as, if-at-any-time,¹⁶ might¹⁷ not bow-down-to the¹⁸ image of the beast, in order that they might be killed-off. **16** And he makes¹⁹ all *persons*, the small *ones* and the great *ones*, and the rich *persons* and the destitute *persons*, and the free *men* and the slaves, in order that it might give to them a brand on their hand, the right *one*, or on their forehead,²⁰ **17** and²¹ in order that someone might not be being-able to buy or to offer *anything* for-sale except for the *one who has the brand*, or the name of the beast,²² or the number of his name.

18 Here is the wisdom. Let the *one who has*²³ mind count the number of the beast, for it is a number of a human. And his number is²⁴ six-hundred sixty six.²⁵

CHAPTER 14

And I saw, and behold, *there was* the²⁶ little-lamb, having stood on the mountain Zion.²⁷ And with him *were* 144,000 in number,²⁸ having his name and²⁹ the name of his Father having been written on their foreheads. **2** And I heard a voice as³⁰ out of the heaven, like³¹ a voice of many waters, and like a voice of a great thunder. And the voice which I heard was like³² a voice of harpists harping with³³ their harps. **3** And they are singing as it were³⁴ a new song before-the-face of the throne, and before-the-face of the four living-creatures and before-the-face of the elders.³⁵ And no-one was being-able to learn the song except the 144,000,³⁶ the *ones who have been bought* from the earth. **4** These are the *ones who were* not defiled with women, for they are virgins. These *are*³⁷ the *ones who are following* the little-lamb to-wherever he goes-away. These were bought by Jesus from the humans,³⁸ *being* a first-fruit³⁹ to God and to the little-lamb. **5** And a lie⁴⁰ was not found in their mouth; for⁴¹ they are unblemished before-the-face of the throne of God.⁴²

¹ [13:11] NU, M, TR, Gk(AES) neuter / Gk(P47) masculine

² [13:11] NU, M, TR, Vul, Gk(AES) / Gk(P47) "and utters"

³ [13:11] (literally "as") – NU, M, TR, Gk(AES) accusative, neuter, plural / Gk(P47) dative masc singular

⁴ literally "dwelling-down"

⁵ [13:13] NU, TR, Vul, Syr, Gk(AES,X4499?) / Gk(P47) "even make a fire to descend" / M "signs; and a fire might be descending out of the heaven"

⁶ [13:13] NU, TR, Vul, Gk(AES) / M, Gk(P47) "on"

⁷ [13:14] NU, TR, Vul, Gk(AES,X4499?) / M add

⁸ literally "dwelling-down" (also later in verse)

⁹ [13:14] NU, M, TR, Vul, Gk(AES,X4499?) / some "humans"

¹⁰ [13:14] NU, Gk(AE) (referring to "he" / M, TR, Vu, Gk(S) "which" (referring to "the beast"))

¹¹ [13:14] NU, TR, Vul, Gk(AES) / M, some Vul, some Syr "was having"

¹² [13:14] NU, M, TR, Gk(AE) / Gk(S) "a"

¹³ [13:14] NU, TR, Vul, Gk(AES,X4499?) / M "stroke, and lived from the saber"

¹⁴ [13:15] NU, Gk(A) / M, TR, Vul, Gk(S,X4499?) omit "in order that"

¹⁵ [13:15] NU, M, TR, Gk(A) / some Vul, Gk(S) "it makes" / Vul "it might be making" / one "to make"

¹⁶ [13:15] NU, M, Vul?, Gk(A) / TR, Gk(S) "as-many-as ever" // Gk(E) omit "in order...they might be" (error)

¹⁷ [13:15] NU, M, TR, Vul, Gk(A) / Gk(S) "will"

¹⁸ [13:15] (lit. "to the") NU, M, Gk(S) / TR, Vul, Gk(A) (lit. "for the")

¹⁹ [13:15] NU, M, TR, Gk(AE,S1) / Vul, Cop, Gk(S2), Victorinus "he will make" / two "he was making"

²⁰ [13:16] NU, M, Gk(AES) / TR, Vul "foreheads"

²¹ [13:17] NU, M, TR, Vul, Gk(A,S2) / Gk(E,S1) omit "and"

²² [13:17] NU, M, Gk(A) / TR, Vul "brand, or the name of the beast" / Gk(E) "brand of the name of the beast" / Gk(S) "brand of the beast, or his name"

²³ [13:18] NU, M, Vul?, Gk(AE,S2) / Vul?, TR "the mind" / Gk(S1) "an ear"

²⁴ [13:18] NU, TR, Gk(A) / M, Vul, Gk(E) "And his number is" / some Syr, Sah, Gk(S,P47) omit

²⁵ [13:18] most (NU, M, Vul, Syr, Gk(AS), Eirenaios(Gk)) write out the number as above, others(TR,P47) write it out using only numerals "666" / Gk(E) "six-hundred sixteen" // Gk(X4499), one Lat, Pseudo-Augustine "616" / one Lat "646" / one Gk "six-hundred sixty five" (Eirenaios, a learner of Polykarpos who was a learner of Johanan, states: "And this number [666] is being laid in all the effortful and ancient written-copies of the *Revelation of Johanan*; and those *men who have seen Johanan* according-to sight *are* testifying to it.")

²⁶ [14:1] NU, M, Gk(AES) / TR, Sah, Gk(P47) "a"

²⁷ [14:1] NU, M, TR, Gk(AS,X4499) / Gk(E) "on a mountain"

²⁸ [14:1] NU, TR, Vul, Gk(AES,X4499?) / M, some Syr add

²⁹ [14:1] NU, M, Vul, Gk(AES) / TR omit "his name and"

³⁰ [14:2] NU, M, TR, Vul, Gk(AES) / Gk(P47) add

³¹ literally "as" (also in next two occurrences)

³² [14:2] NU, Vul, M, Gk(AES) / TR "And I heard a voice of" / Gk(P47,X4499?) "And I heard a voice like a voice"

³³ literally "in"

³⁴ [14:3] M, Vul, some Syr, Gk(S,X4499?) / NU, TR, Gk(AE) add

³⁵ [14:3] NU, M, TR, Vul, Gk(A,X4499) / Gk(S) add "before-the-face" / Gk(E) omit "and before...elders"

³⁶ [14:3] NU, M, TR, Vul, Gk(A,S2) / Gk(E) "140,000" / Gk(S1) "141,000"

³⁷ [14:4] NU, Gk(AES) / M, TR, Vul actually add "are"

³⁸ [14:4] NU, TR, Vul, Gk(AS) / M "by Jesus from the humans" / Gk(E) omit

³⁹ [14:4] NU, M, TR, Vul, Gk(AE) / Gk(S) "from the beginning"

⁴⁰ [14:5] NU, M, Gk(AES,X4499) / TR, Vul(?) "deceit"

⁴¹ [14:5] NU, Vul, Gk(AS,X4499) / M, TR, some Vul, some Syr, Cop, Gk(S,P47), Origen add "for" / one add "because"

⁴² [14:5] NU, M, Vul, Gk(AES,X4499) / TR add

6 And I saw another⁴³ messenger flying in mid-heaven, having a perpetual good-message to proclaim-as-a-good-message⁴⁴ to the *ones who are sitting*⁴⁵ themselves on the earth and on⁴⁶ every nation, and tribe, and tongue, and people— **7** saying⁴⁷ in⁴⁸ a great voice, "All of you*, be filled-with-fear of God⁴⁹ and give glory to him,⁵⁰ because the hour of his judging came; and bow-down-to the⁵¹ *One who made the heaven and the earth, and the*⁵² sea and springs of waters."

8 And another messenger, a second *one*,⁵³ followed them,⁵⁴ saying,⁵⁵ "Fell, fell did Babel the great city,⁵⁶ which has given-drink⁵⁷ to all the⁵⁸ nations *from* out of the wine of the fury of her sexual-immorality."

9 And another messenger, a third *one*,⁵⁹ followed them, saying in a great voice, "If someone is bowing-down-to the beast and to his image, and is taking a brand on his forehead or on his hand, **10** he will also drink for himself out of the wine of the fury of God, the *wine which* has been mixed undiluted in the drinking-cup of his anger. And he⁶⁰ will be tortured in a fire and sulfur before-the-face of the⁶¹ holy messengers and before-the-face of the little-lamb. **11** And the smoke of their torture ascends *even* into ages of the ages,⁶² and they have no resting-up day and night: the *ones who are bowing-down-to* the beast and to his image, and if someone is taking the brand of his name."

12 Here is the⁶³ endurance of the holy *ones*, here⁶⁴ the *ones who are keeping* the instructions of God and the faith of Jesus.

13 And I heard a voice out of the heaven, saying to me,⁶⁵ "Write: Happy *are* the dead *humans*, the *ones who are dying-off* in the Lord from now-on. Yes, says the spirit,⁶⁶ in order that they will be rested-up⁶⁷ *from* out of their labors, for⁶⁸ their works are following with them."

14 And I saw, and behold, *there was* a white cloud. And sitting himself on the cloud was *one* like a son of a human, having a golden crown on his head, and a sharp sickle in his hand. **15** And another messenger came-forth out of the inner-sanctum,⁶⁹ shouting⁷⁰ in a great voice to the *one who is sitting* himself on the cloud, "Send *forth* your sickle and reap, because the hour came for you to reap,⁷¹ because the reaping of the earth was dried out." **16** And the *one who is sitting* himself on the cloud swung⁷² his sickle over the earth, and the earth was reaped.

17 And another messenger came-forth out of the inner-sanctum, the *inner-sanctum* in the heaven; *he was* also having a sharp sickle.

18 And another messenger came-out⁷³ out of the sacrificial-altar, the *messenger*⁷⁴ having an authority over the fire. And he voiced in a great voice⁷⁵ to the *one* having the sickle, the sharp *sickle*, saying, "Send *forth* your sickle, the sharp *sickle*, and harvest the clusters of the vine⁷⁶ of the earth, because her grapes fully-ripened." **19** And the messenger swung⁷⁷ his sickle into⁷⁸ the earth and harvested the vine of the earth, and threw *it* into the winepress-vat of the fury of God, the great *one*.⁷⁹ **20** And the winepress-vat was trodden *on* from-outside⁸⁰ the

⁴³ [14:6] NU, TR, Vul, Gk(AE,S2,X4499) / M, Gk(S1) omit "another"

⁴⁴ [14:6] NU, M, TR, Gk(AE) active / Gk(S,P47), Origenes middle

⁴⁵ [14:6] NU, M, Gk(ES,P47), Origenes / TR, Vul, Gk(A,X4499) "residing" (lit. "dwelling-down") // M, TR also omit an untranslatable "to" before "the"

⁴⁶ [14:6] NU, M, Vul, Gk(AES) / TR omit "on"

⁴⁷ [14:6] NU, M, Vul? Gk(AE,X4499?) nominative / TR, Vul?, Gk(P47) accusative / Gk(S) omit "saying"

⁴⁸ [14:6] NU, M, TR, Gk(ES,X4499) / Vul, Gk(A) omit "in" (therefore read "with")

⁴⁹ [14:7] NU, TR, Vul, Gk(AES) / M, some Vul, some Syr "the Lord"

⁵⁰ [14:7] NU, M, TR, Vul, Gk(AES) / Gk(P47) "and glorify him for glory"

⁵¹ [14:7] NU, Gk(AS) / M, TR, Vul "for"

⁵² [14:7] NU, TR, Gk(AE) / M, Gk(S,P47), Origenes add

⁵³ [14:8] NU, M, Gk(AE,S3) / TR, Vul "And another messenger" / Gk(S1,S2) "And another, a second" / others "And a messenger" / others "And a second messenger"

⁵⁴ [14:8] NU, M, TR, Gk(AES) / Vul add "them" / some add "him"

⁵⁵ [14:8] NU, M, TR, Vul, Gk(AE,S2) / others omit "saying" // Gk(S1) omit "saying...9...followed them" (error)

⁵⁶ [14:8] NU, M, Vul, Gk(AE,S2) / TR "Babel the city, the great city"

⁵⁷ [14:8] NU, Vul, Gk(AE) ("which has given-drink") / M, Gk(S) "She has given-drink" / TR "Because she has given-drink"

⁵⁸ [14:8] NU, M, Gk(AES) / TR omit "the"

⁵⁹ [14:9] NU, M, Vul, Gk(AE,S2) / TR "And a third messenger"

⁶⁰ [14:10] NU, M, TR, Vul, Gk(ES,X4499) / some Vul, Cop, Gk(A) "they"

⁶¹ [14:10] NU, Vul?, Gk(ES)/M, TR, Vul? "the holy messengers" / Gk(A) "the messengers" / Gk(X4499) [of] holy [messengers]"

⁶² [14:12] NU, M, TR, Vul?, Gk(A) / Gk(E) "into age of age" / Gk(S) "into ages of the ages"

⁶³ [14:12] NU, M, Gk(AES) / TR omit "the"

⁶⁴ [14:12] NU, M, Vul, Gk(AES) / TR add

⁶⁵ [14:13] NU, M, Vul, Gk(AES) / TR add

⁶⁶ [14:13] NU, M, TR, Gk(AE,S2) / Gk(S1) "...Lord." "From now on," says the spirit" / Vul "...Lord from now-on," says the spirit"

⁶⁷ [14:13] NU, Gk(AES) / M, TR, Vul "they might rest themselves up"

⁶⁸ [14:13] NU, Gk(AES) / M, TR "but" / Vul omit

⁶⁹ [14:15] NU, M, TR, Vul, Gk(AE,X4499?) / some Gk "the heaven" / Gk(S) "the heaven of his"

⁷⁰ [14:15] NU, M, TR, Gk(AES,X4499?) / Gk(P47) "screaming" (lit. "shouting-up")

⁷¹ [14:15] NU, M, Vul, Gk(AE,X4499?) / TR "because the hour of the *act* for you to reap came" / Gk(S)

"because the hour of the reaping came" / Gk(P47) "because the reaping came-out"

⁷² literally "threw"

⁷³ [14:18] NU, M, TR, Gk(ES) / Vul, Gk(A) omit "came-out"

⁷⁴ [14:18] NU, Gk(A) / M, TR, Gk(ES) omit "the messenger"

⁷⁵ [14:18] NU, Vul, Gk(AS) / M, TR, Gk(E) "outcry"

⁷⁶ [14:18] NU, M, Vul, Gk(AES) / TR omit "of the vine"

⁷⁷ literally "threw"

⁷⁸ [14:19] NU, M, TR, Gk(AE,X4499) / Gk(S) "on" / Gk(P47) "on/to/against"

⁷⁹ [14:19] NU, M, Gk(AE,X4499) "great winepress" or "great fury" or "great God" / TR, some Syr, Gk(S) "the great winepress" / Vul "great God" or "great winepress" / some Syr, Gk(P47) "great fury" or "great God"

⁸⁰ [14:20] NU, M, Gk(AE,X4499) / TR, Vul?, Gk(S) "outside"

city, and blood came-forth out of the winepress-vat, up-to¹ the bits of the horses, for² 1,600³ stadia.

CHAPTER 15

And I saw another sign in the heaven, great and marvelous: seven messengers having the seven last strokes, because in these the fury of God was finished.

2 And I saw *something* like⁴ a glassy sea having been mingled with a fire; and I saw the *ones who are* being-victorious *from* out of the beast, and *from* out of his image and *from* out of his brand⁵ *from* out of the number of his name, having stood on the sea, the glassy *sea*, having harps of God. 3 And they sing the song of Moses,⁶ the⁷ slave of God, and the song of the little-lamb,⁸ saying:

“Great and marvelous *are* your works,
Lord God the Almighty!
Righteous and true *are* your ways,
O King of the nations!⁹

4 Who *is there who* might never be filled-with-fear *of you*,¹⁰ O Lord, and will glorify your name?
Because *you alone are* sacred.
Because all the nations will be-there, and they will bow-down-to *you*,
before your face,
because your righteous-enactments were manifested.”¹¹

5 And after these *things*,¹² I saw, and *behold*,¹³ the inner-sanctum of the Tent of the Testimony in the heaven was opened-up. 6 And *there* came-out: the seven messengers, the *ones*¹⁴ having the seven strokes, out¹⁵ of the inner-sanctum. *They were* having¹⁶ clothed themselves in clean *and*¹⁷ bright linen,¹⁸ and having girded themselves with golden belts around their chests. 7 And one¹⁹ of the four living-creatures²⁰ gave to the seven messengers: seven golden saucers packed with the fury of God, the *God who is* living into the ages of the ages. 8 And the inner-sanctum was becoming-packed with a smoke *from* out of the glory of God and *from* out of his power; and no-one was being-able to enter into the inner-sanctum up-to the time that the seven strokes of the seven messengers might be finished.

CHAPTER 16

And I heard a great voice out of the inner-sanctum,²¹ saying to the seven messengers, “Be going-away, and be pouring-out the seven²² saucers of the fury of God into the earth.”

2 And the first went-off and poured-out his saucer into the earth, and an evil and wicked ulcer²³ came-to-be on the humans, the *humans who* have the brand of the beast and the *ones who are* bowing-down-to his image.

3 And the second *messenger* poured-out²⁴ his saucer into the sea, and it became blood as of a dead *man*; and every soul of life died-off, the *things which were* in the sea.²⁵

4 And the third *messenger*²⁶ poured-out his saucer into the rivers and *into*²⁷ the springs of the waters, and it²⁸ became blood. 5 And I heard the messenger of the waters saying:

“You are righteous, O Lord,²⁹
the *one who is* and the *one who was*, the sacred *one*,³⁰
because you judged these *things*.”

¹ [14:20] NU, M, TR, Gk(AES) / Gk(P47) “, until”

² literally “from”

³ [14:20] NU, M, TR, Vul, Gk(AE,S2,P47) / Gk(S1), some Syr “1,200” / Gk(X4499) “2,600” / two “1,606” / two “1,500”

⁴ literally “as”

⁵ [15:2] NU, M, Vul, Gk(AES) / TR add

⁶ original Hebrew equivalent is “Mosheh”

⁷ [15:3] NU, M, Gk(AS) / TR “a” / Gk(E) omit “And they are... God”

⁸ [15:3] NU, M, TR, Vul, Gk(AES) / some omit “song of the little-lamb”

⁹ [15:3] NU, M, Gk(A,S2) / Vul, Gk(E,S1,S3) “ages” / TR, two “holy ones”

¹⁰ [15:4] NU, Vul, Gk(AES) / M, TR add

¹¹ [15:4] NU, M, TR, Gk(AES,X4499) plural / Gk(P47) singular

¹² [15:5] NU, M, TR, Vul, Gk(AS) / Gk(E) “after them”

¹³ [15:5] NU, M, Gk(AES) / TR, Vul add “behold”

¹⁴ [15:6] NU, M, Gk(AE) / TR, Gk(S,P47) omit “the ones”

¹⁵ it is not entirely clear if “out of” is referring to the messengers or the strokes

¹⁶ [15:6] NU, TR, Vul, Gk(AES,X4499) / M “-sanctum, who were having”

¹⁷ [15:6] NU, M, Vul, Gk(AES) / TR add

¹⁸ [15:6] NU, M, TR, Vul / some Vul, some Syr, Gk(AE) “stone” / Gk(S,P47) “linens” / one omit

¹⁹ [15:7] NU, M, TR, Vul, Gk(AE,S2) / Gk(S1,P47) omit “one”

²⁰ [15:7] NU, M, TR, Vul, Gk(AES,X4499) / Gk(P47) omit “living-creatures”

²¹ [16:1] NU, M, TR, Vul, Gk(AES) / some “the heaven” / some omit

²² [16:1] NU, M, Vul, Gk(AES) / TR omit “seven”

²³ [16:2] NU, M, TR, Gk(E) / Gk(A) “and an ulcer and wicked thing” / Gk(S1,S3) “and a wicked and evil ulcer” / Gk(S2) “and an evil wicked and evil ulcer”

²⁴ [16:3] NU, Gk(AE,S2) / M, TR, Vul “And a second messenger poured-out” / Gk(S1) “into”

²⁵ [16:3] NU, Gk(AE) / M, TR, Vul “died-off in the sea” / Gk(S) “died-off on the sea”

²⁶ [16:4] NU, M, Gk(AES) / TR, Vul add

²⁷ [16:4] NU, Gk(A) / M, TR “into the rivers and into” / Vul, Gk(S) “on the rivers and”

²⁸ [16:4] NU, M, TR, Vul, Gk(ES) / Gk(A) “they”

²⁹ [16:5] NU, M, Vul, Gk(AES) / TR add

³⁰ [16:5] NU, M, TR, Vul, Gk(AES) / others “was and the *one who is* to be”

6 Because they have poured-out the blood of holy *ones* and of prophets, and you have given³¹ to them blood to drink.
*For*³² They are deserving³³ of *this*.”

7 And I heard *another from* out of³⁴ the sacrificial-altar saying, “Yes, Lord God the Almighty, true and righteous *are* your judgments.”

8 And the fourth *messenger*³⁵ poured-out his saucer into the sun, and *an authority* was given to him³⁶ to harm the humans by heat in a fire. 9 And the humans were harmed-by-a-heat with a great heat. And they reviled the name of God, the *one who* has the³⁷ authority over these strokes; and they did not change-their-mind in order to give glory to him.

10 And the fifth *messenger*³⁸ poured-out his saucer on the throne of the beast, and his kingdom became already darkened;³⁹ and they were chewing their tongues due to⁴⁰ the exertion. 11 And they reviled the god of the heaven due to their exertions and due to their ulcers; and they did not change-their-mind from their works.

12 And the sixth *messenger*⁴¹ poured-out his saucer on the river, the great *river*, the Euphrates,⁴² and its water was dried, in order that the way of the kings, the *ones from* the rising-up of the sun, might be made-ready. 13 And I saw three unclean spirits like⁴³ frogs *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false-prophet. 14 For they are spirits of demons, making signs, which are going-out⁴⁴ to the kings of the *earth and*⁴⁵ of the whole inhabited *earth*, to congregate them into the⁴⁶ war of the⁴⁷ day, the great *day* of God the Almighty.

15 “Behold, I am coming⁴⁸ like⁴⁹ a thief. Happy *is* the *one who is* keeping-fully-awake, and *is* keeping his robes, in order that he might not be walking-around naked and *that* they might not be looking *at* his indecency.”

16 And they congregated them together into the place, the *one* being called in-Hebraic, Harmagedon,⁵⁰ *which means* ‘Mountain of Megiddon’.

17 And the seventh *messenger*⁵¹ poured-out his saucer on the air, and a great⁵² voice came-forth out of⁵³ the inner-sanctum⁵⁴ from the throne,⁵⁵ saying, “It has come-to-be!” 18 And *there* came-to-be flashes-of-lightning, and voices, and thunders;⁵⁶ and *there* came-to-be a great quaking, such-as had not come-to-be since⁵⁷ the time when a human⁵⁸ came onto the earth—this was how large *that* quaking was, how great. 19 And the city, the great *city*, was split⁵⁹ into three parts, and the cities of the nations fell. And Babel the great was caused-to-be-remembered before-the-face-of God, to give to her the drinking-cup of the wine of the fury of his anger. 20 And every island fled, and mountains were not found. 21 And great hail, *each stone* weighing about a talent, descends out of the heaven onto the humans. And the humans reviled God due to⁶⁰ the stroke of the hail, because that stroke was exceedingly great.

CHAPTER 17

And one of the seven messengers, of the *ones* having the seven saucers, came and uttered with *me*, saying to *me*,⁶¹ “Come-here, I will show to you the judgment of the whore, the great *whore*, the *one who is* sitting herself on many waters.⁶² 2 with whom the kings of the earth committed-sexual-immorality. And the *ones who are*

³¹ [16:6] NU, Gk(AE) / M, TR, Gk(S) “you gave” / Vul ambiguous

³² [16:6] NU, M, Vul, Gk(AES) / TR add

³³ may also be translated “worthy”

³⁴ [16:7] NU, M, Vul, Syr, some Cop, Gk(AES,P47) / TR, some Cop add (no Greek support for TR)

³⁵ [16:8] NU, Gk(AE) / M, TR, Vul, Gk(S) add

³⁶ ambiguous, referring either to the messenger or to “the sun” (which is masculine in Greek)

³⁷ [16:8] NU, Gk(AS) / M, TR, Gk(E) “an”

³⁸ [16:10] NU, M, Gk(AES) / TR, Vul add

³⁹ literally “became having been darkened”

⁴⁰ literally “(due to)” “out of” (also in next verse)

⁴¹ [16:12] NU, M, Gk(AES) / TR, Vul add

⁴² Hebrew “Phrat” // NU, TR, Gk(A) / TR, Gk(ES) “the great Euphrates”

⁴³ [16:13] NU, M, Gk(A) (literally “as”) / TR “like” / Gk(S2) “as-if” / Gk(S1) corrupt

⁴⁴ [16:14] NU, M, Gk(A) / Vul “signs and are going-out” / TR, Gk(S1) “signs to be going-out” / Gk(S2) “signs are going-out”

⁴⁵ [16:14] NU, M, Vul, Gk(AS) / TR add

⁴⁶ [16:14] NU, M, Gk(AS) / TR “a”

⁴⁷ [16:14] NU, Gk(AS) / M, TR, Vul “that”

⁴⁸ [16:15] NU, M, TR, Vul, Gk(A,S2) / Gk(S1) “he is coming”

⁴⁹ literally “as”

⁵⁰ [16:16] Hebrew / NU, M, Gk(AS) “(H)armagedon” / TR “(H)armageddon” / Vul “Hermagedon” / others

“Magedon” / others “Mageddon” / others “Megiddon”

⁵¹ [16:17] NU, M, Gk(A) / TR, Vul, Gk(S2) “the seventh messenger” / Gk(S1) “when he”

⁵² [16:17] NU, M, TR, Vul, Gk(S) / Gk(A) omit “great”

⁵³ [16:17] NU, Gk(AS) (“out of”) / M, TR “from”

⁵⁴ [16:17] NU, Vul, Gk(A) / some “heaven” / M, TR “inner-sanctum of heaven” / Gk(S) “inner-sanctum of God”

⁵⁵ [16:17] NU, M, TR, Vul, Gk(A) / one “from God” / two “from the throne of God” / Gk(S) omit

⁵⁶ [16:18] NU, Vul, Gk(A) / M “flashes-of-lighting, and thunders, and voices” / TR “voices, and thunders, and flashes-of-lighting” / Gk(S) “thunders, and flashes-of-lighting, and voices”

⁵⁷ literally “from”

⁵⁸ [16:18] NU, Gk(A) / M, TR, Vul? “the humans” / Vul?, Gk(S) “humans”

⁵⁹ literally “city became”

⁶⁰ literally “(due to)” “out-of”

⁶¹ [17:1] NU, M, Vul, Gk(AS) / TR add

⁶² [17:1] NU, Gk(AS) / M, TR “on the waters, the many waters”

residing¹ on the earth were made-intoxicated out of the wine of her sexual-immorality.”

3 And he carried me away in a spirit into a desert. And I saw a woman sitting herself on a scarlet beast *which was* packed with names of revilement, having seven heads and ten horns. 4 And the woman was having clothed herself in purple and scarlet, and having been gilded with a gold-piece and valuable stone and pearls, having in her hand a golden drinking-cup packed with abominations and the² unclean *things*³ of her sexual-immorality and of the earth.⁴ 5 And on her forehead a name *was* having been written, a mystery:

BABEL⁵ THE GREAT, THE MOTHER OF THE WHORES
AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman *while she was* getting-intoxicated *from* out of the blood of the holy *ones* and *from* out of the blood of the testifiers of Jesus. And after I saw her, I marveled with a great marvel.

7 And the messenger spoke to me, “Why did you marvel? I will state to you the mystery of the woman and of the beast, the *one which is* carrying her, the *one which* has the seven heads and the ten horns. 8 The beast which you saw was, and is not, and is going to be ascending out of the abyss and it is going-away into⁶ *utter* loss. And the *ones who are* residing⁷ on the earth will be made-to-marvel, *those* whose name has⁸ not been written in the Book of the Life from *the* founding of the world *until now*, *while they are* looking at the beast, because *it was*,⁹ and is not, and will be-present.¹⁰

9 “Here *is* the mind which has wisdom: The seven heads are seven mountains on-which the woman is sitting herself. And there are seven kings. 10 The five fell. The one is. The other did not-yet come. And whenever he might come, it is necessary for him to remain for a short *time*. 11 And the beast which was, and is not, is himself also an eighth;¹¹ and he is out of the seven, and is going-away into *utter* loss.

12 “And the ten horns which you saw are ten kings, whichever *ones* have not-yet taken a kingdom; instead, they take authority for one hour as kings with the beast. 13 These have one resolve, and they give their power and *their* authority¹² to the beast. 14 These will wage-war with the little-lamb. And the little-lamb will be-victorious *over* them, because he is lord of lords and king of kings. And the *ones who are* with him are called,¹³ and elect, and faithful.”

15 And he said^o to me, “The waters which you saw, where the whore is sitting herself, are peoples and crowds, and nations and tongues. 16 And the ten horns which you saw, and the¹⁴ beast, these will hate the whore, and will make her having been desolated and naked,¹⁵ and they will eat her flesh for themselves and will burn her down in a fire. 17 For God put¹⁶ it into their hearts to do his resolve, and to make one resolve, and to give their kingdom to the beast, up-to *the time* that the accounts¹⁷ of God will¹⁸ be finished. 18 And the woman whom you saw is the city, the great *city*, the *one* having a kingdom over the kings of the earth.”

CHAPTER 18

And¹⁹ After these *things*, I saw another messenger descending out of the heaven, having a great authority, and the earth was provided-with-light from his glory. 2 And he shouted²⁰ in a strong voice,²¹ saying, “Fell, fell did Babel the great; and she became a dwelling-place of demons, and a cage²² of every spirit *which is* unclean and having been hated,²³ and a cage of every bird *which is* unclean and having been hated,²⁴ and a cage of every beast *which is* unclean and having been hated!²⁵ 3 Because all the nations have drunk out²⁶ of the wine of the fury of her

¹ literally “dwelling-down”

² [17:4] NU, M, Gk(AS) / TR omit “the”

³ [17:4] NU, M, Gk(AS) / TR, Vul “uncleanness”

⁴ [17:4] NU, M, Vul, Gk(A) (lit. “of the sexuality immorality of her”) / TR “of sexuality-immorality of her” / Gk(S) “of the sexual-immorality of her and of the earth”

⁵ may also perhaps (though very unlikely) be translated “written: A MYSTERY, BABEL”

⁶ [17:8] NU, Vul, Gk(A) / M, TR, Gk(S) “and to be going-away into”

⁷ literally “dwelling-down”

⁸ [17:8] NU, Gk(A) / M, TR, Vul, Gk(S) “whose names have”

⁹ [18:2] NU, Vul, Gk(AS) / M “looking, because the beast was” / TR “looking at the beast which was”

¹⁰ [17:8] NU, M, Gk(A) / Gk(S) “and will again be-present” / Gk(S2) “and is being-present” / TR “even-though it is” / Vul omit

¹¹ [17:11] NU, M, TR, Vul, Gk(A) / Gk(S) “, this is the eighth”

¹² [17:13] NU, Gk(A) (lit. “the power and authority of them”) / M, Gk(S) “the power and the authority of them” / TR, Vul? “the power and the authority of themselves”

¹³ adjective

¹⁴ [17:16] NU, M, Vul, Gk(AS) / TR “you saw on the”

¹⁵ [17:16] NU, M, TR, Vul, Gk(AS) / some omit “and naked”

¹⁶ literally “gave”

¹⁷ [17:17] NU, M, Gk(AS) / TR “words” / Vul uncertain

¹⁸ [17:17] NU, Gk(AS) (“will be” plural) / TR “might be” singular / M “might be” plural / Vul “might be being” plural

¹⁹ [18:1] NU, M, Gk(AS) / TR, Vul add

²⁰ [18:2] NU, M, TR, Gk(S) / Gk(A) “shouted-out”

²¹ [18:2] NU, M, Gk(A) / TR, Vul “in strength with a great voice” / Gk(S) “with a strong voice”

²² literally “guardhouse” (also two more times in verse)

²³ [18:2] NU, M, TR, Vul, Gk(S) / Gk(A) “and a cage of every spirit *which is* unclean and having been hated” / some omit

²⁴ [18:2] NU, Vul / M, TR, Gk(ES) “and a cage of every bird *which is* unclean and having been hated” / Gk(A) omit

²⁵ [18:2] NU, Gk(A) / M, TR, Vul, Gk(ES) omit “and a prison of every beast *which is* unclean and having been hated”

²⁶ [18:3] NU, TR (“drink” singular), Vul / M, Gk(ASE) “Because all of the nations have fallen out of” / a few “Because she has made all the nations drink out”

sexual-immorality,²⁷ and the kings of the earth committed-sexual-immorality with her, and the merchants of the earth became-rich out of the power of her voluptuousness.”

4 And I heard another voice out of the heaven saying, “Come-forth out of her, my people, in order that *all of you** might not commune-together with her sins, and in order that you* might not take from her strokes. 5 Because her sins were glued²⁸ up-to the heaven, and God remembered her unrighteous-deeds. 6 Give-back to her as she also gave-back to *all of you**,²⁹ and give-back to her double³⁰ according-to her works; in the drinking-cup which she mixed, mix double for her. 7 As-much-as she glorified herself and lived-voluptuously, give to her *just* as-much torture and mourning; because she says in her heart, that³¹ ‘I am sitting as a queen, and I am not a widow, and I might never see mourning.’ 8 Due to this, her strokes will be-there in one day³²—death and mourning and famine. And she will be harmed-by-heat in a fire, because strong *is* the Lord the God,³³ the *one who* judged³⁴ her.

9 “And the kings of the earth, the *ones who* committed-sexual-immorality and lived-voluptuously with her, will weep for her³⁵ and will beat-their-breast *in lamentation* over her,³⁶ and they might groan³⁷ whenever they might be looking at the smoke of her firing, 10 having stood from a distance due to the fear of her torture, saying, ‘Woe, woe, the city, the great *city*, Babel, the city, the strong *city*! Because in one hour your judging came!’

11 “And the merchants of the earth weep and mourn³⁸ over her, because no-one buys their cargo anymore: 12 cargo of gold, and of silver, and of valuable stone, and of pearls,³⁹ and of byssus,⁴⁰ and of purple,⁴¹ and of silk, and of scarlet; and every *kind* of citron wood,⁴² and every ivory utensil, and every utensil *made* out of most-valuable wood and of bronze and of iron and of marble; 13 and cinnamon, and amomum,⁴³ and incenses, and perfumed-oil, and frankincense, and wine, and olive-oil, and fine-flour, and grain, and livestock, and sheeps, and horses, and cars, and bodies and souls of humans. 14 And the fruit of the desire of your soul,⁴⁴ went-off from you, and all the glistening *things* and the bright *things* were-lost⁴⁵ from you, and you will⁴⁶ never again⁴⁷ find them.

15 “The merchants of these *wares*, the *ones who* became-rich from her, will stand from a distance due to the fear of her torture, weeping and mourning. 16 and⁴⁸ saying, ‘Woe, woe, the city, the great *city*, the *one* having clothed herself in a *garment* of-byssus, and purple, and scarlet,⁴⁹ and having been gilded in⁵⁰ a gold-piece and valuable stone and pearl!⁵¹ 17 Because in one hour these so-many riches⁵² were desolated.”

And every pilot, and everyone who⁵³ *is* sailing from place to place,⁵⁴ and shipmen, and as-many-as are working on the sea, stood from a distance. 18 And they were shouting *while they were* looking at⁵⁵ the smoke⁵⁶ of her firing, saying, “What *is* like this city, this great *city*?”

19 And they threw dirt on their heads and were shouting, weeping and mourning, saying, “Woe, woe, the city, the great *city*, in which all the *ones* having the boats in the sea became-rich from her value! Because *in* one hour she was desolated. 20 Be being gladdened over her, O heaven, and you*: the holy *ones* and the emissaries and the prophets; because God judged your* judgment against⁵⁷ her!”

²⁷ [18:3] NU, M, TR, Gk(S) (“of the wine...immorality”) / Vul, Gk(A) “of the fury of her sexual-immorality” / Gk(E) “of the sexual-immorality of her fury” / some “of the fury of the wine of her sexual-immorality” / one “of the wine of her fury” / two “of the wine of her sexual-immorality”

²⁸ [18:5] NU, M, Vul, Gk(AES) / TR “sins followed”

²⁹ [18:6] NU, M, Vul, Gk(AES) / TR add

³⁰ [18:6] NU, M, Vul, Gk(AE) (lit. “and double the double *portions*”) / TR “and double her double *portions*” / Gk(S) “double the double *portions*”

³¹ [18:7] NU, M, Gk(AES) / TR, Vul omit “that”

³² [18:8] NU, M, TR, Vul, Gk(AES) / some “hour”

³³ [18:8] NU, M, TR, Vul, Gk(E,S2) / Gk(A) “is the God” / Gk(S1) “the God the Lord” / others “is the Lord”

³⁴ [18:8] NU, M, Vul, Gk(AE,S1) / TR, Gk(S2) “who is judging”

³⁵ [18:9] NU, M, Vul, Gk(AES) / TR add

³⁶ [18:9] NU, M, TR, Vul, Gk(AE,S2) / Gk(S1) omit “and lived-...her”

³⁷ [18:9] NU, M, TR, Vul, Gk(AE,S1,S2) / Gk(S3) add

³⁸ [18:11] NU, TR, Gk(AS) / M, Vul “earth will weep and will mourn”

³⁹ [18:12] NU, Gk(S) / TR “of pearl” / Vul, Gk(A) “and with pearls” / Gk(E) “and pearls”

⁴⁰ [18:12] NU, M, TR, Vul, Gk(ES) / Gk(A) omit “and of purple”

⁴¹ [18:12] NU, TR, Vul / Gk(A) “citron vessel” / some “stone wood”

⁴² [18:13] NU, Gk(AE,S1) / M, TR, Vul, Gk(S2) omit “and amomum”

⁴³ [18:14] NU, Vul, Gk(AES) (lit. “And the fruit of your desire of the soul”) / M, TR “And the fruit of the desire of your soul”

⁴⁴ [18:14] NU, M, Vul, Gk(A) singular / Gk(S) “were-lost” (plural) / TR “departed” (singular)

⁴⁵ [18:14] NU, Vul, Gk(AES) / M, TR “might”

⁴⁶ literally “no-longer”

⁴⁷ [18:16] NU, Gk(AES) / M, TR, Vul add

⁴⁸ [18:16] NU, M, TR, Vul, Gk(ES) / Gk(A) reverses “of-byssus” and “scarlet”

⁴⁹ [18:16] NU, TR, Gk(ES) / M, Gk(A) omit “in” (also TR “gold” is masc. instead of neuter)

⁵⁰ [18:16] NU, Gk(AES) / M, TR, Vul “pearls”

⁵¹ literally “this so-much rich”

⁵² literally “the”

⁵³ [18:17] NU, M, Vul, Gk(AES) (lit. “all the *one who* is sailing onto a (S “the”) place”) / TR “the throng on the ships”

⁵⁴ [18:18] NU, M, TR, Vul, Gk(AE,S2) / TR “while they were seeing” / Gk(S1) omit

⁵⁵ [18:18] NU, M, TR, Gk(ES) / Vul, Gk(A) “place”

⁵⁶ literally “out of”

21 And one strong messenger lifted a stone like¹ a great millstone² and threw it into the sea, saying, “In-this-manner, Babel, the great city, will be thrown down with an onrush, and might never be found again.³ 22 And a voice of harpists, and musicians, and flutists, and trumpeters might never be heard in you again. And every artisan of every art might never be found in you again. And a sound⁴ of a mill might never be heard in you again. 23 And a light of a lamp might never shine in you again. And a voice of a bridegroom and of a bride might never be heard in you again. Because your merchants were the great-men of the earth, because in your drugging⁵ all the nations were misled. 24 And in her was found blood⁶ of prophets and of holy ones, and of all the ones who have been slaughtered on the earth.”

CHAPTER 19

And⁷ After these things, I heard something like⁸ a great voice of a vast crowd in the heaven, saying, “Praise-Yahweh! The salvation and the glory and the honor⁹ and the power belong to the Lord¹⁰ our God! 2 Because true and righteous are his judgments, because he judged the whore, the great whore, whichever one was corrupting the earth with¹¹ her sexual-immorality; and he avenged the blood of his slaves out of a¹² hand of hers.”

3 And they have said a second time, “Praise-Yahweh! And her smoke ascends into the ages of the ages!”

4 And the twenty-four elders and the four living-creatures fell and bowed-down-to God, the one who is sitting himself on the throne, while they were saying, “May it be! Praise-Yahweh!”

5 And a voice came-out from¹³ the throne, saying, “Be praising our God, all you* his slaves, and¹⁴ the ones who are filling themselves with-fear-of him, even¹⁵ the small ones and the great ones!”

6 And I heard something like¹⁶ a voice of a vast crowd and like a sound¹⁷ of many waters and like a voice of strong thunders, saying, “Praise-Yahweh! Because the Lord our God¹⁸ the Almighty became-king! 7 May we be rejoicing, and may we be causing-others-to-leap-for-joy,¹⁹ and may we give the glory to him, because the marriage of the little-lamb came, and his woman made herself ready.”

8 And the privilege was given to her, in order that she might clothe herself in a bright clean²⁰ garment made of-byssus. For the garment made of-byssus is the righteous-enactments of the holy ones. 9 And he said⁹ to me, “Write: ‘Happy are the ones who have been called to the dinner of the marriage²¹ of the little-lamb!’” And he was saying to me,²² “These are the true accounts of God.”

10 And I fell down before-the-face of his feet to bow-down-to him. And he said⁹ to me, “Be seeing that you do not do that! I am a fellow-slave of you, and of your brothers, the ones who have the attestation of Jesus.²³ Bow-down-to God! For the attestation of Jesus is the spirit of the prophecy.”

11 And I saw the heaven having been opened-up. And behold, there was a white horse. And the one who was sitting himself on it is being called Faithful and True.²⁴ And in righteousness, he is judging and waging-war. 12 But his eyes are like²⁵ a flame of a fire, and on his head are many diadems. He is having names which have been written, and a name which has been written²⁶ which no-one has come-to-know except himself. 13 And he is having been clothed with a robe which has been dipped²⁷ in blood, and his name²⁸ has been²⁹ called ‘The Account of God’. 14 And the troops, the ones³⁰ in the heaven, having clothed themselves in a white and³¹ clean garment made of-byssus, were following him on white horses.

¹ literally “as”

² [18:21] NU, Gk(AE) has an adj form of this word / M, TR has a noun form / Gk(S) “stone”

³ literally “still” (and throughout the rest of this verse and the next two)

⁴ literally “voice”

⁵ may also be translated to “act-of-sorcery”

⁶ [18:24] NU, TR, Vul, Gk(AES) / M “bloods”

⁷ [19:1] NU, M, Vul, Gk(AES) / TR add

⁸ [19:1] NU, M, Vul, Gk(AES) (lit. “as”) / TR omit “something as”

⁹ [19:1] NU, Vul, Gk(AE,S2) / M reverses “power” and “glory” / TR add “and the honor” / Gk(S1) omit “and the glory”

¹⁰ [19:1] NU, M, Vul, Gk(AES) / TR add

¹¹ literally “in”

¹² [19:2] NU, M, Gk(AES) / TR “the”

¹³ [19:5] NU, M, Gk(AE) / TR, Gk(S) “came out of”

¹⁴ [19:5] Gk(ES) / NU, M, TR, Vul, Gk(A) add

¹⁵ [19:5] NU, M, Vul, Gk(AES) / TR add

¹⁶ literally “as” (and later in verse twice)

¹⁷ literally “voice”

¹⁸ [19:6] NU, M, Vul, Gk(S2) (“the Lord the God of ours”) / TR, Gk(A) “the Lord the God” / Gk(S1) “The God the Lord of ours”

¹⁹ [19:7] NU, Gk(AS) / M, TR either “leaping-for-joy for ourselves” or “made-to-leaping-for-joy” / Vul “exulting”

²⁰ [19:8] NU, Vul, Gk(AS) / M, TR “in clean and bright”

²¹ [19:9] NU, M, TR, Vul, Gk(A,S2) / Gk(S1) omit “of the marriage”

²² [19:9] NU, M, TR, Vul, Gk(A) / Gk(S) omit “And he was saying to me”

²³ [19:10] NU, M, Gk(AS) / TR “Jesus”

²⁴ [19:11] NU, M, TR, Vul? / Gk(A) “it was faithful and true” / Gk(S) “is being called Faithful and was true”

²⁵ [19:12] NU, TR, Vul, Gk(A) (lit. “as”) / M, Gk(S) omit “as”

²⁶ [19:12] NU, TR, Vul, Gk(A) / M “names which have been written and a name which has been written” / Gk(S1) “a name” / Gk(S2) “names which have been written”

²⁷ [19:13] NU, M, TR, Gk(A) / Vul, Gk(S2) “sprinkled-around” / Gk(S1) “stitched-around”

²⁸ [19:13] NU, M, TR, Gk(A,S2) (lit. “the name of his”) / Gk(S1) “and a name of his”

²⁹ [19:13] NU, Gk(A,S2) (“has been”) / M, TR, Vul “is being” / Gk(S1) “had been”

³⁰ [19:14] NU, M / TR, Gk(AS) omit “the ones”

³¹ [19:14] NU, M, Vul, Gk(A) / TR, Gk(S) add

15 And out of his mouth goes-out a sharp two-edged³² long-sword, in order that with³³ it he might strike the nations. And he himself will shepherd them with an iron stick. And he himself treads the winepress-vat of the wine of the fury of the anger³⁴ of God the Almighty. 16 And on his robe and on his thigh³⁵ he has a name which has been written:

KING OF KINGS AND LORD OF LORDS.

17 And I saw one³⁶ messenger having stood in the sun. And he shouted in³⁷ a great voice, saying to all the birds, to the ones flying in mid-heaven, “Come, and³⁸ be congregate into the dinner, the great dinner of God,³⁹ 18 in order that you might eat flesh of kings, and flesh of tribunes, and flesh of strong men, and flesh of horses and of the ones who are sitting themselves on them, and flesh of all, both⁴⁰ of free men and of slaves, and both⁴¹ of small ones and of great ones.”

19 And I saw the beast, and the kings of the earth and their⁴² troops, having been congregated to make the⁴³ war with the one who is sitting himself on the horse and with his troop. 20 And the beast was seized, and with him the false-prophet,⁴⁴ the one who made the signs before-the-face of him, in which he misled the ones who took the brand of the beast and the ones who are bowing-down-to his image. The two were thrown, living, into the lake of the fire, of the lake⁴⁵ being burned in the⁴⁶ sulfur. 21 And the rest were killed-off with⁴⁷ the long-sword of the one who is sitting himself on the horse, with the sword which came-out⁴⁸ out of his mouth. And all the birds were filled-with-food from eating their flesh.⁴⁹

CHAPTER 20

And I saw a messenger descending out of the heaven, having the key of the abyss and a great chain over his hand. 2 And he grabbed the dragon, the serpent, the ancient serpent, who⁵⁰ is a⁵¹ slanderer and the⁵² Adversary, the one who is misleading the whole inhabited-earth,⁵³ and he bound him for a thousand years. 3 And he threw him⁵⁴ into the abyss; and he locked it⁵⁵ and sealed it above him, in order that he might not mislead the nations up-to the time that the thousand years might be finished. And⁵⁶ After these things, it is necessary for him to be released for a short time.

4 And I saw thrones. And they sat-down on them, and a judgment was given to them. And I saw the souls of the ones who have been axed due to the attestation of Jesus and due to the account of God, and I saw whichever ones did not bow-down-to the beast nor-even to his image, and did not take the brand on the forehead⁵⁷ and on their hand. And they lived and became-kings with the⁵⁸ Anointed-One for a⁵⁹ thousand years. 5 But⁶⁰ The rest of the dead humans did not live up-to the time that⁶¹ the thousand years might be finished. This is the standing-up, the first one. 6 Happy and holy is the one who has a part in the standing-up, the first standing-up. The second death⁶² does not have authority over these individuals, instead they will be priests of God and of the Anointed-One, and they will be-kings with him for the⁶³ thousand years.

7 And whenever the thousand years might be finished, the Adversary will be released out of his guardhouse, 8 and he will come-out to mislead the nations, the nations which are in the four corners of the earth,⁶⁴ °Gog and Magog,¹ to

³² [19:15] NU, TR, Vul, Gk(AS) / M add “two-edged”

³³ literally “in” (also later in verse)

³⁴ [19:15] NU, M, Vul, Gk(A) / TR “of the fury and of the anger” / Gk(S1,S3) “of the anger of the fury” / Gk(S2) “of the fury”

³⁵ [19:16] NU, M, TR, Vul, Gk(S) (lit. “And on...thigh”) / Gk(A) “And on his thigh” / Gk(S) “And on the robe and his thigh”

³⁶ [19:17] NU, TR, Vul, Gk(A) / Gk(S) “another” / M omit

³⁷ [19:17] NU, Gk(S) / M, TR, Vul, Gk(A) “with”

³⁸ [19:17] NU, M, Vul, Gk(AS) / TR add

³⁹ [19:17] NU, M, Vul, Gk(S) / TR “into the dinner of the great God.”

⁴⁰ [19:18] NU, M, Gk(AS) / Vul, TR omit “both”

⁴¹ [19:18] NU, TR, Vul, Gk(AS) / M add

⁴² [19:19] NU, M, TR, Vul, Gk(S) / Gk(A) “his”

⁴³ [19:19] NU, Gk(AS) / M, TR “a”

⁴⁴ [19:20] NU, Vul, Gk(S) / TR, Vul “and with this, the false-prophet” / M “and the false-prophet with him” / Gk(A) “and the ones with him, the false-prophet”

⁴⁵ [19:20] NU, Gk(AS) / M, TR “fire, the lake”

⁴⁶ [19:20] NU, M, Gk(AS) / TR add

⁴⁷ literally “in”

⁴⁸ [19:21] NU, M, Gk(AS) / TR, Vul “which is going-out” (or “being made-to-go-out”)

⁴⁹ literally “were filled-with-food out of their flesh”

⁵⁰ [20:2] NU, M, TR, Gk(A) / Gk(S) “, the one who”

⁵¹ [20:2] NU, M, TR, Gk(A) / Gk(S) “the”

⁵² [20:2] NU, M, Gk(AS) / TR “a”

⁵³ [20:2] NU, TR, Vul, Gk(AS) / M add

⁵⁴ [20:3] NU, M, TR, Vul, Gk(A) / Gk(S) omit “for a thousand...threw him” (scribal error?)

⁵⁵ [20:3] NU, M, Vul, Gk(AS) / TR “him”

⁵⁶ [20:3] NU, Vul, Gk(AS) / M, TR add

⁵⁷ [20:4] NU, M, Vul, Gk(AS) / TR “on their forehead” (lit. “on the forehead of theirs”)

⁵⁸ [20:4] NU, M, Gk(AS) / TR “an”

⁵⁹ [20:4] NU, Gk(AS) / M, TR “the”

⁶⁰ [20:5] NU, Vul, Gk(A) / TR add “But” / M add “And” / Gk(S) omit “But the rest...finished. (scribal error)”

⁶¹ [20:5] NU, M, Vul, Gk(AS) / TR “not live-again till”

⁶² [20:6] NU, M, Gk(AS) / TR “the death, the second death”

⁶³ [20:6] NU, Gk(S) / M, TR, Gk(A) “a”

⁶⁴ [20:8] NU, M, TR, Vul, Gk(A,S2) / Gk(S1) omit “of the earth”

congregate them into the² war, whose number³ is as the sand of the sea. **9** And they ascended over the width of the earth and encircled the camp of the holy ones and the city, the city which has been loved. And a fire descended from God out of the heaven⁴ and ate them down. **10** And the Slanderer, the one who is misleading them, was thrown into the lake of the fire and sulfur, to-where even⁵ the beast and the false-prophet are. And they will be tortured day and night into the ages of the ages.

11 And I saw a great white throne and the One who is sitting himself on it, from whose face the earth and the heaven fled. And a place was not found for them. **12** And I saw the dead humans, the great ones and the small ones,⁶ having stood before-the-face of the throne.⁷ And books were opened-up. And another book was opened-up, which is the Book of the Life. And the dead humans were judged, according-to their works, out of the things which have been written in the books. **13** And the sea gave up the dead humans, the ones⁸ who were in it; and the Death and the Netherworld gave up the dead humans, the ones⁹ who were in them. And they were judged, each one according-to his works. **14** And the Death and the Netherworld were thrown into the lake of the fire. This is the death, the second death.¹⁰ the lake of the fire.¹¹ **15** And if someone was not found having been written in the Book of the Life, he was thrown into the lake of the fire.

CHAPTER 21

And I saw a new heaven and a new earth, for the first heaven and the first earth went-off,¹² and the sea is no more.¹³ **2** And I Johanan,¹⁴ saw the city, the holy city, a new Jerusalem, descending out of the heaven from God, having been made-ready as a bride who has been ornamented for her man.

3 And I heard a great voice out of the throne¹⁵ saying, "Behold, the tent of God is with the humans, and he will tent with them, and they will be his peoples.¹⁶ And God himself will be with them for a god of theirs.¹⁷ **4** And he¹⁸ will wipe-out every tear out of¹⁹ their eyes. And the death will be no more,²⁰ nor mourning, nor outcry, nor will exertion be any more,²¹ because²² the first things went-off."

5 And the One who is sitting himself on the throne spoke, "Behold, I am making everything new."

And he said²³ to me,²⁴ "Write, that²⁵ these accounts are faithful and true."²⁵

6 And he spoke to me, "They have come-to-be!²⁶ **I** am²⁷ the Alpha and the Omega, the Beginning and the End. To the one who is thirsting, **I** will give as-a-gift: water out of the spring of the water of the life. **7** The one who is being-victorious will inherit²⁸ these²⁹ things, and I will be a god to him, he will be a³⁰ son to me. **8** But the³¹ ones who are terrified, and faithless, and sinners,³² and having been abominated,³³ and murderers, and sexually-immoral-individuals, and druggists,³⁴ and idol-worshippers, and all the liars will have their part in the lake, the one which is being burned with a fire and sulfur, the one which is the death, the second death."³⁵

9 And one from out of the seven messengers (the messengers having the seven saucers, the messengers who are-packed³⁶ with the seven last strokes),³⁷ came

toward me³⁸ and uttered with me, saying, "Come-here, I will show to you the bride, the woman of the little-lamb."³⁹

10 And he carried me away in a spirit to a great and high mountain. And he showed to me the city, the great city,⁴⁰ the holy Jerusalem, descending out of the heaven from God. **11** The city is having the glory of⁴¹ God. And⁴² Its light-provider is like a most-valuable stone, like⁴³ a jasper stone, clear-as-crystal. **12** Also,⁴⁴ It is having a great and high perimeter-wall which has twelve gateways, and twelve messengers are at the gateways. And the⁴⁵ names are having been written-on the gateways, which are the names⁴⁶ of the twelve tribes of the⁴⁷ sons of Israel: **13** three gateways from the east,⁴⁸ and⁴⁹ three gateways from the north, and three gateways from the south, and⁵⁰ three gateways from the west.⁵¹ **14** And the perimeter-wall of the city is having twelve foundations, and on⁵² them are twelve⁵³ names of the twelve emissaries of the little-lamb.

15 And the one who was uttering with me was having a golden measuring⁵⁴ reed in order that he might measure the city, and its gateways, and its perimeter-wall. **16** And the city is being laid out quadrangular; and its length is also⁵⁵ as-long-as its width. And he measured the city with the reed: 12,000 stadia. Its length, and its width, and its height⁵⁶ are equal. **17** And he measured its perimeter-wall: 144 cubits, according to the measurement of a human, of which the messenger is using.

18 And the interior-structure of its perimeter-wall was⁵⁷ jasper; and the city was a clear gold-piece, like clear glass. **19** And⁵⁸ The foundations of the perimeter-wall of the city were having been ornamented with all kinds of valuable stone: the foundation, the first one, is jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, and the twelfth amethyst. **21** And the twelve gateways are twelve pearls. Each one of the gateways was made out of one pearl. And the roadway⁵⁹ of the city was a clear gold-piece, like⁶⁰ translucent glass.⁶¹

22 And I did not see an inner-sanctum in it, for the Lord, the God, the Almighty, and the little-lamb are its inner-sanctum. **23** And the city has no need of the sun nor-even of the moon in order that they might shine on⁶² it, for the glory of God itself provided-light for it, and the little-lamb is its lamp. **24** And⁶³ the nations of the ones who are being saved⁶⁴ will walk-around through⁶⁵ its light, and⁶⁶ the kings of the earth bring to him their glory and their honor⁶⁷ into it. **25** And its gateways may never be locked at all by day (for there will be no night there). **26** And they will bring the glory and the honor of the nations into it, in order that they might enter in.⁶⁸ **27** And everything which is common⁶⁹ may never enter into it, nor⁷⁰ the one who is making⁷¹ an abomination and a lie, except only the ones who have been written in the Book of the Life of the little-lamb.

CHAPTER 22

And he showed to me a clean⁷² river of water of life, bright as crystal, going-forth out of the throne of God and of the little-lamb. **2** In the middle of its roadway,⁷³ and on this side and on that⁷⁴ side of the river, is wood of life, which is making

¹ [20:8] NU, Gk(A) "Gog and Magog", showing them to be part of the same group / M, TR, Gk(S2) "Gog and Magog" showing them to be separate groups / Gk(S1) "Gog and Magog". Since English does not use the definite article before names, this distinction cannot be reproduced in translation.

² [20:8] NU, M, Gk(AS) / TR "a"

³ [20:8] NU, Gk(AS) (lit. "whose number of theirs") / M, TR, Vul "whose number"

⁴ [20:9] TR, Vul, Gk(S1) / NU, Gk(A) "descended out of the heaven" / M "descended out of the heaven from God" / two "descended from God" / Gk(S1) omit "a fire" & "from God...into the lake" (scribal error)

⁵ [20:10] NU, M, Gk(A) / TR, Vul, Gk(S) omit "even"

⁶ [20:12] NU, M, Vul, Gk(AS) / TR "dead, small ones and great ones"

⁷ [20:12] NU, M, Vul, Gk(AS) / TR "before God"

⁸ [20:13] NU, M, Gk(AS) / TR omit "the ones"

⁹ [20:13] NU, M, Gk(AS) / TR omit "the ones"

¹⁰ [20:14] NU, M, Gk(A) / TR, Gk(S) "This is the second death" (Vul ambiguous) / other omit

¹¹ [20:14] NU, M, Vul, Gk(AS) / TR omit "the lake of the fire"

¹² [21:1] NU, M, Vul?, Gk(AS) / TR "passed away"

¹³ literally "still"

¹⁴ [21:2] NU, M, Vul, Gk(AS) / TR add "I Johanan"

¹⁵ [21:3] NU, Vul, Gk(AS) / M, TR "heaven"

¹⁶ [21:3] NU, TR, Gk(AS) / M, Vul "people"

¹⁷ [21:3] NU, Vul, Gk(A) / TR "God himself will be a god of theirs with them." / M, Gk(S) "God himself will be with them"

¹⁸ [21:4] NU, M, Gk(S) / TR, Vul, Gk(A) "God"

¹⁹ [21:4] NU, Gk(AS) / M, TR "tear from"

²⁰ literally "still"

²¹ literally "will exertion be not still"

²² [21:4] NU, M, TR, Gk(S2) / Vul, Gk(A,S1) omit "because"

²³ [21:5] NU, Vul, Gk(A) / M, TR, Gk(S) add

²⁴ may also be translated "because"

²⁵ [21:5] NU, Vul, Gk(AS) / M, TR "are true and faithful"

²⁶ [21:6] NU, TR, Gk(S1,S2) / M, Vul, Gk(A,S3) omit "They have come-to-be!"

²⁷ [21:6] NU, TR, Vul, Gk(AS) / M omit "I am"

²⁸ [21:7] NU, M, TR, Vul, Gk(AS) / others "victorious, I will give him"

²⁹ [21:7] NU, M, Vul, Gk(AS) / TR "all"

³⁰ [21:7] NU, M, Gk(AS) / TR "the"

³¹ [21:8] NU, M, Gk(AS) / TR omit "the" // Gk(S1) also adds "as" before "terrified"

³² [21:8] NU, TR, Vul, Gk(AS) / M add

³³ [21:8] NU, M, TR, Gk(AS) (may also be translated "having abhorred") / Vul "abominable"

³⁴ may also be translated "sorcerers"

³⁵ [21:8] NU, M, Gk(AS) / TR "is the second death"

³⁶ [21:9] NU, Gk(AS) / TR, Vul "saucers, the saucers which are-packed" / M "saucers which are-packed"

³⁷ literally "the seven strokes, the last strokes"

³⁸ [21:9] NU, M, Vul, Gk(AS) / TR add

³⁹ [21:9] NU, Vul, Gk(AS) / TR "the bride of the little-lamb, the woman" / M "the woman, the bride of the little-lamb"

⁴⁰ [21:10] NU, Vul, Gk(AS) / M, TR add

⁴¹ [21:11] NU, M, TR, Vul / Gk(S) "from" / Gk(A) omit "The city...God"

⁴² [21:11] NU, M, Vul, Gk(AS) / TR add

⁴³ literally "as"

⁴⁴ [21:12] NU, M, Gk(AS) / TR add "Also" / Vul add "And"

⁴⁵ [21:12] NU, M, TR, Gk(AS) / some add

⁴⁶ [21:12] NU, Vul?, Gk(A) / M, Vul? "are names" / TR, Gk(S) "are" (omitting "names")

⁴⁷ [21:12] NU, Gk(AS) / M, TR actually add "the"

⁴⁸ literally "rising-up"

⁴⁹ literally "arising"

⁵⁰ [21:13] NU, M, Vul, Gk(AS) / TR omit the "and" before each of the three times preceding "three"

⁵¹ [21:13] (lit. "settings") NU, M, TR, Gk(S2) / Gk(A) gate list: east, north, west, south / Gk(S1) east, north, north, south

⁵² [21:14] NU, M, Gk(AS) / TR, Vul "in"

⁵³ [21:14] NU, M, Vul, Gk(AS) / TR omit "twelve"

⁵⁴ [21:15] NU, M, Vul, Gk(AS) (lit. "measure") / TR omit "measure"

⁵⁵ [21:16] NU, Gk(A) / M, TR, Vul, Gk(S) omit "also"

⁵⁶ [21:16] NU, M, TR, Vul, Gk(AS) / one omit, "and its height"

⁵⁷ [21:18] NU, Vul, Gk(A,S2) / M, TR, Gk(S1) actually add "was" // Gk(S1) also omit "the" before "interior"

⁵⁸ [21:19] NU, M, Vul, Gk(A,S2) / TR, Gk(S1) add

⁵⁹ literally "wide place"

⁶⁰ literally "as"

⁶¹ [21:21] NU, M, Gk(A,S2) (lit. "radiant-through glass") / TR "diaphanous" (lit. "shining-through glass") / Vul "translucent glass" / Gk(S2) "glass through it"

⁶² [21:23] NU, M, Gk(A,S1) / TR, Vul, Gk(S2) actually add "in"

⁶³ [21:24] NU, M, TR, Gk(A,S2) / Gk(S1) "But even"

⁶⁴ [21:24] NU, M, Vul, Gk(AS) / TR add

⁶⁵ [21:24] NU, M, Vul, Gk(AS) / TR "in"

⁶⁶ [21:24] NU, M, TR, Vul, Gk(A,S2) / Gk(S1) " , but also"

⁶⁷ [21:24] NU, Gk(AS) / TR, Vul "their glory and their honor" / M "to him the glory and honor of the nations"

⁶⁸ [21:26] NU, M, TR, Vul, Gk(AS) / others add

⁶⁹ [21:27] NU, M, Gk(AS) / TR "is made-common" / Vul "has been made-common"

⁷⁰ literally "and"

⁷¹ [21:27] NU, Gk(S1?) masc. (the...making) / Gk(A,S2) "is making" masc. / M, TR "is making" neuter

⁷² [22:1] NU, Vul, Gk(AS) / M, TR add

⁷³ literally "wide place"

⁷⁴ [21:2] NU, M, Gk(A) (lit. "from-this-place and from-there") / TR "from-this-place and from-here" / Vul "and on both parts" / Gk(S1) "from-here" / Gk(S2) "from-here and from-here"

twelve fruits, each *one*¹ giving-back its fruit every² month. And the leaves of the tree *are* for³ a treatment of the nations. **3** And every object-having-imprecations-fallen-down-upon it will not be there *any* more.⁴ And the throne of God and of the little-lamb will be in it, and his slaves will serve him. **4** And they will see his face for themselves, and his name *will be* on their foreheads. **5** And there will be no more night.⁵ And they have no need of a light of a lamp and of a light of a sun, because *the* Lord God will provide-light on⁶ them. And they will be-kings into the ages of the ages.

6 And he spoke to me, “These accounts *are* faithful and true. And the⁷ Lord, the god of the spirits of the⁸ prophets, commissioned his messenger to show to his slaves *things* which are necessary to come-to-be quickly.⁹

7 “And¹⁰ behold, I am coming quickly! Happy *is* the *one who is* keeping the accounts of the prophecy of this book.”

8 And **I**, Johanan,¹¹ am the *one who is* hearing and looking at these *things*.¹² And when I heard and looked, I fell to bow-down-to in-front of the feet of the messenger, the *one who was* showing these *things* to me.

9 And he said⁹ to me, “Be seeing *that you do not do that*. For¹³ I am a fellow-slave of yours, and of your brothers the prophets, and of the *ones who are* keeping the accounts of this book. Bow-down-to God.”

10 And he said⁹ to me, “May you not seal the accounts of the prophecy of this book, for¹⁴ the season is near. **11** Let the *one who is* doing-what-is-unrighteous still do-what-is-unrighteous, and let the filthy *one*¹⁵ still be made-filthy;¹⁶ and let the righteous *one* still do righteousness,¹⁷ and let the holy *one* still be made-holy.”

12 “And¹⁸ Behold, I am coming quickly, and my wage *is* with **me**, to give *something* back to each *one* as his work is.¹⁹ **13** **I** am the Alpha and the Omega, the First and the Last, the Beginning and the End.²⁰ **14** Happy *are* the *ones who are* washing their gowns,²¹ in order that they might have the authority to the wood of the life, and might enter the gateways into the city. **15** But²² Outside *are* the dogs and the druggists²³ and the sexually-immoral-individuals and the murderers and the idol-worshippers, and all *who are* being-fond-of and making a lie.

16 “**I**, Jesus, sent my messenger to testify these *things* to *all of you** at the assemblies. **I** am the Root and the Race of David, the Star, the Bright *Star*, the Morning²⁴ *Star*.

17 “And the²⁵ spirit and the²⁶ bride are saying, ‘Be coming!’

“And let the *one who is* hearing speak, ‘Be coming!’

“And let the *one who is* thirsting be coming. And²⁷ Let the *one who is* wanting take²⁸ as-a-gift the²⁹ water of life.

18 “For³⁰ **I** am testifying³¹ to *everyone* who³² *is* hearing the accounts of the prophecy of this book: If-at-any-time someone might add to³³ them, God will add³⁴ to him³⁵ the strokes, the *ones which* have been written in this book;³⁶ **19** and if-at-any-time someone might pick-away³⁷ from the³⁸ accounts of the³⁹ book of

this prophecy, God will pick-away his part from the wood⁴⁰ of the life, and out of the city, the holy *city*, and out of the *things which* have been written in this book.⁴¹

20 “The *one who is* testifying to these things says, ‘Yes, I am coming quickly.’”

May it be.⁴² Yes,⁴³ Be coming, Lord Jesus *the Anointed-One*!⁴⁴

21 May the favor of the Lord Jesus *the Anointed-One*⁴⁵ be⁴⁶ with all.⁴⁷

¹ [22:2] NU, M, Vul, Gk(AS) / TR actually add “one”

² literally “during/according to”

³ literally “into”

⁴ literally “still”

⁵ [22:5] NU, Vul, Gk(AS) (lit “more” is “still”) / M, TR “no night there”

⁶ [22:5] NU, Gk(AS) / M “God will provide-light for them” / TR, Vul “God is providing-light for them”

⁷ [22:6] NU, M, Gk(AS) / M, TR omit “the”

⁸ [22:6] NU, M, Gk(AS) / TR, Vul “god of the holy”

⁹ literally “to come-to-be in quickness”

¹⁰ [22:7] NU, M, Gk(AS) / TR, Vul omit “And”

¹¹ [22:8] NU, M, TR, Vul, Gk(AS) / others omit “I, Johanan”

¹² [22:8] NU, M, Vul, Gk(A) / TR “is looking at these *things* and hearing” / Gk(S) “is looking at and hearing these *things*”

¹³ [22:9] NU, M, Vul, Gk(AS) / TR add

¹⁴ [22:10] NU, M, Vul, Gk(AS) / TR “because”

¹⁵ [22:11] NU, M, Gk(S) / TR “and let the *one* being-filthy” / Vul “and he who is in filths” / Gk(A) omit

¹⁶ [22:11] NU, Gk(S) / M “still become-filthy” / TR “still be-filthy” / Vul “may he be becoming-filthy” / Gk(A) omit

¹⁷ [22:11] NU, M, Vul, Gk(AS) / TR “still be pronounced-righteous”

¹⁸ [22:12] NU, M, Vul, Gk(AS) / TR add

¹⁹ [22:12] NU, Vul?, Gk(AS) / M, TR “work will be”

²⁰ [22:13] NU, M, Vul, Gk(AS) / TR “Omega, the Beginning and the End, the First and the Last”

²¹ [22:14] NU, Vul, Gk(AS) / M, TR “are doing his instructions”

²² [22:15] NU, M, Vul, Gk(AS) / TR add

²³ may also be translated “sorcerers”

²⁴ [22:16] NU, M, Gk(S) / TR, Vul? “the Bright and Dawning” / Vul?, Gk(A) “the Bright and Morning *Star*”

²⁵ [22:17] NU, M, TR, Gk(A,S1) / Gk(S2) “a”

²⁶ [22:17] NU, M, TR, Gk(A) / Gk(S) “a”

²⁷ [22:17] NU, M, Vul, Gk(AS) / TR add

²⁸ [22:17] NU, M, Gk(AS) / TR, Vul “him be taking”

²⁹ [22:17] NU, M, Gk(AS) / TR add

³⁰ [22:18] NU, M, Vul, Gk(AS) / TR add “For”

³¹ [22:18] NU, M, Gk(AS) / TR “testifying-together with this” / Vul “**I** am contesting”

³² literally “the”

³³ [22:18] NU, M, Gk(A) (literally “lay-on to” (Gk ‘ep’)) / TR “might be laying-on to” (Gk ‘pros’) / Gk(S)

“might be laying-on to” (Gk ‘ep’)

³⁴ [22:18] NU, TR, Vul, Gk(AS) (lit. “will lay-on”) / M “, may (optative) God lay-on”

³⁵ [22:18] NU, M, TR, Vul, Gk(A2,S2) (lit. “on him”) / Gk(A1,S1) omit “on him”

³⁶ [22:18] NU, M, Gk(AS) (literally “the book, this *one*”) / TR “a book, this *one*”

³⁷ [22:19] NU, M, Vul, Gk(AS) / TR “might be picking-away”

³⁸ [22:19] NU, M, TR, Vul, Gk(A) / Gk(S) “these”

³⁹ [22:19] NU, M, Gk(AS) / TR “a”

⁴⁰ [22:19] NU, M, Gk(AS) / TR, Vul, Abitinian “from a book” (no Greek manuscripts preserve this reading)

⁴¹ [22:19] NU, M, Gk(AS) (literally “the book, this *one*”) / TR “a book, this *one*”

⁴² [22:20] NU, M, TR, Vul, Gk(A) / Gk(S) omit “May it be”

⁴³ [22:20] NU, Vul, Gk(AS) / M, TR add

⁴⁴ [22:20] NU, M, TR, Vul, Gk(A,S1) / Gk(S2) add

⁴⁵ [22:21] NU, Gk(AS) / some “of our Lord Jesus” / TR, Vul “of our Lord Jesus *the Anointed-One*” / M “of the Lord Jesus *the Anointed-One*”

⁴⁶ [22:21] M, TR, Gk(S) / NU, Vul, Gk(A) omit “May” & “be”

⁴⁷ [22:21] NU, Vul, Gk(A) / Gk(S) “with the holy *ones*” / M “with all the holy *ones*” / TR “with you all.”

SHEPHERD OF HERMAS

CHAPTER 1

Vision 1

The *man who* nourished me has sold me to a certain Rhodé¹ into Roma. Many years after this, I saw her and² I wished that I would make myself known to her again and I began to be loving her as a sister. **2** After some time, I saw her while she was bathing herself into the river, the Tiber, and I gave my hand to her, and I led her out of the river. Therefore, after I saw the beauty of this *woman*, I was thoroughly-rationalizing in my heart, saying, “How happy I would be³ if I was having such a woman and *one* with her⁴ beauty and her manner!” I deliberated with myself only this *thought*; but another⁵ *thought*, not-even one.

3 After some time, while I was going into the countryside,⁶ and while I was glorifying the creations⁷ of God (about *how* great and remarkable and powerful they are), I fell into slumber while walking-around. And a spirit took me and brought me away through a certain roadless-region,⁸ through which a human was not being-able to make-*his*-way. But the place was precipitous and having been ripped-off from the waters. Therefore, after I crossed-through that river,⁹ I came into level *areas*. And I put¹⁰ my¹⁰ knees on the *ground*, and I began to be praying to the Lord¹¹ and to be confessing-forth my sins.

4 But while I was praying-to the Lord, the heaven was opened-up, and I looked¹² at that woman whom I desired, greeting me out of the heaven, saying, “Be rejoicing, Hermas!”

5 But after I looked at¹² her, I said¹³ to her, “Lady, what are **you** doing here?”

But she answered me, “I was taken-up in order that I might convict you of your sins with the Lord.”

6 I said¹⁴ to her, “Are **you** to convict me¹³ right now?”

“No,” she declared¹⁵. “Instead, hear the words which I am going to be saying to you. The god, the *one who is* residing¹⁴ in the heavens, and *who* created the *things* which are out of the *thing which* is not, and *who* multiplied and grew *them* for-the-sake of his holy assembly, is being angered with you because you sinned against¹⁵ **me**.”

7 I answered her and said¹⁶, “Sinned against¹⁶ you? How so?¹⁷ Or at-what-time did I utter a shameful word to you? Did I not always esteem you as a goddess?¹⁸ Did I not always respect¹⁹ you as a sister? Woman, why are you falsely-charging me with these wicked and unclean *things*?”

8 After she laughed at me, she said²⁰, “The desire of that wickedness²⁰ did ascend upon your heart. Or are you not thinking it to be a wicked matter, if-at-any-time the wicked desire might ascend upon the heart of a righteous man? Yet it is a sin, even a great *sin*,” she declared²¹. “For the righteous man deliberates with himself about *what* is righteous. Therefore, in the *act* for him to be deliberating with himself righteous *things*, his glory is setting itself straight in the heavens, and he has the Lord placable in every affair of his.²¹ But the *ones who are* deliberating with themselves wicked *things* in their hearts,²² are drawing death and captivity on to themselves, especially the *ones who are* acquiring this age and *are* prancing in their riches and are not holding themselves to the good *things*, the *things which are going to come*.²³ **9** Their souls will change-their-mind,²⁴ whichever *ones* have no hope in the Lord.²⁵ Instead,²⁶ they have despaired of them and²⁷ their life.

¹ [1:1] Lat(P) “sold me to a certain Rada” / Gk(A), Lat(V) “sold a certain woman at”

² [1:1] Lat(V) add

³ literally “happy I was”

⁴ literally “the” (and in next instance)

⁵ literally “different”

⁶ [1:3] Gk(A) / Lat(V) “, proceeding with these thoughts in my mind / Lat(P) “, after I had come to the civil community of Ostia” / Eth “, on my way to Cumae”

⁷ [1:3] Gk(A), Lat(V), Eth “creature” (or “creation”)

⁸ [1:3] (lit. wayless) / Lat(V) “a place on the right side”

⁹ [1:3] Lat(V) “place”

¹⁰ literally “the”

¹¹ [1:3] Gk(S) “to God”

¹² literally “into”

¹³ [1:6] Lat(V), Gk(A), Eth “Are you my convictor?”

¹⁴ literally “dwelling-down”

¹⁵ literally “into”

¹⁶ literally “into”

¹⁷ [1:7] Lat(V) / Gk(SA), Lat(P), Eth “In what place?”

¹⁸ [1:7] Gk(A) “daughter” / Eth “mistress”

¹⁹ literally translated “invert” (as in to turn someone toward someone)

²⁰ [1:8] Gk(A) “sexual-immorality”

²¹ [1:8] Lat(V) “As long as his thoughts are righteous and his way of life correct, he will have the Lord in heaven merciful to him.” / Lat(P) “When he thinks righteously, he corrects himself, and his favor will be in heaven, and he will have the Lord merciful in every affair” / Eth “His dignity will be straight in the heavens”

²² [1:8] Gk(SA,X4705) / Gk(Boh) “in them”

²³ [1:8] Gk(X4705), etc. / Gk(A) “to the good *things which are going to come*”

²⁴ [1:9] Gk(S) / Gk(X4705) “will change-their-interest” / Gk(Boh) “will change-their-interest for themselves” / Eth “are being indebted to be changing-their-mind” (see below for Lat(VP))

²⁵ [1:9] Lat(V) “come. For the minds of such are wandering. Now this is what the doubters do who have no hope in the Lord” / Lat(P) “come. The souls that do not have the hope of life, are not resisting these luxuries”

²⁶ [1:9] Gk(SA,X4707) / Lat(V) “And” / Lat(P) “For”

²⁷ [1:9] Gk(X4707), Lat(P) / Gk(SA,BoD) “themselves and” / Lat(V) “and neglect”

Instead, **you** be praying to God, and he will heal the sinful-actions²⁸ of you and of your whole house and of all the holy ones.”

10(2.1) After the *event* for her to utter these words, the heavens were locked. And **I** was totally shuddering and grieving. But I was saying in myself, “If even this sin is written-up against me, how will I be able to be saved? Or how will I make-atonement to the Lord God about my *many* sins, my complete *sins*?²⁹ Or with what kind of words might I ask the Lord in order that he might be gracious to me?”

11(2) As I was taking-counsel and discerning these *things* in my heart, I looked³⁰ at a great white seat for reclining, standing-opposite me, made out of snow-white wool, like snow.³⁰ And a woman, an elderly-lady dressed in brightest apparel, came, having a book in³¹ her hand. And she sat-down alone, and she greeted³² me, “Be rejoicing, Hermas!”

And **I**, grieving and weeping,³² spoke to her, “Be rejoicing, lady!”

12(3) And she spoke to me, “Why are you so sullen, Hermas? Why is the long-suffering and not-easily-upset *one*, the always laughing *one*, so downcast in his³³ appearance and not cheerful?”

And-**I** spoke to her, “By a most-good woman saying, that I sinned against her.”

13(4) But she was declaring, “Far be such a matter from the slave of God. Instead, a *desire* about her surely ascended upon your heart. Indeed, a deliberation³⁴ such as this brings a sin upon the slaves of God. For it is a wicked and horrible³⁵ deliberation against an all-solemn spirit, and *within one* which has already been proved, if-at-any-time it might desire a wicked work, and especially *when that spirit is* Hermas, the self-restrained, the *one who is* distancing himself from every wicked desire and is full of all simplicity and a great lack-of-evil.

14(3.1) “Instead, this is not the reason³⁶ why God is being angered with you. Instead, it is in order that you might turn-around your house which³⁷ acted-lawlessly against³⁸ the Lord and against *both* of you*, their parents. Instead, because you are fond-of-*your*-children, you were not admonishing them; instead, you permitted³⁹ them to be terribly destroyed.⁴⁰ Due to this, the Lord is being angered with you. Instead, he will heal all the wicked *deeds which* have previously-come-to-be in your house. For it is because of their sins and lawless-deeds that **you** were destroyed by⁴¹ your mundane acts. **15(2)** Instead, the abundant-compassion of the Lord⁴² had mercy on you and on your house, and he will make you strong and will found you in his glory.⁴³ Only may **you** not become-lazy; instead, be being of a good soul,⁴⁴ and be making your house strong. For as a bronze-smith, by hammering his work, obtains-mastery of it for whatever affair he wants,⁴⁵ so also does the account, the daily *one*, the righteous *one*, obtain-mastery of all wickedness. Therefore, may you not stop⁴⁶ admonishing your children; for I have come-to-know, that if-at-any-time they will change-their-mind out of a whole heart of theirs, they will be enrolled into the books of the life with the holy ones.”⁴⁷

16(3) After the *event* for these words of hers to be ceased, she said⁴⁸ to me, “Do you want to hear me read-aloud?”

And **I** said⁴⁹, “I want to, lady.”

She said⁴⁹ to me, “Become a hearer, and be hearing the glories of God.”⁴⁸

I heard great and marvelous things from her,⁴⁹ things which I am not capable of remembering, for all the words were frightening, *words* which a human is not being-able to sustain. Therefore, I remembered her last words, for they were beneficial for us and gentle:⁵⁰

²⁸ [1:9] Gk(AS,X4707) / Gk(BoD) “sins”

²⁹ [1:10] Lat(V) “or how will I entreat the Lord in regard to my very numerous sins?” / Lat(P) “or how can I win the Lord God’s forgiveness in these many sins?” / Eth “How then will I be saved, and beg pardon of the Lord for these my many sins?”

³⁰ [1:11] Lat(V) “a chair made of white wool, like snow” / Eth “a chair for reclining and on it a covering of wool, white as hail”

³¹ literally “into”

³² [1:11] Gk(A) “I, leaping in spirit with joy at her greeting”

³³ literally “the”

³⁴ usually translated “counsel” (also later in verse)

³⁵ literally “stricken-out”

³⁶ [1:14] Lat(V) “But your reason is not”

³⁷ [1:14] Lat(V) “Instead, it is on account of your house which”

³⁸ literally “into” (also later in verse)

³⁹ literally “dismissed”

⁴⁰ [1:14] Gk(A), Lat(P), Eth / Gk(P,S1) omit “terribly” / Lat(V) “to live riotously”

⁴¹ literally “from”

⁴² [1:15] Lat(V) “of God”

⁴³ [1:15] Lat(V) “house and has preserved you in glory” / Gk(A) “house and strengthened and firmly-founded” / Lat(P) “house and has saved your house”

⁴⁴ [1:15] Lat(V) “Only do not wander, but be calm” / Lat(P) omit

⁴⁵ [1:15] Lat(V) “work, exhibits it to anyone whom he wants”

⁴⁶ literally “leave-off”

⁴⁷ [1:15] Lat(V) “children; for the Lord knows that they will repent with all their heart, and he will write you in the Book of the Life.”

⁴⁸ [1:16] Lat(V) omit “and hear the glories of God”

⁴⁹ [1:16] Lat(V) “And unfolding a book, she read gloriously”

⁵⁰ [1:16] (literally “tame”) / Lat(V) “for they were few and useful to us”

17(4) “Behold, the God of the Powers, whom I love, created the world with¹ his mighty power and his great intelligence, and who, in his glorious deliberation, has invested his creation with attractiveness, and by his strong word has firmly-fixed the heaven and founded the earth upon waters, and who, in his own wisdom and foresight,² has created his holy³ assembly which he also blest. Behold, he is discharging⁴ the heavens, and the mountains, and the hills, and the seas, and everything is becoming level for his elect-ones, in order to give-back to them what-was-professed⁵ of which he made-a-profession with much glory and joy, if-at-any-time they might keep the lawful *decrees* of God which they took-alongside in great faith.”

18(4.1) Therefore, when she finished reading-aloud and after she was arisen from the seat, four youngsters came. And they lifted the seat and went-off toward the east.⁶ 19(2) But she called^o me to herself, and she touched my chest, and she said^o, “Were you pleased by what I read-aloud?”⁷

And I said^o to her, “Lady, the last *part* pleased me, but the first *part* was harsh and hard.”

But she was declaring to me, saying, “The last part *was* for the righteous *ones*; but the first⁸ for the nations and the seceders.”

20(3) *While* she was uttering with **me**, two certain men were made-to-appear. And they lifted her by⁹ the elbows and came-away toward the east,¹⁰ to where *they had taken* the seat. But she came-away cheerful, and, *while* she was going-away, she said^o to me, “Be acting-like-a-man,¹¹ Hermas!”

CHAPTER 2

1(5.1) Vision 2

*While I was going into the countryside*¹² during the season (which was also *the same season as a-year-ago*), I, *while I was walking-around*, was reminded of the vision of a-year-ago. And *once* again, a spirit lifted me, and it carried^o me away into the same place to-where I *had also been* a year-ago. 2 Therefore, after I came into the place, I put^o my¹³ knees on the ground, and I began to be praying to the Lord and to be glorifying his name, because he deemed me worthy and made-known to me my sins, my former *sins*. 3 But after the *act* for me to be arisen from the prayer-to God, opposite of me, I looked^o at the elderly woman whom I had also seen a year-ago.¹⁴ She was walking-around and reading-aloud a little-book.

And she said^o to me, “Are¹⁵ you being-able to carry back a message of these *things* to the elect-ones of God?”

I said^o to her, “Lady, I am not being-able to remember so many *things*. But give the little-book to me, in order that I might transcribe it.”

“Take it,” she declared^o, “and *then* give it back to me.”

4 I took it. And after I retired into a certain place in the field, I transcribed all those words to the alphabetical-letter,¹⁶ for I was not finding the syllables. Therefore, after I *myself*¹⁷ finished the alphabetical-letters of the little-book, the little-book was suddenly snatched out of my¹⁸ hand. But I did not see by whom.

5(6.1) But after fifteen days, after I fasted and asked much *from* the Lord, the knowledge of the writing was revealed to me. But these *things* were written:

6(2) “Hermas, your seed set God aside and reviled against¹⁹ the Lord. And in great wickedness, they betrayed their parents,²⁰ and they are reputed²¹ as being betrayers of parents. And after they betrayed *them*,²² they were *still* not profited. Instead, they added still *more* to their sins: the *acts-of*-licentiousness and minglings-together²³ of wickedness. And in-this-manner, the *measure* of their lawlessness was filled-up. 7(3) Instead, make these words known to all your children,²⁴ and to your female-partner²⁵ who from now is going to be a sister to you.²⁶ For even she is not²⁷ distancing herself *from* the tongue in which she acts-

¹ [1:17] Gk(S) / Lat(V) “Powers, created the world with his invisible power and” / Lat(P) “Powers, created the world, sustaining it with all virtue and” / Eth “Powers, created the world in his pit and in his love and”

² [1:17] Lat(VP) “waters, who in his own power”

³ [1:17] Gk(A) omit “holy”

⁴ [1:17] Lat(V) “he will discharge”

⁵ literally “them the professed-thing”

⁶ literally “rising-up”

⁷ literally “of my reading-aloud”

⁸ [1:19] Gk(Am,S2), Lat(VP) “previously” / Gk(S1) omit

⁹ literally “of”

¹⁰ literally “rising-up”

¹¹ [1:20] Lat(V) “Be strong” (or “Be made strong”)

¹² [2:1] Gk(AS), Eth / Lat(V) “As I was making my way to Cumae” / Lat(P) “As I was journeying in the region of Cumans”

¹³ [2:2] literally “the”

¹⁴ [2:3] Gk(A), Lat(V) / Gk(S) “seen previously” / Lat(P), Eth “seen”

¹⁵ literally “May”

¹⁶ [2:4] Lat(P) “me. Now taking the book, I sat down in one place and wrote all of it in order”

¹⁷ [2:4] Gk(S) / Gk(A) add

¹⁸ literally “the”

¹⁹ [2:6] Lat(V) omit “God, and they have reviled against”

²⁰ literally “they gave over their parents in-advance”

²¹ literally “heard”

²² literally “they gave them over in-advance”

²³ possibly referring to sexual intercourse

²⁴ [2:7] Lat(V) “Now rebuke your children with these words”

²⁵ This late Greek word usually describes the spouse of a married individual who is currently living with them in the same house, and may be more literally rendered “one whom is living-together with”

²⁶ [2:7] Gk(A), L(VP) / Gk(S) omit “to you”

wickedly. Instead, after she *has* heard these words, she will distance herself *from this behavior* and she will obtain²⁸ mercy. 8(4) And after the *event* for you to make-known to them these words, which the Master instructed me in order to reveal to you she will be instructed,²⁹ then³⁰ all the sins which they previously sinned will be forgiven.³¹ And *this will be granted* to all the holy *ones*, the *ones* who sinned until this day, if-at-any-time they might change-their-minds out of their whole heart and might be lifting the double-soul out from their heart.³²

9(5) “For the Master swore, by³³ his glory, to his elect-ones: If-at-any-time a sinning might still come-to-be *done by them after* this day which has been ordained, they will not be having salvation.³⁴ For the *possibility to have* a change-of-mind for³⁵ the righteous *ones* has an end. The days of a change-of-mind for³⁶ all the holy *ones* have been filled. But for the nations, a change-of-mind is *possible* even up-till *their* last day. 10(6) Therefore, you will speak to the fore-leaders of the assembly, in order that they might set their ways straight in righteousness, in order that they might take-back in full the things-which-have-been-professed³⁷ with much glory.

11(7) “Therefore, *all of you**, the *ones who are* working the righteousness: Remain-in *it*, and may you* not be double-souled,³⁸ in order that your* passing³⁹ might be with the messengers, the holy *messengers*. Happy are *all of you**, as-many-as endure the tribulation, the coming *tribulation*, the great *tribulation*, and as-many-as will not deny their life. 12(8) For the Lord swore by⁴⁰ his son, for the *ones who* denied their Anointed-One⁴¹ to have been rejected from their life,⁴² *that is*, the *ones who are* now going to be denying *him* in the coming days.⁴³ But to the *ones who* formerly denied him, he became⁴⁴ merciful, because of his abundant-compassion.

13(7.1) “But *as for* you, Hermas, may you no-more remember-past-evil done to you by your children, nor allow your sister to *do what she wants*, in order that they might be cleansed from their former sins. For they will be disciplined with a righteous discipline, if-at-any-time you might not remember-*the-past-evil* which they have done. Remembrance-of-evil produces⁴⁵ death but the forgetting of them, perpetual life.⁴⁶ But *as for* you, Hermas, you had great tribulations of your own⁴⁷ because of the transgressions of your house, because you did not take *proper* interest in them.⁴⁸ Instead, you neglected them and wallowed-together in your own activities, your wicked *activities*. 14(2) Instead, the *act* for you not to depart⁴⁹ from a living god, and your simplicity, and your vast self-restraint are saving you. These *things* have saved you,⁵⁰ if-at-any-time you might remain-in *them*; and they are saving all the *ones who* are working the *deeds* such as *these* and *are* going in a lack-of-evil and simplicity. These *individuals* will have the strength to overcome every wickedness and are remaining-near into a perpetual life.

15(3) “Happy are all the *ones who are* working the righteousness. They will not be utterly-destroyed *even* till an age. 16(4) But you will speak to Maximus:⁵¹ ‘Behold, a extremely great⁵² tribulation is coming, if-at-any-time you might be made-to-appear to deny again.’ ‘The Lord is near the *ones who are* turning-around,’ as *it is* written in Eldad and Medad, the *ones who* prophesied in the desert to the people!”
(Eldad and Medad, non-extant)

17(8.1) But, brothers, *while I was* falling-asleep, *something* was revealed to me by a most-well-formed young-man, *who was* saying to me, “The elderly woman from whom you took the little-book—who are you thinking that she is?”⁵³

I declared^o, “The Sibyl.”

“No, you are mistaken,”⁵⁴ he declared^o.

“Then who is she?” I declared^o.

²⁷ [2:7] Lat(V) “. Let her”

²⁸ literally “have”

²⁹ [2:8] Lat(V) “For after you have rebuked her with those words which the Lord has directed to be revealed to you, she will be instructed”

³⁰ [2:8] Gk(A), Lat(V), Eth / Gk(S), Lat(P) “when”

³¹ literally “dismissed”

³² [2:8] Gk(S) / Gk(A), Lat(VP) “hearts”

³³ literally “according-to”

³⁴ literally “*it will not be* for them to be having salvation”

³⁵ literally “to”

³⁶ literally “to”

³⁷ literally “the professed-things”

³⁸ [2:11] Lat(V) “and so act”

³⁹ [2:11] Lat(P) “journey”

⁴⁰ literally “according-to”

⁴¹ [2:12] Gk(S1) / Gk(A,S2), Lat(P) “have denied their Lord” / Lat(V) “have denied him and his son” / Gk(Bod) omit

⁴² [2:12] Lat(V) “and whoever does not deny his own life.”

⁴³ [2:12] Lat(V) “son, that whoever promises life for themselves by denying him and his son, they [God and his son] will deny them in the days to come.”

⁴⁴ [2:12] Lat(P) “he will be”

⁴⁵ literally “works-down”

⁴⁶ [2:13] Lat(V) add

⁴⁷ [2:13] Lat(V) “of the world”

⁴⁸ [2:13] Lat(V) “because you neglected them as if they did not belong to you”

⁴⁹ [2:14] Lat(V) “But you will be saved for not having departed”

⁵⁰ [2:14] Lat(V) “God, and your simplicity and singular self-restraint will save you”

⁵¹ [2:16] Lat(V) “. Say”

⁵² [2:16] Lat(V) add “great” / Gk(A) add “extremely great”

⁵³ literally “thinking her to be?”

⁵⁴ literally “misled”

“The Assembly of God,”¹ he declared°.

I spoke to him, “Then why *is* she an elderly woman?”

“Because she was created first of all,” he declared°. “Due to this, she *is* elderly. And it is because of her that the world was fully-fitted.”

18(2) But afterward, I saw a vision in my house. That elderly woman came and asked me if I have already given the book to the elders. I said, that I had not given it.²

“You have done well,”³ she declared°. “For I have words to add-to *it*. Therefore, whenever I will finish-off all the words, they will be made-known to all the elect-ones through you. **19(3)** Therefore,⁴ you will write two small books, and will send one to Cléméns and one to Graptés. Therefore, Cléméns will send it into the cities abroad⁵ (for that has been permitted to him), but Graptés will admonish the widows and the orphans. But **you** will read it aloud into this city together with the elders, the *elders who are* presiding themselves over the assembly.”

CHAPTER 3

1(9.1) Vision 3

The vision which I saw, brothers, was such:

2 After I fasted many-times and beseeched the Lord in order that he might manifest the revelation which he made-a-profession to show to me through the⁶ elderly woman, on that very night the elderly woman saw⁷ me for herself, and she spoke to me, “Since you are so indigent and effortful with⁸ the result to know everything, come into the field where you are farming,⁹ and I will be made-to-appear to you at about the fifth¹⁰ hour and I will show to you what it is necessary for you to see.”

3 I asked her, saying, “Lady, into what part¹¹ of the field am I to go?”

“Wherever you want,” she declared°.

I selected for myself a beautiful place which was secluded.¹² But before I was to utter to her and to speak the name of the place, she said° to me, “I will be-there¹³ there, wherever you want.”

4 Therefore, brothers, I went into the field, and counted-up¹⁴ the hours, and I came to the place where I ordered her to come. And I looked-at° an ivory bench lying there. And on the bench was lying a linen cushion; and on top, a coverlet of linen Karpasian-flax was rolled-out. **5** After I saw these objects being laid there, and that there was¹⁵ not-one person in the place, I became utterly-astounded and something-like¹⁶ a trembling took hold of me; and my hairs stood upright, and something-like a fit of shuddering came-to me since I was¹⁷ alone. Therefore, after I came to¹⁸ myself, and after I was caused-to-have-remembrance of the glory of God, and after I took courage, I, after I got on my knees,¹⁹ once again, as I had also formerly done, was confessing-forth my sins to the Lord.

6 But she came with six young-men whom I had also formerly seen, and she was stood by me.²⁰ And she listened-attentively while I was praying-to God and confessing-forth my sins to the Lord.²¹ And after she touched me, she said°, “Hermas, cease yourself from asking again²² about all these things of your sins. Also be asking about righteousness, in order that you might take some part from out of it into your house.”

7 And she arose° me out by the hand and she led° me to the bench. And she said° to the young-men, “Be going-away and be building.”

8 And after the event for the young-men to retire and we were having become alone, she said° to me, “Sit-down here.”

I said° to her, “Lady, permit the elders to sit-down first.”

“Do what I say to you,” she declared°. “Sit-down.”

9 Therefore, when I was wanting to sit-down into the right portions,²³ she did not allow me. Instead, she motioned-to²⁴ me with her hand, in order that I might sit-down into the left portions.²⁵ Therefore, while I was thoroughly-rationalizing²⁶

and grieving because she did not allow me to sit-down into the right portions,²⁷ she said° to me, “Are you being grieved, Hermas? The place into the right portions²⁸ is for others, for the ones who have already been well-pleasing to God and suffered for-the-sake of the²⁹ name. But you are lacking much, in order that you might sit-down with them. Instead, remain in your simplicity as you are now remaining,³⁰ and you will sit-down with them and with as-many-of-those, if-at-any-time they might work their works and might bear-up-under³¹ the things which they have also borne-up-under.”

10(10.1) “What have they borne-up-under?” I declared°.

“Be hearing,” she declared°. “Whips, guardhouses, great tribulations, crosses, beasts for the sake of the name. Due to this, the right portions³² of the holy-place are for those individuals and for whoever else, if-at-any-time he might suffer due to the name. But the left portions³³ are for the rest of them. Instead, both the same gifts and the same things-which-have-been-professed³⁴ are reserved for³⁵ even the ones sitting themselves on³⁶ right portions and the ones sitting on the left portions. The only difference is that those individuals are sitting themselves on³⁷ right portions and are having a certain glory. **11(2)** But **you** are eager to sit-down with them on³⁸ the right portions, but instead, your lackings are many. But you will be cleansed from your lackings. And³⁹ all the ones who are not being double-souled will be cleansed from all their sinful-actions up into this day.”

12(3) After she spoke these things, she was wanting to go-off. But after I fell before her feet, I asked her by⁴⁰ the Lord, in order that she might exhibit to me the vision which she had made-a-profession that she would show to me. **13(4)** But she again took-hold-of me for herself by the hand, and she arose° me and she sat° me down on the bench on⁴¹ left⁴² portions. But she was also sitting herself down on⁴³ right portions. And after she lifted-up⁴⁴ a certain bright stick, she said° to me, “Are you looking at something great?”

I said° to her, “Lady, I am looking at nothing.”

She said° to me, “Behold! Do **you** not see opposite you a great tower being built upon waters with bright quadrangular stones?”

14(5) But the tower was being built in quadrangular shape by the six⁴⁵ young-men, the ones having come with her. But tens-of-thousands of other men were bringing-away stones to it—indeed some of them from out of the deep, but others from out of the earth; and they were giving them over to the six young-men. But these six were taking them and were building. **15(6)** Indeed, all the stones which were being drawn out of the deep, they were putting into the building as they were.⁴⁶ For the stones were joining and were fitting-together⁴⁷ exactly into the junction with the other stones—and they were being glued so tightly to one another in this manner, so-as for their junction to not be being-made-to-appear. But the building of the tower was appearing as if having been built out of one stone. **16(7)** But of the other stones, the ones brought from the dry area: Indeed, some of them they were throwing-away, but some of them they were putting into the building, but others they were cutting-down and were casting⁴⁸ a long-ways-away from the tower. **17(8)** But many other stones were lying in a circle around the tower,⁴⁹ and they were not making-use-of them on⁵⁰ the building. For some of them were having become-scabby; but different ones were having cracks, but others were having been chipped;⁵¹ but others were white and round, not joining into the building. **18(9)** But I was looking-at different stones being cast a long-ways-away from the tower and coming into the way and not remaining in the way, but instead rolling out of the way into the roadless-region.⁵² But different stones were falling-into a fire and they are burned. But I was seeing different ones falling near waters and not being-able to be rolled into the water, although they were wanting to be rolled and to come into the water.

¹ [2:17] Lat(V) add

² literally “I denied to have given it”

³ literally “beautiful”

⁴ [2:18] Gk(A,S2), Lat(V) / Lat(P), F “And” / Gk(S1) omit

⁵ literally “outside”

⁶ [3:2] Gk(S) / others “that” (literally “the elderly woman that”)

⁷ literally “woman has seen”

⁸ literally “into”

⁹ [3:2] Gk(S) / Bod, Gk(A), Lat(V) “where you pass time” / Lat(P) “where you wish”

¹⁰ [3:2] Lat(V) “sixth”

¹¹ literally “place”

¹² literally “placed having retired”

¹³ [3:3] Gk(S1) omit “I will be-there”

¹⁴ literally “counted-together”

¹⁵ literally “is”

¹⁶ literally “as-if” (also later in verse)

¹⁷ literally “being”

¹⁸ literally “in”

¹⁹ literally “I put the knees”

²⁰ [3:6] Gk(A) / Lat(V), Eth “she stood behind me” / some emend to “she stood by me”

²¹ [3:5-6] Gk(S) omit “Now at this...my sins to the Lord” (by scribal error)

²² [3:6] Gk(S) / Gk(A) add

²³ literally “parts”

²⁴ literally “nodded-in”

²⁵ literally “parts”

²⁶ [3:9] Gk(S2) / Gk(A) “was rationalizing” / Gk(S1) omit “Instead with her hand...would not allow me” (by scribal error)

²⁷ literally “parts”

²⁸ literally “parts”

²⁹ [3:9] Gk(Bod), Lat(V) / Gk(S) “my” / Gk(A), Lat(P), Eth “his”

³⁰ [3:9] Gk(S1) / Gk(A,S2) “persisting”

³¹ literally “as-many-as if they may work their works and may bear-up-under”

³² literally “parts”

³³ literally “parts”

³⁴ literally “the same professed-things”

³⁵ literally “of”

³⁶ literally “out-of”

³⁷ literally “out-of”

³⁸ literally “out-of”

³⁹ [3:11] Gk(S1) / Gk(A,S2) “But even”

⁴⁰ literally “according-to”

⁴¹ literally “out-of”

⁴² literally “of-good-names” (a euphemism for “left”)

⁴³ literally “out-of”

⁴⁴ literally “lifted-upon”

⁴⁵ [3:14] Gk(A,S2), Lat(VP), Eth / Gk(S1) “sixty”

⁴⁶ literally “building-in-this-manner”

⁴⁷ literally “symphonizing”

⁴⁸ [3:16] Gk(A), Lat(VP), Eth / Gk(S) “placing”

⁴⁹ [3:17] Gk(S) omit “But many other stones were lying in a circle around the tower” (by scribal error)

⁵⁰ [3:17] Gk(S1) / Gk(A,S2) “within”

⁵¹ [3:17] Lat(V) omit “but others have been chipped”

⁵² literally “wayless”

19(11.1) After she showed these *things* to me, she was wanting to be running-off. I said^o to her, “Lady, what profit is it to me *to* have seen these things and not *to be* knowing what they are?”

She answered me *and* said^o, “You are a clever¹ human, wanting to be knowing the *things* about the tower.”

“Yes, lady,” I declared^o, “in order that I might bring a message *about these things* back to the brothers, and *that they might become more cheerful and*² when they hear these things, they might be knowing the Lord in much glory.”³

20(2) But she declared, “Indeed, many will hear; but some from among them, when they hear, will be made-to-rejoice, but some will weep. Instead, even these *last ones*, if-at-any-time they might hear and might change-their-minds, they will also be made-to-rejoice.

“Therefore, be hearing the parables of the tower. For I will reveal everything to you. And be troubling me⁴ about a revelation no-more, for these revelations have an end. For they have been fulfilled. Instead, you will not cease requesting for revelations for yourself, for you are shameless.

21(3) “Indeed, the tower which you are looking-at being built, *that is I*, the Assembly, the *one who* was seen by you even now and *on the former occasion*. Therefore, be inquiring-of me whatever you might want to *know* about the tower, and I will reveal it to you, in order that you might be made-to-rejoice with the holy *ones*.”

22(4) I said^o to her, “Lady, since you once deemed me worthy to reveal everything to me, reveal it.”

But she said^o to me, “Whatsoever is being made-acceptable to be revealed to you, will be revealed. Only let your heart be being *turned* toward God,⁵ and do not be double-souled about whatever you might see.”

23(5) I inquired-of her, “Why, lady, is the tower being built upon waters?”

She declared^o, “As I even spoke to you on the former *occasion*, *you are insistent about the writings* and you are seeking-out *things* diligently.⁶ Therefore, *while* seeking-out *these things*, you are finding the truth. Therefore, be hearing why the tower is being built upon waters. *It is* because your⁸ life was saved, and will be saved, through water. But the tower has been founded by the word of the almighty and glorious name, but it is being upheld by the unseeable power of the Master.”⁷

24(12.1) I answered *and* said^o to her, “Lady, this is a great and marvelous thing. But the young-men, the six, the *ones who are building*, who are they, lady?”

“These are the holy messengers of God, the *first ones who* were created, to whom the Lord delivered all his creation *for them* to grow *it*, and to be building *it up*, and to be being-masters-over all the creation. Therefore, through these, the building of the tower will be finished.”

25(2) “But who are the others,⁸ the *ones who are bringing-away* the stones?”

“These are also holy messengers of God, but those six are surpassing them. Therefore, the building of the tower will be completely-finished, and all⁹ will be unitedly gladdened in a circle around the tower and will glorify God because the building of the tower was finished.”

26(3) I inquired-of her, saying, “Lady, I was wanting to know what is the egress of the stones, and their power.”

She answered *and* said^o to me, “It is not because *you* are¹⁰ worthier than all *others*, in order that *this* might be revealed to you—for others¹¹ are ahead of you, and better *than* you,¹² to whom it was necessary for these visions to be revealed—but instead, in order that the name of God might be glorified, it was revealed to you¹³ and will still¹⁴ be revealed due to the¹⁵ double-souled—the *ones who are*¹⁶ thoroughly-rationalizing in their hearts if whether these things are¹⁷ *so* or are not. Be saying to them, that all these things are truthful and none of *them* are from-outside the truth. Instead, all of *them* are¹⁸ strong, and firm, and having been founded.

27(13.1) “Now be hearing about the stones, the *ones which are* going-away into the building. Therefore, indeed, the stones, the *ones which are* quadrangular and white and *are* fitting-together¹⁹ *exactly* into their junctions, these are the

emissaries and overseers and teachers and ministers, the *ones who* went in accordance with the solemnity of God, and *who* purely and solemnly oversaw and taught and ministered the elect-ones of God. Indeed, *some* of them have slept, but *some* of them are still *living*. And they themselves have always fit-together, and had peace among themselves and were hearing one another. Due to this, their junctions fit-together in the building of the tower.”

28(2) “But who are the stones *which are* being drawn out of the deep and *which they are* putting-on into the building, and their junctions are fitting-together²⁰ with the other²¹ stones, the *ones which* have been already been built?”

“These are the *ones who already slept and*²² suffered for-the-sake of the name of the Lord.”²³

29(3) “But lady, I am wanting to know who are the other stones, the *ones* being brought from the dry *area*.”

She was declaring, “Indeed, the *ones which are* going-away into the building and *are* not being hewn, these the Lord approved, because they went in the straightness of the Lord and set themselves straight in his instructions.”

30(4) “But who are the *ones which are* being led and being put into the building?”

“They are young in the faith and faithful. But they are being admonished by the messengers for²⁴ the *result* to be doing-what-is-good, due to *the fact* that wickedness was not²⁵ found in them.”

31(5) “But who are the *ones* whom they were throwing-away and were casting *aside*?”²⁶

“These are *ones who* have sinned, and *who* are wanting to change-their-mind. Due to this *reason*, they were not hurled-off a long-ways outside the tower, because, if-at-any-time they might change-their-mind, they will be of good-use within the building. Therefore, the *ones who are* going to be changing-their-mind will be strong in the faith if-at-any-time they might change-their-mind—if-at-any-time they might change-their-mind *during the time* in which the tower is being built. But if-at-any-time the building might be finished, they no longer have a place; instead they will be outcasts. But they have only this *advantage*: to be being laid beside the tower.

32(14.1) “But are you wanting to know who *about the ones who are* being cut-down and *are* being cast far²⁷ from the tower? These are the sons of the lawlessness. But they had-faith in hypocrisy, and every wickedness did not depart from them. Due to this, they have no salvation, because they were not of good-use within *any* building due to their wickednesses. Due to this, they were pulverized and hurled a long-ways-away, due to the anger of the Lord,²⁸ because they provoked him to anger.

33(2) “But the other²⁹ *stones* which you have seen many being laid *around*, not going-away into the building; indeed these *stones*, the *ones* having become-scabby, *are the ones who* have known the truth, but *are* not remaining-on³⁰ it, nor-even were they being-glued to the holy *ones*. Due to this, they are useless.”³¹

34(3) “But who are the *stones* having the cracks?”

“These are the *ones who are* holding *things* against one another in their hearts and *are not* at being-at-peace among³² themselves. Instead, they have only a face of peace. But whenever they might withdraw-away from one another, the wickednesses are remaining in their hearts. Therefore, these are the cracks which the stones have. 35(4) But the *stones which* have been chipped: These are *the ones who* indeed have had-faith; and they have a majority part in the righteousness, but they have some parts of the lawlessness *in them*. Due to this *reason*, they are chipped and not totally-complete.”

36(5) “But, Lady, who are the *stones which are* white and round, and *which are* not joining into the building?”

She answered me *and* said^o, “How long³³ are you *going to be* stupid and unintelligent, and *to be* inquiring *about* everything and understand nothing? These *ones* indeed have faith, but also have riches of this age. Whenever a tribulation might come, they deny their Lord,³⁴ due to³⁵ their riches and due to their activities.”

37(6) And I answered her *and* said^o, “Therefore, lady, at-what-time will they be of-good-use into the building?”

“Whenever the riches, the *ones which are* leading-their-souls-away, might be trimmed from them,” she declared^o, “then will they be of-good-use within the

¹ usually translated elsewhere “crafty”

² [3:19] Gk(S), Eth / Gk(A), Lat(VP) add

³ [3:19] Lat(V) “things, they may greatly glorify the Lord.”

⁴ literally “no longer be affording labor to me”

⁵ [3:22] Lat(V) “toward the Lord”

⁶ [3:23] Lat(V) “I told you before, that you were insistent, diligently seeking-out about the writings” / Gk(A)

⁷ “you are insistent about the writings” / some common Latin have “buildings” instead of “writings”

⁸ [3:23] others “the Lord / Lat(V) “God”

⁹ literally “different-ones”

¹⁰ [3:25] Lat(V) “Therefore, with their help, when the tower is perfected, all”

¹¹ [3:26] Lat(V) “to me, “Are you”

¹² [3:26] Gk(AS,X4706), Lat(VP) / Eth “many”

¹³ [3:26] Gk(S,Bod,X4706?), Lat(VP) / Gk(A), Eth omit “than you”

¹⁴ [3:26] Gk(A,Bod?,X4707), Lat(VP), Eth / Gk(S1) omit “it was revealed to you” / Gk(S2) omit “to you”

¹⁵ [3:26] Gk(SA,Bod,X4706?), Eth / Gk(S), Lat(VP) omit “still”

¹⁶ [3:26] Gk(SA,Bod) / Gk(X4706?) omit “the”

¹⁷ [3:26] Gk(AS,Bod) / Gk(X4707?) seems to omit “the *ones who are*”

¹⁸ [3:26] Gk(Bod,S2,X4705), Lat(VP), Eth, ClemAlex / Gk(A) “things will be” / Gk(S1) omit “if whether these things are *so* or are not”

¹⁹ [3:28] Gk(S,X4706) / Gk(A) “them will be”

²⁰ literally “symphonizing” (also twice more “symphonized”) in this verse

²⁰ literally “symphonizing”

²¹ literally “different”

²² [3:28] Lat(V) add

²³ [3:28] Gk(A), Lat(VP) / Gk(S) “of God”

²⁴ literally “into”

²⁵ [3:30] Gk(A), Lat(V), Eth / Gk(S), Lat(P) omit “not”

²⁶ [3:30] Lat(V) “were placing near the tower?”

²⁷ [3:32] Gk(S) omit “and being hurled far”

²⁸ [3:31] others “of God”

²⁹ literally “different”

³⁰ [3:33] Gk(S) / Gk(A) “but did not remain-on”

³¹ [3:32] Gk(A), Lat(V) / Gk(S,Bod), Lat(P), Eth omit “nor were they...useless”

³² literally “in”

³³ literally “Until at-what-time”

³⁴ [3:35] Gk(Bod) / Gk(A) “Anointed-One”

³⁵ [3:36] Gk(S) omit “riches of this age...to”

building to God.¹ For² even-as the stone, the round stone, is not being-able to become quadrangular if-at-any-time portions of it might not be trimmed from it and thrown-away, so also in this manner: the ones who are-rich in this age, if-at-any-time their riches might not be trimmed from them, are not being-able to become of good-use to the Lord. 38(7) First know *this truth* from your own experience: When you were rich you were useless, but now you are of good-use and profitable to the life. All of you*, becoming of good-use to God. For even you are being made-used-of from out of the same stones.³

39(15.1) “But the different stones which you saw being cast a long-ways-away from the tower, and which are falling into the way and are being rolled out of the way into roadless-regions:⁴ these are the ones who indeed have had-faith; but, because of their double-soul, they have dismissed themselves from their way, that is the true way. Therefore, seeming to be being-able to find a better way, they are being misled and becoming-miserable, walking-around in the roadless-regions. 40(2) But the ones who are falling into the fire and being burned: these are the ones who, even into the end, went-away from God, the Living God; and on whose heart the act to change-their-mind no longer ascended, due to the desires of their licentiousness and the wickednesses which they worked.

41(3) “But are you wanting to know who are the other stones, the ones which are falling near the waters and not being-able to be rolled into the water? These are the ones who heard the account and are wanting to be immersed into the name of the Lord; but next, whenever the purity of the truth might come into their remembering, they are changing-their-mind and are again going after their own desires, their wicked desires.”

42(4) Therefore, she finished her exposition of the tower. 43(5) Still I, unabashed, inquired-of her, if, as-a-result, all these stones, the ones having been thrown-away and not joining into the building of the tower, if a change-of-mind is possible for⁵ them and if they have a place within⁶ this tower.

“They have a change-of-mind available,” she declared⁶, “but instead they are not being-able to join into this tower. 44(6) But they will be joined into a different, much lesser place, but only whenever they might be tortured and might fulfill the days of their sins. And due to this reason, they will be transferred to another place, because they partook of the word, the righteous word. And then, they will only happen to be transferred out of their tortures, if the thought of changing their mind from the evil works which they worked might ascend on their heart.⁷ But if-at-any-time the thought might not ascend on their heart, they are not saved due to their hardness-of-heart.”

45(16.1) Therefore, when I ceased asking about all these matters, she said⁸ to me, “Do you want to see something else?”

As I was very-eager for the opportunity to behold more, I became deeply-joyful at the prospect to see more.

46(2) After she looked at me, she smiled a little and she said⁹ to me, “Are you looking at seven women in a circle around the tower?”

“I am looking at them, lady,” I declared⁹.

“This tower is being sustained by them in accordance with a commandment of the Lord.⁸ 47(3) Now be hearing their operations. Indeed, the first of them, the one clasping⁹ her hands together, is being called Faith. The elect-ones of God are saved through this woman. 48(4) But the other, the one having been girded-about and displaying manliness, is being called Self-Restraint. She is a daughter of Faith. Therefore, whoever might follow her will be happy in his life, because he will distance himself from all the wicked works, having-faith that, if-at-any-time he might distance himself from every wicked desire,¹⁰ he will inherit a perpetual life.”

49(5) “But, the others, who are they, lady?”

“They are daughters of-one-another. But they are being called: Indeed, the one Simplicity, but the other Experience, but the other Lack-of-Evil, but the other Solemnity, but the other Love. Therefore, whenever you might do all the works of their mother then you are being-able to live.”

50(6) “Lady,” I declared⁹, “I am wanting to know what certain powers each have.”

“Be hearing the powers which they are having,” she declared⁹. 51(7) “But their powers are being grasped by¹¹ one another, and they follow one another exactly in the order in which they have been birthed. Out of Faith is birthed Self-Restraint. Out of Self-Restraint, Simplicity. Out of Simplicity, Lack-of-Evil. Out of Lack-

of-Evil, Solemnity. Out of Solemnity, Experience. Out of Experience, Love. Therefore, their works are pure, and solemn, and divine. 52(8) Therefore, whoever might be a slave of them and might be strong enough to grasp their works will have a habitation in the tower along with the holy ones of God.”

53(9) But I was inquiring-of her about the seasons, if the complete-finish of the age is already here. But she screamed¹² with a great voice, saying, “Unintelligent man, do you not see that the tower is still being built? Therefore, if-at-any-time the tower which is being built might be completely-finished, then the end is here.¹³ Instead, it will be built-upon quickly. Do not be inquiring-of me anymore.¹⁴ This recollecting and the renewing of your* spirits is sufficient for you and for the holy ones. 54(10) Instead, this revelation was not revealed to you alone, but instead in order that you might make it clear to everyone 55(11) after three days, for it is necessary for you to comprehend this first. But this is what I am instructing you first.¹⁵ Hermas: to utter all these words which I am going to be saying to you into the ears of the holy ones, in order that, when they hear and do them, they might be cleansed from their wickednesses—but even you along with them:

56(17.1) “Hear me, you* children. I nourished you* up in much simplicity and lack-of-evil and solemnity, because of the mercy of the Lord.¹⁶ He dropped the righteousness on each of you*, in order that you* might be pronounced-righteous and might be made-holy from all wickedness and from all crookedness. But you* are not wanting to be ceased from your* wickedness. 57(2) Now, therefore, all of you*, hear me, and be being at peace among yourselves, and be looking-after one another, and be taking-part-in-helping one-another.

“And, all of you*, do not be partaking of a superabundant share of the creatures of God alone,¹⁷ instead also be sharing-with the ones who are lacking things for themselves. 58(3) For indeed, the ones, from their many meats, are contracting a weakness upon¹⁸ their flesh, and they are injuring their flesh. But of the ones who are not having meats, their flesh is being injured due to the fact that they are not having¹⁹ the sufficient amount of the nourishment, and their body is being utterly-destroyed. 59(4) Therefore, this lack-of-sharing is harmful to all of you*, the ones who are having abundance and are not sharing-with the ones who are lacking things for themselves.

60(5) “All of you*, be looking out for the judging, the judging which is coming-upon you*. Therefore, all of you*, the ones who are surpassing others, seek-out the ones who are hungering as-long-as²⁰ the tower is not yet finished. For after the event for the tower to be finished, you* will want to be doing-good and you* will not have an opportunity.²¹ 61(6) Therefore, all of you*, the ones who are prancing²² in your* riches, be looking out, lest perhaps the ones who are being-made-to-lack will groan, and their groaning will ascend before the Lord,²³ and all of you* along with your* good things²⁴ will be locked-out outside the door of the tower.

62(7) “Now therefore, I say to all of you*, the ones who are fore-leaders of the assembly, and to the ones in the first-seats:²⁵ Do not be becoming like the druggists.²⁶ Therefore, indeed the druggists carry their drugs²⁷ within their cartons, but you* carry your* drug and your* venom within the heart. 63(8) All of you* are hardened and do not want to cleanse your* hearts; and you* do not want to mix-together²⁸ your* sensibleness upon a clean heart, in order that you* might have mercy from the King, the Great King. 64(9) Therefore, be looking out, you* children, lest perhaps these dissensions of yours²⁹ will defraud you* of your* life. 65(10) How are you* wanting to be disciplining the elect-ones of the Lord, while you* yourselves are not having discipline? Therefore, be disciplining one another, and be being at peace among yourselves, in order that I, after I have stood cheerful opposite to the Father, might give-back an account in behalf of all of you* to the Lord.”³⁰

66(18.1) Therefore, when she ceased herself from uttering with me, the six young-men, the ones who are building, came and carried her away toward the tower, and four others lifted the bench and also carried it away toward the tower. I did not see their faces, because they were having turned-away from me. 67(2) But

¹² literally “shouted-up”

¹³ literally “Therefore, as if-at-any-time...finished, the end is having”

¹⁴ literally “Be no-more inquiring of me nothing”

¹⁵ [3:54] Gk(S), Lat(V) / others add “first” / Gk(Bod) omit “Now this is...first”

¹⁶ [3:55] Lat(V) “of God”

¹⁷ [3:56] Lat(V) / Greek “alone by way of mere relish” / Lat(P) “alone joylessly, in a way calculated to defeat enjoyment of them.”

¹⁸ literally “draw a weakness upon”

¹⁹ literally “fact for the act not to be having”

²⁰ literally “till”

²¹ literally “place”

²² [3:61] Gk(A) / Gk(S1) “are being made to prance” / Gk(S2) “are priding”

²³ [3:61] Gk(AS,X4706), Lat(VP) / Gk(Bod) “God”

²⁴ [3:61] Gk(S,Bod,X4706), Lat(P) / Gk(A) “your* good brothers” / Lat(V) “all riches” / Eth “your* riches”

²⁵ [3:61] Eth omit “and to those in the first seats”

²⁶ may also be translated “sorcerers”

²⁷ may also be translated “sorceries”

²⁸ [3:62] Gk(S1) omit “all of you do not want to mix-together”

²⁹ [3:64] Gk(A,S1) / Gk(S2), Lat(VP), Eth add

³⁰ [3:65] Lat(V), Eth / Gk(A), Lat(P) “to your Lord” (literally “to the Lord of yours”)

¹ [3:36] Lat(V) “for the building of (the) Lord”

² [3:36] Gk(A,S2,Bod,X4706), Lat(V) / Gk(S1), Lat(P), Eth omit “For”

³ [3:37] Gk(A) / Lat(V) “for you yourself were from these stones” / Lat(P) “for you too will be more useful from the same stones” / Eth “for you yourself are [will be] from these stones” / Gk(S) omit

⁴ literally “wayless” (also later in vere)

⁵ literally “to”

⁶ literally “into”

⁷ [3:43] Gk(A), Lat(V), Eth / Gk(S,Bod) “And then they will be relieved from their tortures due to the wicked works which they performed.” / others “For it will happen that they will be transferred from the tortures in which they were placed because of their wicked works”

⁸ [3:45] others “of God”

⁹ literally “grabbing”

¹⁰ [3:48] Gk(A), Lat(VP), Eth / Gk(S) “wicked works and every wicked desire, and”

¹¹ [3:50] Lat(V) “They have equal powers, but their powers are connected with”

while she was going-away, I was asking her, in order that she might reveal to me about the three forms in which she was made-to-appear to me.

She answered me *and* said¹, “It is necessary for you to inquire-of¹ a different *person* about these *things*, in order that they might be revealed to you.”

68(3) But, brothers, indeed, in the former vision, the *one I had* last year, she was made seen to me as an extremely elderly *woman* and was sitting in a seat. **69(4)** But in the other vision, indeed she was having a younger countenance, but her flesh and her hair were elderly; and she was uttering to me *while* she was standing up; but she was more cheerful than formerly. **70(5)** But in the third vision, she was entirely younger and of remarkable beauty; but she was only having hair which was elderly. But at *the* end, she was cheerful and was sitting on a bench. **71(6)** I was extremely deeply-grieved about these *things*, *because* of my *wanting* to know this revelation.

And in a vision of the night, I looked-at^o the elderly *woman* speaking to me, “Every asking needs humble-mindedness. Therefore, fast,² and you will take for yourself from the Lord what you are requesting.”

72(7) Therefore, I fasted for one day, and that same night a young-man was made seen to me, and he said^o to me, “Why are **you**, by *your own* hand, requesting for revelations in *your* beseeching? Be looking *out*, lest perhaps you might harm your flesh by requesting *too* much for yourself. **73(8)** Be being sufficed with these revelations.³ Surely you are⁴ not being-able to see stronger revelations *than those* which you have seen, *are you*?”

74(9) I answered him *and* said^o, “Lord, I am only making-request for myself, in order that there might be a totally-complete revelation about the three forms of the elderly *woman*.”

He answered me *and* said^o, “How long⁵ are *all of you** *going to be* unintelligent⁶? Instead, it is the double-souls of *all of you** which are making *all of you** unintelligent, and the *act* to not be having your* heart *directed* toward the Lord.”

75(10) I answered him again, speaking, “Instead, from you, lord, we will know these *things* more-precisely for ourselves.”

76(19.1) “Be hearing,” he declared^o, “about the three⁷ forms which you are seeking-for. **77(2)** Why indeed was she made seen to you as an elderly *woman* and sitting on a seat in the first vision? Because your* spirit was elderly and has already been withered-away, and is not having *any* power in consequence of your* maladies and double-souls. **78(3)** For even as the elders, no-more having a hope of the *act* to rejuvenate, have nothing else *that* they might be anticipating except their *final* sleep, in the same way, also *all of you**, softened by the mundane affairs of *life*, delivered yourselves to this indifference, and did not cast your*⁸ worries upon the Lord. Instead, your* mindset was shattered and *all of you** grew old with your* griefs.”

79(4) “Therefore, lord, I was wanting to know why she was sitting in a seat.”

“Because every weak *person* sits himself down in a seat on account of his weakness, in order that the infirmity of his body might be supported. Here you have the type of the first vision.

80(20.1) “But in the second vision you saw her standing, and having a younger countenance, and *being* more cheerful in comparison with⁹ the former *time*, but her flesh and her hair were elderly. Be hearing this parable also,” he declared^o. **81(2)** “Whenever a certain *man* is an elder (himself having already lost-hope,¹⁰ due to his weakness and his destitution), he is waiting-to-receive nothing else¹¹ except the last day of his life. Next, suddenly, an inheritance was left-behind to him. But after he heard *this*, he was arisen-out of *his state*; and after he became deeply-joyful, he dressed himself with this¹² strength. And he is no-longer reclining himself; instead he has stood up, and his spirit is being rejuvenated, the *spirit* which has already been corrupted from his former acts.¹³ And he is no-longer sitting himself *down*; instead he is acting-like-a-man. *This* also *happened* in-this-same-manner, after *all of you** heard the revelation which the Lord revealed to you*.¹⁴ **82(3)** that¹⁵ the Lord had compassion on *all of you** and rejuvenated your* spirits; and *that* *all of you** put-off your maladies from yourselves, and strength came-to you*, and you* were empowered in the faith; and *that* the Lord,¹⁶ after he saw your* strengthening,¹⁷ were made-to-rejoice. And due to this, he made the

¹ [3:66] Gk(SB) / Gk(A) “to ask”

² [3:70] Lat(P) “believe”

³ [3:73] Gk(S) omit “Be content with these revelations”

⁴ literally “may”

⁵ literally “until what”

⁶ [3:73] Lat(V) “to him, “You are not unintelligent.”

⁷ [3:75] Gk(S1), Lat(VP), Eth / Gk(A,S2) add

⁸ literally “the”

⁹ literally “cheerful alongside of”

¹⁰ literally “be-without-hope”

¹¹ literally “different”

¹² literally “the”

¹³ [3:79] Lat(V) “, though he was freed from his former sorrows”

¹⁴ [3:81] Gk(S) omit “which the Lord revealed to you”

¹⁵ may also be translated “because”

¹⁶ [3:80] Lat(V) “after God”

¹⁷ literally “making-strong”

building of the tower clear to *all of you**, and will make different *matters* clear, if-at-any-time you* live at peace among yourselves out of a whole heart.

83(21.1) “But in the third vision, you saw her as younger and beautiful and cheerful, and her form was beautiful.¹⁸ **84(2)** For *exactly-as* if-at-any-time, a good message might come to someone *who is* grieving, he *has* straightaway forgot the former griefs and waits-to-receive nothing else except for the message which he heard, and for *his* remaining *time* is being made-strong into *doing* the good *thing* and his spirit is being rejuvenated due to the joy which he took, *so* also in the same way, *all of you** have taken a rejuvenation after you* saw these good *things*.”

85(3) “And because you saw her sitting on a bench, *this means* that the positioning is strong, because the bench has four feet and has stood strongly. For even the world is being upheld by four elements. **86(4)** Therefore, the *ones who* changed-their-mind totally-completely will become young and have been founded, after they changed-their-mind¹⁹ out of a whole heart. You are having the revelation in-full, totally-complete. May you request²⁰ nothing no-more *about a revelation*.²¹ But if-at-any-time something might be being necessary, it will be revealed to you.”²²

CHAPTER 4

1(22.1) Vision 4

This is a vision which I saw,²³ brothers, twenty days after the former vision (the *one which* came-to-be), in-regard-to a type of the tribulation, the *tribulation which is* coming-upon us.²⁴

2 I was going-away into a field by the Via Campana.²⁵ The place is about ten stadia off the way, the public way, but it is easily reached.²⁶ **3** Therefore, *while I was* walking-around alone, I begged^o the Lord, in order that he might complete the revelations and the visions which he showed to me through his holy assembly, in order that he might make me strong and²⁷ might give the change-of-mind to his slaves, the *ones who* have been impeded, in order that his great and glorious name might be glorified. Because he deemed me worthy to show these marvelous *things* to me.

4 And *while I was* glorifying and giving-thanks to him, an echo, as it were, of my voice answered me, “You will not be-double-souled, Hermas.”

I began to be thoroughly-rationalizing this in myself, and to be saying, “What am **I** having to be double-souled *about*—I, having been founded in-this-manner by the Lord, and after I saw *such* glorious affairs?”

5 And, brothers, I stepped-forward a little, and behold, I *was* looking-at a cloud-of-dust *going up*, as *it were*, into the heaven. And I began to be saying in myself, “Are livestock coming and arising a cloud-of-dust?” But it was about a stade from **me**.

6 *While*²⁸ a cloud-of-dust *was* becoming greater and greater, I preconceived it to be something divine. The sun shone-forth a little, and, behold, I looked-at^o a great beast—something-like²⁹ a sea-monster; and out of its mouth were going-out fiery locusts. But the length of the beast was about 100 feet, but it was having a head like ceramic-tile.

7 And I began to be weeping³⁰ and to be asking the Lord, in order that he might³¹ redeem me from it. And I was again-reminded³² of the word which I had³³ heard, “You will not³⁴ be-double-souled, Hermas.”

8 Therefore, brothers, after I dressed myself with the faith of the Lord³⁵ and after I was caused-to-have-remembrance of the³⁶ great *things* he taught me, I, after I became-encouraged, faced the beast.³⁷ But the beast was coming with such a whizzing, so-as to be being-able itself to injure a city *with one stroke*.³⁸ **9** I came^o near it. And the sea-monster, as large as it was,³⁹ stretched⁴⁰ itself out on the ground, and did nothing except project⁴¹ its tongue. And it did not move at-all⁴²

¹⁸ [3:81] Lat(V) “and her countenance was serene”

¹⁹ [3:86] Gk(S,X4706) / Gk(A), Lat(V), Eth “founded, *that is*, the *ones who* changed-their-mind”

²⁰ [3:86] Gk(A,S2) (both have different forms, same meaning) / Gk(X4706) “request for yourself”

²¹ [3:86] Gk(S,X4706), Lat(P) / Gk(A), Lat(V), Eth add

²² [3:86] Gk(SA,X4706?) / others omit “to you”

²³ [4:1] Gk(S,X4706?) / Gk(A), Lat(VP), Eth “*This* was a vision I saw”

²⁴ [4:1] Gk(A), Lat(V), Eth / Gk(S), Lat(P) omit “which is a type...coming-upon us”

²⁵ This would be the true Latin name. The Greek has “the way, the Campanian way”

²⁶ [4:2] Gk(SA) / Lat(VP) “scantily traveled” / Eth “unoccupied”

²⁷ [4:3] Lat(V) omit “might make me strong and”

²⁸ [4:6] some “And, behold, I saw”

²⁹ literally “as-if”

³⁰ [4:7] Gk(A,S2,X4706), Lat(VP), Eth / Gk(S1) “to be bending *down* the knees”

³¹ [4:8] Gk(A,X4706) / Gk(S) “will”

³² [4:7] Gk(S,X4706?) / Gk(A) “reminded-under”(?)

³³ [4:7] Gk(S,X4706) / Gk(A) “have”

³⁴ [4:7] Gk(S,X4706?) / Gk(A) “May you”

³⁵ [4:8] Gk(A), Lat(V) “God”

³⁶ literally “which”

³⁷ [4:8] Gk(S,X4706) (lit. “, gave myself into the beast”) / Gk(A) “have given myself into the beast”

³⁸ [4:8] Lat(V) add

³⁹ [4:9] Gk(S,X4706) (lit. “the so-large sea-monster”) / Gk(A) “the so-large livestock”

⁴⁰ [4:9] Gk(A) (lit. “is stretching”) / Gk(S) “was moving”

⁴¹ literally “throw-before/forward”

⁴² literally “wholly”

until when I passed it. **10** But the beast was having four complexions on its head: black, next red-as-fire and blood-red, next golden, next white.

11(23.1) But after the *event* for me to pass the beast and to come-forward about 30 feet, behold, a virgin went-to-meet¹ me, having been ornamented as if she were going-forth out of a bridal-chamber, *dressed* entirely in white and *with* white shoes, having been veiled till the forehead, but her veiling was a turban. But her hair was white. **12(2)** I knew from the former visions that she is the Assembly, and so I became more-cheerful.

She greeted² me, saying, “Be rejoicing, you human.”

And I greeted her in turn, “Be rejoicing, lady.”

13(3) She answered me *and* said³, “Nothing met you?”

I said⁴ to her, “Lady, I *encountered* a beast so-large that it was being-able to utterly-destroy peoples. Instead, by-means-of the power of the Lord¹ and his abundant-compassion, I fled-out-of its *hand*.”

14(4) “You beautifully fled-out-of *its hand*,” she declared⁵, “because you cast your worry² on God³ and you opened-up your heart to the Lord, after you had-faith that you might be being-able to be saved through nothing except through the great⁴ and glorious name. Due to this *reason*, the Lord commissioned his messenger, the *one who* is over the beasts, whose name is Thegri; and he blocked-up its mouth, in order that it might not injure you. You have fled-out-of a great tribulation, due to your faith, and because, after you saw such a large beast, you did not become-double-souled.

15(5) “Therefore, be going-away, and tell these great *things* in detail to the elect-ones of the Lord,⁵ and speak to them, that this beast is a type of a tribulation, the *tribulation which is going to come*, the great *one*. Therefore, if-at-any-time *all of you** might make yourselves ready-beforehand and might change-your*-mind toward the Lord *from* out of your* whole heart, you* will be able to flee-out-of it, if-at-any-time your* heart might become clean and unblemished, and if you* might become enslaved to the Lord blamelessly for the remaining days of your* life. *All of you**, cast your* worries upon the Lord and he will set them straight.

16(6) Have-faith in the Lord, you* double-souled *men*, because he is being-able to do all *things*, and is turning his anger away from *each of you**, and is commissioning-forth whips upon you*, the double-souled *men*. But Woe to the *ones*⁶ who heard these words and refused-to-hear; the *act* not to be birthed was better for them.”⁷

17(24.1) I asked her about the four complexions which the beast was having on⁸ its head.

But she answered me *and* said⁹, “Again you are curious about such affairs?”

“Yes, lady,” I declared⁹. “Make known to me what these things *are*.”

18(2) “Be hearing,” she declared⁹. “Indeed, the black is this world in which *all of you** are residing.⁹ **19(3)** But the ‘red-as-fire and blood-red’ *means*, that it is necessary for this world to be being-lost through blood and a fire. **20(4)** But the golden part is *all of you**, the *ones who are* fleeing-out-of this world. For even as the gold-piece is proved through the fire and becomes of good-use, so also in the same way, *all of you**, the *ones who are* residing among them,¹⁰ are being proved. Therefore, the *ones who* remained and were set-on-fire by these *things*,¹¹ will be cleansed. For even as the gold-piece throws-off its dross, so in the same way *all of you** will also throw-off all grief and constriction, and you* will be cleansed and will be useful within¹² the building of the tower. **21(5)** But the white part is the age, the *one which is* coming, in which the elect-ones of God will reside;¹³ because the *ones who* have been selected by God into a perpetual life will be blotless and clean.¹⁴ **22(6)** Therefore, may **you**, *Hermas*, not stop¹⁵ uttering into the ears of the holy *ones*. Now *all of you** also have the type of the tribulation, the great *one which is* coming. But if-at-any-time **you*** might want it, it will be nothing. *All of you**, be remembering the *things which* have been previously-written.”

23(7) After she spoke these *things*, she went-off. And I did not see into what place she went-off.¹⁶ For there was a mass-of-clouds.¹⁷ And-I, after I was filled with fear, turned-around into the *places which were* behind me, thinking that the beast was¹⁸ coming.

CHAPTER 5

¹ [4:13] Lat(V) “of God”

² [4:14] Lat(V) “your loneliness and anxiety”

³ [4:14] Lat(V) “on the Lord”

⁴ [4:14] Gk(A), Lat(VP), Eth / Gk(S) “the holy messenger”

⁵ [4:15] Lat(V) “of God”

⁶ [4:16] Lat(V) “sends you help. But woe to the double-souled”

⁷ literally “was more-picked (i.e. “more-chosen”) to them”

⁸ literally “into”

⁹ literally “dwelling-down”

¹⁰ [4:20] Gk(S), Lat(VP) (lit. “dwelling-down in them”) / Gk(A), Eth “dwelling-down in it”

¹¹ literally “by them” (neuter)

¹² literally “into”

¹³ literally “dwell-down”

¹⁴ [4:21] Gk(S) “will dwell into a perpetual life.”

¹⁵ literally “leave-off”

¹⁶ [4:21] Gk(S) omit “And I did not see...went-off” (by scribal error)

¹⁷ [4:23] Gk(S), Lat(P) / Gk(A), Lat(V), Eth “a noise”

1(25.1) Revelation 5¹⁸

After I prayed-to *God* in the house and after I sat-down on¹⁹ the couch, a certain man, glorious in his countenance,²⁰ entered. *His semblance was* of a shepherd, being wrapped-around with a white goat skin, and having a pouch over his shoulders and a stick within²¹ his hand. And he greeted me, and I greeted him in turn.

2 And he straightaway sat-down-beside me, and he said² to me, “I was commissioned by the most-solemn messenger, in order that I might house with you for the remaining days of your life.”

3 I thought that he was² present to put me to-the-test,²² and I said² to him, “For who are **you**?” *Then* I declared², “For I know to whom I was delivered.”

He said² to me, “You do not recognize me?”

“No,” I declared².

“I am the shepherd to whom you were delivered,” he declared².

4 While he was still uttering, his appearance was changed, and I recognized him, that he was that *person* to whom I was delivered. And straightaway I was confused, and fear took *hold of* me; and I was completely pulverized from my²³ grief, because I answered him so²⁴ wickedly and senselessly.

5 But he answered me *and* said², “Do not be being confounded,²⁵ instead be being made-strong in the instructions which I am going to be instructing you.” *Then* he declared², “For I was commissioned in order to show²⁶ to you again, all *things* which you previously saw—their main-points which²⁷ are beneficial to *all of you**. First of all, write my instructions and the parables. But write the other²⁸ *things* exactly-as I will show to you.” *Then* he declared², “Due to this *reason*, I am instructing you to write the instructions and parables first, in order that you might be reading them aloud by *your own* hand, and might be enabled to observe them.”²⁹

6 Therefore, I wrote the instructions and parables exactly-as he instructed me.

7 Therefore, if-at-any-time *all of you**, after you* heard them, might observe them and might go in them, and might work them in a clean heart, you* will take for yourselves from the Lord as many things as he made-profession to you*. But if-at-any-time *all of you**, after you* have heard them, might not change-your*-mind, but instead, might still add to your* sins, you* will take for yourselves the contrary *things* from the Lord. All these *things*, the Shepherd, the Messenger of the Change-of-Mind, instructed me to write in-this-manner.

CHAPTER 6

1(26.1) Instruction 1

“First of all, have-faith that God is one, the *one who* created all the *things* and fully-fitted them, and *who* made all the *things* out of the *state of what* is not into the *state* to be, and *that* he is having-room-to-contain all *things*, but he is alone uncontainable, and that he cannot be defined in words, nor conceived by the mind.³⁰ **2** Therefore, have-faith in him and be filled with fear of him. But after you have been filled with fear of him, restrain yourself. Be observing these *instructions*, and you will throw all wickedness far away from yourself, and you will dress yourself with every excellence of righteousness, and you will live for yourself to God, if-at-any-time you might observe this instruction.”

CHAPTER 7

1(27.1) Instruction 2

He said² to me, “Be having simplicity and be lacking-of-evil, and be becoming like the infants, *like* the *ones who are* not knowing the wickedness, the *wickedness which is* causing the life of the humans to-be-lost. **2** Indeed, first of *all*, do not be calumniating anyone and do not be sweetly hearing a calumniator. But if-at-any-time you *are not*, and **you** are the *one* hearing it, you will be held liable of the sin of the calumniator, and if-at-any-time you might believe³¹ whichever calumny you might hear. For³² after you have-faith in it, **you** yourself will even hold *something* against your brother. Therefore, in-this-manner, you will be guilty of the sin of the calumniator.³³ **3** The calumny is wicked,³⁴ an

¹⁸ [5] Gk(S) / Gk(A), Eth “Vision 5” / Lat(V) “Vision 5: Entrance of the Shepherd” / Lat(P) “Here begins the twelve instructions of the Shepherd”

¹⁹ literally “into”

²⁰ literally “glorious to the countenance”

²¹ literally “into”

²² literally “to try me out”

²³ literally “the”

²⁴ literally “in-this-manner”

²⁵ [5:5] Gk(S) / Gk(A) “ashamed”

²⁶ literally “order that I will show”

²⁷ literally “the *ones*”

²⁸ literally “different”

²⁹ [5:5] Lat(V) “so you may be able to keep watch over them more easily by reading them from time to time”

³⁰ [6:1] Lat(VP) add

³¹ literally “should put-faith in” (also in next sentence)

³² [7:2] Gk(A, Ath, Ant), Lat(V), Eth / Gk(S), Lat(P) omit “For”

³³ [7:2] Lat(V) “sin of the calumniator, and if you believe the calumniator, you will also be guilty of sin, in that you have believed one who speaks evil of your brother” / Lat(P) “sin of the calumniator, for if you give assent to the detractor, and believe what is said of one in his absence, you also will be like him, and acting ruinously toward your brother, and you are guilty of the same sin as the person who calumniates”

³⁴ [7:3] Lat(V) “For slander is ruinous.” / Lat(P) “For it is wicked to slander anyone.”

unstable demon, never at peace, *but* instead always residing amid¹ dissensions. Therefore, be distancing yourself from it and you will always be on² good-terms with all *persons*.

4 “But dress yourself with the solemnity in which there is no wickedness to *cause* a stumbling-block, *but* instead all *things which are* level and cheerful. Be working the good *work*; and out of the *fruit* of your labors which God is giving to you, be giving to all *persons who are lacking things* for themselves, with simplicity, not wavering to whom you might give or to whom you might not give. Be giving to all *persons*.³ For God is wanting us to be giving to all *persons* from⁴ his own presents. 5 Therefore, the *ones who are* taking will give-back an account to God why they took and in-*regard*-to what *purpose they took*. For indeed the *ones who are* taking *while* being put-under-tribulation will not be given-a-rightful-punishment,⁵ but the *ones who are* taking in hypocrisy will pay a rightful-punishment.

6 “Therefore, the *one who is* giving is guiltless. For as he took from the Lord a ministry to finish, he finished it with simplicity, without distinguishing⁶ to whom he might give or to whom he might not give. Therefore, the ministry *which* was finished with simplicity became glorious in God’s presence. Therefore, the *one who is* ministering in-this-manner with simplicity will live for himself to God.⁷

7 “Therefore, be observing this instruction as I have uttered to you, in order that the change-of-mind of you and of your house, might be found in simplicity, and that your heart⁸ might be clean and unstained and that a blessing might fall upon your house.”⁹

CHAPTER 8

1(28.1) Instruction 3

Again he said^o to me, “Be loving truth and let nothing but truth¹⁰ be going-forth out of your mouth, in order that the spirit which God caused-to-reside¹¹ in this flesh of *yours* might be found to be truthful in the presence of all humans. And this is how the Lord, the *one who is* residing in you,¹² will be glorified, since the Lord is true in every word and there is not-one lie in him. 2 Therefore, the *ones who are* lying are setting the Lord aside, and they are becoming a defrauder of the Lord, not delivering to him the deposit which they took. For they took a spirit free from lies. If-at-any-time they give this *spirit* back as a lying *spirit*, they stained the instruction of the Lord and became a defrauder.”

3 Therefore, when I heard these *things*, I wept extremely. But after he saw me weeping, he said^o, “Why are you weeping?”

“Because, lord,” I declared^o, “I have not come-to-know if I am being-able to be saved.”

“Why?” he declared^o.

“For because, lord,” I declared^o, “I have never-yet uttered a truthful word in **my** life. Instead, I have always uttered craftily with all *persons*¹³ and exhibited my lie as if it were truthful in the presence of all humans. And not-even-at-any-time did anyone speak-against me. Instead, they were made-to-put-faith in my account. Therefore, lord,” I declared^o, “how am I being-able to live for myself after I acted out these things?”

4 “Indeed,” he declared^o, “**you** are thinking beautifully and in-truth. For it is necessary for you, as a slave of a god, to be going in truth and not to allow a wicked conscience to be residing¹⁴ with the spirit of the truth, nor-even to be bringing grief upon the spirit of God,¹⁵ the solemn and truthful *spirit*.”

“But-not-at-any-time, lord,” I declared^o, “did I hear such words so precisely.”

5 “Therefore,” he declared^o, “you are now hearing them. So be observing them, in order that even the lies formerly uttered in your activities might become faithful,¹⁶ now that these *present statements of yours* were found to be true. For it is possible for those *lies* to become faithful. If-at-any-time you might observe these things, and might utter nothing but the truth¹⁷ from now on, you will be able to acquire life for yourself. And whoever might hear this instruction and will distance himself from that most-wicked act-of-lying, he will live for himself to God.”

CHAPTER 9

¹ Literally “always dwelling-down in”

² [7:3] literally “always have”

³ [7:4] Gk(SA) / Gk(X4706?), others omit “Be giving to all *persons*”

⁴ [7:5] Gk(S) / Gk(A), Ant “out of”

⁵ [7:5] Lat(V) omit “For those that receive...punishment,”

⁶ literally “discerning not-one *thing*”

⁷ [7:6] Lat(V) “give. And he has finished this service to God simply and gloriously.”

⁸ [7:7] Lat(V), others / Gk(A) seems to read “lack-of-evil”

⁹ [7:7] Lat(V) add

¹⁰ literally “and let all truth”

¹¹ literally “caused-to-dwell-down”

¹² [8:1] (lit. “*who is* dwelling-down in you”) / Lat(V) “who put the spirit within you”

¹³ [8:3] Gk(A) / Lat(P), Eth “lived craftily among all *persons*” Lat(V) “have lived in dissimulation”

¹⁴ literally “dwelling-down”

¹⁵ [8:4] Lat(V) add

¹⁶ may possibly be translated “trustworthy” (also in next sentence)

¹⁷ [8:5] literally “utter all truth” / Lat(V) “trustworthy, if you will speak the truth from now on; and if you keep the truth”

1(29.1) Instruction 4

He declared^o, “I instruct you to be guarding¹⁸ the purity. And do not be letting it ascend upon your heart to *think* about another *man’s* woman,¹⁹ or about a certain sexual-immorality,²⁰ or about certain wicked *things* like them.²¹ For *while* you are doing this, you are working a great sin.²² But *while* you are always remembering **your** woman,²³ you will not-even-at-any-time fall into sin. 2 For if-at-any-time this reflection or wicked *things*²⁴ might ascend upon your heart,²⁵ you will utterly-sin. And if-at-any-time you *might work* different wicked *things* in such a manner,²⁶ you are working a sin. For the reflection of this kind is a great sin to a slave of a god. But, if-at-any-time someone might work this work, this wicked *work*, he is producing²⁷ death for himself. 3 Therefore, **you** are looking out!²⁸ Be distancing yourself from this reflection. For where solemnity is residing,²⁹ there, upon a heart of a righteous *man*, lawlessness ought³⁰ not to be ascending.”³¹

4 I said^o to him, “Lord, allow me to inquire a few things of you.”³²

“Be speaking,” he declared^o.

“Lord,” I declared^o, “if some *man* might be having a woman *who is* faithful in the Lord and *he* might find this *woman* in some adultery, as-a-result, is the man *who is* living-together with her sinning?”

5 “As-long-as³³ *he remains* in his ignorance, he is not sinning,” he declared^o. “But if-at-any-time the man might know *about* her sin, and the woman might not change-her-mind, *but* instead might be remaining-in³⁴ her sexual-immorality³⁵ and yet the man might continue to be living with her, he becomes liable for himself of her sin, and a communer of her adultery.”

6 I declared^o, “What then, lord, might the man do, if-at-any-time the woman might be remaining-in³⁶ this passion?”

“Let him be releasing her from *himself*,” he declared^o, “and let the man be remaining alone. But if-at-any-time he, after he released the woman from *him*, might marry a different *one*, he is being adulterized.”³⁷

7 “Therefore, lord,” I declared^o, “if-at-any-time after the *event* for the woman to be released from *her man*, she might change-her-mind and might want to turn-back to her own man, will she not be accepted?”

8 “And truly,” he declared^o, “if-at-any-time the man might not accept her, he is sinning, and he is drawing a great sin upon himself. Instead, it is necessary for the *one who* has sinned and *who is* changing-his-mind to be accepted, but not often.³⁸ For *there is but* one change-of-mind for the slaves of God. Due to *providing an opportunity for her to have* the change-of-mind, the³⁹ man is being-indebted not to be marrying. This *same* act applies⁴⁰ to both a woman and a man.

9 “Not only is it adultery if-at-any-time someone might stain his flesh,” he declared^o, “*but* instead whoever might be making the likenesses of the nations is also being adulterized.⁴¹ And as-a-result, if-at-any-time someone⁴² might be remaining in works such as these and might not be changing-his-mind, be distancing yourself from him, and do not live with him; but if you *do* not, **you** are also a participant in his sins. 10 Due to this *reason*, it was ordered to *all of* you* to be remaining by yourselves, whether a man *or* whether a woman. For under such *circumstances* as these, it is possible for a change-of-mind to be *taking-place*. 11 Therefore,” he declared^o, “**I** am not giving an excuse⁴³ in order that the act might be completely-finished in this way, *but* instead, with⁴⁴ the *result* for the *one who* has sinned to be sinning no-more. But about his former sins:

¹⁸ elsewhere translated “observing”

¹⁹ [9:1] Lat(V) “marriage”

²⁰ [9:1] Gk(S2,Ath), Lat(VP), Eth / Gk(A,S1,X4706) “wickedness”

²¹ literally “*things* to likenesses”

²² [9:1] Gk(A,Ath2) “a sin *which is* great”

²³ [9:1] Lat(V) “sexual-immorality, you commit a serious transgression. But always be mindful of the Lord at all hours”

²⁴ [9:2] Lat(V) “this very wicked reflection” / Gk(A) “this reflection or wicked *things*”

²⁵ [9:2] (lit. “upon the heart of you”) / Gk(S) “upon a heart of you”

²⁶ [9:2] Gk(S) / Gk(A) “and differently likewise wicked reflection wicked”

²⁷ literally “working-down”

²⁸ [9:2-3] Lat(V) “heart, you commit a great sin, and those who practice such works follow the way of death. Therefore, take heed”

²⁹ literally “dwelling-down”

³⁰ literally “lawlessness is not being-indebted”

³¹ [9:3] Lat(V) “Where chastity remains in the heart of a righteous *man*, there never ought to arise any evil thought.”

³² [9:4] Lat(V) “to say a few words to you.”

³³ literally “Up-till/Up-to”

³⁴ literally “remaining-on”

³⁵ [9:5] Gk(S), most Lat / Gk(A) “sin” / Lat(PU) “wickedness” / Lat(SV) “fortitude” (corruption of “sexual-immorality”)

³⁶ literally “remaining-on”

³⁷ may also (less likely) be translated “is adulterizing himself”

³⁸ literally “not upon much” or “not against much”

³⁹ [9:8] Gk(S) “her”

⁴⁰ [9:8] (literally “is being laid”) / Gk(A) omit

⁴¹ may also (less likely) be translated “is adulterizing himself”

⁴² [9:9] Lat(V) “she”

⁴³ literally “occasion”

⁴⁴ literally “into”

There is the *One who is being-able* to give a healing.¹ For he himself is the *One who has authority of all things*.”

12(30.1) But again I asked him, saying, “Since the Lord deemed me worthy in order that you might be residing² with **me**, tolerate still a few *more* words,³ since I do not have-insight at all and my heart has been petrified⁴ from my former acts. Give intelligence to me, because I am extremely senseless and comprehend absolutely⁵ nothing.”

13(2) He answered me *and said*°, “**I am set over the change-of-mind and give intelligence to all the ones who are changing-their-mind**,” he declared°. “Or does this very *act* for the *opportunity* to change-one’s-mind not seem to you to be intelligence?” he declared°. “The *opportunity* to change-one’s-mind is great intelligence,” he declared°. “For the man,⁶ the *man who sinned* is having-insight that he⁷ has done this wicked *thing* in front of the Lord, and *awareness of the act* which he acted ascends upon his heart; and he is changing-his-mind, and he is no longer working the wicked *thing again*; instead, he works the good *thing* very-expensively, and he humbles his own soul and tortures it, because it sinned. Therefore, you see,⁸ that the change-of-mind is great intelligence.”

14(3) “Lord,” I declared°, “this then is why I am inquiring-precisely from you *about all things* (indeed, first of all, because I am sinful) in order that I might know what-kind of works I *must* work *so that* I will live for myself, because my sins are many and varied.”

15(4) “You will live for yourself,” he declared°, “if-at-any-time you might observe my instructions and might go in them. And whoever, after he heard my instructions, might observe them, will live for himself to God.”

16(31.1) “I will still continue to inquire,” I declared°.

“Be speaking,” he declared°.

“Lord,” I declared°, “I heard from certain teachers, that there is no other⁹ change-of-mind except for that *one which took place* when we descended into water and took a forgiveness of our sins,¹⁰ the former *ones*.”

17(2) He said° to me, “You have heard well;¹¹ for that is so.¹² For it is necessary for the *person*¹³ who has taken a forgiveness of sins to be sinning no-more, *but* instead to be residing¹⁴ in purity. 18(3) But since you are inquiring-precisely into all *things*, I will also make this *matter* clear to you, without giving an excuse¹⁵ either to the *ones who are going to be putting-faith into* or to the *ones who now put-faith into the Lord*.

19(4) “For the *ones who now put-faith or are going to be putting-faith* do not have a change-of-mind of sins, but they are having a forgiveness of their former sins. Therefore, the Lord put *forth* a change-of-mind to the *ones who were called* before these days. For the Lord, being a knower-of-hearts and foreknowing everything, knew the weakness of the humans and the cunning-craft¹⁶ of the Slanderer, that he will do a certain evil *thing* to the slaves of God and will act-wickedly against them.¹⁷ 20(5) Therefore, the Lord, being full-of-compassion, was moved-with-compassion over the *thing which* he made, and he put *forth* this change-of-mind. And the authority over this change-of-mind was given to **me**. 21(6) Instead, **I** say this to you,” he declared°, “after that calling, that great and solemn *calling in which the Lord has called his people to perpetual life*,¹⁸ if-at-any-time a *person* might sin after he was put-to-the-test¹⁹ by the Slanderer, he has one change-of-mind. But if-at-any-time he might be sinning under *his* hand and might not²⁰ change-his-mind,²¹ it is non-beneficial²² that human, the *human* such as *this*. For *only* with difficulty will he live for himself to God.²³”

22(7) I said° to him, “I was made-alive after I heard these things precisely in this manner. For I have come-to-know that, if-at-any-time I will add no-more to my sins, I will be saved.”

“You will be saved,” he declared°, “as well as as-many-of-those if-at-any-time they might do these things.”

23(32.1) Again I asked him, saying, “Lord, since you have tolerated me once, still make this clear to me also.”

“Be speaking,” he declared°.

“Lord,” I declared°, “if-at-any-time a certain woman, or again a man, might fall-asleep, and a certain *one* from among²⁴ them might marry, surely the *one who marries* is not sinning, *is he?*”

24(2) “He is not sinning,” he declared°. “But if-at-any-time someone might remain by himself, he acquires more-excessive honor and a great glory before the Lord. But even if-at-any-time he might marry, he is not sinning. 25(3) Therefore, be keeping your purity and your solemnity, and you will live for yourself to God. These *things* (as-much-as I am uttering to you, and am going to be uttering to you), be observing from now *on*, from the day²⁵ of which you were delivered to me, and I might dwell-down into your house. 26(4) But there will be a forgiveness of²⁶ your former trespasses, if-at-any-time you might observe my instructions. But all *persons* will also *have* a forgiveness, if-at-any-time they might observe these instructions and might go in this purity.”

CHAPTER 10

1(33.1) Instruction 5

“Be becoming longsuffering and intelligent,” he declared°, “and you will dominate all the wicked works and you will work every *kind of* righteousness. 2 For if-at-any-time you will be longsuffering, the spirit, the holy *spirit*, that *spirit* residing²⁷ in you, will be clean, not having been overshadowed beneath a different wicked spirit. Instead, residing in a spacious *place*, it will leap-for-joy and will be gladdened *along* with the utensil in which it is residing; and it will perform-public-service to God in much cheerfulness, *because* it is having the good-condition *within* itself.²⁸ 3 But if-at-any-time irritability might come-to *it*, straightaway, the spirit, the holy *spirit*, being delicate, is being cramped-into-a-constricted-place, no-longer having the clean place. And it seeks to depart out of the place. For it is choked by the wicked spirit, not having a place to perform-public-service to the Lord exactly-as *he* is wishing; *it is* being stained by the irritability. For the Lord is residing²⁹ in the longsuffering, but the Slanderer in the irritability.³⁰ 4 Therefore, if both of the spirits are residing³¹ upon the same *place*, it is non-beneficial and wicked for that human in whom they are residing.

5 “For if-at-any-time you might take an extremely small *amount of* wormwood and might be pouring³² it into a ceramic-jar of honey, is not-surely the honey ruined³³ altogether?³⁴ Even such a vast *amount of* honey is being caused-to-be-lost by the least *amount of* wormwood and it causes the sweetness of the honey to-be-lost. And it no longer has favor in *the* presence of the owner.³⁵ *because* it was embittered and it lost its use. But if-at-any-time the wormwood might not be thrown into the honey, it is found to be sweet and becomes of good-use to its owner; 6 *because* you see, that the longsuffering is very sweet, far more than the honey, and is of good-use to the Lord, and he is residing³⁶ in it. But the irritability is bitter and useless. Therefore, if-at-any-time the irritability might be mixed with the longsuffering, the longsuffering is stained and³⁷ the *human’s* petition is³⁸ no longer *still*³⁹ of good-use to God.”

7 “Lord,⁴⁰ I declared°, “I was wanting to know the operation of the irritability, in order that I might guard myself *from* it.”⁴¹

“And truly,” he declared°, “if-at-any-time you might not guard yourself from it, **you** and your house lost all your hope. Instead, guard yourself from it. For **I the Messenger of Righteousness**⁴² am with you. But all *persons* will also keep themselves distant from it and will live to God, as-many-as might change-their-mind out of their whole heart.⁴³ For I will be with them and might keep them with *me*; for all of *them* were pronounced-righteous by the most-solemn messenger.

8(34.1) “Now be hearing,” he declared°, “how wicked is the operation of the irritability, and how injurious,⁴⁴ and how it turns-upside-down the slaves of God

¹ [9:11] Lat(V) “: God, who has power to heal, will give a healing.” / Gk(S) omit

² literally “dwelling-down”

³ [9:12] with me, give me a few words of explanation”

⁴ [9:12] Gk(S), Lat(P) “maimed”

⁵ literally “wholly”

⁶ [9:13] Gk(A), Lat(VP), Eth / Gk(S) add

⁷ [9:13] Lat(V) “asked. “For he who repents obtains deep intelligence. For he feels that he has sinned and”

⁸ literally “look-at”

⁹ literally “different”

¹⁰ literally “of sins of ours”

¹¹ literally “beautifully”

¹² literally “for it is having in-this-manner”

¹³ [9:17] Gk(Clemens) / Gk(A) “For someone”

¹⁴ literally “dwelling-down”

¹⁵ literally “occasion”

¹⁶ [9:19] Lat(V) “and the wickedness”

¹⁷ [9:19] Lat(V) “Slanderer, which he practices in plotting against the servants of God, and malignant designs against them”

¹⁸ [9:21] Lat(P) add

¹⁹ literally “was tried-out”

²⁰ [9:21] Lat(VP), Cop(A), Eth / Gk(AS, X4706?) add / Gk(S) also omit “might be sinning under *his* hand and”

²¹ [9:21] Gk(A), Lat(VP), Cop(A), Eth / Gk(S, X4706) “be changing-his-mind”

²² [9:21] Gk(X4706?), Lat(VP), Cop(A), Eth / Gk(A) “for”

²³ [9:21] Lat(VP) add

²⁴ literally “ones out of”

²⁵ [9:25] Gk(A) / Gk(X4706), Lat(VP), Eth seems to omit “day”

²⁶ [9:26] Gk(X4706) “of” / Gk(A) “to”

²⁷ literally “dwelling-down” (also two more times in this verse)

²⁸ [10:2] Lat(V) “place, but rejoicing he will be expanded, and he will feast in the vessel in which he dwells, and he will serve the Lord joyfully in the middle of great peace.” / Lat(P) “place, he will serve the Lord in great gladness, having much of all things within himself.”

²⁹ literally “dwelling-down”

³⁰ [10:3] Lat(P) “For the Lord dwells in calmness and greatness of mind, but irritability is the Slanderer’s house of entertainment.” / Lat(V) omit

³¹ literally “dwelling-down” (also later in verse)

³² literally “pouring-on”

³³ usually translated elsewhere “made-to-disappear”

³⁴ literally “whole”

³⁵ literally “master” (also in next occurrence)

³⁶ literally “dwelling-down”

³⁷ [10:6] Lat(V) “the mind is distressed and” / Lat(P) omit

³⁸ [10:6] Gk(A, Ant) / Lat(P), Eth “will be”

³⁹ [10:6] Gk(X4706, Ant), Lat(P), Eth / Gk(A) add

⁴⁰ [10:6] Gk(A, X4706?), Lat(VP) / Eth omit “Lord”

⁴¹ elsewhere translated “may observe it”

⁴² [10:7] Lat(V) add

⁴³ [10:7] Lat(V) “And all who depart from anger and repent with their whole heart will live to God.”

⁴⁴ [10:8] Lat(V) “how great is the wickedness of anger, and how injurious”

by its own operation, and how it misleads them away from the righteousness. But it does not mislead-away the *ones who are* being full in the faith, but-neither is it being-able to operate into them,¹ because the power of the Lord² is with them. But it is misleading-away the *ones who are* being emptied and double-souled.³ 9(2) But whenever it might see the humans *such as* these standing-well, it camps itself into the heart of that human, and, for no reason *at all*,⁴ the man or the woman becomes bitter for the sake of mundane⁵ activities, or about meats or some stinginess, or about some friend,⁶ or about a giving or a taking, or about some such stupid affairs. For all these *things* are stupid, and empty, and senseless and non-beneficial to the slaves of God.

10(3) “But the longsuffering is great and strong, and having power, and *is* sturdy, and thriving itself in a great expanse; *it is* cheerful, leaping-for-joy, being free-from-worry, glorifying the Lord in every season, having nothing bitter in itself, remaining-near through everything *while being* meek and tranquil. Therefore, the longsuffering is residing⁷ with the *ones who are* having the faith totally-sound.

11(4) “But the irritability is, indeed, in *the first place*, stupid, **both**⁸ frivolous and senseless. Next, out of the senselessness comes bitterness; next,⁹ out of the bitterness, fury; but out of the fury, anger; next,¹⁰ out of the anger, wrath. Next, this¹² wrath, being compounded¹³ out of so many evils, becomes a great and unhealable sin. 12(5) For whenever all these spirits¹⁴ might be residing¹⁵ together in one container, the spirit, the holy *spirit*, is no-longer having-room for that container,¹⁶ instead, it overflows.¹⁷ 13(6) Therefore, a¹⁸ delicate spirit, not having a custom to be residing¹⁹ with a wicked spirit nor-even with hardness,²⁰ withdraws-away from the human, the *human* such as *this*, and it seeks to be residing with meekness and tranquility. 14(7) Next, whenever all of the *spirit*²¹ might go-away from that human in whom it is residing,²² that²³ human becomes empty of the spirit, that righteous *spirit*; and for the remaining *time* he, having been filled with²⁴ the spirits, the wicked *spirits*, is being unstable in every act, being pulled-around here and-there²⁵ by²⁶ the spirits,²⁷ the wicked *spirits*. And he is wholly being blinded from *having* the mindset, the good *mindset*. Therefore, this is how it happens to all the irritable *men*.

15(8) “Therefore, be distancing yourself from the irritability, the **most-wicked**²⁸ spirit. But dress yourself with the longsuffering, and be standing-against the irritability and the bitterness, and be found **by God** with the solemnity, the *solemnity* which has been loved by the Lord.²⁹ Therefore, be looking out, lest-perhaps you might neglect this instruction.³⁰ 16(9) For if-at-any-time you might master³¹ the instruction, you might be being-able to live,³² and you will be able to observe the remaining instructions which I am going to be instructing you. Therefore,³³ be being made-strong³⁴ and be being empowered in these instructions; and let as-many-of-those, if-at-any-time they will want³⁵ to be going in them, *also* be being empowered.”³⁶

CHAPTER 11

1(35.1) Instruction 6

¹ [10:8] Lat(V) “slaves of God. For those who are full of the faith receive no harm from it.”

² [10:8] Gk(Ath2), Lat(P), Eth / Lat(V) “of God” / Gk(A) “of me”

³ [10:8] Lat(V) “them; for it is the empty and the destitute who it overthrows.”

⁴ literally “and out of the nothing” (similar to the English idiom “out of the blue”)

⁵ literally “of-this-lifetime”

⁶ [10:9] Gk(A) omit “or about some friend”

⁷ literally “dwelling-down”

⁸ [10:10] Gk(X3526) / Gk(A), etc. add

⁹ [10:11] Gk(X3526) / Gk(A), etc. “But”

¹⁰ [10:11] Gk(X3526) / Gk(A), etc. “but”

¹¹ [10:11] Gk(A), etc. / Gk(X3526) “fury” (in error)

¹² [10:11] Gk(A,X3526) / Gk(Ath2), Lat(P), Eth “the”

¹³ literally “stood-together”

¹⁴ [10:12] Eth / Gk(X3526) “all the spirit” / Gk(A) “these spirits” / Gk(Ath2) “all these humans” / Lat(P) “so many spirits” / Lat(V) “all these”

¹⁵ literally “dwelling-down”

¹⁶ [10:12] Gk(X3526) / Gk(A) “one container, in which the spirit, the holy *spirit* is also dwelling, that container is not having-room for them”

¹⁷ literally “it over-increases”

¹⁸ [10:13] Gk(X3526) / Gk(A), etc. “the”

¹⁹ literally “dwelling-down” (also later in verse)

²⁰ [10:13] Gk(A,X3526???) , etc. / Lat(V) omit “nor-even with hardness”

²¹ [10:14] Gk(X3526) / Gk(A), etc. “whenever it”

²² literally “dwelling-down”

²³ [10:14] Gk(X3526), etc. / Gk(Ath), Lat(V), Eth “the”

²⁴ [10:14] Gk(X3526), etc. / Gk(Ath2) “of”

²⁵ [10:14] Gk(X3526,Ath2) / Gk(A) “and-to-there”

²⁶ literally “from”

²⁷ [10:14] Gk(A) / Gk(Ath2) “humans”

²⁸ [10:15] Gk(X3526), etc. / Gk(A) “most-wicked”

²⁹ [10:15] Lat(V) “found by God with purity and chastity”

³⁰ [10:15] Gk(A), etc. / Gk(X3526) “neglect of this instruction”

³¹ literally “should be lord over”

³² [10:16] Gk(X3126) add / Gk(A), etc. omit “you might be being-able to live”

³³ [10:16] Gk(X3526,Ath2), Lat(V) / Gk(A), etc. omit “Therefore”

³⁴ [10:16] Gk(X3526) / Gk(A) “be being strengthened” / Gk(Ath2), Lat(V) “be being-strong”

³⁵ [10:16] Gk(X3526) / Gk(A), etc. “they might be wanting”

³⁶ [10:16] Lat(V) “these instructions, so that you may live to God, and those who observe these instructions will live to God.”

“I instructed you in the first instruction,” he declared³⁷, “in order that you might observe the faith, and the fear, and the self-restraint.”³⁷

“Yes, lord,” I declared³⁸.

“Instead, I now want to **also**³⁸ make their powers clear to you,” he declared³⁹, “in order that you might comprehend what power and operation each has. For their operations are twofold. Therefore, they apply³⁹ onto *something which is* righteous and *something which is* unrighteous. 2 Therefore, be having-faith in what *is* righteous,⁴⁰ but may you not have-faith in what *is* unrighteous.⁴¹ For what *is* righteous⁴² has an upright way, but what *is* unrighteous⁴³ has a twisted way. Instead, **you** be going in the upright and level way, but leave the twisted *one* alone. 3 For the⁴⁴ twisted way does not have paths; instead, *there are* roadless-regions⁴⁵ and many stumbling-blocks, and it is rough and thorny **and it leading to destruction**.⁴⁶ Therefore,⁴⁷ it is harmful **to the humans**⁴⁸ to the *ones who are* going in it. 4 But the *ones who are* going in the upright way walk-around evenly without stumbling, for it is neither rough nor thorny. Therefore, you see⁴⁹ that it is more-beneficial⁵⁰ to be going in this way.”

5 “Lord,” I declared⁵¹, “it pleases me⁵¹ to be going in this way.”

“You will go in it,” he declared⁵². “And whoever might turn-around toward the Lord out of a whole heart will go in it.

6(36.1) “Now be hearing about the faith,” he declared⁵³. “There are two messengers with the humans, one of the righteousness, and one of the wickedness.”

7(2) “How then, lord,” I declared⁵⁴, “will I know their operations for myself, because both messengers are residing⁵² with **me**?”

8(3) “Be hearing, and you will gain-insight *about* them,”⁵⁵ he declared⁵⁶. “Indeed, the messenger of the righteousness is delicate, and shamefaced, and meek, and tranquil. Therefore, whenever he might ascend upon your heart,⁵⁴ he will straightaway utter with you about righteousness, about purity, about solemnity, and about self-sufficiency, and about every righteous work, and about every glorious excellence. Whenever all these thoughts might ascend upon your heart,⁵⁵ be knowing that the messenger of the righteousness is with you. Therefore, these are the works of the messenger of the righteousness. Therefore, be having-faith in this *one* and his works.

9(4) “Therefore,⁵⁶ also be seeing the works of the messenger of the wickedness. First of all, he is irritable, and bitter, and senseless,⁵⁷ and his works are wicked *which* turned-*upside-down* the slaves of God. Therefore, whenever he might ascend upon your heart, know him from his works.”

10(5) “Lord,” I declared⁵⁸, “how will I comprehend him? I have not understood.”

“Be hearing,” he declared⁵⁹. “Whenever some irritability might fall-before you, or bitterness, be knowing that he is in you. Next, *there is* a desire of many acts, and an extravagance of many meats and intoxicating-drinks, and many inebriations, and varied and not necessary foods,⁵⁸ and a desire for women, and greeds, and much arrogance, and pretension, and as-many-as *there* are resembling and like these. Therefore, whenever these might ascend upon your heart, be knowing that the messenger of the wickedness is in you. 11(6) Therefore, **you** *who have* recognized his works, keep-away from him; be having no faith⁵⁹ in him, because his works are wicked and non-beneficial to the slaves of God.

“Therefore, you have the operations of both the messengers. Gain-insight *about* them and be having-faith in the messenger of the righteousness, **because his instruction is good**. 12(7) Keep away from the messenger of the wickedness, because his teaching is wicked in every work.⁶⁰ For if-at-any-time a certain man might be most-faithful,⁶¹ and the reflection of this messenger might ascend upon his heart, it is necessary for that man or that woman to commit some sin. 13(8) But again, if-at-any-time a certain man or woman might be very-wicked, and the

³⁷ [11:1] Gk(X3526), etc. / Gk(Ath2) “and the *one* will restrain-himself” / Lat(V) “and the change-of-mind”

³⁸ [11:1] Gk(X3526) / most add

³⁹ literally “they are being-laid”

⁴⁰ literally “in the righteous *thing*”

⁴¹ literally “in the unrighteous *thing*”

⁴² literally “For the righteousness *thing*”

⁴³ literally “but the unrighteous *thing*”

⁴⁴ [11:3] Gk(A,X4706) / Lat(VP) “But the” / Eth “Because a”

⁴⁵ [11:3] Gk(A), Lat(VP) (lit. “wayless-regions”) / Gk(X4706), others omit “instead...regions”

⁴⁶ [11:3] Gk(A,X4706) / Lat(V) add

⁴⁷ [11:3] Gk(A,X4706) / Lat(VP), Eth “And”

⁴⁸ [11:3] Gk(A,X4706), Lat(P), Eth / Lat(V) add

⁴⁹ [11:4] Gk(A,X4706), Lat(V) (literally “look-at”) / Eth “Therefore, you will know” / Lat(P) “But”

⁵⁰ [11:4] Gk(X4706), etc. / Gk(A) “more-bearable(???)” (scribal error?)

⁵¹ [11:5] Gk(A) / Gk(X4706) omit “me” (scribal error?) / Lat(V) omit “Lord...this way”

⁵² literally “dwelling-down”

⁵³ [11:8] Gk(A) / Lat(VP) omit “about them” / Eth omit “you will gain-insight about them”

⁵⁴ [11:8] Lat(P) omit “whenever...heart.” (probably by scribal error)

⁵⁵ [11:8] Gk(Ath, Ant), Lat(VP), Eth / Gk(A) omit “he will straightaway...your heart” (by scribal error)

⁵⁶ [11:9] Gk(A, Ath) / Lat(VP), Eth “Now”

⁵⁷ [11:9] Gk(Ath, Ant), Lat(VP) / Gk(A) omit “and bitter and senseless”

⁵⁸ literally “nourishments”

⁵⁹ [11:11] Gk(A), Eth / Gk(Ath), Lat(VP) “him and put faith”

⁶⁰ [11:11-12] Lat(V) add “because his instruction is good” and omit “Keep away...every work.”

⁶¹ [11:12] Gk(A) / Lat(V) “is most-happy” / Lat(P), Eth “is faithful”

works of the messenger of the righteousness might ascend upon his heart, it is necessary for he *or she*, out of an obligation, to do some good *work*.

14(9) “Therefore, you see,”¹ he declared°, “that it is beautiful to be following the messenger of the righteousness, but to bid-farewell to the messenger of the wickedness. 15(10) Indeed, this instruction makes-clear the *things* about the faith, in order that you might have-faith *in* the works of the messenger of the righteousness, and, after you worked them for yourself, will live for yourself to God. But be having-faith that the works of the messenger of the wickedness are harsh. If you do not work them, you will live for yourself to God.”²

CHAPTER 12

1(37.1) Instruction 7

“Be filled-with-fear-of the Lord,” he declared°, “and be observing his instructions,” he said. “Therefore, by observing the instructions of God you will be powerful in every act, and your act will be incomparable.³ For by filling yourself with fear-of the Lord, you will do all *things* beautifully. But this is the fear with which it is necessary for you to be filled-with-fear and to be saved.⁴ 2 But do not be filled with fear of the Slanderer. For by filling yourself with-fear-of the Lord you will dominate the Slanderer, because there is no power in him. But in whom *there* is no power,⁵ not-even is *there* a source of fear. But in whom *there* is power it is the glorious power, and *there* is a source of fear in him. For everyone who⁶ is having the power has a source of fear, but the one who is not having power is despised by all *persons*.

3 “But be filled with fear of the works of the Slanderer, because they are wicked. Therefore, if you are filling yourself with-fear-of the Lord, you will be filling yourself with-fear-of the works of the Slanderer; and⁷ you will not work them, instead you will distance yourself from them. 4 Therefore, the fears are twofold. For if-at-any-time you might be wanting to work the wicked *work*, be filling yourself with-fear-of the Lord and you will not work it. But if-at-any-time you might be wanting to work the good *work*, be filling yourself with-fear-of the Lord and you will work it. So-then, the fear of the Lord is strong and great and glorious. Therefore, be filled-with-fear-of the Lord and you will live for yourself to him. And as-many-as might be filled-with-fear-of him and might keep⁸ his instructions will live for themselves to God.”

5 “Why, lord,” I declared°, “did you speak about the *ones who are* keeping his instructions, ‘They will live for themselves to God’?”

“Because,” he declared°, “all the creation fears the Lord,⁹ but not all are observing his instructions. Therefore, the life in-the-presence of God¹⁰ is of the *ones who are* filling themselves with-fear-of him and *are* observing his instructions. But there is no life in them¹¹ for¹² the *ones who are* filling themselves with-fear God and¹³ not observing his instructions.”¹⁴

CHAPTER 13

1(38.1) Instruction 8

“I told you,” he declared°, “that the creatures of God are twofold; for the self-restraint also is twofold. For from some *things*, it is necessary to be restraining ourselves, but from others it is not necessary.”

2 “Lord,” I declared°, “make-known to me from¹⁵ what it is necessary to be restraining ourselves, but from what it is not necessary.”

“Be hearing,” he declared°. “Be restraining yourself from the wicked *work*, and do not be doing it. But do not be restraining yourself *from* the good *work*, instead be doing it. For if-at-any-time you might restrain yourself from the good *work*, to not be doing it, you are working a great sin.¹⁶ But if-at-any-time you might restrain yourself from the wicked *work*, to not be doing it, you are working great righteousness. Therefore, restrain yourself from every wickedness, *while* working the good *work*.”

3 “Lord,” I declared°, “what are the wickednesses from which it is necessary to be restraining ourselves?”

“Be hearing,” he declared°. “From adultery and sexual-immorality, from a lawless intoxicating-drink,¹⁷ from wicked luxury, from many meats and an

extravagance of riches, and from boasting and high-mindedness and arrogance, and from an act-of-lying and calumny and hypocrisy, *the* remembrance-of-evil, and all reviling. 4 These are the works *which are* most wicked of all in the life of the humans. Therefore, it is necessary for the slave of God to be restraining himself from these works. For the *person who is* not restraining himself from these *things* is not being-able to live to God. Therefore, be hearing the *things which* follow these *things*.”¹⁸

5 “But,¹⁹ lord,” I declared°, “are there still *other* wicked works?”

“Yes,” he declared°, “there are yet many from which it is necessary for the slave of God to be restraining himself: theft, a lie, robbery, false-attestation, greediness, wicked desire, delusion, vainglory, pretension, and as-many-as are like these. 6 Does it not seem to you that these *sins* are wicked?”²⁰

“Even extremely wicked,” I declared°,²¹ “to the *ones* being-enslaved to God.”

“Therefore,²² It is necessary for the *ones* being-enslaved to God²³ to be restraining themselves from all these *things*. Therefore, be restraining yourself from all these, in order that you might live for yourself²⁴ to God and will be enrolled with the *ones who are* restraining themselves from these *things*. Therefore, indeed these are the matters in which it is necessary for you to be restraining yourself.

7 “But be hearing *things* from which it is necessary for you not to be restraining yourself,” he declared°, “*but* instead, to be doing. Do not be restraining yourself from the good *work*, instead, be doing it.”

8 “Lord, also make-clear to me the power of the good *things*,” I declared°, “in order that I might go in them and be enslaved to them, in order that, after I work them, I might be enabled to be saved.”

“Be hearing,” he declared°, “the works of the good *things* which it is necessary for you to be working and to not be restraining yourself *from*: 9 First of all, *there* is faith, fear of the Lord, love, harmony, words of righteousness, truth, endurance. There is nothing which is better than these in the life of the humans. If-at-any-time someone might be observing these *virtues* and might not be restraining himself from them, he will be happy in his life.

10 “Next, hear the *things which* follow these *things*:²⁵ to be assisting widows, to be looking-after orphans and *persons who are* lacking *things* for themselves, to be redeeming the slaves of God out of constraint,²⁶ to be fond-of-strangers (for doing-good is ever found in the fondness-for-strangers), to be arraying against no-one, to be tranquil, to be becoming more-indigent than all humans, to be revering elderly-men, to be practicing righteousness, to be keeping-together brotherhood, to be bearing-up-under outrage, to be longsuffering, to not be having a remembrance-of-evil, to be exhorting *any who are* wearying in their soul, to not be *letting any who* have been impeded from the faith to be being thrown-away *but* instead to be turning them around and to be making them of good-cheer, to be admonishing *any who are* sinning, to not be putting due-owners and indigent *men* under-tribulation, and if there are any other *actions* like these. 11 Does it not seem to you,” he declared°, “that these *acts* are good?”²⁷

“For what is better than these *things*?” I declared°.

“Therefore, be going in them,” he declared°, “and do not be restraining yourself from them, and you will live for yourself to God. 12 Therefore, be observing this instruction: If-at-any-time you might be doing good and might not restrain yourself from it, you will live for yourself to God; and all the *ones who are* doing *things* in this manner will live for themselves to God. And again, if-at-any-time you do might not be doing the wicked *work* and might restrain yourself from it, you will live for yourself to God. And all *persons* will live for themselves to God—as-many-of-those, if-at-any-time they might observe these instructions and might go in them.”²⁸

CHAPTER 14

1(39.1) Instruction 9

He said° to me, “Lift the double-soul from yourself. And, indeed, may you not be altogether²⁹ double-souled to request something from God for yourself, saying in yourself, ‘How am I being-able to request *anything* for myself from the Lord and to get³⁰ *it*, after having sinned so much against³¹ him?’ 2 Do not be thoroughly-rationalizing these *things*. Instead, out of your whole heart, turn-around onto the Lord and be requesting from him for yourself without-wavering,

¹ literally “look-at”

² [11:16] Lat(V) “you may follow the messenger of the righteousness. Therefore, if you follow him and put your faith in his works, you will live to God; and those who put their faith in his works will live to God.”

³ more literally “not-judged-together”

⁴ [12:1] Gk(A) / Gk(Ant), Lat(P) “and will be saved”

⁵ [12:2] Gk(Ath), Lat(P), Eth omit “But in whom there is no power” (by scribal error?)

⁶ literally “the”

⁷ [12:3] Gk(Ant), Lat(V) / Gk(A) omit “you will be fearing...and” / Lat(P) omit the entire clause

⁸ [12:4] Gk(Ant), Eth / Gk(A) “and are observing”

⁹ [12:5] Lat(V) omit “And I said...fear the Lord.”

¹⁰ [12:5] Gk(A,X4706,Ant) / Lat(V) “in-the-presence of the Lord” / some Eth “in the Lord” / some Eth “in a god” / Lat(P) “in perpetuity”

¹¹ [12:5] Gk(X4706), Lat(VP), Eth / Gk(A) “him”

¹² literally “of”

¹³ [12:5] Gk(A,X4706), Lat(V), Eth / Lat(P) add

¹⁴ [12:5] Gk(A,X4706), Lat(P) / Lat(V), Eth omit “his instructions”

¹⁵ literally “against/onto” (also later in verse)

¹⁶ [13:2] Lat(VP), Eth / Gk(A) omit “For if-at-any-time you...great sin.”

¹⁷ literally “intoxicating-drink which is lawlessness”

¹⁸ literally “the following-things of these *things*”

¹⁹ literally “For”

²⁰ literally “you for these *sins* to be wicked”

²¹ [13:6] Gk(A) / Lat(P) “he declared” / Lat(V), Eth omit

²² [13:6] Gk(A,Ath1) / Lat(VP) add / Lat(Ant) “Surely the works”

²³ [13:6] Gk(A,X4706), Lat(V) / Gk(Ath1), Lat(V) “for the slaves of God” / Gk(Ant) “the competitors and slaves to God”

²⁴ [13:6] Gk(Ath1,X4706?) / Gk(A) ? / Gk(Ath2) “will live” / Gk(A) “might live”

²⁵ literally “the following-things of these *things*”

²⁶ usually translated “obligation”

²⁷ literally “for these *acts* to be good”

²⁸ [13:12] Lat(V) “he said. “do not hold back from them,” he said. “If you keep these instructions, you will

live to God. And all who keep these instructions will live to God.”

²⁹ literally “wholly”

³⁰ literally “take”

³¹ literally “into”

and you will know for yourself his more tender-compassion,¹ that he will² never leave you behind.³ Instead, he will bring-to-fulness the request of your soul. **3** For⁴ God is not like the humans *who* are remembering-past-evil; instead, he is not remembering-past-evil, and he has compassion on his making. **4** Therefore, *as for you*, cleanse your heart from all the vanities of this age and from the words which have been previously-stated,⁵ and be requesting from the Lord for yourself, and you will get⁶ all *things* for yourself from *him*, and you will be not-lacking from all your requests, if-at-any-time⁷ you might request for yourself⁸ from the Lord without-wavering.

5 “But⁹ if-at-any-time you might waver in your heart, you will never get¹⁰ any¹¹ of your requests for yourself.¹² For the *ones who are*¹³ wavering into God, these are the double-souled *men* and they are altogether¹⁴ obtaining none of their requests. **6** But the *ones who* are totally-complete in the faith are requesting all *things* for themselves, having become-confident on-the-basis-of the Lord; and they are getting,¹⁵ because they are requesting for themselves without-wavering, being double-souled in nothing. For every man *who is* double-souled, if-at-any-time he might change-his-mind, will be saved¹⁶ with difficulty. **7** Therefore, cleanse your heart from the double-soul, but dress yourself with faith, because it is strong; and be having-faith in God, because you will get¹⁷ for yourself from him all the requests which you are requesting.

“And if-at-any-time, after you requested *something* for yourself, you might at-some-time be getting¹⁸ your request from the Lord rather slowly, do not be double-souled because you did not quickly get¹⁹ the request of your soul. For by all means, you are getting²⁰ your request slowly on account of some testing or some trespass²¹ of which *you* are ignorant. **8** Therefore, may *you* not stop²² requesting for yourself the request of your soul, and you will get²³ it for yourself. But if-at-any-time you might give-up and might become double-souled *while* requesting for yourself, be incriminating yourself and not the Giver.

9 “Be looking *out* for the double-soul. For it is wicked and unintelligent; and it roots-out many from the faith, even *though they are* yet extremely faithful and strong. For even this double-soul is a daughter²⁴ of the Slanderer, and it acts extremely wicked to the slaves of God. **10** Therefore, despise the double-soul and dominate it in every affair, after you *have* dressed yourself with the faith, the strong and powerful *faith*. For the faith is making-a-profession of all *things*, completes all *things*; but the double-soul, *which is* not even having-faith in itself, fails of all the works which it acts.

11 “You see,²⁵ then,” he declared^o, “that the faith is from-above, from the Lord,²⁶ and has a power which *is* great. But the double-soul is a spirit on-earth, from the Slanderer, not having *any* power. **12** Therefore, *as for you*, be being enslaved to the *thing which* has power, to the faith, and distance yourself from the double-soul, *from the thing which is* not having power, and you will live for yourself to God; and all these *who are*²⁷ being *like* minded will live for themselves to God.”

CHAPTER 15

1(40.1) Instruction 10

“Lift the grief from yourself,” he declared^o. “For even it is a sister of the double-soul and of the irritability.”

2 “Lord,” I declared^o, “how is it a sister of these *two*? For it seems²⁸ to me that irritability is²⁹ one *thing*, and a double-soul another, and grief another.”

“You are unintelligent, *O human*,” he declared^o, “not to know,³⁰ that the grief is more wicked than all the spirits and most-terrible to the slaves of God. And it

¹ [14:2] Gk(A,Ath1,Ant) (lit. “more good-bowel”) / Gk(X1783,Ath2) “much-tender-compassion”

² [14:2] Gk(X1783) / Gk(A), most quotations “might”

³ literally “behind-in”

⁴ [14:3] Gk(X1783) omit “For”

⁵ literally “stated-beforehand”

⁶ literally “take”

⁷ [14:4] Gk(X1783), etc. / Gk(A), Lat(P?) “, as-much-as *whatever*”

⁸ [14:4] Gk(A,Athanasios2) / Gk(X1783), etc. “request for yourself”

⁹ [14:5] Gk(X1783), etc. / Gk(A) omit “But”

¹⁰ literally “take”

¹¹ [14:5] Gk(Ant,X1783) omit “any”

¹² [14:5] Gk(A,Athanasios,Ant), etc. / Gk(X1783) “you might...requests.”

¹³ [14:5] Gk(X1783), etc. (“For...*are*”) / Gk(Athanasios2) “For as” / Gk(Athanasios1) “For”

¹⁴ literally “wholly”

¹⁵ literally “taking”

¹⁶ [14:6] Lat(V) “will live to God”

¹⁷ literally “take”

¹⁸ literally “taking”

¹⁹ literally “take”

²⁰ literally “taking”

²¹ [14:7] Gk(A,Ath2,Ant,X4706) / Lat(V), Eth “or a trespass of yours” / Lat(P) “or some trespass of yours” / Gk(Ath1) “or a trespass”

²² literally “leave-off”

²³ literally “take”

²⁴ [14:9] Gk(Ant), Lat(VP), Eth / Gk(A) “sister” / Gk(Athanasios) “offspring”

²⁵ literally “look-at”

²⁶ [14:11] Lat(V) “from God”

²⁷ [14:12] Gk(Ath), Lat(P) / Gk(A), Lat(V), Eth “were”

²⁸ literally “is-thought”

²⁹ literally “me for irritability to be”

destroys the humans more than all the spirits, and it wears-down the spirit, the holy *spirit*, and again saves.”

3 “I am unintelligent, lord,” I declared^o, “and I do not have-insight about these parables. For I do not comprehend how it is being-able to be wearing-down and again to be saving.”

4 “Be hearing,” he declared^o. “*There are the ones who* never-at-any-time searched concerning³¹ the truth, nor-even sought-for *anything* concerning the godhood, but *who* only had-faith, but *who* have been mixed-up *in* activities, and riches, and national friendships, and many other activities of this age.³² Therefore, as-many-as are being laid-to these *matters* are not comprehending the parables of the godhood. For they are being overshadowed by these acts, and they are destroyed and become having been left-dry-and-barren.

5 “Exactly-as vineyards, the beautiful *vineyards*, whenever they might obtain neglect, become dry-and-barren from the thorns and various vegetations, in this manner, the humans, the *ones who* had-faith and *are* falling into these many acts (the *ones* having been previously-stated), are being misled-away from their mindset and are comprehending absolutely³³ nothing concerning righteousness. Instead, even whenever they might hear *something* concerning godhood and truth, their mind is busied about their *own* act³⁴ and they comprehend absolutely³⁵ nothing.

6 “But the *ones who are* having a fear of a god, and *are* searching concerning godhood and truth, and *are* having their heart toward the Lord are quickly comprehending all the *things* being said to them and they are gaining-insight *about them*,³⁶ because they have the fear of the Lord in themselves. For where the Lord is residing,³⁷ there also is much intelligence. Therefore, be glued to the Lord and you will gain-insight and will comprehend all *things*.”

7(41.1) “Now be hearing, *O mindless man*,” he declared^o, “how the grief wears-down the spirit, the holy *spirit*, and again saves. **8(2)** Whenever the double-souled *man* might apply himself to any act and might fail in it because of his double-soul, this grief goes-in into that human and grieves the spirit, the holy *spirit*, and wears it down. **9(3)** Next, again whenever the irritability might be glued to the human in-regard-to³⁸ any affair and he might become very embittered, the grief goes-in into the heart of the human, the *human who* became-irritated; and he is grieved at the act which he acted *out*, and changed-his-mind because he worked a wicked *deed*.”

10(4) “Therefore, this grief is thought to be having salvation, because he changed-his-mind of the wicked *deed which* he acted *out*.³⁹ Therefore, both of the acts grieve the spirit: indeed, the double-soul, because he did not attain the act itself, but the irritability because he acted *out* the wicked *deed*. Therefore both, the double-soul and the irritability, are grievous to the spirit, the holy *spirit*. **11(5)** Therefore, lift the grief from yourself; and do not be causing the spirit, the holy *spirit*, the *one* residing⁴⁰ in you, to suffer tribulation, lest-perhaps it might petition to God⁴¹ for itself and might withdraw from you. **12(6)** For the spirit of God, the *spirit which* was given into this flesh, does not bear-up-under grief nor constriction.

13(42.1) “Therefore, dress yourself with the cheerfulness, the *cheerfulness which is* always having favor in-the-presence of God⁴² and *which is* very-acceptable to him; and be reveling in it. For every man *who is* cheerful is working good, and is being good minded, and is despising the grief.⁴³ **14(2)** But the grievous man is always acting-wickedly. Indeed, first of all he acts-wickedly because he grieves the spirit, the holy *spirit*, the *spirit which* was given to the human for a cheerful *spirit*. But second, *while* grieving the spirit, the holy *spirit*, he works lawlessness, neither petitioning nor confessing-fort to the Lord.⁴⁴ For the petition of a grievous man is not having power of the act to ascend upon the sacrificial-altar of God.”

15(3) “Why does the petition of the grieving *man* not ascend upon the sacrificial-altar of God?” I declared^o.

“Because the grief sits itself in into his heart,” he declared^o. “Therefore, the grief, having been mingled with the petition, does not allow⁴⁵ the petition to ascend clean upon the sacrificial-altar. For exactly-as vinegar and wine having

³⁰ [15:2] “and do not know”

³¹ literally “about” (also later inv erse)

³² [15] Lat(V) has a considerable number of sentences here, not found in the Greek, Lat(P), Eth, which are from Commandment XI. Because of this transference, Commandment XI in the Lat(V) differs considerably from the others in the position of the sentences, but otherwise it is substantially the same.

³³ literally “wholly”

³⁴ [15:5] Lat(VP), Eth / Gk(A) omit “lose...act”

³⁵ literally “wholly”

³⁶ [15:6] Gk(Ath), Lat(VP), Eth / Gk(A) “quickly-comprehend... and comprehend *it*”

³⁷ literally “dwelling-down”

³⁸ literally “about”

³⁹ [15:10] Lat(V) omit “Therefore...acted *out*.”

⁴⁰ literally “dwelling-down”

⁴¹ [15:11] Gk(Ath2, Ant), Lat(P) / Lat(V), Eth “appeal to the Lord” / Gk(A) “appeal against you” / Gk(Ath1)

“appeal against you to God”

⁴² [15:13] Lat(V) “of the Lord”

⁴³ [15:13] Lat(V) “unrighteousness”

⁴⁴ [15:14] others “to God”

⁴⁵ literally “dismiss”

been mingled onto the same *utensil* does not have the same pleasure *as wine alone gives*, so in-this-manner the grief, having been mingled with the holy spirit, does not have the same *power of petition as the holy spirit alone would have*. 16(4) Therefore, cleanse yourself from the grief, this wicked *grief*, and you will live for yourself to God. And as-many-as might throw-off the grief and might dress themselves in all cheerfulness, all *of them* will live for themselves to God.”

CHAPTER 16

1(43.1) Instruction 11

He showed to me humans *who were* sitting themselves on a bench, and a different human *who was* sitting himself on a seat. And he said^o to me, “Are you looking-at the *ones who are* sitting themselves on the bench?”

“I am looking-at *them*, lord,” I declared^o.

“These are faithful *humans*,” he declared^o. “And the *one who is* sitting himself on the seat is a false-prophet who is causing the mindset of the slaves to God to be-lost.¹ But he causes *that of the double-souled humans* to be-lost, not *that of the faithful-ones*. 2 Therefore, these double-souled *humans* come to him as to a soothsayer and inquire-of him *about* what will resultantly happen² to them. That false-prophet, having not-one power of a spirit *which is* divine *within* himself, utters with them in accordance with their inquiries, and in accordance with their desires, their wicked *desires*, and he fills their souls with expectations exactly-as they are wishing. 3 For he is empty and he gives empty answers to empty *humans*. For if-at-any-time *there is something* which he might be inquired about, he answers toward the emptiness of that human. But he is even uttering certain words *which are* truthful. For the Slanderer fills him with his own spirit, *to see* if he will be able rip *apart* someone of the righteous *ones*.

4 “Therefore, as-many-as are strong in the faith of the Lord, having dressed themselves with the truth, are not being glued to this kind of spirit. Instead, they are distancing themselves from these *spirits*.³ But as-many-as are double-souled and change-their-mind frequently, soothsay even like the nations, and bring a greater sin upon themselves by worshipping-idols. For the *one who is* inquiring-of a false-prophet about any act is an idol-worshipper and empty of the truth and senseless.

5 “For every spirit given from a god is not being inquired-of; instead, *such a spirit*, having the power of the godhood, utters all *things* on its own accord⁴ because it is from above, from the power of the divine spirit. 6 But the spirit, the *one which is* being inquired-of and *is* uttering in accordance with the desires of the humans, is on-earth⁵ and frivolous, not having *any* power, and it absolutely⁶ does not utter, if-at-any-time it might not be inquired-of.”

7 “Therefore, lord,” I declared^o, “how will a human know for himself which of them is a prophet and which is a false-prophet?”

“Be hearing about both *of the prophets*,” he declared^o. “And as I am going to be saying to you, you will prove the prophet and the false-prophet. Be proving the human, the *human* having the spirit, the divine *spirit*, from his life. 8 Indeed, first *of all*, the *one* having the spirit, the divine spirit,⁷ the *spirit* from-above, is meek and tranquil and humble-minded, and is distancing himself from every wickedness and vain desire of this age, and makes himself more-indigent than all *the rest of the humans*; and when he is being inquired-of he does not answer anyone, nor does he utter privately (nor whenever a human might be wanting the spirit, the holy *spirit*, to be uttering, does it utter); instead he utters *only* at the time when God might want him to utter.

9 “Therefore, whenever the human, the *one* having the spirit, the divine *spirit*, might come into a congregation of righteous men (the *ones* having the faith of a divine spirit), and a petition might be *made* to God by the congregation of those men, at that time the messenger of the prophetic spirit,⁸ the *messenger* being laid upon⁹ this human, fills him. And filled with the spirit, the holy *spirit*, the human utters into the multitude¹⁰ exactly-as the Lord wishes. 10 Therefore,¹¹ in-this-manner, the spirit of the godhood will be manifest. Therefore, such is the power of the Lord concerning the spirit of the godhood.

11 “Now be hearing,” he declared^o, “about the spirit, the *spirit which is* on-earth and empty, and *which is* not having power, *but* instead is stupid. 12 Indeed, first *of all*, that human, the *one who is* thinking to be having a spirit, is raising himself high and is wanting to be having a first-seat. And straightaway, he is reckless and shameless and utters-much, and he conducts himself in many

luxuries and in many different delusions. And he takes wages for his prophecy. But if-at-any-time he might not take *wages*, he is not prophesying. Therefore, is a spirit *which is* divine being-able to be taking wages and to be prophesying? It is not being-acceptable for a prophet of a god to be doing this, instead the spirit of such prophets is on-earth.

13 “Next, he absolutely¹² does not come-near into a congregation of righteous men at all, *but* instead flees-from them. But he is gluing himself to the double-souled and empty *men*, and is prophesying to them in a corner, and is deluding them *while* emptily uttering all *things* in accordance with their desires. For he is even answering empty *persons*. For the empty utensil, being put-together¹³ with *the rest of the empty vessels*, is not being shattered; instead they symphonize with one-another.

14 “But whenever he might come into a congregation full of righteous men *who are* having a spirit of godhood, and they might make a petition, that human is made empty, and the spirit, the *spirit* on-earth, flees from him in his fear; and that human is deafened and is absolutely¹⁴ shattered, being-able to utter nothing. 15 For if-at-any-time you might stock wine or olive-oil into a storehouse and might put an empty ceramic-jar among¹⁵ them, and again might want to unstack the storehouse, you will find that ceramic-jar, the *one which* you put there, *just as* empty. In this *same* manner, also, the prophets, the empty *prophets*, whenever they might come into spirits of righteous *men*, they are also being found upon leaving to be the same as when they came *in*.

16 “You *now* have the life of both *of the prophets*. Therefore, be proving the human, the *one who is* saying that he himself is bearing-a-spirit,¹⁶ from his works and his life. 17 But **you**, be having-faith *in* the spirit, the *one which* comes from God and has power. But be having no faith *in* the spirit, the *spirit which is* on-earth and empty, because there is no power in it—for it comes from the Slanderer.

18 “Therefore,¹⁷ hear the parable which I am going to be saying to you. Take a stone and throw it into the heaven; see if you are being-able to touch *the heaven*. Or again, take a syringe *full of* water and squirt *it* up into the heaven; see if you are being-able to bore a *hole* through the heaven.”

19 “Lord,” I declared^o, “how is this being-able to be *done*? For both *of these things which* you have said are impossible.”

“Therefore, as these are impossible,” he declared^o, “so too are the spirits, the *spirits* on-earth, powerless and non-robust.

20 “Therefore,¹⁸ take the power, the *one which* comes from-above. The hailstone is a littlest grain, and *yet* whenever it might fall on a head of a human, what a pain¹⁹ it affords! Or, again, take a drop, the *one* falling from a ceramic-roof-tile onto-the-ground, and *yet* it bores a *hole* through the stone. 21 Therefore, you see²⁰ that the littlest *objects* falling from above and upon the earth have a great power. Therefore, join yourself to what has power, and abstain-from the one which is empty.²¹ This is also how the spirit, the divine *spirit which* comes from above, is powerful. Therefore, be having-faith *in* this spirit, but be distancing yourself from the other²² *one*.”

CHAPTER 17

1(44.1) Instruction 12

He said^o to me, “Lift from yourself every desire *which is* wicked, but dress yourself with the desire, the good and solemn *desire*. For if you have been dressed with this desire, you will hate the wicked desire and will bridle it exactly-as you wish. 2 For the desire, the wicked *desire*, is savage²³ and difficult to tame; for it is fearsome, and, in its savageness, extremely wastes the humans. But especially, if-at-any-time a slave of a god might fall into it and might not be intelligent, he is terribly wasted by it. But it wastes the *individuals such as this: the ones who are* having a dress of the desire, the good *desire*, *but* instead *are* having been mixed-up in this age. Therefore, it is delivering these *persons* into death.”

3 “Lord,” I declared^o, “what-kinds-of works of the desire, the wicked *desire*, are the *ones which* are delivering the humans into death? Make *this* known to me, in order that I might distance myself from them.”

“Hear,” he declared^o,²⁴ “in what-kind-of works the desire, the wicked *desire*, is dealing-death to the slaves of God. 4(45.1) Being-before all *things is* a desire of another’s woman or man, and of extravagance of riches, and of many useless meats and intoxicating-drinks, and of many different and stupid luxuries. For every luxury is stupid and empty to the slaves of God. 5(2) Therefore, these desires are wicked, death-dealing to the slaves of God. For this desire, this wicked

¹ [16:1] Lat(V) “chair is an earthly spirit.” And then follows the dislocation of sentences.

² literally “be”

³ literally “from them” (referring to the spirits)

⁴ Literally “everything of itself”

⁵ [16:6] “The spirit of all men is on-earth, etc” down to “it is not possible that a prophet of God should do this” is found in the Lat(V) (and other manuscripts of the common translation, except for the Lambeth) in Mandate 12.

⁶ literally “wholly”

⁷ [16:8] Gk(A), Lat(V) / Lat(P), Eth add

⁸ [16:9] Gk(X5), Lat(P), Eth(1) / Gk(A) “the messenger of the prophet” / Lat(V) “the holy messenger of divinity”

⁹ [16:9] Gk(X5) / all others “to/toward”

¹⁰ [16:9] most / Gk(X5) omit “into the multitude” (quotation may intentionally omit)

¹¹ [16:9] most / Gk(X5) omit “Therefore”

¹² literally “wholly”

¹³ also translated “synthesized”

¹⁴ literally “wholly”

¹⁵ literally “in”

¹⁶ literally “saying himself to be bearing-a-spirit”

¹⁷ [16:18] Lat(VP), Eth / Gk(A) omit “Therefore”

¹⁸ [16:20] Gk(A) / Lat “Now” / Eth is confused

¹⁹ literally “exertion”

²⁰ literally “look-at”

²¹ [16:21] Lat(V) add

²² literally “different”

²³ literally “of-the-field”

²⁴ [16:3] Gk(A) omit “he declared”

desire, is a daughter of the Slanderer. Therefore, it is necessary for *all of you** to be distancing yourselves from the desires, the wicked *desires*, in order that, after you* have distanced yourselves from them, you* might live to God.¹ **6(3)** But as-many-as might be dominated by them and might not withstand them, will die-off in the end. For these desires are deadly to them *in the end*.²

7(4) “But as for *you*, dress yourself with the desire of the righteousness, and, after you fully-armed yourself with the fear of the Lord, withstand them. For the fear of the Lord is residing³ in the desire, the good *desire*. If-at-any-time the desire, the wicked *desire*, might see you having been fully-armed with the fear of God⁴ and having withstood, it will flee for itself far from you and it will no longer be seen by you, filling itself with-fear-of your weapons. **8(5)** Therefore *you* obtained the victory. And⁵ go, crowned over it, to the desire of the righteousness; and, after you deliver to it the victory which you took, be enslaved to it exactly-as it wishes.⁶ If-at-any-time you might enslave yourself to the desire, the good *desire*, and might subject yourself to it, you will be able to dominate the desire, the wicked *desire*, and subject it exactly-as you are wishing.”⁷

9(46.1) “Lord,” I declared⁸, “I was wanting to know in what manner it is necessary for me to be enslaved to the desire, the good *desire*.”

“Be hearing,” he declared⁹. “Work righteousness and excellence, truth and fear of the Lord, faith and meekness, and as many good *things* as are like these. **10** By working these *things* you will be a well-pleasing slave of God and will live for yourself to him. And every *person*, whoever might be enslaved to the desire, the good *desire*, will live for himself to God.”

CHAPTER 18

1(2) Therefore, he completely-finished the instructions, the twelve *instructions*. And he said to me, “These are the instructions. Be going in them and be exhorting the *ones who are* hearing you, in order that their change-of-mind might become clean for the remaining days of their life. **2(3)** Be carefully finishing-out this ministry which I am giving to you, and you will work much. For you will find favor amid⁸ the *ones who are* going to be changing-their-mind, and they will be persuaded-by-means-of your words. For **I** will be with you and will oblige them to be persuaded to you.”

3(4) I said⁹ to him, “Lord, these instructions are great and beautiful and glorious, and are being-able to gladden a heart of a human *who is* being-able to keep them. But I have not come-to-know if these instructions are being-able to be observed by a human, due to *the fact* that they are extremely hard.”

4(5) He answered me *and* said⁹, “If-at-any-time *you* might prepose for yourself that they are being-able to be observed,⁹ you will easily observe them and they will not be hard. But if-at-any-time it might already ascend upon your heart that these *instructions* are not being-able to be observed by a human,¹⁰ you will not observe them. **5(6)** But now I say to you: If-at-any-time you might not observe them, *but* instead might neglect them, neither you nor your children nor your house will have salvation, since you have already judged for yourself that these instructions are not being-able to be observed by a human.”¹¹

6(47.1) And he uttered these *things* to me so extremely angrily, so-as for me to be confused and to be extremely filled-with-fear of¹² him. For his form was changed, so-as for a human not to be being-able to bear-up-under his anger.¹³ **7(2)** But after he saw that I was completely disturbed and confused, he began to be uttering to me more-gently and more-cheerfully. And he said⁹, “Senseless *man*, unintelligent and double-souled! You do not comprehend how great and strong and marvelous is the glory of God, that he created the world for the sake of the human, and he subjected all his creation to the human, and gave to him all the authority to be dominating all the *things* under the heaven. **8(3)** Therefore,” he declared⁹, “if the human is a lord of all the creatures of God and is dominating all *things*, is it not possible to dominate these instructions?”

“The human, the *one who is* having the Lord in his heart,” he declared⁹, “is being-able to dominate all *things* and all these instructions. **9(4)** But the *ones who*

¹ [17:5] Lat(V) “servants of God. This desire is wicked and destruction, bringing death upon the servants of God. Therefore, whoever abstains from evil desire will live to God.”

² [17:3] Gk(A) add

³ literally “dwelling-down”

⁴ [17:7] Lat(V) “of the Lord”

⁵ [17:8] Lat(VP), Eth / Gk(A) omit “you obtained the victory. And”

⁶ [17:8] Lat(V) “your arms. And you will obtain the victory, and will be crowned on account of it, and you will arrive at good desire, and you will deliver up the victory which you have obtained to God, and you will serve him by acting even as you yourself wish to act.”

⁷ [17:8] Lat(P) omit sections 3, 4 and a part of 5.

⁸ literally “in”

⁹ [18:4] Lat(V) omit “If...observed.”

¹⁰ literally “heart not being-able, for them to be observed by a human”

¹¹ literally “judged of the not to be being-able for these instructions to be observed by a human”

¹² literally “for”

¹³ [18:6] Gk(A) has some strange addition here which is completely out of place and context, “You yourself enclosed light and separated the darkness from one another, you firmly-founded the earth, and created all sorts of fruits, a sun, a moon, harmonious motion of stars, living-creatures, feathered-creatures, four-footed-creatures, creepers, water-creatures, both savage and the these *παρὰληϊσάουτα*; and after all of these, *the* Master created a human.”

have the Lord on their lips, but their heart has been petrified and *who are* far from the Lord—to those *individuals*, these instructions are hard and impassable.

10(5) “Therefore, *all of you**—the *ones who are* being empty and frivolous in the faith—put the Lord into your* heart, and you* will know for yourselves that nothing is easier, nor sweeter, nor tamer than these instructions. **11(6)** Be turned-around, *all of you**—the *ones who are* going in the instructions of the Slanderer, the *instructions which are* hard, and bitter, and savage,¹⁴ and licentious. And do not be filled-with-fear-of the Slanderer, because power is not in him against you*.”

12(7) For **I**, the Messenger of the Change-of-Mind, the *one who is* dominating the Slanderer, will be with *all of you**. The Slanderer only has fear, but his fear has no strain. Therefore, do not be filled-with-fear of him and he will flee from you*.”

13(48.1) I said⁹ to him, “Lord, hear a few words from me.”

“Be saying what you wish,” he declared⁹.

“Indeed,” I declared⁹, “the human is eager to be observing the instructions of God. And there is no-one who¹⁵ is not requesting *something* for himself from the Lord, in order that he might be empowered in his instructions and *be in* subjection to them. Instead the Slanderer is hard and powers them down.”

14(2) “*The Slanderer* is not being-able to be powering-down the slaves of God, the *slaves who are* hoping on him out of a whole heart,” he declared⁹. “The Slanderer is being-able to wrestle-against them, but is not being-able to wrestle them down. Therefore, if-at-any-time *all of you** might withstand him, he, after he is conquered, will flee from you*, having been put-to-shame,” he declared. “But as-many-as are emptied,” he declared⁹, “are filling themselves with-fear-of the Slanderer, as *if he is* having power. **15(3)** Whenever the human might fill¹⁶ an adequate number of ceramic-jars with beautiful wine and amid¹⁷ those ceramic-jars there might be a few half-emptied-ones,¹⁸ he comes to the ceramic-jars and is not contemplating the full-ones. For he has come-to-know that they are full. But he contemplates the emptied-ones, filling himself with-fear lest-perhaps they soured. For the emptied ceramic-jars quickly sour and the pleasant-taste¹⁹ of the wine is being caused-to-be-lost. **16(4)** Also in-this-manner, the Slanderer comes to all the slaves of God, putting them to-the-test;²⁰ and if he finds *something empty*, he wipes it out.²¹ Therefore, as-many-as are full in the faith, withstand him strongly so that he withdraws-away from them, having no place where he might enter. Therefore, he then comes to the emptied-ones, and, having a place to go-in into them, works in them whatever he wishes and they become enslaved to him.”

17(49.1) “But **I**, the Messenger of the Change-of-Mind, say to *all of you**: Do not be filled-with-fear-of the Slanderer. For **I**,” he declared, “was commissioned to be with you*, the *ones who are* changing-their-mind out of a whole heart of theirs, and to make them strong in the faith. **18(2)** Therefore, have-faith in God,²² *all of you**, the *ones who* have despaired of your* life²³ due to your* sins and *who are* adding to your* sins and *are* weighing-down your* life. Because if-at-any-time you* might be turned-around toward the Lord out of your* whole heart and might work the righteousness for the remaining days of your* life²⁴ and might become enslaved to him correctly in accordance with his will, he will produce a healing for your* former sinful-actions and you* will have power to dominate the works of the Slanderer. But do not be filled-with-fear-of the threats of the Slanderer at-all,²⁵ for they are relaxed even as a dead *man's* sinews. **20(3)** Therefore, *all of you**, hear me, and be filled-with-fear-of the *One who is* being-able to save all *things* and to lose them; and be keeping these instructions, and you* will live for yourselves to God.”

21(4) I said⁹ to him, “Lord, I have now been empowered in all the righteous-enactments of the Lord, because *you* are with **me**. And I have come-to-know that you will pulverize all the power of the Slanderer and we will dominate him and will prevail over all his works. And I am now hoping, lord, being empowered by the Lord, to be being-able to observe²⁶ these instructions which you have instructed.”

22(5) “You will observe them,” he declared⁹, “if-at-any-time your heart might become clean to the Lord. But also all *those*, as-many-as might cleanse their hearts from the vain desires of this age, will observe them and will live for themselves to God.”

CHAPTER 19

1(50.1) PARABLES WHICH HE UTTERED TO ME

¹⁴ literally “of-the-field”

¹⁵ literally “the”

¹⁶ literally “pack”

¹⁷ literally “in”

¹⁸ [18:15] Lat(V) / others omit “half-”

¹⁹ literally “the pleasure”

²⁰ literally “, trying them out”

²¹ [18:16] Lat(V) add

²² [18:18] Lat(V) “Believe”

²³ [18:18] Lat(V) “who have forgotten God”

²⁴ [18:18] Lat(V) omit “and work the righteousness for the remaining days of your life”

²⁵ literally “wholly”

²⁶ [18:20] Lat(V) “Slanderer, but we will conquer completely if we can, with the Lord's help, to observe”

He said^o to me, “*All of you** have come-to-know,” he declared^o, “that *you**, the slaves of God, are residing¹ on a foreign² land, for your* city is far away from this city. Therefore,” he declared^o, “if *all of you** have come-to-know your* own city in which you* are going to be residing, why are *you** readying fields here, and very-expensive arrangements, and buildings, and vain rooms? 2 Therefore, the *one who* is readying these things to go into this foreign city is not being-able to bend-back³ into his own city. 3 O senseless and double-souled and miserable human, are you not comprehending that all these things are another’s and are under authority of a different person? For the lord of this foreign city will state: ‘I am not wanting you to be residing⁴ into my city. Instead, depart out of this city, because you are not making-use-of my laws.’

4 “Therefore, although *you* have fields and housings and many other possessions, what will you do with your field and your house and the rest of the things (as-many-as you made-ready for yourself), when you are thrown out by him? For the lord of this foreign country will rightly say to you: ‘Either be making-use-of my laws or be withdrawing-out out of my country.’ 5 Therefore, what are *you* going to be doing, since you are subject to⁵ a law in *your* city? Will you, for the sake of your fields and the remaining possessions, altogether disown your own law and go according to the law of this foreign city?⁶ Be looking out, lest it might be non-beneficial to disown your law.⁷ For if-at-any-time you might want to bend-back into your city, you will never be accepted, because you disowned the law of *your* city and you might be locked-out from it.

6 “Therefore, *you*, be looking out, as *one who* is residing at⁸ a strange place, not to be readying a bit more for yourself except for the self-sufficiency which⁹ is adequate to you. And be becoming ready, in order that, whenever the master of this foreign city might be wishing to throw you out for arraying against his law, you might come-forth out of his city and might go-off in your own city, and there, while you are leaping-for-joy, you will make-use-of your own law without-being-outraged.

7 “Therefore, *all of you**, the ones who are being-enslaved to the Lord and are having him put into the heart, be looking out! *All of you**, be working the works of God, remembering his instructions and the things-which-have-been-professed¹⁰ of which he made-a-profession; and have faith in him, that he will make them happen, if-at-any-time his instructions might be observed.

8 “Therefore, *all of you**, instead of fields, be buying souls which are being-put-under-tribulation, exactly-as someone is able; and be looking-after widows and be doing justice to orphans,¹¹ and do not be looking-past them; and be spending your* riches and all the arrangements which you* took from God on¹² fields and houses such as these. 9 For it was for this reason that the Master enriched you*, in order that you* might fulfill this ministry for him. It is much better to be buying such fields and properties and houses, since you will find them in your own city, whenever you might come to populate¹³ into it. 10 This type of extravagance is beautiful and consecrated, having neither grief nor fear, but having joy.

“Therefore, *All of you**, do not be acting out the extravagances of¹⁴ the nations. For they are non-beneficial for *all of you**, the slaves of God. 11 But, *all of you**, be acting out the extravagance in your*¹⁵ own way, in which you* are being-able to be made-to-rejoice. And do not be counterfeiting, nor may you* touch what belongs to another,¹⁶ nor be desiring the things of him. For it is wicked to be desiring another’s possessions. But be working¹⁷ your own work, and you will be saved.”

CHAPTER 20

1(51.1) Another Parable

While I was walking-around in the field, and while I was contemplating an elm and a vine and comparing¹⁸ them and their fruits, the Shepherd was manifested to me and he said^o, “What are *you* discussing¹⁹ within yourself about the elm and the vine?”

¹ literally “dwelling-down” (also later in verse)

² literally “strange”

³ [19:2] Gk(A) / Lat(VP), Eth “city does not consider returning”

⁴ literally “dwelling-down”

⁵ literally “you have”

⁶ [19:5] Lat(V) / others “What are you going to do, then, since you are subject to the law of your own city, for the sake of your fields and the rest of your belongings? You will altogether renounce your own law and walk according to the law of this city.”

⁷ [19:5] Gk(A) omit “Look...law.”

⁸ literally “dwelling-down on”

⁹ literally “the”

¹⁰ literally “the professed-things”

¹¹ [19:8] Lat(V) “and acquit widows and do justice to orphans”

¹² literally “into”

¹³ literally “populate-upon”

¹⁴ [19:10] Lat(V) “Therefore, do not covet the riches of”

¹⁵ literally “the”

¹⁶ literally “touch the another’s thing”

¹⁷ [19:11] Lat(V) “joy; and neither touch another man’s woman, nor lust after her, but desire”

¹⁸ literally “discerning about”

¹⁹ literally “seeking”

“I am discussing,²⁰ lord.”²¹ I declared^o, “that they appear to be most-well-adapted to one another.”

2 “These two trees,” he declared^o, “apply as²² a type to the slaves of God.”

“I was wanting to know,” I declared^o, “what type these trees you mention²³ represent.”

“Are you looking-at the elm and the vine?” he declared^o.

“I am looking-at them, lord,” I declared^o.

3 “This vine bears fruit,” he declared^o, “but the elm is an unfruitful tree.²⁴ Instead, this vine, if-at-any-time it might not climb-up²⁵ on the elm and rest upon it, is not being-able to bear much fruit because it has been cast on-the-ground. And any piece of fruit which it is bearing, what it bears has rotted,²⁶ because it is not being hung on the elm. Therefore, whenever the vine might be cast on the elm, it even bears fruit from itself and from the elm. 4 Therefore, you see²⁷ that the elm also gives much fruit, not lesser than the vine; but even much more.”

“How does it give much, lord?” I declared^o.²⁸

“Because,” he declared^o, “the vine which is being hung on the elm gives the fruit which is plentiful²⁹ and beautiful; but, while being cast on-the ground,³⁰ it bears rotten fruit and little of it.³¹ Therefore, this parable applies to the slaves of God, to³² a destitute man and a rich man.

5 “Lord,” I declared^o, “how so? Let me know.”

“Be hearing,” he declared^o. “Indeed, the rich man has many³³ lots-of-money, but, as far as the Lord is concerned, he is destitute, because he is being distracted³⁴ about his own riches.³⁵ And the petition and³⁶ the confession which he is having toward the Lord is very³⁷ small,³⁸ and what he is having is weak and small³⁹ and is not having power from-above.⁴⁰ Therefore, whenever the rich man might help⁴¹ the poor man and might be supplying⁴² to him the things which are-necessary, he is having-faith,⁴³ that, if-at-any-time he might work⁴⁴ for the poor man, he might⁴⁵ be enabled to find the wage in-the-presence of God (because the poor man is rich in his⁴⁶ petition and in his⁴⁷ confession, and his⁴⁸ petition has a great power in-the-presence of God). Therefore, the rich man, without-wavering, supplies the poor man with all things.

6 “Therefore,⁴⁹ the poor man who is being supplied by the rich man petitions to God on his behalf, giving-thanks to him in-behalf-of⁵⁰ the man who is giving to him. And-that rich man, even still,⁵¹ is still making-every-effort concerning⁵² the poor man, in order that the poor man might become unceasingly supplied in his life; for he has come-to-know that the poor man’s petition is acceptable toward and rich toward the Lord.⁵³

7 “Therefore, both of them are finishing their work: Indeed, the poor man works with the petition,⁵⁴ a work in which he is-rich, which he took from⁵⁵ the Lord; he gives this back to the Lord, to the One who is supplying him. And in-like-manner, the rich man, without-wavering, is affording⁵⁶ the riches which he

²⁰ literally “seeking-together”

²¹ [20:1] Gk(A) / Lat(VP), Eth add

²² literally “are being-laid into”

²³ literally “say”

²⁴ literally “wood”

²⁵ literally “it ascends”

²⁶ [20:3] Lat(V) “unless it is attached to the elm and rested upon it, it cannot bear much fruit. For, lying upon the ground, it produces bad fruit”

²⁷ literally “look-at”

²⁸ [20:4] Lat(VP), Eth / Gk(A) omit “How does it yield much, lord?” I declared.”

²⁹ literally “much”

³⁰ [20:4] Gk(A), etc. / Gk(X1172) omit “on-the-ground”

³¹ [20:4] Gk(X1172), etc. / Gk(A) “bears little and rotten fruit”

³² literally “parable is being-laid into the slaves of God, into”

³³ [20:5] Gk(X1172), etc. / Gk(A) add

³⁴ literally “pulled-about”

³⁵ [20:5] Gk(X1172), etc. / Gk(A) “about his riches”

³⁶ [20:5] Gk(X1172), etc. / Lat(VP) omit “the petition and”

³⁷ [20:5] Gk(X1172), etc. / Lat(P), Eth, Cop(S) omit “very”

³⁸ [20:5] most (“small”) / Gk(X1172) “is a very long-ways-away”

³⁹ [20:5] Gk(X1172), etc. / Gk(A) “is small and weak” / Lat(V) “is weak”

⁴⁰ [20:5] Gk(A) (lit. “having upward power”) / Gk(X1172) “having another power” / Lat(P) “having power from (the) Lord” / Lat(V), Eth “having power”

⁴¹ [20:5] Lat(V) / Lat(P) “But whenever a rich man might refresh” / Gk(X1172) “Therefore whenever a rich man might

be rested-up-on / Gk(A) “Therefore, whenever a rich man might rest-up” / Eth “But if a rich man might lean on”

⁴² [20:5] Gk(X1172) / others “might supply”

⁴³ [20:5] Gk(X1172), etc. / Gk(A), Eth, Cop(S) “he, having-faith”

⁴⁴ [20:5] Gk(X1172), etc. / Gk(A) “faith, the one who might work”

⁴⁵ [20:5] Gk(X1172) / most “will”

⁴⁶ literally “the”

⁴⁷ [20:5] Gk(X1172), etc. (lit. “the”) / Lat(VP) omit “and in the confession” / Gk(A) omit “in”

⁴⁸ [20:5] Gk(X1172), etc. / Gk(A) “the”

⁴⁹ [20:6] Gk(X1172), etc. / Gk(A) “But”

⁵⁰ [20:6] Gk(X1172), etc. / Gk(A) “about”

⁵¹ [20:6] Gk(X1172), etc. / Gk(A) omit “even still”

⁵² literally “about”

⁵³ [20:6] Gk(X1172) / Gk(A) “...toward God” / Gk(VP) omit / Lat(V) “The poor, in those things which he needs, the poor man prays to the Lord for the rich man, and God bestows all blessings upon the rich man, because the poor man is rich in prayer, and his prayer has great merit with God. Then the rich man accordingly assists the poor man’s things, because he feels that he is fully heard by the Lord; and the more willingly and unhesitatingly does he give him every help, and takes care that he wants for nothing. The poor man gives thanks to God for the rich man, because they do their duty in respect to the Lord.”

⁵⁴ [20:7] Gk(X1172) / Gk(A) “works the petition”

⁵⁵ [20:7] Gk(X1172) (Gk “para”) / Gk(A) (Gk. “apo”) – both words mean the same thing in this context

⁵⁶ [20:7] Gk(A,Ber5513?) / Gk(X1172) “affording for himself”

took¹ from² the Lord to the poor *man*. And this is a great and acceptable work in-the-presence of God; because the *rich man* gained-insight in his riches, and he worked in-regard-to³ the poor *man* out of the presents of the Lord, and correctly finished this ministry of the Lord.⁴

8 “Therefore, in-the-presence of the humans, the elm is thought not to be bearing fruit. But they have not come-to-know nor are comprehending, that whenever⁵ there might be a drought the elm, having water, is nourishing the vine. And the vine, having an unceasing supply of water, is giving-back⁶ double the amount of fruit,⁷ even in-behalf of itself⁸ and in-behalf of the elm. Therefore,⁹ This is also how the poor *men*, while petitioning the Lord on-behalf of the rich *men*, are bringing their riches¹⁰ to fullness; and again, the rich *men*, while supplying¹¹ the things which are-necessary to the poor *men*, are bringing their souls¹² to fullness. 9 Therefore, both become communers of the work, the righteous work.¹³ Therefore, the one who is doing these things will not be left-behind¹⁴ by¹⁵ God; instead, he will have been written¹⁶ into the books of the living-ones.¹⁷

10 “Happy are the ones who are having riches and are gaining-insight that they are being enriched from¹⁸ the Lord. For the one who is gaining-insight into this will also¹⁹ be able to minister something²⁰ good.”²¹

CHAPTER 21

1(21.1) Another Parable²²

He showed to me many trees which were not having leaves. Instead, they were seeming²³ to be as-if they were dry. For all of them were alike. And he said^o to me, “Are you looking-at these trees?”

“I am looking-at them, lord,” I declared^o. “They are all alike and dry.”

He answered me and said^o, “These trees which you are looking-at are the persons who are residing²⁴ in this age.”

2 “Then why are they as-if dry and alike?”²⁵ I declared^o.

“Because,” he declared^o, “in this age, neither the righteous ones nor the sinners are visibly-distinguishable;²⁶ instead they are alike. For this age is winter²⁷ for the righteous ones, and they are not visibly-distinguishable, because they are residing²⁸ with the sinners. 3 For, even-as in the winter,²⁹ the trees which have shed³⁰ their leaves are alike and are not visibly-distinguishable as to which are the dry-ones or which are the living-ones, in the same manner, in this age, neither the righteous ones nor the sinners are visibly-distinguishable, instead all are alike.”

CHAPTER 22

1(22.1) Another Parable

Again he showed to me many trees: Indeed some of which were budding, but some of which were dry. And he said^o to me, “Are you looking-at these trees?” he declared.

“I am looking-at them, lord,” I declared^o. “Indeed, the ones are budding, but the others are dry.”

2 “These trees, the ones which are budding, are the righteous ones,” he declared^o, “the ones who are going to be residing³¹ into the age, the coming age. For the age, the coming age, is summer³² for the righteous ones, but it is winter³³ for the sinners. Therefore, whenever the mercy of the Lord might shine-upon them, then the ones who are being-enslaved to God will be manifested. And all

¹ [20:7] Gk(X1172) / Gk(A) “riches he would take”

² [20:7] Gk(A,X1172?) (Gk ‘para’) / Gk(Ber5513?) (Gk. ‘apo’) – both mean the same thing in this context

³ [20:7] Gk(A,Ber5513) / Gk(X1172) “worked on-behalf-of”

⁴ [20:7] Gk(X1172), etc. / Gk(A) add

⁵ [20:8] Gk(X1172), etc. / Gk(A), Lat(V), Eth “if-at-any-time”

⁶ [20:8] Gk(X1172) / Gk(A) “is giving”

⁷ [20:8] Gk(X1172) / Gk(A) “double fruit”

⁸ [20:8] Gk(A,X1172) / Gk(Ber5513) “it”

⁹ [20:8] most / Gk(X1172) add

¹⁰ [20:8] Gk(X1172) is neuter / Gk(A) is masculine

¹¹ [20:8] Gk(A,Ber5513,M?) / Gk(X1172) “supplementing”

¹² [20:8] Gk(A), Lat(P) / Lat(V), Eth are muddled / possible emendation “prayers”

¹³ [20:9] Gk(X1172), etc. / Lat(V) “of good works” / Eth “of righteous works”

¹⁴ literally “left-behind-in”

¹⁵ [20:9] Gk(X1172), etc. / Gk(A) “from”

¹⁶ [20:9] Gk(X1172) / Gk(M?) “written-in” / Gk(A) “written-on”

¹⁷ [20:9] Gk(X1172), etc. / Lat(V) “of life”

¹⁸ [20:7] Gk(A,X1172) (Gk ‘para’) / Gk(M) (Gk. ‘apo’) – both words mean the same thing in this context

¹⁹ [20:10] Gk(X1172) / Gk(M), Lat(VP), Eth, Cop(S) omit “also”

²⁰ [20:10] Gk(Ber5513), Lat(VP) / Gk(M?), Cop(S) “the” / Gk(X1153) “the something”

²¹ [20:10] Gk(X1172), Lat(P), etc. / Gk(Ber5513), Latr(VP) omit “good” / Gk(A) omit “For the one who... good.”

²² [21:1] Gk(A) (“Another Parable”) / Gk(X1172) “Parable 4” / Gk(M), Lat(VP) “Parable 3” / Eth omit

²³ Literally “being-thought”

²⁴ literally “dwelling-down”

²⁵ [21:2] Lat(V) “Why do they resemble those which are dry?”

²⁶ literally “are being-made-to-appear” (also in next occurrences in verses 2-3)

²⁷ may also be translated “storm” (which is the Greek word for “winter”)

²⁸ literally “dwelling-down”

²⁹ may also be translated “storm” (which is the Greek word for “winter”)

³⁰ literally “thrown-off”

³¹ literally “dwelling-down”

³² [22:2] Gk(A) “is the throne”

³³ may also be translated “storm” (which is the Greek word for “winter”)

persons will be manifested. 3 For even-as in the summer the fruits of each individual tree are manifested, and we recognize them by their kind, this is also how the fruits of the righteous ones will be manifested; and they, being well-flourishing in that age, will all be known.³⁴

4 “But those of the nations and the sinners, the trees, the dry trees, which you saw, will be found to be like this: dry and fruitless in that age. And they will be burned-up as wood and so will be manifest, because their act in their life was wicked. For indeed the sinners will be burned, because they sinned and did not change-their-mind; but those of the nations will be burned, because they did not know their Creator.

5 “Therefore, you, bear-fruit, in order that your fruit might be known in that summer. But be distancing yourself from many acts and you will never utterly-sin. For the ones who are acting out the many acts also sin much, being distracted³⁵ about their acts and not-even being-enslaved to their Lord.

6 “Therefore,” he declared^o, “how is the man such as this being-able to request something for himself from the Lord and to get³⁶ anything while not being enslaved to the Lord? The ones who are being-enslaved to him—those will get³⁷ their requests for themselves. But the ones who are not being-enslaved to the Lord—those will get³⁸ nothing for themselves. 7 But if-at-any-time a certain person might work only one act, he is also being-able to be-enslaved to the Lord. For his mindset will not be utterly-destroyed away from the Lord; instead he will still be-enslaved to him, having his mindset clean. 8 Therefore, if-at-any-time you might do these things, you are being-able to bear-fruit into the age, the coming age. And whoever might do these same things will bear-fruit.”

CHAPTER 23

1(23.1) Another Parable

While I was fasting, and sitting myself in a certain mountain, and giving-thanks to the Lord about all things which he did with me, I looked-at^o the Shepherd, sitting himself beside me and saying, “Why have you come here at dawn?”

“Because, lord,” I declared^o, “I am keeping³⁹ a station.”

2 “What is a station?” he declared^o.

“I am fasting, lord,” I declared^o.

“But what is this fast which all of you* are fasting?” he declared^o.

“I am fasting, lord,” I declared^o, “in-the-manner as I had been-accustomed.”

3 “All of you* have not come-to-know how to be fasting to the Lord,” he declared^o. “But-neither is this unprofitable fast which you* are fasting to him a fast at all.”

“Why do you say this, lord?” I declared^o.

“I say to you, *Hermas*,” he declared^o, “that this is not a fast which all of you* are thinking to be fasting. Instead, I will teach you, *Hermas*, what is a fast acceptable and full to the Lord.”

“Yes, lord,” I declared^o. “You will make me happy, if I might come-to-know what is acceptable to God.”⁴⁰

“Be hearing,” he declared^o. 4 “God is not wishing for such a vain fast. For fasting in this manner to God, you might work nothing for the righteousness. But fast a fast such as this to God: 5 May you not act-wickedly in your life; instead, enslave yourself to the Lord with a clean heart. Keep his instructions, while going in his ordinances; and let not-one wicked desire ascend in your heart. But put-faith in God. Because if-at-any-time you might work these things, and might be filled-with-fear-of him, and might restrain yourself from every wicked affair, you will live for yourself to God. And if-at-any-time you might work these things, you will make a fast which is great and acceptable to God.

6(55.1) “Be hearing the parable which I am going to be saying to you pertaining to the fast. 7(2) A certain man was having a field and many slaves. And in a certain part of the field he planted a vineyard for his successors.⁴¹ And after he selected a certain slave who was faithful and well-pleasing, honorable,⁴² he called him to himself and said^o to him, ‘Take this vineyard which I planted and fence it till I come; but may you also do nothing else to the vineyard. And observe this instruction of mine, and you will be free in my presence.’

“But the master of that slave went-forth into his journey-abroad. 8(3) But after he went-forth, the slave took the vineyard and fenced it. And after he had finished the fencing of the vineyard, he saw that the vineyard was full of vegetations. 9(4) Therefore, he rationalized in himself, saying, ‘I have finished this instruction of the lord. Next, I may dig some remaining portion of the vineyard; and it will be more-attractive after it has been dug. And not having vegetations, it will give

³⁴ [22:3] Lat(V) “and all the merry and joyful will be restored in that age.”

³⁵ literally “pulled-about”

³⁶ literally “taken”

³⁷ literally “take”

³⁸ literally “take”

³⁹ literally “having/holding”

⁴⁰ [23:3] M, Pamb, Lat(P), CC / Gk(A), Lat(V), Eth omit “Yes, lord...acceptable to God.” [Lat(P), CC read “and I declares” instead of “Yes, I declared”]

⁴¹ [23:7] Lat(V) add

⁴² [23:7] Gk(A) (something may have dropped from the text though) / others “respectable to him”

more fruit, *since the fruit will no longer* be choked by the vegetations.⁷ After he took the vineyard, he dug it and he was plucking-out all the vegetations, the *ones* being in the vineyard. And that vineyard became most-attractive and well-flourishing, not having *any* vegetations choking it.

10(5) “After a time, the master of the slave and of the field also came and entered into the vineyard. And after he saw the vineyard having been fenced attractively, but even still, *for it* to have been dug, and all the vegetations having been plucked-out, and the vines being well-flourishing, he was made-to-rejoice extremely on-the-basis-of the work of the slave. 11(6) Therefore, after he called his son to himself, the beloved *one* whom he was having for an heir, and the friends whom he was having for counselors, he told⁸ them as-much-as he instructed his slave *to do* and as-much-as he found having come-to-be. Those *individuals* rejoiced *along* with the slave on-the-basis-of the attestation which his master testified *about* him.

12(7) “And he said⁹ to them, ‘I professed freedom to this slave, if-at-any-time he might observe the instruction which I instructed him *to do*. But he observed my instruction, and he added a beautiful work to the vineyard, and pleased **me** extremely. Therefore, in-requital-for the work which he worked, I am wanting to make him a fellow-heir with my son, because, after the beautiful *thought* came-into-his-mind, he did not neglect it, instead he finished it.’ 13(8) The son of the master was together well-pleased with this purpose, in order that the slave might be a fellow-heir with the son.

14(9) “After a few days, he² having called his friends together,³ made a dinner and sent to the slave many meats from the dinner. But after the slave took the meats, the *ones* which were sent to him by the master, the slave *only* picked⁴ up the *things* which were-sufficient for himself; but he gave-over the rest to his fellow-slaves. 15(10) But the fellow-slaves, after they took the meats, were made-to-rejoice, and they began to be praying in his behalf, in order that he might find *even* greater favor in-the-presence of his master, because he made-use-of them in-this-manner. 16(11) The master heard all these *things* which were having come-to-be; and *once* again, he was made-to-rejoice extremely over his act. The master *once* again called-together his friends and his son, and brought-a-message to them *about* his act, which *the slave* acted out using the meats which he took. But the *men* who had been called became still more well-pleased-together for the slave to become a fellow-heir with the son.”

17(56.1) I said⁵, “Lord, I do not know these parables. But-neither am I being-able to comprehend them, unless you might decipher them to me.”

18(2) “I will decipher all *things* to you,” he declared⁶. “And as-much-as I might utter to you, I will show to you. Keep the instructions of the Lord and you will be approved, and you will be written among the number of the *ones* who are keeping his instructions.⁵ 19(3) But if-at-any-time you might do any good in addition to the instructions of God, you will acquire for yourself more-excessive glory, and will be more glorious in-the-presence of God than you were going to be. Therefore, if-at-any-time, *while* observing these instructions of God, you might also add to these public-services, you will be made-to-rejoice, if-at-any-time you might keep them in accordance with **my** instructions.”

20(4) I said⁶ to him, “Lord whatsoever you might instruct to me, I will observe; for I have come-to-know that **you** are with **me**.”

“I will be with you,” he declared⁶, “because you have such eagerness to be having the *act* of doing-good. But I will also be with all *others*, as-many-as have the same eagerness,” he declared⁶. 21(5) “This fast, *while* the instructions of the Lord are being kept, is extremely beautiful,” he declared⁶.

“Therefore, this is how you will observe this fast which are you are going to be keeping: 22(6) First of all, guard⁶ yourself from every wicked word and every wicked desire,⁷ and cleanse your heart from all the vanities of this age. If-at-any-time you might observe these *things*, this fast will be complete for you.

23(7) “But you will do it in-this-manner: After you completely-finished the *things* which have been written, on⁸ that day which you are fasting, may you taste nothing except⁹ bread and water, giving thanks to God.¹⁰ And after you have counted-up¹¹ the amount of the expense *from* out of the meats which you were going to be gnawing on that day on¹² which you were going to be doing a fast, you will¹³ give it to a widow, or to an orphan, or to *someone* who is being-made-to-be-lacking. And this is how you will be-humble-minded, in order that the *one* who has taken *benefit* from out of your humble-mindedness might fill-up his-own

¹ literally “he says to”

² [23:14] Gk(A) / Lat(VP) “the master of the house”

³ [23:14] Lat(V) add

⁴ literally “lifted”

⁵ [23:18] Lat(VP), Eth / Gk(A) omit “Keep the instructions...instructions.” (by scribal error?)

⁶ [23:22] translated elsewhere “observe” / Gk(Pseudo-Athanasios) “guard to fast from”

⁷ [23:22] Gk(Pseudo-Athanasios) “report”

⁸ [23:23] Gk(Pseudo-Athanasios) “purify your heart from every defilement and revenge, and base covetousness. And on”

⁹ [23:23] Gk(Pseudo-Athanasios) “fast, be content with”

¹⁰ [23:23] Gk(Pseudo-Athanasios) “bread and herbs, giving thanks to God”

¹¹ literally “counted-together”

¹² [23:23] Gk(Pseudo-Athanasios) “Count-up the amount of the meal’s cost”

¹³ [23:23] Gk(Pseudo-Athanasios) “do a fast, on that day”

soul and might pray to the Lord in your behalf.¹⁴ 24(8) Therefore, if-at-any-time you might finish your¹⁵ fast in the manner which I instructed¹⁶ you, your sacrifice will be acceptable in-the-presence of God,¹⁷ and this fast will be in-writing in the heavens in the day of the requital of good things which have been prepared for the righteous-ones;¹⁸ and the public-service being worked in this manner is beautiful, and cheerful, and very-acceptable to the Lord.

25(9) “This is how **you** will keep these *things*, *together* with your children and your whole house. But after you keep them, you will be happy. And as-many-as, after they hear, might keep these *things*, they will *also* be happy; and as-much-as they might request for themselves from the Lord, they will get¹⁹ for themselves.”

26(57.1) I beseeched him much, in order that he might make-clear to me the parable of the field, and the master, and the vineyard, and the slave (the *one* who fenced the vineyard), and the fence-posts, and the vegetations (the *ones* having been plucked-out of the vineyard), and the son, and the friends, the counselors. For I gained-insight that all these *things* are a certain parable.

27(2) But he answered me *and* spoke, “You are extremely self-pleasing in what you are inquiring.²⁰ You are not being-indebted to be inquiring anything at-all,²¹ he declared. “For if-at-any-time it might be necessary *for anything* to be made-clear to you, it will be made-clear.”

I said⁶ to him, “Lord, as-much-as you might show to me, but might not make-clear—it will be in vain *for me* to have seen it and not to comprehend what it is. Likewise, if-at-any-time you might even utter parables to me and might not decipher them to me, I will have heard something from you in²² vain.”

28(3) But he answered me again, saying, “Whoever might be a slave of God and might be having the Lord in his heart,” he declared⁶, “requests for intelligence for himself and gets²³ it, and he deciphers every parable; and the words of the Lord, said to him through parables, become known. But as-many-as are weak and inactive²⁴ in their petition, these *men* waver *whether or not* to be requesting anything for themselves from the Lord. 29(4) But the Lord is full-of-compassion and is giving to the *ones* who are requesting for themselves unceasingly.²⁵ But **you** have been empowered by the holy²⁶ messenger, and you have gotten²⁷ from such a petition, and you are not inactive.²⁸ Why are you not requesting for yourself and getting²⁹ intelligence from the Lord?”

30(5) I said⁶ to him, “Lord, since **I** have you with myself, I have an obligation to be requesting *anything* for myself from you and to be inquiring-of you. For **you** are showing to me all *things* and you are uttering with **me**. But if I was looking-at or hearing these things without³⁰ you, I would be asking the Lord, in order that he might be making it clear to me.”

31(58.1) He declared⁶, “I have presently spoken to you, that you are clever³¹ and self-pleasing in asking for the deciphering of the parables. But since-surely you are so consistent, I will decipher to you the parable of the field and all the rest of the things *which* follow, in order that you might make them known to everyone.

“Now be hearing, and gain-insight into this,” he declared⁶. 32(2) “The field is this world. But the lord of the field *is* the *One* who created all the *things* and fully-fitted them and made *them* powerful. But the son is the holy spirit.³² But the slave is the son of God. But the vines are this people whom he planted. 33(3) But the fence-posts are the holy messengers of the Lord, the *ones* who are holding his people together. But the vegetations, the *ones* having been plucked-out of the vineyard, are lawlessnesses of the slaves of God. But the meats, which he sent to him *from* out of his dinner, are the instructions which he gave to his people through his son. But the friends and counselors *are* the holy messengers, the *ones* who were created first. But the journey-abroad of the master *is* the time, the *time* exceeding until³³ his presence.”

34(4) I said⁶ to him, “Lord, all *these things* are great and marvelous, and all *things* are holding *together* gloriously. Therefore,” I declared⁶, “how was **I** being-able to comprehend these *things*? But-neither *is there* another *man* among³⁴ the

¹⁴ [23:23] Gk(Pseudo-Athanasios) “in need, so that having clearly filled up his soul, he will pray to the Lord in your behalf.”

¹⁵ [23:24] Gk(Pseudo-Athanasios) / others omit “Therefore” and “your”

¹⁶ [23:24] Gk(Pseudo-Athanasios) “enjoined”

¹⁷ [23:24] Gk(A, Ant) / Gk(Pseudo-Athanasios), Lat(VP) “Lord”

¹⁸ [23:24] Gk(Pseudo-Athanasios) add

¹⁹ literally “take”

²⁰ literally “self-pleasing into the result to be inquiring”

²¹ literally “wholly”

²² literally “into”

²³ literally “takes”

²⁴ literally “non-working”

²⁵ [23:29] Gk(A), Lat(VP) / M “without-wavering”

²⁶ [23:29] Gk(A) / M “glorious”

²⁷ literally “taken”

²⁸ literally “non-working”

²⁹ literally “taking”

³⁰ literally “devoid of”

³¹ literally “crafty”

³² [23:32] Gk(A), Lat(P), Eth / Lat(V) add

³³ literally “into”

³⁴ literally “a different one of”

humans, even-if-at-any-time a certain *one* might be extremely intelligent, who is being-able to comprehend them. Still, lord,” I declared°, “make-clear to me what I am going to be inquiring.”

35(5) “Be speaking, if *there* is something you are wishing to ask,” he declared°.

“Why is the son of God represented in a manner of a slave in the parable?” I declared°.

36(59.1) “Be hearing,” he declared°. “The son of God is not¹ represented in a manner of a slave, *but* instead is represented in great authority and lordship.”

“How, lord?” I declared°. “I do not comprehend.”

37(2) “Because,” he declared°, “God planted the vineyard, that is *to say*, he created the people and delivered them to his son. And the son appointed the messengers to be keeping them with *him*. And he himself cleansed their sins, after he labored much and has drawn-out much labor. For not-one vineyard is being-able to be dug devoid of labor or toil. 38(3) Therefore, after he cleansed the sins of the people, he showed to them the paths of the life, after he gave to them the law which he took from his Father.” 39(4) Then he declared, “So you see that he is the Lord of his people, having taken all authority from his Father.”

“But be hearing why the Lord took his son and the glorious messengers as counselors regarding³ the inheritance of the slave. 40(5) The spirit (the holy, the preexisting, the *one* creating all the creation), God caused-to-reside⁴ into *some* flesh in which he was wishing.⁵ Therefore, this flesh, in which the spirit, the holy spirit, resided,⁶ beautifully became-enslaved to the spirit, after it went in solemnity and purity, after it stained the spirit in absolutely⁷ nothing. 41(6) Therefore, after *this* flesh acted-as-a-citizen beautifully and purely, and after it labored-together with the spirit and worked-together *with* it in every affair,⁸ after it behaved strongly and manfully, he picked it for himself *to be* a communer of the spirit, the holy spirit. For he⁹ was pleased with the journey¹⁰ of this flesh, because it was not stained on the earth *while* having the spirit, the holy spirit. 42(7) Therefore, he took the son and the messengers, the glorious *ones*, for counselors, in order that this flesh, after it blamelessly became-enslaved to the spirit, might also have a certain place of tenting,¹¹ and that it might not seem¹² to have lost the wage of its slavery. For¹³ all flesh, the *flesh* which was found unstained and blotless, in which the spirit, the holy spirit, resided,¹⁴ will take a wage for itself.¹⁵ 43(8) You also have the deciphering of this parable.”

44(60.1) “I was gladdened, lord, after I heard this deciphering,” I declared°.

“Now be hearing,” he declared°. “Be keeping¹⁶ this flesh of yours clean and unstained, in order that the spirit, the *one* residing¹⁷ in it, might testify to it and your flesh might be pronounced-righteous. 45(2) Be looking *out*, lest-perhaps *the* thought might ascend upon your heart, that this flesh of yours is corruptible¹⁸ and you will misuse it in some stain. If-at-any-time you might be staining your flesh, you will also stain the spirit, the holy spirit. But if-at-any-time you might be staining your flesh, you will not live for yourself.”

46(3) “But, lord,” I declared°, “if some former ignorance has come-to-be before¹⁹ these words might have been heard, how might the human, the *one* who stained his flesh, be saved?”

“Concerning²⁰ the former ignorant-actions,” he declared°, “*it is possible*²¹ by-means-of God alone to give a healing. For all authority is his. 47(4) But for now, preserve yourself; and the Almighty Lord, in his great mercy, will heal prior transgressions,²² if-at-any-time, for the remaining *time*, you might not stain your

¹ [23:36] Lat(VP), Eth / Gk(A) omit “not”

² [23:39] Lat(VP) / Gk(A), Eth omit “Then he declared, ‘So you see...his Father.’ (by scribal error)

³ literally “about”

⁴ literally “caused-to-dwell-down”

⁵ [23:40] Gk(A) / Lat(V) “Because the messenger hears the Holy Spirit, which was the first of all that was poured into a body in which God might dwell. For understanding placed it in a body as seemed proper to him.” / Lat(P) “For that Holy Spirit which was created pure *first* of all in a body in which it might dwell-down, God made and appointed a chosen body which pleased him.” / Eth “The Holy Spirit, who created all things, downed-down in a body in which he wished to dwell.”

⁶ literally “dwelled-down”

⁷ literally “wholly”

⁸ [23:41] Gk(A) / Lat(V) “Therefore, this body into which the Holy Spirit was led, was subject to that Spirit, walking rightly, modestly, and chastely, and did not at all defile that Spirit. Therefore, since that body had always obeyed the Holy Spirit, and had labored rightly and chastely with it, and had not at any time given way, that wearied body passed its time as a slave; but having strongly approved itself along with the Holy Spirit, it was received unto God.” / Lat(P) is similar / Eth “That body served well in righteousness and purity, nor did it ever defile that Spirit, and it became his partner, since that body pleased God.”

⁹ [23:41] Gk(A) / Lat(VP) “for God” or “for the Lord”

¹⁰ literally “going”

¹¹ literally “of tenting-down”

¹² literally “thought”

¹³ [23:42] Lat(VP) / Gk(A), Eth “might not appear that the reward, for”

¹⁴ literally “dwelled-down”

¹⁵ [23:42] Lat(VP) / Gk(A), Eth omit “will receive a wage for itself”

¹⁶ elsewhere translated “observing”

¹⁷ literally “dwelling-down”

¹⁸ literally “heart for this flesh of yours to be corruptible”

¹⁹ literally “prior”

²⁰ literally “about”

²¹ literally “it is powerful/able”

²² [23:47] Lat(VP) / Gk(A) omit “But for now preserver...transgressions.” / Eth omit all but “But preserve yourself now.”

flesh nor-even the spirit. For both *of them* are communal,²³ and *one* is not being-able to be stained devoid of the other. Therefore, be keeping²⁴ both *of them* clean, and you will live for yourself to God.”

CHAPTER 24

1(61.1) Parable 6

While I was sitting myself in my house and glorifying the Lord concerning²⁵ all *things* which I had seen, and *while* I was discussing-together²⁶ about the instructions (because *they are* beautiful, and powerful, and cheerful, and glorious, and being-able to save a soul of a human), I was saying in myself, “I will be happy if-at-any-time I might go in these instructions. And whoever might go in them will be happy.”

2 As I was uttering these *things* in myself, I suddenly looked-at° him sitting beside me and saying these things, “Why are you double-souled about the instructions which I instructed you? They are beautiful. Do not be double-souled at-all,²⁷ instead dress yourself with the faith of the Lord, and go in them yourself; for **I** will empower you in them. 3 These instructions are beneficial to the *ones* who are going to be changing-their-mind. For if-at-any-time they might not go in them, their change-of-mind is in vain. 4 Therefore, *all of you**, the *ones* who are changing-your*-minds, may you* throw-off the wickednesses of this age, the *wickednesses* which are wearing you* down. But after you* dressed yourselves with every excellence of righteousness, you* will be able to keep these instructions and to add no-more to your* sins. For if you* might not add to your former sins, you* will eliminate many of your* former sins.²⁸ Therefore, *all of you**, go in these instructions of mine and you* will live for yourselves to God. All these *things* have been uttered to you* by **me**.”

5 And after the *event* for him to utter these *things* with **me**, he said° to me, “May we be going into a field, and I will show to you the shepherds of the sheeps.”

“May we be going, lord,” I declared°.

And we came into a certain plain. And he showed° to me a shepherd, a young-man having dressed himself with a suit²⁹ of robes; the complexion of *it* was saffron. 6 But he was tending an extremely numerous *amount* of sheeps. And these sheeps, *each one* was as-if it was luxuriating and extremely indulging and skipping cheerfully here and-to-there. And the shepherd himself was cheerful over his flock; and his appearance was extremely cheerful, and he was running-around among³⁰ his sheeps. And I saw other sheeps which were indulging and luxuriating in one place, but not leaping.³¹

7(62.1) And he said° to me, “Are you looking-at this shepherd?”

“I am looking-at *him*, lord,” I declared°.

“This is a messenger of luxury and delusion,” he declared°. “He wears down the souls of the slaves of God who are empty,³² and he turns them *upside-down* from the truth, deluding them with the desires, the wicked *desires*, in which they are being-lost. 8(2) For they are forgetting the instructions of the God, the living God, and are going in delusions and vain luxury. And they are being-lost under *the power* of this messenger, indeed some into death, but some into destruction.”³³

9(3) I said° to him, “Lord, **I** do not know what ‘into death’, and what ‘into destruction’ is.”

“Be hearing,” he declared°. “*The* sheeps which you saw *which are* cheerful and skipping *about* are these: the *ones* who, in³⁴ *the* end, have pulled themselves away from God and have delivered themselves to the desires³⁵ of this age. Therefore, in these, there is not a change-of-mind of life, because they added to their sins and they were made-to-revile against³⁶ the name of God.³⁷ Therefore, the death is of the *ones* such as *these*.³⁸ 10(4) But the sheeps which you saw *which are* not skipping *about*, *but* instead, *are* being tended in one place, are these: the *ones* who have, indeed, delivered themselves to luxuries and delusions,³⁹ but reviled nothing against⁴⁰ the Lord. Therefore, these are *those* who have been destroyed from the truth. There is a hope of a change-of-mind in these, in which they are being-able to live. Therefore, *their* destruction has a hope of a certain rejuvenation, but the death has a perpetual state-of-loss.”⁴¹

²³ [23:47] PPrag / others “together”

²⁴ elsewhere translated “observing”

²⁵ literally “about”

²⁶ literally “seeking-together”

²⁷ literally “wholly”

²⁸ [24:4] Lat(V) / Gk(A), Lat(P), Eth omit “eliminate many of your former sins”

²⁹ literally “composition”

³⁰ literally “in”

³¹ [24:6] Gk(Pseudo-Athanasios) add

³² [24:7] Gk(A), M / Gk(Ath2), Lat(VP), Eth omit “who are empty”

³³ [24:8] Gk(A), Lat(V) “apostasy” / Eth “ruin”

³⁴ literally “into”

³⁵ [24:9] others “the luxuries and delusions”

³⁶ literally “into”

³⁷ [24:9] others “of the Lord”

³⁸ [24:9] Gk(Pseudo-Athanasios) / others “Therefore, they are appointed to death.”

³⁹ [24:10] Lat(VP), Eth (also found in Gk(Ath)) / Gk(A) omit “of this age...delusions”

⁴⁰ literally “into”

⁴¹ [24:10] Gk(Pseudo-Athanasios) “Therefore, corruption has a hope of a rising up to a certain point.”

11(5) Again we stepped-forward a short *distance*. And he showed^o to me a great shepherd, whose appearance was as-if *he was savage*.¹ He was set-about with a white goat skin, and he was having a certain pouch on his² shoulders, and a stick *which was* extremely hard and having gnarls, and a great whip. And the look he was having *was* very-bitter, so-as for me to be filled-with-fear of him; such *was* the look he was having. 12(6) Therefore, this shepherd was taking-alongside the sheeps from the shepherd, the young-man—those *sheeps* who *were* indulging and luxuriating, but not skipping *about*. And he was throwing them into a certain place *which was* precipitous and full-of-thorns and full-of-thistles, so that the sheeps were not being-able³ to disentangle themselves from the thorns and thistles, *but* instead to be being entangled into the thorns and thistles. 13(7) Therefore, these *sheeps*, having been entangled, were tending themselves in the thorns and thistles, and were extremely miserable, being flayed by him. And he was driving them around here and-to-there, and was not giving them a resting-up; and those sheeps were not standing-well at-all.⁴

14(63.1) Therefore, *while I was* looking-at them being whipped in-this-manner and being made-miserable, I was made-to-grieve over them, because they were being tortured in-this-manner and were not having a pause⁵ at-all.⁶ 15(2) I said^o to the Shepherd, the *one who was* uttering with **me**, “Lord, who is this shepherd, the *one who is* compassionless⁷ in-this-manner and bitter and is not being-moved-with-compassion at-all⁸ over these sheeps?”

“This is the messenger of the punishment,” he declared^o. “But he is one *from* out of the messengers, *one of the* righteous *messengers*, but *who is* being set⁹ over the punishment. 16(3) Therefore, he takes-alongside the *ones who are* being misled-away from God and *have* gone in the desires and delusions of this age; and he punishes them exactly-as they are deserving¹⁰ with terrible and various punishments.”

17(4) “Lord,” I declared^o, “I am wanting to know what sort of various punishments these are.”

“Be hearing,” he declared^o. “The tortures and punishments are various.¹¹ The tortures are of-this-lifetime. For indeed the *ones* are punished by-means-of deprivations, but the *others* by-means-of lackings, but the *others* by-means-of various weaknesses, but the *others* by-means-of every instability; but the *others are* being outraged by unworthy-things and *are* suffering by-means-of many different *types of* acts. 18(5) For many *individuals*, becoming unstable in their deliberations, apply themselves to many *things*, and nothing at-all¹² progresses for them. And they are saying, that they themselves are not being guided-along-a-good-path¹³ in their acts, and it does not ascend upon their heart that they acted *out* wicked works. Instead, they incriminate the Lord. 19(6) Therefore, whenever they might be being put-under-tribulation with every tribulation: Then they are delivered to **me** for good discipline; and they are being made-strong in the faith of the Lord; and, for the remaining days of their life, they are enslaved to the Lord in a clean heart.

20 “But if-at-any-time they might change-their-mind: Then it ascends upon their heart, *that* the works which they acted *were* wicked; and then they glorify God, saying, that *God is* a righteous judge, and¹⁴ *that* they each have suffered righteously¹⁵ according to *the measure of* his¹⁶ acts. But for *some* remaining days, they will be enslaved to the Lord in a clean heart of theirs and they will be guided-along-a-good-path¹⁷ in every act of theirs,¹⁸ getting¹⁹ from the Lord all *things*, as-much-as²⁰ they might be requesting for themselves. And then they glorify the Lord, that they were delivered to **me** and no-longer suffer any²¹ of the wicked *things*.”

21(64.1) I said^o to him, “Lord,” I declared, “still²² make this clear to me.”

“What are you seeking-for?” he declared^o.

“Lord,” I declared^o, “if whether the *ones who are* luxuriating and being deluded are being tortured for the same length of time as²³ they are luxuriating and being deluded?”

He said^o to me, “They are tortured for the same time.”²⁴

22(2) “Lord,” I declared^o, “they are not being tortured for an adequate time.²⁵ For²⁶ it is necessary for the *ones who are* luxuriating and forgetting God to be being tortured seven-times *as much*.”

23(3) He said^o to me, “You are senseless and do not comprehend the power of the torture.”

“For if I was comprehending, lord,” I declared^o, “I would not have been inquiring-of you²⁷ in order that you might make it clear to me.”

“Be hearing,” he declared^o, “to the power of both. 24(4) The time of the luxury and delusion is one hour, but the hour of the torture has power for thirty days. Therefore, if-at-any-time a certain *person* might²⁸ luxuriate himself or might be deluded for one day but might be tortured for one day, the²⁹ day of the torture is having-strength³⁰ for a whole year-long-period. Therefore, for as many days as someone might luxuriate, he is being tortured³¹ for as many³² years. 25(5) Therefore, you see,³³ he declared^o,³⁴ “that the time of the luxury and delusion is least,³⁵ but that the *time of* punishment and torture is much.”

26(65.1) “Since,³⁶ lord,” I declared^o, “I do not wholly comprehend about the time of³⁷ the delusion and luxury and torture, make it shining-clear³⁸ to me more shining-clear.”

27(2) He answered me *and* said^o, “Your senselessness is consistent, and you do not want to cleanse your heart and to be being-enslaved to God. Be looking *out*,” he declared^o, “lest perhaps the time might be fulfilled and it might be found that **you** are senseless. Now,³⁹ be hearing,” he declared^o, “in order that you might comprehend as you are wishing. 28(3) The *person who is* luxuriating and is being deluded for one day and *who is* acting *out things* which he wishes, has dressed himself in much senselessness and is not comprehending the act which he is doing. For⁴⁰ he forgets into the next-day what he acted the day before. For the luxury and delusion have no memory, because of that senselessness with which they have dressed themselves. But whenever the punishment and the torture might be glued to the human as-much-as one day, he is punished and tortured as-long-as⁴¹ a *whole* year. For the punishment and the torture have great memories. 29(4) Therefore, the *person who is* being tortured and being punished for the whole year-long-period, then remembers the luxury and delusion, and he knows that, due to them, he is suffering the wicked *things*. Therefore, every human who⁴² *is* luxuriating and being deluded is tortured in-this-manner, because, *while* having life, he has delivered himself into death.”

30(5) “What kinds of luxuries are harmful, lord?” I declared^o.

“Every act, which, if it might be being done at-any-time sweetly, is a luxury for the human,” he declared^o. “For *example*, even the⁴³ irritable *man*, by giving satisfaction to his passion,⁴⁴ is luxuriating. And the adulterer, and the *one* addicted-to-intoxication, and the calumniator, and the liar, and the⁴⁵ greedy-person, and the defrauder, and the *one who is* doing the *things* like these, makes satisfaction to his own sickness.⁴⁶ Therefore, he luxuriates in⁴⁷ his act. 31(6) All luxuries⁴⁸ and delusions⁴⁹ are harmful to the slaves of God. Therefore, due to these delusions, the *ones who are* being punished and being tortured are suffering.

32(7) “But there are also luxuries *which are* saving the humans. Therefore,⁵⁰ many, *while* working a good *thing*,⁵¹ are luxuriating, carrying themselves by the

¹ literally “as-if of-the-field to the appearance”

² literally “the”

³ literally “so-as for the sheeps not to be being-able”

⁴ literally “wholly”

⁵ literally “toleration”

⁶ literally “wholly”

⁷ Literally “bowelless”

⁸ literally “wholly”

⁹ literally “laid”

¹⁰ usually translated “worthy”

¹¹ [24:17] Lat “The punishments and tortures which men suffer daily in their lives.” / Gk(Pseudo-Athanasios) “for when they revolt from God, thinking to be in rest and in wealth, then they are punished, some meeting with losses.”

¹² literally “wholly”

¹³ literally “saying for themselves not to be being guided-along-a-good-way”

¹⁴ [24:20] Gk(Ath2), Lat(VP), Eth / Gk(M,Ath1,X4707?), etc. omit “is” & “and”

¹⁵ [24:20] Lat(VP) / Gk(A) omit “But if...deeds.” / Eth becomes very condensed here. / Gk(Pseudo-Athanasios) “And they are not able to bear for their remaining days to turn and be enslaved the Lord in a clean heart. But if-at-any-time they might change-their-mind and become sober again, then they understand that they were not prosperous on account of their wicked deeds; and then they glorify the Lord, because he is a righteous judge, and because they have suffered righteously, and were punished”

¹⁶ [24:20] Gk(Ath1,M,X4707), etc. / Gk(Ath2), Lat(VP) “their”

¹⁷ literally “-way”

¹⁸ [24:20] Gk(AM,X4707) “[in every] act” / Lat(VP) “in their acts”

¹⁹ literally “taking”

²⁰ [24:20] Gk(M,X4707), Lat(V) / Gk(A), Lat(P) “whatever”

²¹ literally “nothing”

²² [24:21] Gk(A,X4707) / Gk(M) add

²³ literally “for the same time, as-much-as”

²⁴ [24:21] Gk(X4707), Lat(VP) / others “tortured in the same manner”

²⁵ [24:22] Gk(F), Lat(VP) / Gk(AM,X4707) omit “I said, “Lord...adequate time”

²⁶ [24:22] Gk(A,X4707?), Lat(VP) / Gk(M) omit “For”

²⁷ [24:23] Gk(M,X4707), Lat(V) / Gk(A), Lat(V) omit “you”

²⁸ [24:24] Gk(A) / others, Gk(X4707?) “time he might”

²⁹ [24:24] Gk(AM,X4707) / Gk(Ath2), Eth “that”

³⁰ [24:24] Gk(AM,X4707) / Lat(VP), Eth “torture will have-strength”

³¹ [24:24] Gk(AM,X4707) / Gk(Ath2), Eth “he will be tortured”

³² literally “for so-many”

³³ literally “are looking-at”

³⁴ [24:25] Gk(AM,X4707), Lat(V) / Gk(Ath2), Lat(P), Eth omit “he declared”

³⁵ [24:25] Gk(Pseudo-Athanasios) “is nothing”

³⁶ [24:26] Gk(M,X4707?), Lat(VP), Eth / Gk(A) “Still”

³⁷ [24:26] Gk(M,X4707) / Gk(A), Eth “about the time of” / Gk(F) “about the” / Lat(VP) “this time of”

³⁸ [24:26] Gk(M,X4707) / Gk(A) “shining-clear”

³⁹ [24:27] Gk(X4707), Lat(V), Eth / Gk(A) “Therefore” / Lat(P) “Now therefore” / Gk(M) lacuna in manuscript either “[There]fore” or “[N]ow”

⁴⁰ [24:28] Gk(A) / L(P), Eth “And” / Lat(V) “And-even” / Gk(M,X1828?) omit

⁴¹ literally “until”

⁴² literally “the *one*”

⁴³ [24:30] Gk(X1828) “a”

⁴⁴ literally “by making his passion adequate”

⁴⁵ [24:30] Gk(X1828), etc. / Gk(M) omit “the”

⁴⁶ literally “makes his own sickness adequate”

⁴⁷ [24:30] Gk(M) / Gk(A) “luxuriates on-the-basis of”

⁴⁸ [24:30] Gk(M,X4707?) / Gk(A) “All the luxuries” / Gk(Ath2) “But the acts”

⁴⁹ [24:30] Gk(AM,X4707) / Lat(VP) add

⁵⁰ [24:32] Gk(M,X4707?) / Gk(Ath2), Lat(VP), Eth “For” / Gk(A) omit

⁵¹ [24:32] Gk(AM,X4707), Eth / Gk(Ath2) “working good things” / Lat(VP) “working goodness”

pleasure *which this gives* to themselves.¹ Therefore, this *type of luxury* is beneficial to the slaves of God and it acquires life for the human, for the *one such as this*.² But the harmful luxuries (the *ones* having been previously-stated),³ acquire torture and punishment for them.⁴ But if-at-any-time they might remain-in⁵ *them*⁶ and might not change-their-mind, they acquire death for themselves.”

CHAPTER 25

1(66.1) Parable 7¹

After a few days, I saw him *going* into the plain, the same *one* whereat I had also seen the shepherds. And he said² to me, “What are you seeking-for?”

“Lord,” I declared³, “I am-present⁴ to ask you,⁵ in order that you might direct the shepherd,¹⁰ *the shepherd* for the punishment¹¹ to go out of my house, because he is putting me¹² under extreme tribulation.”

“It is necessary,” he declared⁶, “for you to be put-under-tribulation. For this,” he declared, “*is*¹³ what the glorious messenger ordered concerning you. For he also¹⁴ wants you to be tried.”

“For what did I do, lord,” I declared⁷, “*that is* so wicked in order that I might be delivered to this messenger?”

2 “Be hearing,” he declared⁸. “Indeed, your sins *are* many. Instead, *they are* not so-many, so-as for you¹⁵ to be delivered to this¹⁶ messenger. Instead, your house worked great sins and lawless-deeds,¹⁷ and the glorious messenger has been embittered at their works. For this is also¹⁸ why he directed for you¹⁹ to be put-under-tribulation for a certain time, in order that those *persons* might also change-their-mind and might cleanse themselves from every desire of this age. Therefore, whenever they might change-their-mind and might be cleansed, then the messenger of the punishment will withdraw from you.”²⁰

3 I said⁹ to him, “Lord, *even* if those *individuals* worked such *things* in order that the glorious messenger might be embittered, what have **I** done?”

“Those *individuals* are not otherwise being-able to be put-under-tribulation,” he declared¹⁰, “unless **you**, the head of the whole house, might be put-under-tribulation. For when you are put-under-tribulation, those *individuals* will also be put-under-tribulation out of obligation; but when you are standing-well, they are not being-able to be having any tribulation at all.”

4 “Instead, behold, lord,” I declared¹¹, “they have changed-their-mind out of their whole heart.”²¹

“**I** also have come-to-know that they have changed-their-mind out of their whole heart,” he declared¹². “Therefore, are you thinking that the sins of the *ones who are* changing-their-minds are being²² straightaway²³ forgiven? Not totally.²⁴ Instead, it is necessary for the *one who is* changing-his-mind to torture his own soul and to be strongly humbled-minded in all his acts and to be put-under-tribulation in every various tribulation. And if-at-any-time he might bear-up-under the tribulations *which are* coming-upon him, the *One who* created all the *things* and empowered *them* will by-all-means²⁵ be moved-with-compassion and will give some *type of* healing to him. **5** And *God will* by all means *do* this, if-at-any-time he might see the heart of the *one who is* changing-his-mind clean²⁶ from every wicked affair. But it is-beneficial to you and to your house to be put-under-tribulation now. But what more *should* I say to you? It is necessary for you to be put-under-tribulation exactly-as that messenger of *the Lord* ordered, the *messenger who is* delivering you to **me**. And²⁷ be giving-thanks to the Lord for this, that he deemed you worthy to make your tribulation clear to you beforehand, in order that, by knowing it beforehand, you will bear-up-under it strongly.”²⁸

6 I said¹³ to him, “Lord, *as for you*, be being with **me** and I will be able to bear-up-under every tribulation.”

“**I** will be with you,” he declared¹⁴, “and I might also ask the messenger of the punishment, in order that he will put you under lighter tribulations for himself. Instead you will be put-under-tribulation for a short time, and again you will be restored into your house.”²⁹ Only remain-near, being humble-minded and performing-public-service to the Lord in a completely clean heart, even your children and your house, and be going in my instructions which I am instructing you, and your change-of-mind will be able to be strong and clean. **7** And if-at-any-time you observe these *instructions, together* with your house, every tribulation will withdraw from you. But,” he declared¹⁵, “tribulation will also withdraw from all *persons*—as-many-of-those if-at-any-time they might go in these instructions of mine.”

CHAPTER 26

1(67.1) Parable 8

He showed to me a great³⁰ willow, sheltering plains and mountains; and all the *ones* having been called in the name of *the Lord* have come under the shelter of the willow. **2** But a glorious, extremely tall messenger of *the Lord* had stood alongside the willow, having a great sickle. And he was cutting off branches from the willow and had been giving them over to the people being sheltered under the willow. But he was giving-over to them small little-sticks, about one cubit long. **3** After the *event* for all of *them* to take the little-sticks, the messenger put *aside* the sickle, and that tree was even as healthy as when I had *first* seen it.

4 But **I** was marveling in myself, saying, “How can the tree be healthy after so many branches have been cut from it?”³¹

The Shepherd said¹⁶ to me, “Do not be marveling if the tree remained healthy after so many branches were cut. But *wait, and* if-at-any-time³² you might see all *things*,” he declared, “*then* it will be made-clear to you.”

5 The messenger, the *one* having given the sticks over to the people, was requesting-*to-have* them *back* again. And in exactly the *same order* as they took them, this is also how they were being called to him. And each one of them was giving-back the sticks. But the messenger of the Lord was taking *the sticks* and was contemplating the *sticks*.³³

6 From some he was taking the sticks dry and having been fed-on as by a moth. The messenger directed for the *ones* having given-over the sticks such as *these* to be standing themselves apart. **7** But different *persons* were giving-over sticks *which were* dry, but instead were not having been fed-on by moths. And he directed for these *persons* to be standing themselves apart. **8** But different *persons* were giving-over sticks *which were* half-dry; and these *persons* stood¹⁷ themselves apart. **9** But different *persons* were giving-over their sticks *which were* half-dry and having cracks in them; and these *persons* stood¹⁸ themselves apart. **10** But different *persons* were giving-over the sticks *which were* pale-green and having cracks; and these *persons* stood¹⁹ themselves apart.³⁴ **11** But different *persons* were giving-over the sticks: the *one* half dry and the *other* half part³⁵ pale-green; and these *persons* stood²⁰ themselves apart. **12** But different *persons* were bringing their sticks to *him*: the two parts of the stick *were* pale-green but the third was dry; and these *persons* stood²¹ themselves apart. **13** But different *persons* were giving-over *the sticks*: the two parts *were* dry, but the third was pale-green; and these *persons* stood²² themselves apart. **14** But different *persons* were giving-over their sticks: all but a little wholly pale-green, but a smallest part of their sticks was dry, only its tip, but they were having cracks in them; and these *persons* stood²³ themselves apart. **15** But *the sticks* of different *persons* were having the least part pale-green, but the remaining parts of the sticks *were* dry; and these *persons* stood²⁴ themselves apart. **16** But different *persons* were coming, bringing the sticks *which were* pale-green *exactly-as* they took them from the messenger. But the majority part of the crowd was giving-over sticks such as *these*. But the messenger was made-to-rejoice over them extremely; and these *persons* stood²⁵ themselves apart. **17** But different *persons* were giving-over their sticks *which were* pale-green and having offshoots; and these *persons* stood²⁶ themselves apart. And the messenger was made-to-rejoice over these *persons* extremely.³⁶ **18** But different *persons* were giving-over their sticks *which were* pale-green and having offshoots, but their offshoots were having something-like³⁷ fruit. And those humans whose sticks were found such as *this* were extremely cheerful. And the messenger was leaping-for-joy over them, and the Shepherd was extremely cheerful over these *persons*.

¹ [24:32] Gk(M), Lat(VP) / Gk(X470) omit “carrying...themselves” / Gk(Ath2), Eth omit “themselves...themselves”

² [24:32] Gk(A,X4707), Lat(VP), Eth / Gk(M) omit “for the one such as this”

³ literally “have stated-beforehand”

⁴ [24:32] Gk(A,X4707?), Eth (lit. “to them”) / Gk(M), Lat(VP) omit “for them”

⁵ [24:32] Gk(M,X4707) (lit. “remain-on”) / Gk(A) “be remaining-on”

⁶ [24:32] Gk(AM,X4707) / Lat(VP), Eth actually add “them”

⁷ [25:1] Lat(VP) / Gk(X4707) “[parable...]” / Gk(M) “Parable [...]” / Gk(A) “Beginning” / Eth “Parable 8”

⁸ [25:1] Gk(M,X4707?), Lat(VP), Eth / Gk(A) “, in-the-presence of me” (corrupt)

⁹ [25:1] Gk(M) / Gk(X4707), Lat(V) “to inquire-of-you” / Gk(A), Lat(P), Eth omit

¹⁰ [25:1] Gk(AM), Lat(VP) / Eth “messenger”

¹¹ [25:1] Gk(A,X4707?) / Lat(VP) “the shepherd over the punishments” / Eth “of the punishments”

¹² [25:1] Gk(A,X4707?), Lat(VP), Eth / Gk(M) omit “me”

¹³ [25:1] Gk(M,X4707), Lat(VP), Eth / Gk(A) add

¹⁴ [25:1] Gk(M,X4707?) / Gk(A), Lat(VP), Eth omit “also”

¹⁵ [25:1] Gk(M,X4707) / Gk(A) omit “for you”

¹⁶ [25:2] Gk(A,X4707), Lat(VP), Eth / Gk(M) “the”

¹⁷ [25:2] Gk(M), Lat(VP), Eth / Gk(A) “great lawless-deeds and sins”

¹⁸ [25:2] Gk(X4707) / Gk(AM) “And this is”

¹⁹ [25:2] Lat(VP), Eth, Gk(AM) / Gk(X4707) omit “for you”

²⁰ [25:2] Lat(VP), Eth / Gk(A) omit “from you”

²¹ literally “of a whole heart of theirs” (also in next line)

²² literally “thinking for the sins...to be being”

²³ [25:4] Lat(VP), Eth, M / Gk(A) omit “straightaway”

²⁴ [25:4] Gk(A), Lat(V) / M(fragment) “surely not”

²⁵ [25:4] Lat(V) (“by all means”) / Lat(P) “perhaps” / M “maybe” / Gk(A) omit

²⁶ [25:5] Lat(VP), Eth / Gk(A) “this, cleanly changing-his-mind”

²⁷ [25:5] Lat(V) “Instead”

²⁸ [25:5] Lat(V) “Lord, that he, knowing what is to come to pass, that you were deemed worthy to be told beforehand that affliction is coming upon those who are able to bear it.”

²⁹ [25:6] Gk(A) / M “place”

³⁰ [26:1] Gk(A), Eth / M, Lat(P), Lat(V) omit “great”

³¹ [26:4] Gk(A), Eth / Lat(VP), Gk(PBerl) (?) omit “saying, How...from it” (by scribal error)

³² [26:4] Gk(PBerl) / Gk(A) “cut from it. But” / Lat(VP), Eth paraphrase, but add “wait, and”

³³ literally “contemplating them” (referring to the sticks)

³⁴ [26:10] Gk(A), Lat(V) omit “But different people had been giving-over sticks which were pale-green and having cracks; and they stood apart.” (scribal error?)

³⁵ [26:11] Gk(PBerl) / Gk(A) omit “part”

³⁶ [26:18] Lat(VP), Eth / Gk(A) omit “But different people had been giving-over their sticks which were pale-green...extremely.” (probably by scribal error)

³⁷ literally “as-if”

19(68.1) But the messenger of the Lord directed for crowns to be brought. And crowns, having been made out of something-like¹ palms, were brought. And he crowned the men, the ones having given-over to him the sticks, the sticks having the offshoots and some fruit; and he released them from him into the tower. 20(2) But he also commissioned the others into the tower, the ones having given-over to him the sticks, the sticks which were pale-green and having offshoots but the offshoots were not having fruit. He did this after he gave seals to them. 21(3) But all the ones who were going into the tower were having the same apparel—white as-if snow. 22(4) And he released-from him the ones having given-over the sticks which were pale-green as they took them, after he gave apparel and seals to them.

23(5) After the event for these things to finish, the messenger said^o to the Shepherd, “I am going-away. But you will release these persons from you into the outer-walls, exactly-as someone is worthy to be residing² there. But contemplate their sticks carefully, and release them from you in this manner. But contemplate them carefully. Be looking out lest someone might bypass you,” he declared^o. “But if-at-any-time someone might bypass you, I will prove them on the sacrificial-altar.” After he spoke these things to the Shepherd, he went-off.

24(6) And after the event for the messenger to go-off, the Shepherd said^o to me, “May we take the sticks and may we plant them to see if any from out of them will be able to live.”

I said^o to him, “Lord, how are these dry sticks being-able to live?”

25(7) He answered me and said^o, “This tree is a willow and is the race which is fond-of-life. Therefore, if-at-any-time they might be planted and might take a little moisture, many of the sticks will live for themselves. But next, may we try them and to be pouring water beside them. If-at-any-time any of them might be enabled to live, I will rejoice-with them. But if-at-any-time they might not live for themselves, I will not be found careless.”

26(8) The Shepherd directed for me to call them exactly-as any of them was stood. They came ranks by ranks, and they were giving the sticks over to the Shepherd. But the Shepherd was taking the sticks, and he planted them according to ranks. And after the event in which he planted them,³ he poured so much water beside them, so-that the sticks were not to be being seen above the water.⁴

27(9) And after the event for him to water⁵ the sticks, he said^o to me, “May we be going.⁶ And after a few days, may we return and may we look-over all the sticks. For the One who created this tree wants all the ones who took branches from out of this tree to be living. But I also am hoping, that the majority of these sticks, after they took moisture and after they were given water to drink, will live for themselves.”

28(69.1) I said^o to him, “Lord, make-known to me what this tree is. For I am at-a-loss⁷ about it, that after so many branches have been cut, the tree is healthy and nothing is being made-to-appear to have been cut from it. Therefore, I am at-a-loss in this.”

29(2) “Be hearing,” he declared^o. “This tree, the great one, the one sheltering plains and mountains and all the earth, is a law of a god, the law given into the whole world. But this law is a son of a god preached⁸ into the limits of the earth. But the people being under its⁹ shelter are the ones who heard the proclamation and put-faith into him. 30(3) But the messenger, the great and glorious one, is Michael, the one who is having the authority over this people and who is piloting them¹⁰ through. For this Michael is the one who is giving the law into the hearts of the ones who are having-faith. Therefore, he is looking-over them to whom he gave it, if whether they have kept it or not. 31(4) But you are looking-at the sticks of each one. For the sticks are the law. Therefore, you are looking-at many sticks which have been rendered-unneded. But you will know them all for yourself, that these are the ones who did not keep the law. And you will see for yourself the dwelling-place of each one.”

32(5) I said^o to him, “Lord, why indeed were there some whom he released from himself into the tower, but some whom he left-behind to you?”

“As-many-as transgressed the law which they took from him,” he declared^o, “he left-behind into my authority for them to go into a change-of-mind. But as-many-as have already well-pleased the law and have kept it, he has them under his own authority.”

33(6) “Therefore, lord,” I declared^o, “who are the ones who have been crowned and are going-away into the tower?”

“As-many-as wrestled-against the Slanderer and were victorious-over him, have been crowned,”¹¹ he declared. “These are the ones who suffered in behalf of

the law. 34(7) But the others¹² who also have given-over their sticks, which are pale-green and having offshoots but not having fruit, are the ones who were put-under-tribulation in behalf of the law, but did not suffer nor-even denied their law. 35(8) But the ones who have given-over their sticks pale-green such-as they took them, are solemn and righteous and went extremely in a clean heart, and have observed the instructions of the Lord. But the rest of them you will know for yourself whenever I will contemplate these sticks which have been planted and have been watered.”¹³

36(70.1) And after a few days, we came into the place and the Shepherd sat-down in¹⁴ the place of the messenger, the great messenger;¹⁵ and I stood by him. And¹⁶ He said^o to me, “Gird a towel around yourself, be ministering to me.”

I girded myself around with a¹⁷ clean towel made out of a sack.¹⁸

37(2) But¹⁹ after he saw me girded-about and ready for²⁰ the act to be ministering to him, he declared^o, “Be calling the men whose sticks are having been planted, according to the ranks²¹ in which each²² gave-over²³ the sticks.”

And²⁴ They went-off into the plain. And I called all of them, and they all were stood²⁵ in their ranks.²⁶

38(3) He said^o to them, “Let each one stretch-out²⁷ his own stick and be bringing it toward me.”

39(4) The first ones gave-over their sticks, that is, the ones having the sticks,²⁸ which were dry and having been fed-on.²⁹ They likewise³⁰ were found dry and to have been cut. He directed for them to be stood apart.

40(5) Next, the ones having had the sticks³¹ which were dry and not having been cut gave them over. But some from out of them gave-over the sticks which were pale-green, but some sticks which were dry and having been cut as by a moth. Therefore, he directed for the ones who gave-over the pale-green sticks to be stood apart, but directed for the ones who gave-over sticks which were dry and having been cut to be stood with the first ones.

41(6) Next, the ones having had the sticks³² which were half-dry and having cracks gave them over. And³³ Many from out of them gave-over sticks which were pale-green and not having cracks; but some, sticks which were pale-green and having offshoots and fruits on the offshoots, sticks³⁴ such-as the ones had,³⁵ who, after they went into the tower, were having been crowned. But some gave-over sticks which were dry and having been fed-on, but some dry and not-fed-on, but³⁶ some such as they were: half-dry and having cracks. He directed for each one³⁷ of them to stand apart,³⁸ indeed, the ones³⁹ toward their own ranks, but the others apart from them.

42(71.1) Next, the ones having had the sticks⁴⁰ which were indeed pale-green but having cracks were giving them over. All these persons gave-over sticks which were pale-green, and they stood into their own rank. But⁴¹ The Shepherd was made-to-rejoice over them because all were changed and got-rid-of⁴² their cracks.⁴³

43(2) But the ones having had the sticks which were half pale-green but half dry also gave them over. Therefore, the sticks of some were found to be totally-completely pale-green, some half-dry, some dry and having been fed-on, but some pale-green and having offshoots. All these persons were released from him, each toward his rank.

44(3) Next, those having had the sticks with the two parts pale-green but the third dry gave them over. Many of them gave-over pale-green sticks, but many half-dry sticks, but different persons sticks which were dry and having been fed-on. All these persons stood into their own rank.

¹² literally “different ones”

¹³ literally “had have been given drink”

¹⁴ literally “into”

¹⁵ [26:36] Gk(X3527), etc. / Gk(A), Eth omit “the great messenger”

¹⁶ [26:36] Gk(X3527), etc. / Gk(A), Lat(P), Eth add “And” / Lat(V) add “Then”

¹⁷ [26:36] Gk(X3527), etc. / Gk(A) omit “towel and minister...with a” (by scribal error)

¹⁸ [26:36] Gk(X3527) omit “out of a sack”

¹⁹ [26:37] Gk(X3527), etc. / Gk(M) omit “But”

²⁰ [26:37] Gk(X3527), etc. (lit. “of”) / Gk(M) “to”

²¹ [26:37] Gk(M) / Gk(A), Lat(VP), Eth “the rank” / Gk(X3527) either “the [ranks]” or “[ra]nk”

²² [26:37] most (“in which each” is lit. “as someone”) / Gk(X3527) “whichever one”

²³ [26:37] Gk(A,X3527) / others “gave-over”

²⁴ [26:37] Gk(X3527), etc. / Gk(A), Lat(V), Eth add

²⁵ [26:37] Gk(M,X3527?) / Gk(A) “all stood”

²⁶ [26:37] Gk(A) / possibly emendation “stood ranks by ranks”

²⁷ [26:38] Gk(M,X3527) / Gk(A), etc. “pluck-out”

²⁸ [26:39] most / Gk(X3527) actually add “sticks”

²⁹ [26:39] Gk(X3527) / others “been cut”

³⁰ [26:39] Gk(M,X3527), Eth / others “And as these” / Gk(A) “And the ones in-this-manner”

³¹ [26:40] Gk(A), Lat(V) / Gk(X3527) “(40) “Others having the sticks”

³² [26:41] Gk(AM) / Gk(X3527) “Next, they gave-over the sticks”

³³ [26:40] Gk(X3527), etc. / Gk(A), Eth add

³⁴ [26:41] Gk(X3527), etc. / Gk(A) “, fruits such-as”

³⁵ [26:41] Gk(X3527), etc. / Gk(A), Eth “the ones were having”

³⁶ [26:41] Gk(A,X3527) / Gk(M), Lat(P), Eth omit “but”

³⁷ [26:41] Gk(A,X3527) / Gk(M), Lat(VP), Eth “each of themselves”

³⁸ [26:41] Gk(M), Lat(VP), Eth / Gk(A) “to be stood apart” / Gk(X3527) “to be separated”

³⁹ [26:41] Gk(AM), Lat(VP), Eth / Gk(X3527) omit “indeed, the ones”

⁴⁰ [26:42] Gk(A), etc. / Gk(M,X3527) omit “the sticks”

⁴¹ [26:42] Gk(X3527), etc. / Gk(A), Lat(P), Eth add

⁴² literally “put-off from themselves”

⁴³ [26:42] Gk(A) / Gk(X3527) “their schism”

¹ literally “as-if”

² literally “dwelling-down”

³ literally “after the event to plant them

⁴ literally “the sticks were not to be appearing from the water”

⁵ literally “to give-drink-to”

⁶ [26:27] Lat(VP), Eth / Gk(A) omit “May we be going”

⁷ literally “without-a-way-to-go” (also later in verse)

⁸ [26:29] Lat(V) “world. By this law a son of God was preached”

⁹ literally “the”

¹⁰ [69:30] Gk(A) omit “them”

¹¹ [69:6] Lat(VP), Eth / Gk(A) omit “As many...been crowned”

45(4) Next, the *ones* having had the sticks with the two parts dry but the third pale-green gave them over. Many from out of them gave-over half-dry sticks; but some gave-over sticks which were dry and having been fed-on, but others sticks which were half-dry and having cracks; but a few gave-over pale-green sticks. All these persons stood into their own rank.¹

46(5) But the *ones* having had their sticks which were pale-green but the least part dry² and having cracks gave them over. From out of these, some gave-over pale-green sticks, but some pale-green and with offshoots. And these persons went-off into their ranks.

47(6) Next, the *ones* having had the sticks with the least part pale-green but the remaining part dry gave them over. Of these, the majority were found having the sticks which were pale-green and having offshoots and fruit on the offshoots; and different sticks were wholly pale-green. The Shepherd was made-to-rejoice very³ greatly over these sticks, because they were found in-this-manner. But these persons went-off, each into his own rank.

48(72.1) After the event for the Shepherd to contemplate the sticks of all of them, he said⁴ to me, "I spoke to you, that this tree is fond-of-life. Are you looking-at," he declared⁵, "how many changed-their-mind and were saved?"

"I am looking-at them, lord," I declared⁶.

"It is in order that you might see the abundant-compassion of the Lord," he declared⁷, "that it is great and glorious, and that he gave a spirit to the *ones* being worthy of a change-of-mind."

49(2) "Why is it then, lord," I declared⁸, "that not all changed-their-mind?"

"Of those whose heart he saw which was going to become clean," he declared⁹, "and who were going to be being-enslaved to him out of a whole heart, to these individuals he gave the change-of-mind. But of those whose act-of-deceit and wickedness he saw, who were going to be changing-their-mind in hypocrisy, to those individuals he did not give a change-of-mind, lest-perhaps they might again profane his name."¹⁴

50(3) I said¹⁰ to him, "Therefore, lord, now make-clear to me the *ones* who have given-over the sticks—of what sort they are, and their dwelling-place. Tell me in order that, after the *ones* who had-faith and have taken the seal and have smashed it and did not keep it healthy heard, they, after they have recognized their own works, might change-their-mind, after they received a seal by you, and might glorify the Lord because he was moved-with-compassion over them and commissioned you for the act to renew their spirits."

51(4) "Be hearing," he declared¹¹. "The sticks of those who were found to be dry and having been fed-on by a moth: these are the seceders and traitors of the assembly, and who reviled the Lord in their sins. But still, they were also ashamed of the name of the Lord, the name which was called-upon them. Therefore, in the end, these persons were-lost to God. But you are looking-at this fact, that not-even one of them changed-their-mind, even-though they heard the words which you uttered to them, which I instructed you to speak.⁵ Therefore,⁶ The life withdrew from the *ones* such as these.

52(5) "But the *ones* who have given-over the sticks⁷ which are dry and unrotten, these are also near them. For⁸ they were hypocrites and brought-in strange⁹ teachings and¹⁰ they are subverting¹¹ the slaves of God. But they are again¹² especially subverting the *ones* who have sinned,¹³ after they did not permit¹⁴ them to be changing-their-mind, but instead, while persuading them with their teachings, their stupid teachings. Therefore, these persons have a hope of the act to change-their-mind. 53(6) But you see,¹⁵ many¹⁶ from out of them were having also¹⁷ changed-their-mind, from when¹⁸ you uttered¹⁹ my instructions to them. And²⁰ they might²¹ still change-their-mind. But, as-many-as will²² otherwise not change-their-mind—they lost²³ their life.²⁴ But as-many-as changed-their-mind from out of them—they became good and²⁵ their dwelling-place became into the outer-walls, the first outer-walls. But some even went-up into the tower.

¹ [26:44] Lat(VP), Eth / Gk(A) omit "Next those...two-thirds dry...own rank." (by scribal error)

² [26:46] Lat(VP), Eth / Gk(A) omit "dry"

³ literally "extremely"

⁴ [26:49] Gk(A), Eth, Cop(S) / Lat(VP), M "might revile his law"

⁵ [26:51] Gk(A) "the words which I uttered" / Lat(VP) "the words which you announced" / M "the words"

⁶ [26:51] Gk(A,X1599) / Gk(M), Lat(V), Eth add

⁷ [26:52] Gk(A,X1599), etc. / Lat(P) actually add "sticks"

⁸ [26:52] most / Gk(X1599) omit "For"

⁹ [26:52] Gk(X1599) / Gk(A) "different" / Lat(VP) "depraved" / Eth "double"

¹⁰ [26:52] Gk(A,X1599) / Gk(M), Lat(P) omit "and"

¹¹ literally "turning-out"

¹² [26:52] most / Gk(X1599) add

¹³ [26:52] Gk(A), etc. is accusative / Gk(X1599) is nominative

¹⁴ [26:52] Gk(X1599), etc. / Gk(A) "while not permitting"

¹⁵ literally "look-at" (also later in verse)

¹⁶ [26:53] Gk(A), etc. / Gk(X1599) omit "many"

¹⁷ [26:53] Gk(X1599), etc. / Gk(A), Lat(V) add

¹⁸ [26:53] Gk(X1599) / Gk(A) "from the time which"

¹⁹ [26:53] Gk(X1599), Lat(VP) / Eth "you announced" / Gk(A) "I uttered"

²⁰ [26:53] Gk(A,X1599), etc. / Gk(M) "But"

²¹ [26:53] Gk(X1599), etc. / Gk(A) "will"

²² [26:53] Gk(M) / Gk(X1599) "did" // Gk(M) also add "otherwise"

²³ [26:53] Gk(X1599), etc. / Lat(VP) "they will send-away"

²⁴ [26:53] Gk(A), etc. / Gk(X1599) "soul"

²⁵ [26:53] Gk(X1599), etc. / Lat(V) omit "they became good and"

Therefore, you see," he declared, "that the change-of-mind from²⁶ the sins has life,²⁷ but the act not to have-a-change-of-mind has death.

54(73.1) "But as-many-as gave-over sticks which were half-dry and having had cracks in them²⁸—also²⁹ be hearing about them. The sticks of as-many-as were³⁰ half-dry³¹ are double-souled men. For they are neither living nor have died. 55(2) But the *ones* having sticks which are half-dry and having cracks in them: these are also double-souled persons and calumniators. And³² they are never-at-any-time³³ at peace among³⁴ one-another,³⁵ instead they are also³⁶ always causing-dissension. Instead," he declared, "a change-of-mind is also hovering-over³⁷ these. You are looking-at this fact," he declared³⁸, "that some³⁸ from out of them have changed-their-mind³⁹ already.⁴⁰ And," he declared⁴¹, "there is still a hope of a change-of-mind in⁴² them. 56(3) Therefore,⁴³ as-many-as have changed-their-mind from among them," he declared⁴⁴, "will have⁴⁴ the dwelling-place into the tower. But as-many of those from out of them as have changed-their-mind⁴⁵ at a slower pace, will reside⁴⁶ into the outer-walls. But as-many-as⁴⁷ might not change-their-mind,⁴⁸ but instead are remaining-in⁴⁹ their acts, they will die a death.

57(4) "But the *ones* who have given-over their sticks pale-green and having cracks: These always became faithful and good persons, but⁵⁰ they were having some jealousy⁵¹ among⁵² one-another about first-places and about certain⁵³ glory—instead all these persons are stupid.⁵⁴ having jealousy⁵⁵ among one-another about first-places. 58(5) Instead, these persons also, hearing my instructions, while they were being good, cleansed themselves and quickly changed-their-mind. Therefore,⁵⁶ Their habitation⁵⁷ became into the tower. But if-at-any-time someone might be turned-around⁵⁸ again into⁵⁹ the dissension, he will be thrown-out⁶⁰ from⁶¹ the tower and he will lose his life. 59(6) The life is of all⁶² the *ones* who are keeping⁶³ the instructions of the Lord. But In⁶⁴ the instructions there is nothing about first-places or about certain⁶⁵ glory, instead about longsuffering and about humble-mindedness⁶⁶ of a man. Therefore,⁶⁷ the life of the Lord is among⁶⁸ the *ones* such as these, but a death is among the promoters-of-dissension⁶⁹ and unlawful men.

60(74.1) "But of⁷⁰ the *ones* who have given-over the sticks which were indeed half pale-green but half dry.⁷¹ These are the *ones* who have been mixed-up in⁷² their⁷³ activities, and are not being glued to the holy *ones*. But⁷⁴ Due to this, the one half is living, but the other half died-off.⁷⁵ 61(2) Therefore, many, on hearing my instructions, changed-their-mind. Accordingly,⁷⁶ as-many-as changed-their-

²⁶ literally "of"

²⁷ [26:53] most / Gk(X1599) "sins was having life"

²⁸ [26:54] Gk(A,X1599), etc. / Gk(M) "-dry [according]-to [a sch]ism of [theirs]"

²⁹ [26:54] Gk(X1599), etc. / Gk(A) add

³⁰ [26:54] Gk(X1599), Lat(P), Eth / Lat(V) "The sticks to the same extent" / Gk(A) "The sticks even-as the same"

³¹ [26:54] most are nominative / Gk(X1599) is accusative

³² [26:55] most / Gk(X1599) omit "For they are neither...doubled-souled men" & "And" (by scribal error)

³³ [26:55] Gk(X1599), Lat(VP) / Gk(A) "they are not-even"

³⁴ literally "into"

³⁵ [26:55] Gk(M) / Gk(A,X1599), etc. "themselves"

³⁶ [26:55] Gk(X1599), etc. / Gk(A) "instead they are also" / Lat(P) "for they are also"

³⁷ literally "laying-over"

³⁸ [26:55] Gk(X1599) / most omit "some", therefore reading "they"

³⁹ [26:55] Gk(X1599) accusative / Gk(A), etc. "have changed-their-mind" / nominative / Lat(VP) "are changing-their-mind" accusative

⁴⁰ [26:55] Gk(A), Lat(V), Eth / Gk(X1599) add

⁴¹ [26:55] Gk(X1599), etc. / Gk(A) add (Lat(VP) see below)

⁴² [26:55] Gk(A,X1599) / Gk(M) "to" / Lat(VP) omit "And, he declared, there...in them"

⁴³ [26:56] Gk(X1599) / Gk(A) "And" / Lat(V) "Truly" / Lat(P) "For" / Eth omit

⁴⁴ [26:56] Gk(A) / Lat(VP), Eth "are having"

⁴⁵ [26:56] Gk(A), Lat(P) / others "as will change-their-mind" / Gk(X1599) omit "the dwelling...their-mind" (by scribal error)

⁴⁶ [26:56] Gk(A), etc. (lit. "will dwell-down") / Gk(X1599) "might dwell-down"

⁴⁷ [26:56] most / Gk(X1599) "But the *ones* who"

⁴⁸ [26:56] Gk(X1599) / Gk(A) "are not changing..." / Lat(V), Eth "have not changed..." / others "will not change..."

⁴⁹ [26:56] most / Gk(X1599) omit "but instead are remaining-in"

⁵⁰ [26:57] Gk(X1599), etc. / Gk(A) omit "but"

⁵¹ may also be translated "zeal"

⁵² literally "in" (also later in verse)

⁵³ [26:57] Gk(A), etc. / Gk(X1599), Lat(V), Eth omit "certain"

⁵⁴ [26:57] Gk(X1599), etc. / Gk(M) "senseless"

⁵⁵ [26:58] some (may also be translated "zeal") / Gk(A) omit "jealousy" / Gk(X1599) omit "having...places"

⁵⁶ [26:58] Gk(M) / Gk(X1599), etc. add "Therefore" / Lat(P), Eth add "And"

⁵⁷ [26:58] Gk(X1599) / Gk(A) "The habitation" / Gk(M) "Their dwelling-place"

⁵⁸ [26:58] Gk(X1599), etc. / Gk(A) "might turn-around"

⁵⁹ [26:58] Gk(A,X1599) / Gk(M) "on/to" / Lat(VP) "to/toward"

⁶⁰ [26:58] Gk(A), etc. / Gk(X1599) "will be glued-out"

⁶¹ [26:58] Gk(A), Lat(VP) / others "out-of" / Gk(X1599) "of"

⁶² [26:59] Gk(A,X1599), etc. / Lat(VP) omit "all"

⁶³ [26:60] Gk(X1599), etc. / Gk(A) "observing"

⁶⁴ [26:59] Gk(M) ("In") / Gk(A) etc. add "But in" / Gk(X1599) add "But also"

⁶⁵ [26:59] Gk(M) / Gk(X1599) add "about" / Gk(A), Lat(VP) add "about certain"

⁶⁶ [26:59] Gk(X1599), etc. / Gk(A) "about a humble-mind"

⁶⁷ [20:59] Gk(A), etc. / Gk(X1599) "But"

⁶⁸ literally "in" (also later in verse)

⁶⁹ [26:59] Gk(X1599) / Gk(A,M?) "promoting-of-dissension"

⁷⁰ [26:60] Gk(A), etc. / Gk(X1599) add

⁷¹ [26:60] Gk(A) / Gk(X1599) omit "indeed" and "but"

⁷² [26:60] Gk(X1599), etc. / Gk(A) actually add "in"

⁷³ [26:60] Gk(X1599), etc. / Gk(A) "the"

⁷⁴ [26:60] Gk(X1599), etc. / Gk(A) add

⁷⁵ [26:60] Gk(X1599), etc. / Gk(A) "half is dead"

⁷⁶ [26:61] Gk(A,M?) / Gk(X1599) "Therefore"

mind have their dwelling into the tower. But some *from out*¹ of them departed from *this even* into the end. Therefore, these *persons* are no-longer² having a change-of-mind. For due to their activities they reviled the Lord and disowned him.³ Therefore,⁴ They lost their life, due to the wickedness which they acted *out*. **62(3)** But many *from out* of them became-double-souled. Therefore,⁵ These still have a change-of-mind *available*, if-at-any-time they might quickly change-their-mind. And they will have their dwelling-place into the tower. But if-at-any-time they might change-their-mind *at a slower pace*, they will reside⁶ into the outer-walls. But if-at-any-time they might not change-their-mind, these *persons* lost their life.

63(4) "But the *ones who* have given-over *sticks with* the two parts pale-green but the third dry: these are the *ones who* denied the Lord with various denials. **64(5)** Therefore, many *from out* of them changed-their-mind and went-off to be residing⁷ into the tower. But many departed-from God *even* into the end. These *individuals* lost the *act* to be living *even* into the end. But some *from out* of them became-double-souled and caused-dissension. Therefore, a change-of-mind is *still available* to these *persons*, if-at-any-time they might quickly change-their-mind and might not remain-in⁸ their pleasures. But if-at-any-time they might remain-in their acts, these *individuals* are also producing⁹ death for themselves.

65(75.1) "But the *ones who* have given-over *sticks with* the two parts dry but the third pale-green: these are the *persons who* indeed have become faithful, but became-rich and became glorious in-the-presence of the nations. They dressed themselves with great arrogance, and became high-minded, and left the truth behind, and were not glued to the righteous-ones. Instead, they lived-together with the nations, and this way became sweeter to them. But they did not go-away from God; instead, they remained-in the faith, *while* not working the works of the faith. **66(2)** Therefore, many *from out* of them changed-their-mind and their habitation became in the tower. **67(3)** But different *persons, even* to the end, living-together with the nations and being corrupted¹⁰ by the vainglories of the nations, went-away from God and acted *out* the acts of the nations.¹¹ These *persons* were accounted with the nations. **68(4)** But different *persons from out* of them became-double-souled, not hoping to be saved due to the acts which they acted *out*. But different *persons* became-double-souled and made splits among¹² themselves. Therefore, a change-of-mind is still *available* for the *ones who* became-double-souled due to their acts. Instead, their change-of-mind ought¹³ to be being quick, in order that their dwelling-place might become into the tower. But for¹⁴ the *ones who are* not changing-their-mind, *but instead are* remaining-in¹⁵ the pleasures, a death is near.¹⁶

69(76.1) "But the *ones who* have given-over the sticks *which were* pale-green, but dry at the tips and having cracks: these always became good and faithful and glorious in-the-presence of God, but they committed-sin in the least *degree* due to small desires and *to* having small *things* against one-another. Instead, *on* hearing my words, the majority quickly changed-their-mind and their dwelling-place became into the tower. **70(2)** But some *from out* of them became-double-souled. But some, after they became-double-souled, made a greater dissension. Therefore, among¹⁷ these *persons*, there is *still* a hope of a change-of-mind, because they always became good. But *only* with-difficulty will any of them die themselves off.

71(3) "But the *ones who* have given-over their sticks dry but having the least *part* pale-green,¹⁸ are the *ones who* only had-faith, but *who* worked the works of the lawlessness. But not-even-at-any-time did they depart from God, and they sweetly carried the name. And they also sweetly received the slaves of God under *their roofs* into their houses. Therefore, after they heard of this change-of-mind, they changed-their-mind without-wavering, and *now* they are working every excellence and righteousness. **72(4)** But some *from out* of them are even filling themselves with-fear,¹⁹ knowing their acts which they acted *out*. Therefore, the dwelling-place of all these *persons* will be into the tower."

73(77.1) And after the *event* for him to completely-finish the deciphering of all the sticks, he said^o to me, "Be going-away and be saying *these things* to all, in order that they might change-their-mind and might live for themselves to God. Because the Lord was moved-to-compassion for all *persons*, he sent me to give

¹ [26:61] Gk(X1599), etc. / Gk(M) add / Lat(P) omit "from out of them"

² [26:61] Gk(M) / Gk(X1599), etc. "not"

³ [26:61] Gk(X1599) ("him") / Gk(A) "for the remaining time" / others omit

⁴ [26:61] Gk(M) / Gk(X1599), etc. add "Therefore" / Lat(P) add "And"

⁵ [26:62] Gk(A), etc. / Gk(X1599) add

⁶ literally "dwell-down"

⁷ literally "dwelling-down"

⁸ literally "remaining-on" (also later in verse)

⁹ literally "working-down"

¹⁰ [26:67] Gk(A) / M, Lat (VP) "being carried-away"

¹¹ [26:67] Lat(V) / Gk(A) omit "went-away from God and did the acts of the nations."

¹² literally "in"

¹³ literally "is being-indebted"

¹⁴ literally "of"

¹⁵ literally "remaining-on"

¹⁶ literally "remaining-on"

¹⁷ literally "in"

¹⁸ [26:71] Lat "dry, all but their tips, which alone were pale-green"

¹⁹ [26:72] Gk(A) / Lat(V) "are going to death and willingly suffering" / Lat(P) "are being compressed, willingly suffering" / Eth "have been thrown-down"

the change-of-mind *to them*, even-though some are not worthy due to their works. Instead, the Lord, being longsuffering, is wanting the calling, the *calling which* came-to-be through his son, to be being saved.²⁰

74(2) I said^o to him, "Lord, I am hoping that all *who* heard them will change-their-mind. For I have been-persuaded, that each one *who* recognized his own works and was filled-with-fear of God²¹ will change-their-mind."

75(3) He answered me and said^o, "As-many-as might change-their-mind out of their whole heart," he declared^o, "and²² might cleanse themselves from their wickednesses (the *wickednesses* having been *previously-stated*), and might add nothing no-more to their sins, will take a healing for themselves from the Lord for their former sins (if-at-any-time they might not be double-souled on-the-basis of these instructions), and they will live for themselves to God. **76** But," he declared^o, "as-many-as might add to their sins and might go in the desires of this age will condemn themselves to death.²³ **77(4)** But *as for you*, be going in my instructions and you will live for yourself to God. And as-many-as might go in them and might work correctly, will live for themselves to God."²⁴

78(5) After he showed to me and uttered all *things to me*, he said^o to me, "But I will exhibit the remaining *things* after a few days."

CHAPTER 27

1(78.1) Parable 9

After the *event* for me to write the instructions and parables of the Shepherd, the Messenger of the Change-of-Mind came to me and said^o to me, "I want to show to you as-much-as the spirit, the holy *spirit*,²⁵ the *one which* uttered with you in a form of the Assembly showed to you. For that spirit is the son of God. **2** For since you were surely weaker in the flesh, it was not made-clear to you by a messenger. Therefore, when you were empowered through the spirit, and you became-strong, so-as for you to be being-able to even see a messenger, then, indeed, at that time, the building of the tower was manifested to you through the Assembly. You have seen all *things* in a beautiful and solemn manner, as by a virgin. But now you are looking-at *them* by a messenger, *yet* indeed, through the same spirit. **3** But it is necessary for you to learn²⁶ all *those things* from *me* more-precisely. For it was for this *reason* that I was given by the glorious messenger to reside²⁷ into your house, in order that you might powerfully see all *things*, *while* being terrified of nothing, even as *on* the former *occasion*."

4 And he led me away into ^oArkadia, to a certain breast-shaped mountain,²⁸ and he sat me down on the summit of the mountain. And he showed to me a plain *which* was great. But in a circle around the plain *were* twelve mountains, each *one of* the mountains having a different appearance:

5 The first was black as soot.

But the second was bare, not having vegetations.

But the third *was* full of thorns and thistles.

6 But the fourth *was* having half-dry vegetations: indeed, the upper *parts* of the vegetations *were* pale-green, but the *parts* toward the roots *were* dry. But some vegetations, whenever the sun had burned-on them, were becoming dry. But the mountain was extremely rough, having vegetations which were dry.²⁹

7 But the fifth mountain *was* having pale-green vegetations, and it was³⁰ rough.

But the sixth mountain was wholly packed with cracks: indeed, *some* of which *were* small, but *some* of which *were* great. But the cracks were having vegetations; but the vegetations were not extremely well-flourishing, but rather as if they were having been withered-away.

8 But the seventh mountain was having cheerful vegetations, and the whole mountain was thriving. And every race of livestock and birds were pasturing themselves into that mountain. And as-much-as the livestock and the flying-creatures had been grazing themselves, *the* more and more were the vegetations on that mountain flourishing.

But the eighth mountain was full of springs, and every race of the creation of the Lord were giving-drink to themselves out of the springs on that mountain.

9 But the ninth mountain was not having water at-all,³¹ and it was wholly desert-like. But in it were beasts and deadly creepers *which were* utterly-destroying humans.

But the tenth mountain¹ was having trees *which were* the greatest, and it was completely overshadowed. And under the shelter of the trees, sheep were being laid-down, resting themselves up and ruminating for themselves.

²⁰ [26:73] Lat(V) / others "longsuffering, wants those who were called through his son to be saved" / Lat(P) "long-suffering wants to save his assembly, which belongs to his son"

²¹ [26:74] others "of the Lord"

²² [26:75] Lat(VP), Eth / Gk(A) omit "might change-their-mind" & "and"

²³ [26:76] Lat(VP), Eth / Gk(A) omit "But as-many-as may add to their sins...to death"

²⁴ [26:77] Lat(VP), Eth / Gk(A) omit "And as-many-as may walk in them...to God"

²⁵ [27:1] Lat(V) omit "the holy spirit"

²⁶ [27:3] Gk(A), Lat(P), Eth / M, Lat(V) "see"

²⁷ literally "dwell-down"

²⁸ [27:4] Lat(P) "to a fruitful mountain" / Lat(V) omit

²⁹ [27:6] Gk(A) add (this may have been dropped by a scribal error)

³⁰ literally "is"

³¹ literally "wholly"

10 But the eleventh mountain was extremely tree-covered. And those trees were very-fruitful, having been ornamented with one² and another *kind* of fruits, in order that anyone *who* saw them might desire to eat *from* out of their fruits.

But the twelfth mountain was wholly white, and the aspect³ of it was cheerful. And the mountain was most-attractive in itself.

11(79.1) But into *the* middle of the plain, he showed to me a great rock *which* was white ascending out of the plain. But the rock was higher than the mountains, quadrangular, so-as to be being-able to have-room for the whole world. **12(2)** But that rock was old, having a gate *which* was having been cut-out of it. But it was seeming⁴ to me, that the hewing-out of the gate was done⁵ as if recent. But the gate was shimmering in this manner under the sun, so-as for me to be marveling at the luster of the gate.

13(3) But twelve virgins had stood in a circle around the gate. Therefore, the four, the *ones* having stood in the corners, were seeming⁶ to me to be more-glorious *than the others*; but the others were also glorious. But they had stood into the four parts of the gate, each virgin *with two others* between⁷ each of them. **14(4)** But they were having dressed themselves in linen tunics, and were⁸ having been girded-about attractively, having their shoulders, their right *shoulders*, exposed⁹ as if they were going to be carrying some small-burden. In this manner, they were ready; for they were extremely cheerful and eager.

15(5) After the *event* for me to see these *things*, I was marveling in myself, because I looked-at¹⁰ great and glorious affairs. And again I was being-totally-at-a-loss¹⁰ over the virgins, because, *while* they were delicate in this manner, they had stood manfully, as if they were going to be carrying the whole heaven.

16(6) And the Shepherd said¹¹ to me, "Why are you thoroughly-rationalizing *within* yourself and being-totally-at-a-loss¹¹ for yourself, and drawing grief upon yourself? For as-much-as you are not being-able to comprehend, do not be undertaking¹² as if you are being intelligent. Instead, be asking the Lord, in order that, after you took intelligence, you might be comprehending them. **17(7)** You may not be being-able to see the *things which are* behind you, but you are looking-at the *things which are* ahead of you. Therefore, leave alone¹³ *things* which you are not being-able to see, and do not be twisting yourself *with torture*. But *as far the things* which you are looking-at: Be dominating those *things*, and do not be being-curious about the remaining *things*. But I will make all *things* clear to you, as-much-as I might show to you. Therefore, be looking-into the remaining *things*."

18(80.1) I saw six men come, tall¹⁴ and glorious and alike in their appearance; and they called a multitude of some men. But those also having come were tall men and *were* handsome and powerful. And the six men directed them to be building a certain tower above the rock and above the gate.¹⁵ But the turmoil of those men, the *ones* having come to be building the tower, was great, as they ran here and-to-there in a circle around the gate.

19(2) But the virgins, having stood in a circle around the gate, were saying to the men: to be hastening for the tower to be being built. But the virgins had expanded their hands as *though* they were going to be taking something from the men. **20(3)** But the six men were directing for stones to be ascending out of some deep-place and to be going-away into the building of the tower. But ten quadrangular stones, *which were* bright and not having been hewn, ascended. **21(4)** But the six men were calling to the virgins, and they directed for them to be carrying all the stones, the *stones which were* going to be going-away into the building of the tower, and to be going-through by the gate and to be giving them over to the men, the *men who were* going to be building the tower.

22(5) But the virgins were putting-on one another the ten stones, the first *stones*, the *ones which* ascended out of the deep; and they carried them unitedly as one stone. **23(81.1)** But exactly-as they were stood unitedly in a circle around the gate, in-this-same-manner, the *ones who were* seeming¹⁶ to be powerful *enough* were carrying *it*, and they were having slid-under the corners of the stone.¹⁷ But the others had slid-under the sides of the stone. And, in this manner, they were carrying all the stones. But they were bringing them through the gate exactly-as they were directed, and they were giving them over to the men *to be put* into the tower. But *the men, now* having the stones, were building.

24(2) But the building of the tower became on the rock, the great *rock*, and above the gate. Therefore, those ten stones were joined and filled-up the whole rock. And those *stones* became¹⁸ a foundation of the building of the tower. But the rock and the gate were sustaining¹⁹ the whole tower. **25(3)** But after the ten stones, twenty-five²⁰ other stones ascended out of the deep. And these, also being carried by the virgins exactly-as the former *ones*, were joined into the building of the tower. But after these *stones*, 35 *more* ascended, and they were likewise joined into the tower. But after these, 40 different stones ascended, and these all were thrown into the building of the tower. Therefore, there became four rows²¹ in the foundations of the tower.²² **26(4)** Then *the stones* ceased themselves from ascending out of the deep. But the builders also ceased themselves for a little.

And again, the six men commanded the multitude of the crowd to be bringing stones away out of the mountains *and* into the building of the tower. **27(5)** Therefore, *stones* of varied colors were being brought-away out of all the mountains, having been hewn-out by the men and having been given-over to the virgins. But the virgins were bringing them through the gate and were giving them over into the building of the tower.

And whenever the stones, the varied *stones*, were put into the building, they all became white alike, and were changing their colors, their varied *colors*. **28(6)** But certain stones were being given-over by the men into the building. And *these stones* were not becoming bright; instead they were found to be in *the same condition*²³ such-as *when* they were put *within*. For they had not been given-over by the virgins, nor had they been brought-away through the gate. Therefore, these stones were improper in the building of the tower.

29(7) But after the six men saw the stones, the improper *stones*, in the building, they directed for them to be lifted and to be led-away down into their own place from-where they were brought. And being picked-up one by one, they were set aside.²⁴ **30(8)** And they *were* saying to the men, the *men who were* bringing-in the stones, "All of **you**", do not be giving-over stones into the building at-all.²⁵ But be putting them alongside the tower, in order that the virgins might bring them away through the gate and might be giving them over into the building. For if-at-any-time these stones," they declared²⁶, "are not brought-in through the gate by the hands of the virgins, they are not being-able to change their colors. Therefore, do not be laboring in vain," they declared²⁶.

31(82.1) And on that day, the building was finished, but the tower was not finished-off; for it was going to be being built-upon again. And there became a pause²⁶ in the building. But the six men directed, for all the builders to retire for a short *time* and to be rested-up. But they commanded the virgins not to retire from the tower. But it was seeming²⁷ to me, that the virgins had²⁸ been left-behind for²⁹ the *act* to be guarding the tower.

32(2) But after the *event* for all of *them* to retire and to be rested-up, I said³⁰ to the Shepherd, "Why *is it*, lord," I declared³⁰, "that the building of the tower was not completely-finished?"

"It is not yet being-able to be finished-off," he declared³⁰, "unless the lord of the tower might come and might prove this building, in order that, if-at-any-time some stones might be found rotten, he might change them. For the tower is being built according to *the will* of that *man*."

33(3) "Lord," I declared³⁰, "I was wanting to know what is this building of this tower, and about the rock and gate and the mountains and the virgins and the stones (the *stones* having ascended out of the deep and having not been hewn, *but which* instead went-off in-this-manner into the building); **34(4)** and why 10 stones were first put into the foundations, *then* next 25,³⁰ next 35, next 40; and about the stones, the *ones* having gone-off into the building and having been lifted again and having been put-off in their own place. Rest-up my soul about all these *things*, lord, and make them known to me."

35(5) "If-at-any-time you are not found to be vainly-effortful, you will know all *things* for yourself," he declared³⁰. "For *after* a few days, we will come here, and you will see for yourself the remaining *things*, the *things which are* coming to this tower; and you will know all the parables for yourself precisely."

CHAPTER 28

1(6) And after a few days,³¹ we came to the place where we have sat-down, and he said³⁰ to me, "May we be going toward the tower, for the controller of the tower is coming to contemplate it."

¹ [27:9] Gk(A) omit "had been having no water at all...tenth mountain" (by scribal error?)

² literally "another"

³ literally "towards-seeing"

⁴ literally "thinking"

⁵ literally "me, for the hewing-out of the gate to be"

⁶ literally "thinking"

⁷ literally "middle"

⁸ [27:14] P(Amh) / Gk(A) omit "were"

⁹ literally "outside"

¹⁰ literally "being-thoroughly-without-a-way-to-go"

¹¹ literally "being-thoroughly-without-a-way-to-go"

¹² literally "handling-on (i.e. setting your hand on)"

¹³ literally "Therefore allow"

¹⁴ literally "high" (also in next sentence)

¹⁵ [27:18] Gk(A), Eth / L(VP) add

¹⁶ literally "being-thought"

¹⁷ [27:23] Lat(P) "all carried the gate"

¹⁸ [27:24] Lat(VP), Eth / Gk(A) omit "and filled-up the whole rock. And those *stones* became"

¹⁹ usually translated "carrying"

²⁰ [27:25] Lat(VP) / Gk(A) "twenty" / Eth "fifteen"

²¹ literally "lines"

²² [27:25] Gk(A) omit "Therefore there became four rows in the foundations of the tower."

²³ literally "found such"

²⁴ [27:29] others add

²⁵ literally "wholly"

²⁶ literally "toleration"

²⁷ literally "being-thought"

²⁸ literally "me for the virgins to have"

²⁹ literally "of"

³⁰ [27:34] others "twenty"

³¹ [27:35-28:1] Lat(VP), Eth, Sin2 / Gk(A) omit "we will come and you....a few days."

And we came toward the tower. And there was no-one near it at-all,¹ except only the virgins. 2(7) And the Shepherd inquired-of² the virgins, if whether the master of the tower had arrived.³ But the *virgins* declared, that he was going³ to be coming⁴ to contemplate the building.

3(83.1) And, behold, after a little *while*, I looked-at⁵ an array of many men coming. And *going* into the middle was a certain man whose height was great,⁵ so-as to be surpassing *the height* of the tower. 4(2) And the six men, the *ones* having stood on the building, walked-around with him on⁶ both *the right sides* and on *the left side*. And all the *ones who*⁷ worked into the building were with him. And there were many different glorious *men* in a circle around him. But the virgins, the *ones* keeping *watch over* the tower, after they ran-up-to *him*, kissed him affectionately; and they began to be walking-around near him in a circle around the tower.

5(3) But that man was contemplating the building thoroughly, so-as for him to be groping *each stone one* by one. But *while* grasping a certain stick in his⁸ hand, he was beating the *stones* having been built *three times*,⁹ *stone* by stone. 6(4) And whenever he was striking, some of them became black as-if soot; but some *were* having become-scabby; but some *were* having cracks; but some *were* chipped; but some *were* neither white nor black; but some *were* rough and not fitting-together¹⁰ with the other stones; but some *were* having many¹¹ blots. These were the varieties of the stones, the rotten *stones which* were found *put* into the building.

7(5) Therefore, he directed, for all these *stones* to be transferred out of the tower and to be put alongside the tower, and for different stones to be brought and to be thrown-in into their place. 8(6) And the builders inquired-of him, out of which mountain he might be wanting stones to be brought and to be thrown-in into their place.¹² And indeed, he did not direct *for stones* to be brought out of the mountains, but he directed *for them* to be brought out of a certain plain being nearby.¹³

9(7) And the plain was excavated, and bright quadrangular stones were found, but *there were* also some round *ones*. But as-many stones as were once in that plain: all of *them* were brought and were being carried through the gate by the virgins. 10(8) And the quadrangular stones were hewed and put into the place of the *ones* having been lifted. But the round *stones* were not put into the building, because they were hard to hew¹⁴ and yielded¹⁵ slowly *to the chisel*. But they were put alongside the tower, as *if they were* going to be being hewed and to be being put into the building, for they were extremely bright.

11(84.1) Therefore, after the man, the glorious *man* and lord of the whole tower, completely-finished these *things*, he called the Shepherd to himself and he delivered the stones to him, all the *stones* lying alongside the tower, the *ones* having been thrown-away out of the building. And he said¹⁶ to him, 12(2) "Carefully cleanse these stones and put them into the building of the tower, *that is*, the *stones which* are being-able to join with the remaining *ones*. But the *ones which* are not joining, cast *them* far away from the tower."

13(3) After he directed these *things* to the Shepherd, he went-away from the tower¹⁶ along with all of *those* with whom he had come. But the virgins had stood in a circle around the tower, keeping *watch over* it.

14(4) I said¹⁷ to the Shepherd, "How are these stones being-able to go-off into the building of the tower, having been rejected-after-being-proved?"

He answered me *and* said¹⁷, "Are you looking-at these stones?"

"I am looking, lord," I declared¹⁷.

"I will hew the majority¹⁷ of these stones," he declared¹⁷, "and I will throw *them* into the building; and they will join with the remaining stones."

15(5) "Lord," I declared¹⁷, "how are they, after they were trimmed, being-able to fill the same place?"

He answered *and* said¹⁷ to me, "As-many-as will be found to be *too* small will be thrown into the middle of the building. But as-many-as are greater will be put more-outside and will hold them together."

16(6) After he uttered these *things* to me, he said¹⁷ to me, "May we be going. And after two days may we come *back* and may we cleanse these stones and may we throw them into the building. For it is necessary for all *things* in a circle around the tower to be cleansed; lest perhaps the master might all-of-a-sudden come, and might find the *areas* around the tower filthy and might become

¹ literally "wholly"

² literally "had come-to-be-beside"

³ literally "for him to be going"

⁴ [28:2] Lat(V) "answered that he would immediately come"

⁵ literally "a certain man *who* was high with the greatness"

⁶ literally "out-of"

⁷ [28:4] Gk(A) omit "having stood on...all the *ones who*" (by scribal error?)

⁸ literally "the"

⁹ [28:5] Gk(A) add

¹⁰ literally "symphonizing"

¹¹ [28:6] some omit "many"

¹² [28:8] Lat(VP), Eth / Gk(A) omit "And the builders inquired of him...their place."

¹³ [28:8] Lat(VP), Eth / Gk(A) omit "but he directed...nearby."

¹⁴ literally "literally "hard into the *result* for them to be hewed"

¹⁵ literally "became"

¹⁶ [28:13] Lat(VP), Eth / Gk(A) omit "After he directed these *things*..the tower"

¹⁷ literally "the most part"

disgusted with *it*, and these stones will not go-off into the building of the tower, and-I might be-thought to be careless in-the-presence of the master."

CHAPTER 29

1(7) And after two days, we came toward the tower, and he said¹⁸ to me, "May we contemplate all the stones, and may we see the *ones which* are being-able to go-off into the building."

I said¹⁸ to him, "Lord, may we contemplate *them*."

2(85.1) And after we began, first we were contemplating the black stones. And we found that such *stones* were *in the same condition* as when¹⁸ they were put out of the building. And the Shepherd directed for them to be transferred out of the tower and to be separated.

3(2) Next, he contemplated the *ones* having become-scabby. And after he took many *from* out of them, he hewed them; and he directed for the virgins to lift them and to throw *them* into the building. And the virgins lifted them, and they put *them* into the building of the middle *part of the* tower. But he directed for the remaining *ones* to be put with the black *stones*. For even these were also found *to be* black.

4(3) Next, he was contemplating the *stones*, the *ones* having cracks. And many *from* out of these, he hewed. And he directed for them to be carried-away into the building by the virgins. But they were put more-outside, because they were found *to be* healthier *than the others*. But the remaining *ones*, due to the multitude of their splits, were not enabled to be hewn. Therefore, due to this cause, they were thrown-away from the building of the tower.

5(4) Next, he was contemplating the chipped *stones*. And many among¹⁹ them were found *to be* black, but some having made great cracks. And he directed for these to also be put with the *stones* having been thrown-away. But the excess²⁰ *stones*, after he cleansed and hewed *them*, he directed to be put into the building. But after the virgins lifted them, they joined them into the middle *of the* tower, for they were weaker.

6(5) Next, he was contemplating the half white, but half black *stones*. And many *from* out of them were found *to be* black. But he directed for these to also be lifted with the *stones* having been thrown-away. But the remaining *ones* were all lifted by the virgins; for being white, they were joined into the building by the virgins themselves. But they were put more-outside, because they were found *to be* healthy, so-as for them to be being-able to be grasping the *ones who* were put into the middle. For none *from* out of them were wholly chipped.

7(6) Next, he was contemplating the *stones which* were rough and hard. And a few *from* out of them were thrown-away, due to the *fact* that they were not being-able to be hewn; for they were found *to be* extremely hard. But the rest of them were hewed and were lifted by the virgins and were joined into the middle *of the* building of the tower; for they were weaker.

8(7) Next, he contemplated the *stones* having the blots. And *from* out of these, very-few²¹ blackened and were thrown-away toward the remaining *ones*. But the excess²² *stones* were found *to be* bright and healthy;²³ and these were joined into the building by the virgins. But due to their strengthening, they were put more-outside.

9(86.1) Next, he came to contemplate the white and round stones. And he said¹⁸ to me, "What are we doing about these stones?"

"Why would I know, lord?" I declared¹⁸.

"Therefore, you are having nothing on your mind about them?"

10(2) "Lord," I declared¹⁸, "I do not have *any skills* in this art, but-neither am I a stonemason, but-neither am I being-able to comprehend."

"Are you not looking-at *them* and *seeing* that they are very round?" he declared¹⁸. "And, if-at-any-time I might want to make them quadrangular, *that* it is necessary for much to be cut-off from them? But it is necessary for some *from* out of them to, out of obligation, be put into the building."

11(3) "Therefore, if it is *out of* obligation," I declared¹⁸, "why are you torturing yourself and not selecting those whom you want *to be put* into the building and joining them into it?"

From out of them, he selected for himself the greater and bright *stones*, and he hewed them. But after the virgins lifted *them*, they joined *them* into the outside parts of the building. 12(4) But the remaining *stones*, the excess²⁴ *ones*, were lifted and were put-off in the plain from-where they were brought. But they were not thrown-away, "because," he declared¹⁸, "there is still left a small *part* of the tower to be built. But the master of the tower wants all these stones to be joined into the building, because they are extremely bright."

13(5) But twelve women were called, most-well-formed *in* their impression, having dressed themselves in black, having been girded-about, and having their

¹⁸ literally "were such-as"

¹⁹ literally "in"

²⁰ literally "exceeding"

²¹ literally "least"

²² literally "exceeding"

²³ [29:8] Lat(VP) / Gk(A) "and that" / Eth omit

²⁴ literally "exceeding"

shoulders exposed,¹ and having their hair loosened. But these women were seeming² to me to be savage.³ But the Shepherd directed for them to lift the stones, the *ones* having been thrown-away out of the building, and to carry them away into the mountains from-where they were also brought. **14(6)** But the cheerful *women* lifted and carried-away all the stones, and they put *them* in the *place* from-where they were taken.

And after the *event* for all the stones to be lifted and for *there* to no-longer⁴ be a *single* stone being laid in a circle around the tower, the Shepherd said^o to me, “May we encircle the tower, and may we see, lest *there* is some defect in it.”

And **I** was encircling it with him. **15(7)** But after the Shepherd saw the tower, that the building was attractive, he was extremely cheerful. For it was having been built so *attractively* in-this-manner as to *cause* me, after I saw it, to be desiring its building. For it was built in-this-manner, as-if *it were made* out of one stone, not having one junction in itself. But the stone was being made-to-appear as if it was having been hewn-out of the rock, for it was seeming⁵ to be made out of a sole-stone. **16(87.1)** And while **I** was walking-around with him, I was cheerful while **I** was looking-at such good *things*.

But the Shepherd said^o to me, “Be going-away and be bringing unslaked-lime and thin clay, in order for me to fill-up the marks of the stones, the *stones* having been lifted and having been thrown into the building.⁶ For it is necessary for all the *things* in a circle around the tower to become level.”

17(2) And **I** did exactly-as he directed, and **I** brought *these* toward him.

“Be assisting me,” he declared^o, “and the work will be nearly finished.”

Therefore, he filled the marks of the stones, the *stones* having gone-off into the building. And he directed for the *places* in a circle around the tower to be swept and to become clean. **18(3)** But the virgins, after they took brooms, swept; and they lifted all the little-pieces-of-excrement out of the tower, and they sprinkled water. And the place *around* the tower became cheerful and most-attractive.

19(4) The Shepherd said^o to me, “All *things* have been cleaned,” he declared^o. “If-at-any-time the lord might come to look-over the tower, he will not find⁷ anything to blame us.”

After he said these *things*, he was wanting to be going-away. **20(5)** But **I** took-hold-of him for myself by his pouch, and **I** began to be adjuring him according to the Lord, in order that he might decipher to me *things* which he showed to me.

He said^o to me, “**I** am not having an-opportunity to *do so* for a little *while*.⁸ And then **I** will decipher all *things* to you. Wait for⁹ me here till **I** come.”

21(6) **I** said^o to him, “Lord, what will **I** do here alone?”

“You will not be alone,” he declared^o. “For these virgins are with you.”

“Then deliver me to them,” **I** declared^o.

The Shepherd called^o to himself and said^o to them, “**I** am committing this *person* to you* till **I** come *back*.” Then he went-off.

22(7) But **I** was alone with the virgins. But they were more-cheerful and well-disposed toward **me**; but *this* was especially *true* of the four, the more-glorious of them.

23(88.1) While the virgins *were* saying to me, “The Shepherd is not coming here today,” **I** declared^o, “Then what will **I** do?”

“Remain-around *here* for him until a-late-hour,” they declared^o. “And if-at-any-time he might come,¹⁰ he will utter with you. But unless he might come, remain with us here till he comes.”

24(2) **I** said^o to them, “**I** will wait for¹¹ him till a-late-hour. But if-at-any-time he might not come, **I** will go-off into the house and will revisit in-the-morning.”

But the *virgins* answered and said^o to me, “You were delivered to us. You are not being-able to retire from us.”

25(3) “Then where will **I** stay?”¹² **I** declared^o.

“You will sleep with us, as a brother, and not as a man,” they declared^o. “For you are a brother of **ours**, and, for the rest of the *time* to *come*, we are going to be residing¹³ with you, for we are loving you extremely.”

But **I** was shaming myself to be remaining with them. **26(4)** Then the *one* seeming¹⁴ to be first among them began to be affectionately-kissing and to be entwining me. But the others saw her entwining me, and they began to be affectionately-kissing me themselves,¹⁵ and to be leading me in a circle around the tower, and to be playing with **me**. **27(5)** And **I** had become as-if younger, and **I**

began to also be playing with them myself. For indeed, some were cavorting, but some were dancing, but others were singing. But **I** kept silent¹⁶ as **I** walked-around with them in a circle around the tower, and was cheerful with them.

28(6) But after it became late, **I** was wanting to be going-away into my house. But they did not permit me; instead, they restrained me. And **I** remained with them for the night and fell-asleep alongside the tower. **29(7)** For the virgins spread out their linen tunics on the ground and made **me** recline in the middle of them. And they were doing nothing else at-all¹⁷ except praying-to *God*. And **I** was praying-to *God* unceasingly, and no more less than they *were*. And the virgins were rejoicing to *see* me praying-to *God* in-this-manner. And **I** remained there with the virgins until the next-day, till the second hour.

30(8) Next, the Shepherd was being present, and he said^o to the virgins, “Have you* done him any outrage?”

“Be asking him,” they declared^o.

I said^o to him, “Lord, **I** was gladdened to remain with them.”

“What did you dine *on*?” he declared^o.

“Lord,” **I** declared^o, “we dined the whole night on words of *the* Lord.”

“Did they take you well?”¹⁸ he declared^o.

“Yes, lord,” **I** declared^o.

CHAPTER 30

1(9) “Now what are you wanting to hear first?” he declared^o.

“Lord,” **I** declared^o, “exactly *in the order* as you showed to me from the beginning. **I** am asking you, lord, in order that you might also make them clear to me in exactly the-*same*-manner as **I** would inquire-of you.”

“**I** will also decipher *them* to you in exactly the-manner as you are wishing,” he declared^o. “And **I** will hide nothing at-all¹⁹ from you.”

2(89.1) “Lord, first of all, make this clear to me,” **I** declared^o. “What is the rock and the gate?”

“This rock and this gate,” he declared^o, “is the son of God.”

“But, lord,” **I** declared^o, “how is it that the rock is old, but the gate is new?”

“Be hearing, and gain-insight, unintelligent *man*,” he declared^o. **3(2)** “Indeed, the son of God is born before all his creation, so-as for him to become a counselor to the Father in his creation. Due to this, the rock is also old.”²⁰

“But, lord, why is the gate new?” **I** declared^o.

4(3) “Because,” he declared^o, “he became manifest on-the-basis of the last days of the complete-finish of the *age*. Due to this *reason*, the gate became new, in order that the *ones who are going* to be being saved might enter through it²¹ into the kingdom of God.

5(4) “Do you see,” he declared^o, “the stones, the *ones* having entered through the gate, *which* have been thrown²² into the building of the tower, but the *ones* having not entered into *it*, *which* have again been thrown-out of *it back* into their original²³ place?”

“**I** see, lord,” **I** declared^o.

“In-this-manner,” he declared^o, “no-one will enter into the kingdom of God, if he would not take the name, his holy name.²⁴ **6(5)** For if-at-any-time you might want to enter into that certain city *which* has been walled-around in a circle and is having *only* one gate, surely you may not be being-able to enter into that city if *you are not entering* through the gate *which* it is having, *are you*?”

“For how is it being-able to be otherwise, lord?” **I** declared^o.

“Therefore, if you are not being-able to enter into the city if *you are not entering* through the gate *which* it having²⁵ —in the-*same*-manner,” he declared^o, “a human is not being-able to enter into the kingdom of God if *he is not entering* through the name of his son, the *son* having been loved by him.

7(6) “Do you see the crowd of the builders of the tower?” he declared^o.

“**I** see, lord,” **I** declared^o.

“Those are all glorious messengers,” he declared^o. “Therefore, the Lord has been walled-around by these. But the gate is the son of God. This is *the* one entrance toward the Lord. Therefore, no-one will enter toward him in any other way, if not through his son.

8(7) “Do you see the six men,” he declared^o, “and the glorious and great man in their middle, the *man* walking-around about the tower and *who* rejected the stones out of the building after they were proved?”

“**I** see, lord,” **I** declared^o.

9(8) “The glorious man is the son of God,” he declared^o. “And-those six are the glorious messengers *who are* supporting him *on his right sides* and *on his*

¹ [29:13] Lat(VP), Eth (lit. “their shoulders outside”) / Gk(A) omit “have been girded...shoulders exposed”

² literally “being-thought”

³ literally “of-the-field”

⁴ literally “no-more”

⁵ literally “being-thought”

⁶ [29:16] Lat(VP), Eth / Gk(A) “been picked-up into the building and have been thrown”

⁷ literally “have”

⁸ literally “**I** am not having a little *while* to be having-a-season”

⁹ literally “Expect”

¹⁰ [29:23] Lat(VP), Eth “evening. If he should come” / Gk(A) “until he comes”

¹¹ literally “will expect”

¹² literally “remain”

¹³ literally “dwelling-down”

¹⁴ literally “being-thought”

¹⁵ [29:26] some omit “But the others saw...themselves” (by scribal error?)

¹⁶ literally “**I** have silence”

¹⁷ literally “wholly”

¹⁸ literally “beautifully”

¹⁹ literally “wholly”

²⁰ [30:3] Gk(P) / Gk(A) “he is also old” / Lat(VP) omit

²¹ may also be translated “saved through it, may go”

²² [30:5] Lat(VP), Eth, Cop(A) / Gk(A) omit “having been thrown”

²³ literally “own”

²⁴ [30:5] Gk(A) / Eth “the name of his son” / Lat(V), Lat(P), Cop(A) “the name of the son of God” / Cop(S) “the name of the son”

²⁵ [30:6] Gk(P), Lat(V) “its” / Gk(A) “through that gate”

left¹ *sides*. Not-one of these messengers, these glorious *ones*, will enter toward God devoid of him," he declared². "Whoever might not take his² name will not enter into the kingdom of God."

10(90.1) "But about the tower," I declared³, "what is it?"

"This tower is the assembly," he declared⁴.

11(2) "And these virgins," I declared⁵, "who are they?"

"These are holy spirits," he declared⁶. "And a human is not being-able to be found *placed* into the kingdom of God unless these *spirits* might dress him with their dress. For if-at-any-time you might take the name alone, but might not take the dress from them, it might profit nothing. For these virgins are powers of the son of God. If-at-any-time you might be bearing the name, but might not be bearing his power, you will be bearing his name in⁷ vain. 12(3) But the stones," he declared⁸, "which you saw having been thrown-away, these indeed bore the name, but did not dress themselves *in* the apparel of the virgins."

"What-kind is *this* apparel of theirs?" I declared⁹.

"Their *own* names are their apparel," he declared¹⁰. "Whoever might be bearing the name of the son of God is also being-indebted to be bearing the names of these *virgins*. For even the son of God himself is bearing the names of these virgins. 13(4) As-many stones as you saw having entered into the building of the tower, having been given-over through their hands,⁴ and *who* remained *placed* into the building, they are having been dressed with the power of these virgins," he declared¹¹. 14(5) "Due to this *reason*, you are looking-at the tower *which* has become made-of-a-sole-stone with the rock. And in-this-manner, the *ones who* had-faith in the Lord⁵ through his son and *are* making themselves dressed with these spirits, will be *made* into one spirit, one body, and with one color of their robes. But the dwelling-place of such *individuals who are* bearing the names of the virgins is *put* into the tower."

15(6) "Therefore, lord," I declared¹², "the *stones which* have been thrown-away, why were they thrown-away? For they came-through the gate, and they were put into the building of the tower through the hands of the virgins."

"Since-surely you are taking an interest into all *things* and are probing *them* out precisely," he declared¹³, "be hearing about the stones *which* have been thrown-away. 16(7) All these took the name of the son of God," he declared¹⁴, "but they also took the power of these virgins. Therefore, after they took these spirits, they were empowered and were with the slaves of God; and they were one spirit and one body and one dress. For they were being-minded for the same *things* and they were working righteousness. 17(8) Therefore, after some time, they were induced by the women whom you saw, *who were* having been dressed in black robes, having their shoulders exposed,⁶ and their hair having been loosened, and with-a-lovely-form. After they saw these *women*, they desired them, and they dressed themselves in their power, but they undressed themselves *of the dress and* the power⁷ of the virgins. 18(9) Therefore, these *stones* were thrown-away from the house of God and were delivered to those *women*. But the *ones who* were not deluded by the beauty of these women remained in the house of God. You are *now* having the deciphering of the *stones which* have been thrown-away," he declared¹⁵.

19(91.1) "Therefore, lord," I declared¹⁶, "if-at-any-time these humans, such as they are, might change-their-mind and might throw-away their desire for these women, and might bend-back to the virgins and might go in their power and in their works, will they not enter into the house of God?"

20(2) "They will enter," he declared¹⁷, "if-at-any-time they might throw-away the works of these women, but might take the power from the virgins and might go in their works. For this is also why there became a pause⁸ in the building, in order that, if-at-any-time they might change-their-mind, they might go-off into the building of the tower. But if they do not change-their-mind at-any-time, then others will enter⁹ and they *themselves* will be thrown-out in *the end*."

21(3) I gave-thanks to the Lord on-the-basis-of all these *things*, that he was moved-with-compassion on-the-basis-of all the *ones who are* calling-on his name for themselves, and *that* he commissioned-forth the Messenger of the Change-of-Mind into us, the *ones who* sinned against¹⁰ him. And *I gave-thanks*, that he renewed our spirit, and, *while* we were having already been destroyed and not having *any* hope of the *condition* to be living, *that* he rejuvenated our life.

22(4) "Now, lord," I declared¹⁸, "make-clear to me why the tower has not been built on the ground, *but* instead on the rock and on the gate."

"Are you still senseless and unintelligent?" he declared¹⁹.

"I have an obligation, lord, to be inquiring-of all *things* from you, because I am not being-able to comprehend anything at-all,"¹¹ I declared²⁰. "For all the *things* are great and glorious, and difficult for the humans to comprehend."

23(5) "Be hearing," he declared²¹. "The name of the son of God is great, and uncontainable, and sustains the whole world. Therefore, if all the creation is being sustained through the son of God, what are you thinking *about* the *ones who* have been called by him and *who are* bearing the name of the son of God and *are* going in his instructions? 24(6) Therefore, are you looking-at what-kind of *people* he is sustaining? The *ones who are* bearing his name out of a whole heart. Therefore, he himself became their foundation and he is sweetly sustaining them, because they are not being-ashamed to be bearing his name."

25(92.1) "Lord," I declared²², "make-clear to me the names of the virgins, and of the women, the *ones* having been dressed-in the black robes."

"Be hearing," he declared²³, "the names¹² of the stronger virgins, the *ones* having been stood into the corners: 26(2) Indeed, the first is Faith, but the second is Self-Restraint, but the third is Power, but the fourth is Longsuffering. But the different *virgins who* were stood between each of these have these names: Simplicity, Lack-of-Evil, Purity, Cheerfulness, Truth, Intelligence, Harmony, Love. The *man who is* bearing these names and the name of the son of God will be able to enter into the kingdom of God.

27(3) "Also be hearing," he declared²⁴, "to the names of the women, the *ones* having the robes *which are* black. And four out of these are more-powerful: The first is Lack-of-Faith, the second is Lack-of-Self-Restraint, but the third is Lack-of-Persuadableness, but the fourth is Delusion. But their followers are being called: Grief, Wickedness, Licentiousness, Irritability, Lie, Senselessness, Calumny, Hatred. The slave of God *who is* bearing these names will, indeed, see the kingdom of God for himself, but will not enter it."

28(4) "But the stones, lord," I declared²⁵, "the *ones* having been joined into the building *from* out of the deep, what are they?"

"Indeed, the first *ones*, the 10, the *ones* having been put into the foundations, *are* a first generation," he declared²⁶. "But the 25¹³ *are* a second generation of men *who are* righteous. But the 35 *are* prophets of God and his ministers. But the 40 *are* emissaries and teachers of the proclamation of the son of God."

29(5) "Then why, lord," I declared²⁷, "did the virgins also give-over these stones into the building of the tower, after they brought *them* through the gate?"

30(6) "For these first *stones* bore these spirits," he declared²⁸, "and they absolutely¹⁴ did not depart from one-another—neither the spirits from the humans, nor the humans from the spirits. Instead, their spirits remained-beside them until *the time* of their sleep. And if they had not had these spirits with them, they would not have become of good-use to the building of this tower."

31(93.1) "Lord," I declared²⁹, "make-clear to me still *more*."

"What are you seeking-for?" he declared³⁰.

"Lord," I declared³¹, "why did the stones ascend out of the deep, and *why* were they put into the building of the tower?"¹⁵

32(2) "They were having an obligation to ascend through water, in order that they might be made-alive," he declared³². "For they were not otherwise being-able to enter into the kingdom of God, if they did not put-off from themselves the deadening of *their* life, *their* former life.¹⁶ 33(3) Therefore, these *who* have also slept took the seal of the son of God and they entered into the kingdom of God.¹⁷ For prior to *the time* for the human to bear the name of the son¹⁸ of God, he is dead," he declared³³. "But whenever he might take the seal, he puts-off the deadening from himself and takes-up the life. 34(4) Therefore, the seal is the water. Therefore, they descend into the water dead, and ascend living. Therefore, *this was* the seal which was preached to them, and they made-use-of it, in order that they might enter into kingdom of God."

35(5) "Why, lord," I declared³⁴, "did the 40 stones ascend out of the deep with them, if they *were* already having the seal?"

"Because," he declared³⁵, "these emissaries and these teachers (the *ones who* preached the name of the son of God), after they slept in power and faith of the son of God, also preached to the *ones* having slept-before *them*,¹⁹ and they themselves gave the seal of the proclamation to them. 36(6) Therefore, they descended with them into the water and ascended again. Instead, these *emissaries and teachers* indeed descended living and ascended living. But those having slept-before *them* descended dead but ascended living.²⁰ 37(7) Therefore, by *means of* the *emissaries and teachers*, they were made-alive, and recognized the name of the son of God. Due to this, *these others* also ascended-together with them, and together were joined into the building of the tower, and were built-up-together

¹ literally "of-good-names" (a euphemism for "left")

² [30:9] Gk(A) "God's"

³ literally "into"

⁴ [30:13] Lat(VP), Eth [slightly different form] / Gk(A) omit "have entered into the building...the hands"

⁵ [30:14] Lat(V) "in God"

⁶ literally "their shoulders outside"

⁷ [30:17] Lat(P) / Lat(V) "of the raiment" / Gk(A) "of the raiment and the power"

⁸ literally "toleration"

⁹ [30:20] Lat(VP), Eth / Gk(A) "will depart"

¹⁰ literally "into"

¹¹ literally "wholly"

¹² [30:25] Lat(VP), Eth / Gk(A) omit "of the virgins, and of the women...to the names" (by scribal error)

¹³ [30:28] Gk(A), Lat(VP) / Eth "15"

¹⁴ literally "wholly"

¹⁵ [30:31] Lat(VP), Eth / Gk(A) omit "of the tower"

¹⁶ [30:32] Lat(VP), Eth / Gk(A) omit "their former life"

¹⁷ [30:33] Lat(VP) Eth / Gk(A) omit "of the son" & "entered into the kingdom of God"

¹⁸ [30:33] Lat(VP), Eth / Gk(A) omit "of the son"

¹⁹ [30:35] Gk(ClemAlex), Lat(V), Eth / Lat(P), Gk(A) "the *ones who* slept"

²⁰ [30:36] most, Gk(ClemAlex) / Gk(A) omit "Instead, the *emissaries*...ascended living." (scribal error?)

without *being* hewn. For they slept in righteousness and in great purity. But they merely were not having this seal. Therefore, you are also having the deciphering of these *things*.”

“I am having *it*, lord,” I declared^o.

CHAPTER 31

1(94.1) “Now therefore, lord, make-clear to me about the mountains. Why are their appearances *different* one from another¹ and varied?”

“Be hearing,” he declared^o. “The mountains, these twelve *mountains*, are twelve tribes *which*² are residing³ in the whole world. Therefore, the son of God was preached into these through the emissaries.”

2 “But why are the mountains varied and *why* is their appearance *different* one from another?⁴ Make *this* clear to me, lord.”

“Be hearing,” he declared^o. “These twelve tribes *which* are residing⁵ in the whole world are twelve nations. But they are varied in their sensibleness and in their mind. Therefore, such-as you saw *that* the mountains are varied, so too⁶ are the mind and the sensibleness of the nations. But I will make-clear to you the act of each one.”

3 “First, lord, make this clear,” I declared^o, “*why*, *while* the mountains are varied in-this-manner, whenever their stones were put into the building, *that* they became one color, bright, even like⁷ the stones having ascended out of the deep.”

4 “Because,” he declared^o, “all the nations (the *ones* residing⁸ under the heaven), after they heard and after they had-faith, were called on-the-basis-of the name of the son⁹ of God. Therefore, after they took the seal, they had one sense and one mind, and their faith became one and their love one, and they bore the spirits of the virgins *along* with the name. Due to this *reason*, the building of the tower became bright with one color as the sun. **5** But after the *event* for them to enter into the same *place* and to become one body, some *from* out of them stained themselves and were thrown-out of the race of the righteous *ones*, and they again became such-as they formerly were, but rather even worse.”

6(95.1) “Lord,” I declared^o, “how did they become worse after they have recognized a god?”¹⁰

“The *person who* is not knowing a god and *is* acting-wickedly is having some chastising of his wickedness,” he declared^o. “But the *man who* recognized God is being-indebted to no-longer be acting-wickedly, *but* instead to be doing-good. **7(2)** Therefore, if-at-any-time the *person who* is being-indebted to be doing-good might be acting-wickedly, is he not thought to be doing much more wickedness than the *person who* is not knowing God? Due to this *reason*, the *ones who* have not known a god and *are* acting-wickedly are having been judged to death; but the *ones who* have known God and have seen his great-works, and *yet* *are* acting-wickedly will be chastised doubly and will die-off for themselves into the age. Therefore, this-is-how the assembly of God will be cleansed.

8(3) “But as you saw the stones *which* have been lifted out of the tower and have been delivered to the spirits, the wicked *spirits*, and *which* were thrown-out from-there so will they also be cast out,¹¹ (and there will be one body of the *ones who* have been cleansed, even-as the tower, after the *event* for it to be cleansed, also became as having been made-to-be out of one stone), this-is-how it will also be with the assembly of God after the *event* for it to be cleansed and for the *following types* to be thrown-away: the wicked-ones, and hypocrites, and revilers, and double-souled *individuals*, and *those* acting-wickedly with varied wickednesses. **9(4)** After the *event* for these to be thrown-away, the assembly of God will be one body, one sense, one mind, one faith, one love. And then the son of God will leap-for-joy and will be gladdened in them, *because* he was having taken-back his people clean.”

“All *things*, lord, are great and glorious,” I declared^o. **10(5)** “Still, lord,” I declared^o, “make-clear to me the power and the acts of each one of the mountains, in order that every soul *which* has become-confident on-the-basis-of the Lord, after it *has* heard, might glorify his great and marvelous and glorious name.”

“Be hearing,” he declared^o, “to the variety of the mountains and of the twelve nations. **11(96.1)** Out of the first mountain, the black *one*, are the *ones who* had-faith such as *this*: Seceders, and revilers against the Lord, and betrayers of the slaves of God. But to these, *there* is not *possibility* of a change-of-mind; *there* is death. And due to this, they are also black. For even their race is lawless.

12(2) “But out of the second mountain, the bare¹² *one*, are the *ones who* had-faith such as *this*: hypocrites and teachers of wickedness. Therefore, these are also

like the former *ones*, not having *any* fruit of righteousness. For as their mountain is unfruitful, in-this-manner the humans such as *this* indeed have a name, but are empty of the faith and there is not-one fruit of truth in them. Therefore, a change-of-mind is being-laid *before*¹³ these, if-at-any-time they might change-their-mind quickly. But if-at-any-time they might be slow, their death will be with the former *ones*.”

13(3) “Lord,” I declared^o, “why is a change-of-mind *possible* to these, but is not to the first *ones*? For their acts are almost the same.”¹⁴

“Due to this *reason*, a change-of-mind is being-laid *before*¹⁵ these,” he declared^o, “because they did not revile their Lord, nor did they become betrayers of the slaves of God. But because of a desire of gain, they acted-hypocritical and each *one* taught in accordance with¹⁶ the desires of the humans, the sinning *humans*. Instead they will pay a certain rightful-punishment. But a change-of-mind is being-laid *before* them, due to the *fact* that they did not become revilers nor betrayers.

14(97.1) “But out of the mountain, the third *one*, the *one* having thorns and thistles, are the *ones who* had-faith such as *this*: Out of them *are* indeed the *ones who* are rich, but *also* the *ones who* have been mixed-up in many activities. Indeed, the thorns are the rich *persons*, but the thistles are the *ones who* have been mixed-up in their activities, their various *activities*. **15(2)** Therefore, these *ones who* have been mixed-up in many and various activities are not¹⁷ being glued to the slaves of God; instead, they are being misled-away, being choked by their acts. But the rich *persons* are, with-difficulty, being glued to the slaves of God, filling themselves with-fear lest something might be requested by them. Therefore, the *persons* such as *this* will enter the kingdom of God *only* with-difficulty. **16(3)** For as it is difficult to be walking-around on thistles with bare¹⁸ feet, so it is also difficult for such *persons* to enter into the kingdom of God. **17(4)** Instead a change-of-mind is *possible* for all these *persons*,” he declared.¹⁹ “But it *must* be quick, in order that what they did not work in former times they might now re-run in these days and might do some good. Therefore, if-at-any-time they might change-their-mind and might do some good,²⁰ they will live for themselves to God. But if-at-any-time they might remain-in²¹ their acts, they will be delivered to those women, whichever *women* will deal-death to them.

18(98.1) “But out of the fourth mountain, the *one* having many vegetations (indeed *with* the upper *parts* of the vegetations pale-green, but the *parts* near the roots dry), but some also being dried from the sun, are the *ones who* had-faith such as *this*: Indeed, the doubled-souled *persons*, but *also* the *ones who* are having the Lord on their lips but *are* not having *him* in their heart. **19(2)** Due to this *reason*, their foundations are dry and not having power; and only their words might be living, but their works are dead. The *persons* such as *this* are neither living nor²² have become-dead. Therefore, the double-souled *person* are like *these*. For even the double-souled *persons* are neither pale-green nor dry, for they are neither living nor have died. **20(3)** For as their²³ vegetations were dried out after they saw the sun, also in-the-same-manner the double-souled *persons*, whenever they might hear of tribulation, due to their terror, are worshipping-idols and are being-ashamed of the name of their Lord. **21(4)** Therefore, the *persons* such as *this* are neither living nor²⁴ have become-dead. Instead if-at-any-time these also might change-their-mind quickly, they will be able to live. But if-at-any-time they might not²⁵ change-their-mind, they are already having been delivered to the women, the *women who* are carrying-away their life from them.

22(99.1) “But out of the fifth mountain,²⁶ the *one* having pale-green vegetations and *which* is rough, are the *ones who* had-faith such as *this*: Indeed, faithful *individuals*, but *who* have-difficulty-learning, and *are* self-pleasing, and *are* pleasing *only* themselves; they are wanting to be knowing all *things*, and *yet* they *are* knowing absolutely²⁷ nothing. **23(2)** Due to this self-pleasure of theirs, the intelligence departed from them, and stupid senselessness entered into them. But they are praising themselves as *though* they *are* having intelligence, and they are wanting to be self-made-teachers,²⁸ *although* they *are* being senseless. **24(3)** Therefore, due to this high-mindedness, many, *while* raising themselves high, were made-empty. For the self-pleasure and the empty *self-confidence*²⁹ is a great demon. Therefore, many *from* out of these were thrown-away, but some changed-their-mind and had-faith, and they subjected themselves to the *ones who* are

¹³ literally “to/with”

¹⁴ literally “are alongside-of something the same”

¹⁵ literally “to/with”

¹⁶ [31:13] Lat(VP), Eth / Gk(A) omit “in accordance with”

¹⁷ [31:15] Lat(VP), Eth / Gk(A) omit “the *ones who* have been mixed-up...activities do not”

¹⁸ literally “naked”

¹⁹ [31:17] Gk(X3528), etc. / Gk(A) omit “he declared”

²⁰ [31:17] Lat(VP), Eth / Gk(A) and may do some good, and they” (omission by scribal error)

²¹ literally “remaining-on”

²² [31:19] Lat(VP), Eth / Gk(A) omit “neither living nor”

²³ [31:20] Gk(A) / Lat(VP), Eth “these”

²⁴ [31:21] Lat(VP), Eth / Gk(A) omit “neither living nor”

²⁵ [31:21] Lat(VP), Eth / Gk(A) omit “change their-mind-quickly...should not” (by scribal error)

²⁶ [31:22] Gk(X3528, etc.) / Gk(A) “the mountain, the fifth *one*”

²⁷ literally “wholly”

²⁸ [31:23] Gk(A) / Lat(VP), Eth “to be teachers”

²⁹ [31:24] Lat(VP), Eth / Gk(A) omit “and vain self-confidence”

¹ literally “different another and another”

² [31:1] Gk(A) / Lat(VP) “twelve tribes *which*” / Eth “these twelve tribes”

³ literally “dwelling-down”

⁴ literally “different another and another”

⁵ literally “dwelling-down”

⁶ literally “, such also”

⁷ literally “as”

⁸ literally “dwelling-down”

⁹ [31:4] Lat(VP), Eth / Gk(A) omit “of the son”

¹⁰ [31:6] Lat(P) / Lat(V), Eth “recognized the Lord” / Gk(A) “recognized the Anointed-One”

¹¹ [31:8] Gk(A), Lat(V), Eth / others add

¹² [31:12] Lat(V) / Gk(A), Eth “exalted”

having intelligence, after they knew their own senselessness. **25(4)** But even for the remaining *ones*, a change-of-mind is being-laid *before* the *ones* such as *these*. For they did not become wicked; but rather, *they became* stupid¹ and unintelligent. Therefore, if-at-any-time these *persons* might change-their-mind, they will live for themselves to God. But if they might not change-their-mind at-any-time, they will reside² with the women, the *women who are* acting-wickedly against³ them.

26(100.1) “But the *ones* from out of the mountain, the sixth *one*, the *one* having cracks *which are* great and small, and *having* vegetations *which* have been withered-away in the cracks, are *those who* had-faith such as *this*: **27(2)** Indeed, the *ones* having the cracks, the small cracks—these are the *ones who are* holding *things* against one-another, and *are* having been withered-away in the faith due to their own calumnies. Instead, many from out of these changed-their-mind. But the remaining *ones* will also change-their-mind whenever they might hear my instructions, for their calumnies are small and they will change-their-mind quickly. **28(3)** But the *ones* having great cracks—these are consistent in their calumnies and are becoming remembering-of-past-evil, *while they are* cherishing-wrath *against* one-another. Therefore, these were hurled-off from the tower and were rejected-from its building after they were proved. Therefore, the *ones* such as *these*, will *only* live for themselves with-difficulty. **29(4)** If our God and our Lord, the *one who* is-lord-over all *things* and having the authority over all his creation, is *not* remembering-past-evil against the *ones who are* confessing-forth their sins, *but* instead becomes merciful, will a human *who is* corruptible and full of sins remember-past-evil against a human as *though he is* being-able to lose or to save him?

30(5) “But I, the Messenger of the Change-of-Mind, say to *all of you**, as-many-as hold this sect: Put this off from yourselves and change-your*-mind; and the Lord will heal your* former sinful-actions, if-at-any-time you* might cleanse yourselves from this demon. But if not, you* will be delivered to him into death.

31(101.1) “But out of the seventh mountain, in which *were* pale-green and cheerful vegetations, and the whole mountain *was* thriving, and every race of livestock and the flying-creatures of the heaven were pasturing themselves on the vegetations out of this mountain, and the vegetations on which they were pasturing themselves were becoming *even* more well-flourishing, are the *ones who* had-faith such as *this*: **32(2)** They were always simple, and lacking-of-evil, and happy, holding nothing against one another; instead, they *are* always leaping-for-joy over the slaves of God and having dressed themselves with the spirit, the holy *spirit* of these virgins, and *are* always having bowels of *compassion* over every human, and, out of their *own* labors, supplied every human without-reproaching and without-wavering. **33(3)** Therefore, the Lord, after he saw their simplicity and all their infancy, was multiplying them in the labors of their hands, and bestowed-favor on them in every act of theirs.

34(4) “But I, the Messenger of the Change-of-Mind, say to *all of you* who are persons* such as *this*: Continue⁴ to be such *persons*, and your* seed will not be wiped-out *even* till an age. For the Lord *approved* you* *all*, and wrote you* up into **our** number.⁵ And your* whole seed will reside⁶ with the son of God, for you* *all* took from out of his spirit.

35(102.1) “But out of the mountain, the eighth *one*, where there were many springs and all the creation of the Lord was given to drink out of the springs, are the *ones who* had-faith such as *this*: **36(2)** Emissaries and teachers, the *ones who* preached into the whole world; and the *ones who* solemnly and purely taught the account of the Lord, and appropriated nothing at-all⁷ into a wicked desire, *but* instead always went in righteousness and truth, even exactly-as they took-alongside the spirit, the holy *spirit*. Therefore, the passing of the *ones* such as *this* is with the messengers.

37(103.1) “But out of the mountain, the ninth *one*, the *one which is* desert-like, the *one* having the creepers and beasts in it for the *act to be* utterly-destroying the humans, are the *ones who* had-faith such as *this*: **38(2)** Indeed, the *ones* having the blots are ministers *who* ministered evilly, and *who* thoroughly-snatched away the life of widows and orphans, and acquired *profit* for themselves out of the ministry which they took to minister. Therefore, if-at-any-time they might remain-in⁸ the same desire, they die-off and *there is* not-one hope of life for them. But if-at-any-time they might turn-around and might complete their ministry purely, they will be able to live.

39(3) “But the *stones* having become-scabby, these are the *ones who* denied and did not turn-around on-the-basis-of their own Lord, *but* instead, *who* were left-dry-and-barren and became desert-like. *While* not being glued to the slaves of God, *but* instead *while* isolating-oneself, they are losing their own souls. **40(4)** For

they *are* like a vine *which* after it, obtaining neglect, *was* overtaken⁹ in some hedge, is being destroyed and is being desolated under the vegetations. And *in* time,¹⁰ it becomes savage¹¹ and is no-longer of good-use to its own master. This is also how the humans such as *this* have despaired of themselves and become useless to their own Lord, after they were made-savage.¹² **41(5)** Therefore, a change-of-mind is *possible* to these *persons*, if-at-any-time they might not be found having denied from out of *their* heart. But if-at-any-time someone might be found having denied from out of *their* heart, I have not come-to-know if he is being-able to live.

42(6) “And I am not saying this in-regard-to these *present* days, in order that someone *who* denied might take a change-of-mind. For it is impossible for the *person who is* now intending¹³ to be denying his own lord to be saved. Instead, a change-of-mind is thought to be being-laid *before*¹⁴ those *who* have denied him in-the-past.¹⁵ **43** Therefore, if someone is intending¹⁶ to be changing-his-mind, let him be quick prior to the *time* for the tower to be finished-off. But if not, he will be destroyed into death by the women.

44(7) “And the chipped *stones*: these are deceitful *individuals* and calumniators. And these are the beasts which you saw *situated* into the mountain. For even-as the beasts are utterly-destroying the human with their own venom and are causing-him-to-lose *his* life, also in-the-same-manner the words of such humans are utterly-destroying the human and are causing-him-to-lose *his* life. **45(8)** Therefore, these *men* are chipped in their faith, due to the act which they are having in themselves. But some of *them* changed-their-mind and were saved. And the remaining *ones*, the *ones* being such as *these*, are being-able to be saved if-at-any-time they might change-their-mind. But if-at-any-time they might not change-their-mind, they will die-off themselves from those women, the power of whom they are having.

46(104.1) “But out of the mountain, the tenth *one* where *there* were trees sheltering some sheeps, are the *ones who* had-faith such as *this*: **47(2)** Overseers that is, presidents of *the assemblies*,¹⁷ and lovers-of-strangers,¹⁸ whichever *ones* sweetly received the slaves of God under *their* roofs into their own houses devoid of hypocrisy. But these overseers always unceasingly sheltered the *ones who are* lacking *things* for themselves and the widows by their own ministry, and they always behaved purely. **48(3)** Therefore, all these will be continually sheltered by the Lord. Therefore, the *ones who* worked these *things* are glorious in God’s presence, and their place is already with the messengers, if-at-any-time they might remain-in¹⁹ *them* till the end, performing-public-service to the Lord.

49(105.1) “But out of the mountain, the eleventh *one*, where *there* were trees full of fruits, one and another having been adorned with fruits, are the *ones who* had-faith such as *this*: **50(2)** The *ones who* suffered in-behalf of the name of the son of God, the *ones who* also suffered eagerly out of *their* whole heart and delivered up their souls.”

51(3) “Why then, lord,” I declared^o, “are indeed, all the trees having fruits, but fruits of some from out of them are better-formed?”

“Be hearing,” he declared^o. “As-many-as at-some-time suffered because of the name, they are glorious in God’s presence, and all their sins were picked-away, because they suffered due to the name of the son of God. But be hearing as to why their fruits are varied, but *why* some of *them* are surpassing *others*. **52(4)** As-many-as, after they were brought²⁰ under authority, were probed-out and did not deny *but* instead suffered eagerly,” he declared^o, “these are more-glorious in the Lord’s presence; the fruit of these *individuals* is the surpassing *kind*. But as-many-as became terrified and in a *state* of wavering, and *who* rationalized in their hearts whether they would deny or would confess, and *yet* finally suffered, the fruits of these *individuals* are lesser, because this deliberation²¹ ascended upon their heart. For this deliberation *is* wicked, in order that a slave might deny his own lord. **53(5)** Therefore, *all of you**, the *ones who are* deliberating these *things* with yourselves, be looking out, lest-perhaps this deliberation might continue²² in your* hearts and you* might die-off to God.

“But *all of you**, the *ones* suffering for-the-sake of the name, are being-indebted to be glorifying God, because God deemed you* worthy, in order that you* might be carrying this²³ name and *that* all your* sins might be healed. **53(6)** Doubtless, be considering yourselves happy.²⁴ Instead, you* are thinking *that* a

⁹ literally “taken-down”

¹⁰ literally “and in the time”

¹¹ literally “of-the-field”

¹² literally “to be made-to-become-of-the-field”

¹³ literally “going”

¹⁴ literally “to”

¹⁵ literally “denied of-old”

¹⁶ literally “someone is going to”

¹⁷ [31:47] Lat(V) add

¹⁸ literally “fond-of-strangers *ones*”

¹⁹ literally “remain-on”

²⁰ literally “led”

²¹ usually translated “counsel” (also later in verse and in verse 53)

²² literally “remain-through”

²³ [31:52] Gk(A), Lat(P) / Lat(V), Eth “his”

²⁴ [31:53] some omit “Doubtless, consider yourselves happy”

¹ [31:25] Lat(VP), Eth / Gk(A) is illegible here, but seems to read a form of “wickedness”

² literally “dwell-down”

³ literally “into”

⁴ literally “Remain-through”

⁵ literally “into the number, the **our** number”

⁶ literally “dwell-down”

⁷ literally “wholly”

⁸ literally “remain-on”

work having been done *is* great,¹ if-at-any-time you* might suffer due to God. The Lord is granting life to you* as a favor, and you* are not comprehending it. For your* sins weighed you* down; and, if you* have not suffered for-the-sake of the name of the Lord, you* would have had died to God due to your* sins.

54(7) "I say these things to all of you*, the ones who are wavering about denial or confession: All of you*, be confessing that you* have the Lord, lest-perhaps, denying him, you* will be delivered into a prison.² 55(8) If the nations are chastising their slaves if-at-any-time someone might deny his lord, what are all of you* thinking your* Lord will do, who is having the authority over all persons? Lift these deliberations³ from your* hearts, in order that you* might live continually to God.

56(106.1) "But out of the mountain, the twelfth one, the white one, are the ones who had-faith such as this: They are as infant babies, upon whose hearts not-one evil ascends, but-neither did they know what wickedness is; instead, they always continued⁴ in infancy. 57(2) Therefore, the ones such as this, without-wavering, will reside⁵ in the kingdom of God, because, in not-one affair, did they defile the instructions of God; instead, all the days of their life they continued⁶ with infancy in the same sensibleness.

58(3) "Therefore," he declared^o, "as-many of you* as will continue⁷ and will be like⁸ the babies, having no evil, will be more-glorious than all the persons who have been previously-spoken⁹ about. For all the babies are glorious in God's presence and they are first in his presence.¹⁰ Therefore, happy are all of you*, as-many-as might¹¹ lift the wickedness from yourselves, but might dress yourselves in the lack-of-evil. You*, first of all others, will live for yourselves to God."

CHAPTER 32

1(4) After the event for him to completely-finish the parables of the mountains, I said^o to him, "Lord, now make-clear to me about the stones, the ones having been lifted out of the plain and having been put into the building in-place of the other stones, the ones having been lifted out of the tower. And explain to me the round stones, the ones which were put into the building and the ones which are still round."

2(107.1) "Be hearing even about all these," he declared^o. "The stones, the ones having been lifted from the plain and having been put into the building of the tower in-place of the ones having been thrown-away, are the roots of the mountain, the white mountain.¹² 3(2) Therefore, since the ones who had-faith from out of the mountain, the white mountain, were all found lacking-of-evil, the Lord of the tower directed for these from out of the roots of¹³ this mountain to be thrown into the building of the tower. For he knew, that if-at-any-time these stones might go-off into the building of the tower, they will continue¹⁴ bright and not-one of them will blacken. 4(3) {{But¹⁵ if he had added them from the other mountains, it would have been necessary for him to visit the tower again and to cleanse it. However, it was found that all these}} who had-faith and the ones who are going to be having-faith, {{were white.}} For they are from out of the same race. This race *is* happy, because it is lacking-of-evil.

5(4) "But also be hearing about the stones, the ones which are round and bright. And they themselves are all from out of the mountain, the white mountain. {{However, hear why they have been found round: Their riches have obscured them a little from the truth and darkened them, but they have never receded from God, nor has any evil word proceeded from their mouth, but all equity and virtue of the truth. 6(5) Therefore, when the Lord had seen their minds, that they are being-able to be favoring the truth and to be remaining good, he directed for their wealth to be circumcised. For he did not remove their wealth totally, in order that they might be able to do some good with what was left to them. And they will live to God, since they are of a good race. Therefore, they have been circumcised a little and have been put in the building of the tower.

7(108.1) "But the other stones which have still remained round and have not yet been fitted into the building, because they have not yet accepted the seal, were repositioned in their original place, for they have been found to be very round. 8(2) However, it is necessary for this age and the vanities of their wealth to be circumcised from them; and then they will convene in the kingdom of God. For it is necessary for them to enter into the kingdom of God, for God¹⁶ has blest this innocent race. Therefore, not anyone from out of this race will perish. For even

¹ literally "thinking for a work to have been done great"

² literally "a-place-to-put-bound-people"

³ usually translated "counsels"

⁴ literally "remained-through"

⁵ literally "dwell-down"

⁶ literally "remained-through"

⁷ literally "remain-through"

⁸ literally "as"

⁹ literally "been stated-beforehand"

¹⁰ [31:58] Gk(A), Lat(V), Eth / Lat(P) omit "For all of the newborns...presence"

¹¹ literally "as-many-as whoever might"

¹² [31:2] Gk(P) / Gk(A), Lat(VP) "this white mountain"

¹³ [32:3] Lat(VP), Eth / Gk(A) omit "the roots of"

¹⁴ literally "remain-through"

¹⁵ Bracketed sections are only extant in a Latin translation of the Greek original.

¹⁶ [32:8] others "for the Lord"

though one of them has been tempted by the most-vile Slanderer and has been delinquent, he will quickly return to his Lord.

9(3) "I, the Messenger of the Change-of-Mind, judge all of you* happy, whichever of you* are innocent as infants, since your* part is good and honorable before God. 10(4) However, I say to you* all, whichever of you* have accepted the seal: have simplicity, and do not remember offenses, and do not persist in your* wickedness or in the remembrance of the bitterness of offenses. Be of one spirit, and heal and take-away from yourselves these evil schisms, in order that the Lord of the flock might rejoice in his sheeps.}} 11(5) But he will rejoice for himself, if-at-any-time he might find all of them healthy and that they have not utterly-fallen from-among¹⁷ them.

"But if-at-any-time he might find that some from-among them have utterly-fallen away: It will be woe to the shepherds! 12(6) But if-at-any-time the shepherds themselves might also be found to have utterly-fallen, what will they say to the master of the flock? That they themselves utterly-fell from the sheeps? They will not be believed.¹⁸ For it is an unbelievable¹⁹ thing for a shepherd to suffer something under the hands of sheeps. But he will be chastised even more due to his lie. {{And I myself am a shepherd, and it is most stringently necessary for me to give-back an account for all of you*. 13(109.1) Therefore, all of you*, remedy your* ways, while the tower is still being built.

14(2) "The Lord is dwelling in men who are loving peace. For peace is precious to him. But he is far from the ones who are quarrelsome and from the ones who have been destroyed by wickedness. Accordingly, return to him a spirit as whole as you* have accepted it. 15(3) For if you give a new garment to a fuller, you want to get it back whole. However, if the fuller will return it torn, will you receive it? Will you not at once grow hot²⁰ and pursue him with railing, saying, 'I gave to you a whole garment. Why did you tear it and make it useless? And because of the tear you have made in it, it is not able to be used'? Will you not say all these things to the fuller about the rent which he has made in your garment? 16(4) Accordingly, if you are so pained about your garment and complain about not receiving it whole, what do you think the Lord will do to you? He has given to you a spirit whole, and you return it to him totally useless, in order that it is not able to be of any use to its lord. For its use began to be useless as soon as it had been corrupted by you. Accordingly, will not the Lord of that spirit affect you with death for this deed of yours?"

17(5) "It is plain," I declared^o, "that he will affect all those whom he has found retaining a remembrance of offenses."

"All of you*, do not trample upon his clemency," he declared^o. "But rather honor him, because he is so patient toward your* delinquencies and is not exactly-as all of you* are. For this reason, all of you*, be moving to the change-of-mind which is useful to you*."

18(110.1) "All these things which have been written above, I, the Shepherd, the Messenger of the Change-of-Mind, have shown and uttered to the slaves²¹ of God.²² Therefore, if all of you* will have-faith and will have heard my words and will have walked according to them, and will have corrected your* ways, you* will be able to live. However, if you* will have persisted in wickedness and memory of offenses, none of this type will live to God. All these things said from me, have been said to all of you*."

19(2) The Shepherd himself said^o to me, "Have you asked everything²³ from me?"

And I said^o, "Yes, lord."

"Why then have you not asked me about the marks of the stones which we repositioned into the building? We filled-up the marks."

And I said^o, "I forgot, lord."

20(3) "Now be hearing about them," he declared^o. "These are the ones who have now heard my instructions and have changed-their-minds out of their whole hearts.²⁴ And after he saw that their change-of-mind was good and pure, and that they were being-able to persist in it, he directed for their former sins to be deleted. For these marks are their sins, and they have been leveled in order that they might not appear."}}

CHAPTER 33

(111.1) {{Parable 10²⁵

After I had fully-written this book, the messenger who had delivered me to the Shepherd came into the house where I was, and he sat on the bed. And the Shepherd stood at his right hand. Next he called^o me and said^o to me, 2 "I delivered you and your house to this shepherd," he declared^o, "in order that you might be able to be protected by him."

¹⁷ literally "fallen out of" (also later in verse)

¹⁸ literally "not have faith put into them"

¹⁹ literally "faithless"

²⁰ [32:15] Lat(V) / Lat(P) "once become angry"

²¹ [32:18] Lat(VP) / F "slave"

²² [32:18] others "of the Lord"

²³ literally "asked all things"

²⁴ literally "diaphragms"

²⁵ Bracketed sections are only extant in a Latin translation of the Greek original.

“Yes, lord,” I declared°.

“Therefore,” he declared°, “if you wish to be protected from all vexation and all severity, *but* instead to have success in every good work and word, and to *have* every virtue of equanimity, walk in his instructions which he has given to you. And *with them*, you will be able to have dominion over all vileness. **3** For *while* you are keeping his commandments *which have been given* to you, every lust and pleasure of this age will be subjects to you, but success will follow you in every good undertaking of yours. Take his maturity and modesty, and say to all *persons*, that he is in great honor and dignity with *the Lord*,¹ and that he is a president with great power and powerful in his office. Throughout *the* whole globe, *the* power over *the* change-of-mind has been assigned to him alone. Does he not seem to you to be powerful? But *all of you** despise *the* maturity and shamefacedness which he has among² *you**.”

4(112.1) I said° to him, “Ask him, lord, whether I have done anything against his order to offend him since *the time* he has been in my house.”

5(2) “I also know,” he declared°, “that you have not done, nor will do nothing against his order. And it is for that reason that I am uttering these *words* to you, in order that you might persevere. For he has given to me a good estimate about you. However, tell these words to *the* others, in order that those who have also changed-their-mind or will *change-their-mind*, might have the same sentiments as you; and, in order that he will give a good interpretation of them to me, and I to *the Lord*.”

6(3) “And **I Lord**,” I declared°, “indicate to all humans *the* great-works of *the Lord*.³ However, I am hoping that all who have previously sinned will willingly change-their-mind upon hearing these *things*, recuperating life.”

7(4) “Therefore, persist in this ministry and finish it,” he declared°. “However, whichever *ones* perform his instructions will have life; and such a *person* would be being greatly honored before *the Lord*.⁴ But whichever *ones* do not keep his instructions are fleeing from his life and are adverse to him. But he has his own honor with *the Lord*. Therefore, whichever *ones* will be adverse to him,⁵ are not keeping his instructions but are delivering themselves to death; and each one of them is guilty of his own blood. However, I am saying to you: keep his instructions and you will have a remedy for *your* sins.

8(113.1) “However, I have sent these virgins, in order that they might live with you, for I saw that they were affable toward you. Therefore, you have them as assistants, by whom you might better keep his instructions. For it is not possible to keep these instructions without these virgins. However, I see that they are with you willingly; but I will direct them not to leave your house at all. **9(2)** As for you, purify your house, for they are willing to live in a clean dwelling. For they are clean and chaste, and industrious; and all of *them* have favor with *the Lord*. Accordingly,}} if-at-any-time {{they might}} find your house {{to be pure, they are remaining-beside⁶ you. However, if-at-any-time *even* the slightest pollution will have fallen into it, they will instantly}} withdraw-{{from your house, for these}} virgins love {{no sort of pollution at all.”

10(3) I said° to *the Shepherd*, “*Lord*,}} I am hoping {{that I will please them, in order that they will always be willing to dwell}} into {{my house. And}} even-as he, to whom you delivered me, {{is}} not {{blaming me, so neither}} will they blame {{me.”

11(4) He said°}} to the Shepherd, “I know {{that the slave}} of God is wanting to be living, {{and will keep}} these instructions, {{and will appoint}} these virgins in cleanness.”

12(5) After he spoke these *things*, he delivered me {{again}} to the {{Shepherd, and}} he called for {{the}} virgins {{and}} said° to them, {{“Since I see that you* are willing to dwell in his house, I commend him and his house to you*, in order that you* might not recede at all from his house.”

But they heard these words willingly.

13(114.1) Next he⁷ said° to me, “Act manfully in this ministry. Make known to every human *the* great-things of *the Lord* God,⁸ and you will have favor in this ministry. Therefore, whoever walks in these instructions will live and will be happy in his life. But whoever neglects them will not live and will be unhappy in his life. **14(2)** Say to all *persons*, whoever is able to act correctly, not to cease *acting in this way*; exercising good works is useful to them.

“However, I say, that it is necessary for every human to be snatched-out of inconveniences. For a *person* who is in want, and is suffering inconveniences in his daily life is in great torment and need. **15(3)** Accordingly, whoever snatches *the* soul of such a *person* out of need acquires great joy for himself. For *the person* who is being vexed by such an inconvenience is being excruciated and racked with torment equal to a *person* in chains. For many, on account of such

calamities, not being-able to suffer *through* them, bring death upon themselves. Accordingly, *the person* who knows the calamity of such a human, and does not snatch him out of it, is working a great sin and}} is becoming liable of {{the}} blood {{of this human.

16(4) “Accordingly,}} may *all of you** {{who have accepted *things* from *the Lord*,}} be doing {{good works, lest, while you* are delaying, *the* building of *the* tower be finished, and you* will be rejected from *the* edifice: there is now no other tower being built.⁹ For *the* sake of *all of you**, *the* building has been interrupted. Accordingly, unless you* might hasten to do what is correct, *the* tower will be finished and you* will be excluded.”

17(5) But after he spoke to me, he rose from *the* bed; and, having taken-hold of *the Shepherd* and *the virgins*, he departed. But he said° to me, that he would send *the Shepherd* and *the virgins* back to my house.

May the name of the one who wrote this book be written on a pillar of gold. With thanksgiving to Father, and Son, and Holy Spirit, this book of the prophet Hermas has been finished.¹⁰ May it be.¹¹

Here ends the Book of the Shepherd, the learner of the blessed emissary Paulus. Thanks be to God.}}¹²

¹ [33:3] others “with God”

² literally “in”

³ [33:7] others “of God”

⁴ [33:7] Lat(P) “before God”

⁵ [33:7] Lat(P) / Lat(V) omit “But he has his own honor...adverse to him” due to scribal error

⁶ [33:9] Gk(X404) / Lat “will remain-beside”

⁷ [33:13] Lat(V) / Lat(P) “Next the Shepherd” / Eth “Next the messenger”

⁸ [33:13] Lat(P) “Lord”, Eth / Lat(V) “Lord God”

⁹ [33:16] some omit “and you will be rejected...being built”

¹⁰ [33:17] Lat(VP) / Eth add

¹¹ [33:17] Lat(V) / Eth, Lat(P) add “May it be”

¹² [33:17] Lat(V) add / Eth add “Finished are the visions, and commandments, and similitudes of the prophet Hermas, who is Paul, in the year 191 of mercy, 23rd night and 22nd day of the month, etc.” The writer goes on to show that Hermas is Paul appealing to Acts 14:12.

THE SUFFERING¹ OF PERPETUA AND FELICITAS

PREFACE

If there are ancient² examples of faith, *which are* even testifying to God's grace and *are* producing the edification of a human, *and*, on-that-account, are having been collected in letters *so that the* reading of them may be representations of *past* affairs, and *so that* God might be being honored and a human might be greatly-strengthened, why might new documents not also be collected, which will be equally convenient for both purposes?³ **2** Because, accordingly, these *new illustrations* will sometime in the future also be ancient and necessary for posterior generations—even if in the their present time (due to the veneration of antiquity having been taken-up) their authority is more-minor.

3 Instead, may they see to *this*—those who might be judging the one power of the one spirit according to the lifetimes of times—when the more-recent things (whichever ones are later than the last) will be reputed greater, in-accordance-with the exuberance of grace which has been decreed into the utmost periods⁴ of the age. **4** For:

In the last days, says the Lord,
I will pour out my spirit on all flesh;
and their sons and daughters will prophesy.
And I will pour out my spirit on my servants and handmaidens;
and young-men will see visions,
and old-men will dream dreams.

(Joel 2:28-29)

5 And, accordingly, **we** (exactly-as we are recognizing and honoring prophecies, in-this-same-manner, are also recognizing new visions as equally promised-in-return to us), **6** are recognizing the rest of the powers of the holy spirit to be necessary for the instrumentation of the assembly (to which the same spirit was also sent, administering all gifts in all persons as the Lord proportionately distributed to each person). **7** And we are collecting these, and we are celebrating them by recital to the glory of God, so that no one who is either full of imbecility or despairing of faith might be estimating that the divine grace has conversed only with the ancients (whether in the dignity of testifiers, or whether in that of revelations), **8** especially when God might always be working the things which he has promised-in-return: in a testimony to those who are not believing, in a benefit to those who are believing.

9 And, accordingly, brothers and little-sons, what **we** have heard and have come-in-contact-with, we are also announcing to you*, so that **you*** also, who attended in person, might be remembering the glory of the Lord; **10** and so that you*, who are now recognizing him through hearing, might be having a communion with the holy testifiers, and, through them, with our Lord Jesus the Anointed-One, to whom be splendor and honor into the ages of the ages. May it be.

CHAPTER 1

1(2.1) A number of adolescent oral-students were having been apprehended: Revocatus and his fellow-slave Felicitas, Saturninus and Secundulus. **2** And here between them was also Vibia Perpetua: an honorable daughter, having been liberally instituted, having been maternally married, having a father and a mother and two brothers (the one of which was an oral-student like herself). And she was having an infant son at the breast. But she herself was about twenty two years old. **3** Now from here on, the entire account⁵ of her testimony here she herself has narrated (having been conscripted by her own-hand) and she has left-behind⁶ her-own sentiments. **4(3.1)** She remarks:

At the time when we would have still⁷ been being with the prosecutors,⁸ and my father, out of affection for me, was persevering to be overturning me by his words and to be throwing me down from the faith, I said⁹, "Father, do you see this vase, for instance, lying here, or waterpot or whatever it may be?"

And he said, "I see it."

5(2) And I said to him, "It is it able to be being called by another name than what it is?"

And he declared⁹, "No."

"Therefore, in-this-same-way, I also am not able to be being said to be anything other than what I am, a Christian."

6(3) Then father, having been moved by this word, threw¹⁰ himself at me as though¹¹ he would be plucking my eyes out. Instead, he only vexed me. And he had withdrawn¹² from me, having been vanquished along with his arguments of the Slanderer.

7(4) Then for a few days, I gave¹³ thanks to the Lord that I had become-free-from my father, and I was refreshed by his absence. **8(5)** In the space of these¹⁴ few days, I was¹⁵ immersed; and the spirit dictated to me, that from the time of the water, I was to seek for nothing else except for bodily endurance.¹⁶

9 A few days after this, we were¹⁷ being retaken into the prison; and I was terror-stricken-out of my mind, because I had¹⁸ never before experienced such darkness. **6** O hopeless day! Because¹⁹ of the crowds, the heat was harsh! And there was the rough-handling of the soldiers! Last of all, I was being distressed²⁰ there by worry²¹ for my infant.

10(7) Then Tertius and Pomponius (ministers having been blest) who were ministering to us, offered²² a bribe to the soldiers, so that, after we were sent-out into a better place of the prison, we might be refreshing ourselves for a few hours. **8** Then, while they were going-out from the prison, each one, after they were turned, were themselves having-leisure.²³

11 I was giving-milk to my infant, who was already having been enfeebled with hunger. Worried²⁴ about him, I was uttering-to my mother and I was comforting my brother. I was committing²⁵ my son to them. For-that-reason, I was melting inside, because I had seen them being melted inside on my account.²⁶ **12(9)** Such are the worries²⁷ which I had suffered²⁸ for many days. And I obtained permission, so that my infant might be remaining in the prison with me. And straightaway, I gained-strength. And I am now having been relieved from my labor and worry²⁹ of my infant, and my prison is suddenly having been made a praetorium, so that I would have been preferring to be there rather than anywhere else.

13(4.1) Then my brother said to me, "Lady³⁰ sister, you are already in a position of great dignity—so much, that you may be requesting for a vision, and it may be being shown to you whether you are to undergo a suffering or whether to be given a free passage home."

14(2) And I (who was knowing that I was able to be talking with the Lord (whose so-many benefits I had³¹ experienced)) confidently promised him in-return, saying, "Tomorrow³² I will announce-an-answer to you."

15 And I made-a-request, and this was³³ shown to me:

3 I saw a bronze ladder of miraculous height, reaching up to the heaven. And it was narrow, through which only a single person would be being able to be ascending at a time. And in the sides of the ladder, every kind of sharp-iron-implements were affixed. There were swords, lances, hooks, sabers, and javelins; so that if someone would have been ascending negligently or not stretching from above he would be being mangled and his flesh would be being inherited to the sharp-iron-implements.

16(4) And below the ladder itself, there was a dragon of miraculous magnitude, which was lying-down, which was lying in ambush for those who are ascending, and terrifying them away, so that they might not be ascending.

17(5) However Saturus ascended first (who afterward, had, of his own accord, delivered himself up for our sakes (who himself had edified us), and at-the-time when we were being led-to³⁴ the court, had not been present).

¹⁰ literally "sends"

¹¹ literally "himself in me so that"

¹² literally "And he is having been set-forward"

¹³ literally "moved"

¹⁴ literally "itself"

¹⁵ literally "I was having been"

¹⁶ literally "endurance of body"

¹⁷ literally "are"

¹⁸ literally "I was having"

¹⁹ literally "By benefit"

²⁰ literally "macerated"

²¹ literally "solicitude"

²² literally "constituted"

²³ literally "themselves being-vacant"

²⁴ literally "solicited"

²⁵ literally "commending"

²⁶ literally "on my benefit"

²⁷ literally "solicitudes"

²⁸ literally "worries I am having suffered"

²⁹ literally "solicitude"

³⁰ literally "lady"

³¹ literally "I was having"

³² literally "Tomorrow's day"

³³ literally "this is having been"

³⁴ literally "when we are having been led-to"

¹ [Title] Lat / Gk "Testimony"

² literally "veteran"

³ literally "causes"

⁴ literally "decreed in the most-ultimate spaces"

⁵ literally "the total order"

⁶ literally "relinquished"

⁷ literally "heretofore"

⁸ [3:1] Lat (some have "persecutors" for "prosecutors") / Gk "While we were still being closely-observed"

⁹ literally "here, waterpot if something-else?"

18(6) And he came-to the top¹ of the ladder. And he himself turned-around, and he said to me, “Perpetua, I am holding-up² for you. Instead, be seeing that that dragon might not be biting you.”

19 And I said, “He will not harm me, in the name of Jesus the Anointed-One.”

20(7) And the dragon, slowly, as-if-fearing me, ejected its head from underneath the ladder itself. And as-if it was the first step I would be treading, I trod on his head and I ascended.

21(8) And I saw an immense space of an orchard. And in the middle of it, a gray-haired human was sitting, dressed in shepherd’s garb. He was grand, and was milking sheep. And standing around him were many thousands clothed-in-white.

22(9) And he rose his head, and he looked-at me, and he said to me, “It is good you have come, my child.”

And he clamored to me, and he gave to me, as it were,³ a small-mouthful of the cheese which he had milked. And I accepted it with my cupped⁴ hands and I ate it. And the whole group of those who were standing-around, said, “May it be!”

23(10) And I was⁵ awakened to the sound of their voice, still⁶ completely-eating some unknown sweet thing. And straightaway, I brought-back a response to my brother. And we gained-intelligence that we were⁷ going to suffer. And we already began to be having no hope in this age.

CHAPTER 2

1(5.1) A few days later, a rumor ran about, that we would be being heard in court. And my father arrived from the civil-community, having been consumed with tediousness. And he ascended to me, so that he might be throwing me down from the faith, saying:

2 “My daughter, be having-mercy-on my gray-hair. Be having-mercy-on your father—if I am worthy to be being called ‘father’ from you; if, with these hands, I have carried you forward to this flower of age; if I set you before all your brothers: May you not give me over to⁸ the scorn of humans. 3 Be looking-at your brothers. Be looking-at your mother and your mother’s-sister. Be looking-at your son, who will not be able to be living after you have died. 4 Be laying-aside your soul. You will exterminate the whole of us. For not-one of us will be able to utter freely again if you would be made-to-suffer anything.”

5 My father was saying this, as-if for his piety, kissing my hands and tossing himself at my feet. And while shedding-tears, he was already no longer naming me ‘daughter’, but instead ‘lady’. 6 And I was feeling-pain over the gray-hairs of my father, because he alone from all my race, would not be rejoicing from my suffering.

7 And I was comforting him, saying, “This will happen on⁹ that scaffold, in-the-way God would want. For you will know, that we have not been constituted in our own power, but instead in God’s.”

And he receded from me, having been grieved.

8(6.1) On another day, when we would have been eating-breakfast,¹⁰ we were¹¹ suddenly seized, so that we might be being heard in court. And we came to the forum. Straightaway a rumor ran throughout the parts in-the-vicinity of the forum, and an immense people had formed.¹² 9(2) We ascended on¹³ the scaffold. After the rest of them were interrogated, they had¹⁴ confessed the faith.

10 It also came¹⁵ to me. And my father suddenly appeared with my son. And he dragged me forth from the step, saying, “Be supplicating the gods. Be having-mercy-on your infant.”

11(3) And Hilarianus the procurator (who had then accepted the right of the sword after the proconsul Minucius Timinianus¹⁶ died) remarked, “Be sparing your father’s gray-hairs. Be sparing your infant boy. Be making the sacred-offering for the health of the emperors.”

12(4) And I responded, “I am not making it.”

“Are you a Christian?” remarked^o Hilarianus.

And I responded, “I am a Christian.”

13(5) And when father would have been standing trying to throw me down from the faith, he was¹⁷ directed from Hilarianus to be thrown-forward, and he was beaten with a stick. And I felt-pain for my father’s fall, as-if I would have been having been beaten myself. In-this-manner, I felt-pain for his miserable old-age.¹⁸

14(6) Then Hilarianus pronounced a sentence on the whole of us, and he was condemning us to the beasts. And we descended to the prison in cheers.¹⁹ 15(7) Then, because my infant had become-accustomed to be accepting my breasts from me and to be remaining with me in the prison, I straightaway sent²⁰ the minister Pomponius to my father, requesting for my infant. 16(8) Instead, father did not-wish to be giving him to me. And in-whatever-way God wanted, that infant did not-even desire my breasts any-longer, nor-even did my breasts make any inflammation.²¹ I was not being distressed²² by worry²³ for my infant and by pain in my breasts.²⁴

17(7.1) A few days later, while the whole of us were^o praying, suddenly, in the middle of the prayer, a voice made-its-way-to me,²⁵ and it named Dinocrates. And I became-stupefied, because that name would never have had come to me in my mind until then. And I felt-pain, after I was made-to-commemorate his fall. 18(2) And straightaway, I recognized that I was worthy, and that I was to be being obligated²⁶ to be begging for him. And I began to be making much prayer for him, and to be groaning to the Lord.

19(3) Immediately, on that very night, this was²⁷ shown to me:

20(4) I saw^o Dinocrates going-out from a dark place, and where there were also several places. He was strongly heating and thirsting. He had filthy²⁸ ornamentation and pale color. And the wound, which he had when he would have been made-dead, was still in his face. 21(5) This Dinocrates had been my fleshly brother, who, at the age of seven years, went-to his end evilly through an infirmity of a cancerous face, in order that his death became odious to all humans. Therefore, for this person, I had made my prayer.

22(6) And between me and him was a grand interval, in order that it would not have been being possible for either of us to be going-to the other. 23(7) Next, in that place where Dinocrates was, there was a pool filled with water, having a rim²⁹ which was higher than the stature of the boy. And Dinocrates was extending himself as-if he would³⁰ drink from it. 24(8) I was feeling-pain, because even though that pool was having water, however, even due to the height of the rim,³¹ he would not be able to drink from it.

25(9) And I was³² awakened. And I recognized that my brother was laboring.³³ Instead, I was having-faith that it was possible for me to bring-profit to his labor. And I was praying for him all the days until we were transferred into the camp prison.³⁴ 26 For we will fight with the beasts at the camp game—then on the birthday of Caesar Geta.³⁵ 27(10) And I made a prayer for that brother day and night, groaning and shedding-tears, so that he might be being given to me.

28(8.1) The day on which we remained in the stocks,³⁶ this was³⁷ shown to me:

29 I saw that same place, which I had formerly seen. And Dinocrates, with a clean body, having been well vested, was being refreshed. And where the wound was, I now saw a scar. 30(2) And that pool which I had formerly seen, its rim³⁸ was having been lowered up to the boy’s navel. And he was drawing water from it without cessation. 31(3) And above its rim³⁹ was a golden saucer filled with water. And Dinocrates went to it and he began to be drinking from it. This⁴⁰ saucer was not failing.¹ 32(4) And after he was satisfied, he went from the water to be playing, rejoicing in the manner of infants.

¹⁷ literally “it is having been”

¹⁸ literally “senility”

¹⁹ There is a wordplay here in Latin word for “cheer”, which is “hilaris”

²⁰ literally “send”

²¹ literally “fervor”

²² literally “macerated”

²³ literally “solicitude”

²⁴ literally “pain of breasts”

²⁵ literally “voice is having made-to me”

²⁶ literally “recognized for me to be worthy for to be being obligated”

²⁷ literally “this is having been”

²⁸ literally “sordid”

²⁹ literally “margin”

³⁰ literally “will”

³¹ literally “margin”

³² literally “I am having been”

³³ literally “recognized for my brother to be laboring”

³⁴ [2:25] Lat / Gk “into the other prison, the one of the tribune”

³⁵ [2:26] Lat / Gk “at the camp, because the birthday of Caesar was going to be celebrated”

³⁶ literally “nerves”

³⁷ literally “this is having been”

³⁸ literally “margin”

³⁹ literally “margin”

⁴⁰ literally “which”

¹ literally “came-to in the top”

² literally “sustaining”

³ literally “as-if”

⁴ literally “joined”

⁵ literally “I am having been”

⁶ literally “heretofore”

⁷ literally “intelligence to be”

⁸ literally “in”

⁹ literally “This will make in”

¹⁰ [6:1] Lat / Gk “The day in which it had been ordained”

¹¹ literally “were are having”

¹² literally “people is having been made”

¹³ literally “in”

¹⁴ literally “they are having”

¹⁵ literally “It is also coming”

¹⁶ [2:11] Lat / Gk “Oppianus” / Possible Emendation “Opimianus”

33 And I was² awakened. Then I gained-intelligence that he was having been³ translated from punishment.

CHAPTER 3

1(9.1) Next, a few days later, a military adjutant⁴ named Pudéns (who was having been put-in-charge of the prison) began to be magnifying us, gaining-intelligence that there is some great virtue within us. He⁵ was admitting many people to visit us, so that even we and those individuals were being able to refresh one-other-in-turn.

2 However, as the day of the game neared, my father, consumed with tediousness, entered⁶ to visit me. And he began to be plucking the hairs out of his beard and to be throwing them on the ground,⁶ and to be prostrating himself on⁷ his face, and to be reproaching his years, and to be saying such words as⁸ would be moving the whole creation. 3 I was feeling-pain for his unhappy old-age.⁹

4(10.1) On-the-day-before the one which we would be fighting with the beasts, I saw this in a supernatural-vision:

The minister Pomponius began to come to the door of the prison, and to be knocking vehemently. 5(2) And I went-out to him, and I opened up for him. He¹⁰ was having been vested in a beltless white tunic, and was having multilaced sandals.¹¹

6(3) And he said to me, “Perpetua, we are expecting you. Come.”

And he grasped my hand, and we began to be going through rough and winding places. 7(4) Scarcely, at last, panting-for-breath, we came to the amphitheater. And he led me into the middle of the arena.

And he said to me, “Do not be wishing to be shuddering in fear. I am here with you, and I am laboring-together with you.” And he went-away.

8(5) And I looked-at¹² an unnatural crowd of people who thundered. And, because I was knowing that I had been¹² condemned to the beasts, I was being made-to-marvel that beasts were not being sent to me. 9(6) And a certain Egyptian, loathsome in his looks, who will fight with me, came out against me, along with his aids. 10 Some decent adolescences also came¹³ to me, to be my aids and favorers.

11(7) And I was¹³ exposed, and I was¹⁴ made masculine. And my favorers began to be rubbing me down with oil in-whatever-way is customary in a contest. 12 And I saw¹⁵ the Egyptian on that other side rolling in some fine-dust.¹⁵ 13(8) And there came-out, a certain man of miraculous magnitude, so that he was exceeding further than the top of the amphitheater. 14 He was wearing-beltless-clothes, having a purple-garment with two stripes running down through the middle of the breast, and multi-formed sandals having been made out of gold and silver. 15 And he was bearing a stick as-if he were a gladiator-trainer, and a green branch on¹⁶ which were golden apples.

16(9) And he begged for silence, and he said, “This Egyptian, if he might be-victorious-over this woman, will cut that woman down with a sword. And if this woman might be-victorious-over this Egyptian, she will accept this branch.” And he receded.

17(10) And we went to one-another, and we began to send our fists at one-another. That man was wanting to be apprehending my feet, however, I was striking¹⁷ him in the face with my heels. 18(11) And I was¹⁸ taken-up into the air, and I began to be striking¹⁹ him in this-manner as-if I were not treading earth.

19 But as-soon-as I saw that some delay was being made,²⁰ I joined my hands together, so that I entwined the fingers of one hand with the fingers of the other;²¹ and I apprehended that man’s head. And he fell on²² his face and I trod on that man’s head.

20(12) And the people began to be clamoring, and my aids psalmed. And I went to the gladiator-trainer, and I accepted the branch. 21(13) And he kissed me and he said to me, “Peace be with you, my daughter!”

And I began to be going with glory to the Sanavivarian Gate (which means, Gate of Health-and-Life).²³

22(14) And I was²⁴ awakened. And I gained-intelligence that my fight was not to be against²⁵ beasts, but instead against the Slanderer. Instead, I was knowing that victory was to be mine. 23(15) This is what I did up into the day-before the game. However, about the acts of the game itself, if there is someone who might want to, may he be writing them.

CHAPTER 4

1(11.1) Instead, even Saturnus, who has been blest, gave-out this-here vision of his, which he himself conscripted. He says:

2 We were having suffered, and we went-out of the flesh, and we began to be being borne into the east by four heavenly-messengers, whose hands were not touching us. 3 However, we were not going lying-on-our-backs, looking²⁶ upward, but instead as-if we were ascending a gentle slope. 4 And after we were first liberated from the world below, we saw an immense light.

And I said to Perpetua (for she was here at²⁷ my side), “This is what the Lord was promising to us. We have entirely-received the promise.”

5 And while we were²⁸ being carried by the four heavenly-messengers themselves, a grand open space was²⁹ having been made to us, which was like²⁸ a park, having rose trees and every kind of flower. 6 The height of the trees was similar in measure to the cypress, whose leaves were falling without cessation. 7 However, there in the park were four other heavenly-messengers, brighter²⁹ than the rest of them. As-soon-as they³⁰ saw us, they gave honor to us; and they said to the rest of the heavenly-messengers with admiration, “Behold, they are here! Behold, they are here!”

8 And those four heavenly-messengers who were carrying us, who were shuddering-out of their minds, set us down. And by-means-of our feet, we went-across to a stadium strewn-with-violets.³¹

9 There we came-upon Jocundus and Saturninus and Artaxius, who all were blazed alive in the same persecution. And we also found Quintus, who himself also being a testifier, had gone-out of the body in the prison. And we were seeking from those men, where the others might be.

10 And the rest of the heavenly-messengers said to us, “Be coming first, be entering, and be greeting the Lord.”

11(12.1) And we came near to a place, a place of whose limits were having been built in such-a-way as-if they were made of light. 12 And four heavenly-messengers were standing before the door of that place, who vested those who were going-in with white gowns. 13(2) And we went-in, and we heard the united voice saying without cessation, “Holy! Holy! Holy!”

14(3) And we saw, sitting in the same place, someone like³² a gray-haired human, having snowy hair-on-his-head, and with a young³³ countenance, of whose feet we did not see. 15(4) And on³⁴ his right and on his left were four elders;³⁵ and behind them were standing several of the rest of the elders.

16(5) And while we were entering, we stood with admiration before the throne. And the four heavenly-messengers lifted us up from-below. And we kissed³⁶ that man, and he stroke our face with his hand.³⁷

17(6) And the rest of the elders³⁸ said to us, “May we be standing.”

And we stood, and we made peace.

And the elders said to us, “Be going and be playing.”

18(7) And I said to Perpetua, “You have what you want.”

¹ literally “not being-deficient”

² literally “I am having”

³ literally “intelligence for him to be having been”

⁴ [3:1] Lat / Gk “a certain soldier”

⁵ literally “who”

⁶ literally “be sending them in the earth”

⁷ literally “in”

⁸ literally “which”

⁹ literally “senility”

¹⁰ literally “who”

¹¹ [3:5] Lat / Gk “in a shining garment and girdled about, and he had many-colored sandals”

¹² literally “I am having been”

¹³ literally “I am having been”

¹⁴ literally “I am having been”

¹⁵ It was the custom for fine-dust to be sprinkled on the body during athletic contests.

¹⁶ literally “in”

¹⁷ literally “cutting”

¹⁸ literally “am having been”

¹⁹ literally “cutting”

²⁰ literally “saw for delay to be being made”

²¹ literally “that fingers would be sending in fingers”

²² literally “in”

²³ [10:13] Lat / Gk “to a gate, the one being said to be ‘Life-giving’”

²⁴ literally “I am having been”

²⁵ literally “to/toward”

²⁶ literally “, having been turned”

²⁷ literally “in”

²⁸ literally “as-if”

²⁹ literally “clearer”

³⁰ literally “who”

³¹ [11:8] Lat(A) / Lat(B) “stadium by a broad way” / Gk “stadium, taking a way”

³² literally “as-if”

³³ literally “juvenile”

³⁴ literally “in” (also later in verse)

³⁵ literally “seniors” (also later in verse)

³⁶ literally “we are having kissed”

³⁷ literally “to us in our face from his hand”

³⁸ literally “seniors” (also later in verse)

And she said to me, “Thanks to God, that in-whatever-way I was cheerful in the flesh, I might now be being even more-cheerful here.”

19(13.1) And we went-out. And before the doors, we saw the overseer Optatus to the right, and the elder and teacher Aspasius to the left, both having been separated and grieved. 20(2) And they cast themselves at our feet, and they said, “Be putting-together² an agreement between us, because you* went-forth and you* left us in-this-state.”³

21(3) And we said to those men, “Are you not our papa? And you our elder? So how is it that you* would be casting yourselves at our feet?”

And we were moved, and we embraced⁵ those men. 22(4) And Perpetua began to be uttering to those men in Greek. And we segregated them into a park under a rose tree.

23(5) And while we were uttering with them, the heavenly-messengers said to those men, “Be letting those individuals be, so that they might be refreshing themselves. 24 And if you* have any dissensions between you*, be forgiving⁶ to yourselves, one-to-another.”

25(6) And they totally-disturbed them. And they said to Optatus, “Be correcting your commonalty, because they are convening to you as-if they are going-back from a circus and contending about its factions.”

26(7) And in-this-manner, it seemed⁷ to us as-if they might be wanting to be closing the gates. 27(8) And in that-place, we began to be recognizing many brothers, but instead even testifiers. The whole of us were being fed by an indescribable odor, which was satisfying us.⁸

Then I was⁹ awakened, rejoicing.

CHAPTER 5

1(14.1) These were the remarkable¹⁰ visions of the most-blessed testifiers themselves, Saturus and Perpetua, which they themselves conscripted. 2 Truly, God called Secundulus to exit from this age earlier¹¹ than the others while he was in the prison (not without grace), that he might not have to be gaining the beasts. 3 Nevertheless, his flesh, even-if his soul did not, certainly came-to-know the sword.

4(15.1) Truly about Felicitas: The grace of the Lord happened to her in-this-way:

5(2) When she would have been already having a belly for eight months (for she had been¹² pregnant when she was apprehended), while the day of the spectacle was drawing-near,¹³ she was in great mourning that her death was to be being held on a different day¹⁴ due to the size of her belly (because it is not allowed for those who are being-pregnant to be being displayed¹⁵ with punishment), 6 and that she might be pouring her sacred and innocent blood afterward with others who were defiled. 7(3) Instead also, her fellow-testifiers were gravely saddened, that they would have to be leaving-behind¹⁶ such a good associate as-if she might be being-in-a-company alone on¹⁷ the same way to¹⁸ hope.

8(4) So before the third day of the game, they, after they joined-together in a united groan, made a prayer to the Lord. 9(5) Straightaway after their prayer, the birth pains invaded her. And when (for there is a natural difficulty in an eighth month delivery) she would have been feeling-pain while she was laboring, a certain one of the ministers of the prison-guards declared⁹ to that woman, 10 “You who are feeling-pain in-this-manner now, what will you do after you are thrown-toward the beasts? Beasts which you despised when you* did not want to be sacrificing.”

11(6) And that woman responded, “What I am suffering now, I am suffering. However, at-that-place another will be inside me who will suffer for me, because I am also to be suffering for that man.”

12(7) So she forced-out a girl, whom a certain sister educated as her own daughter.

13(16.1) Therefore, since the holy spirit has permitted (and, by permitting wanted) for the proceeding¹⁹ of the game itself to be being conscripted (even-if we are unworthy to supplement such a glorious description, nevertheless), we (as-if it were a mandate of the most-holy Perpetua) are being caused-to-follow-out her entrusted-commission, while we are adding one documentation of her-own constancy and sublimity of soul.

14(2) When the tribune would have been chastising them with-more-chastising than usual (because, from the admonitions of vain humans, he was revering the thought that they would be being dragged-away²⁰ from the prison by some magical incantations), Perpetua responded in his face, 15(3) “Why are you not, by-all-means, permitting us to be refreshing ourselves—we, the most-noble noxious individuals of Caesar, you-may-know, and who will fight on the birthday of that same man? Or is it not to your glory if we are being led-forward in a healthier-condition?”²¹

16(4) The tribune became-horrified and he blushed.²² And so he directed for those individuals to be having more-humane treatment, so that he might make means for her brothers and the rest of them to go-inside, and that the prisoners might be refreshed with them in their presence. 17 And already, the adjutant of the prison, was himself believing.

18(17.1) Also,²³ on the day before the exhibition, when they were at that last²⁴ dinner (which they are calling, “the free dinner”) they would have been dinnning (as-much-as it was in their-own power) not a free dinner, but instead, a love feast). 19 And they were tossing words at the people with the same steadfastness,²⁵ threatening them with God’s judgment, while contesting to the felicity of their-own suffering, and laughing-at the curiosity of those who were running-together to see them, and while Saturnus was saying, 20(2) “Is not tomorrow satisfactory to you*? Why are you* gladly seeing what you* hated? Friends today, enemies tomorrow. 21 Nevertheless, diligently be noting our faces to yourselves, that you* might be recognizing us in that day.”

22(3) So all of them were departing²⁶ from-that-place having been rattled,²⁷ many of whom believed.

CHAPTER 6

1(18.1) The day of their victory dawned, and they proceeded from the prison into the amphitheater, cheerful, as-if in the heaven, with a decent countenance. If, by chance, they were shuddering, it was with joy, not by fear. 2 Perpetua was made-to-follow along, with a lucid countenance and a placid gait as a matron of the Anointed-One, as a delightful one of God, as a wife of the Anointed-One, throwing-down everyone’s stare²⁸ by the vigor of her eyes. 3 Felicitas was doing likewise, rejoicing that she had delivered safely,²⁹ so that she might be fighting against³⁰ the beasts, going from blood to blood, from a midwife to a net-fighter, to have a washing after her delivery in a second immersion.

4 And when they were led into the gate and were³¹ driven-together, they dressed them in clothing: indeed the men, in that of the Saturnians, yet truly, the females in that of those who have been made-sacred to Ceres. But that generous Perpetua fought-back by her steadfastness³² up-to-the end.³³ 5 For she was saying, “For-this-reason, we came to this on-our-own-accord, that our freedom might not be violated.³⁴ For-that-reason, we yielded up our soul, that we might not be doing anything such-as-this. This is our pact with you*.”

6 Even injustice came-to-know justice. The tribune conceded. They would be being led-in simply, in-whatever-way they were currently dressed. 7 Perpetua was psalming, she already treading the head of the Egyptian. Revocatus, and Saturninus, and Saturus were threatening the spectating people. 8 From-here-on, as they came-to a spot under the stare³⁵ of Hilarianus, they began to be saying things to Hilarianus by gesture and nod. “You have condemned us,” they were saying, “however God will condemn you.”

9 At this the people, having become-exasperated, requested for them to be being vexed with whips through a line³⁶ of hunters. And they, by-all-means, gave-

¹ literally “they sent themselves to”

² literally “be composing”

³ literally “relinquished us in-this-manner”

⁴ literally “be sending yourselves to”

⁵ literally “we are having been moved, and we are having embraced”

⁶ literally “dismissing”

⁷ literally “it is having been seen”

⁸ [4:27] Lat / Gk “which did not satisfy us”

⁹ literally “I am having been”

¹⁰ literally “insigned” (i.e. “marked by a sign”)

¹¹ literally “more-mature”

¹² literally “had being”

¹³ literally “standing-in place”

¹⁴ literally “that she was differentiated”

¹⁵ literally “represented”

¹⁶ literally “relinquishing”

¹⁷ literally “in”

¹⁸ may also be translated “of”

¹⁹ literally “order” (as in something in order)

²⁰ literally “subtracted”

²¹ literally “led-forward fatter”

²² literally “reddened”

²³ literally “Too”

²⁴ literally “ultimate”

²⁵ literally “constancy”

²⁶ literally “going-apart”

²⁷ literally “thundered”

²⁸ literally “attentive-look”

²⁹ literally “rejoicing for her safe to deliver”

³⁰ literally “to/toward”

³¹ literally “when they would be having been led and would have been being”

³² literally “constancy”

³³ literally “up-to in the end”

³⁴ literally “obducted”

³⁵ literally “attentive-look”

³⁶ literally “order”

thanks¹ that they also would be made-to-follow some *share in the* Lord's sufferings.

10(19.1) Instead, *the one* who had said, "Be begging and you* will receive," (*Matthew 7:8/Luke 11:10*) had given to *those who were* begging the exit which each of them² had desired.

11(2) For if at anytime they were holding-a-discourse between themselves of their wish about *their testimony of the faith*, indeed, Saturninus was professing, that he was wanting³ to be being thrown-toward all *the beasts*, so that, you-may-know, he might be carrying a more-glorious crown. **12(3)** So at *the outset*⁴ of the spectacle, after *he* himself and Revocatus experienced a leopard, furthermore, *while they were* above the pulpit, they were⁵ vexed from a bear.

13(4) However, Satorus was abhorring nothing greater than a bear. Instead, he was presuming to be being made-complete by one bite of a leopard. **14(5)** So when he would have been being bestowed to a wild-boar, rather the hunter, who would have been fastening⁶ that *man to the* wild-boar, was gored⁷ by the same beast. He went-to *his death* some days after the show was over. Satorus was⁸ merely dragged along. **15(6)** And when he was⁹ strung on¹⁰ the bridge from below to await the bear, the bear did not-want to be going-forth from *its* cave. So Satorus was recalled¹¹ a second-time unhurt.

16(20.1) For the girls, however, the Slanderer prepared the most-ferocious cow on-that-account (*something* more-than the normal practice¹² which is readied), having emulated their female sex with *that of the* beast. **17(2)** So having been utterly-striped naked and having been dressed-in *only* nets, they were led-forward.

18 The people became-horrified, regarding that the one was a delicate girl, the other a woman fresh¹³ from delivery, with her breasts still dripping. So they were recalled and they were dressed-in unbelted clothes.

19(3) Perpetua was¹⁴ tossed first, and she altogether-fell on¹⁵ her loins. **20(4)** And as-soon-as she sat up, she pulled-down¹⁶ her tunic, which was rent from the side, for a cover for¹⁷ her thighs—rather more mindful of seamliness than of pain. **21(5)** From-here, she sought for a needle, and she thoroughly-stroked the unclasped hair-of-her-head. **22** For it was not decent for a testifier to be suffering with the hair-of-her-head having been disheveled,¹⁸ lest she might be seen to be beating-her-breasts-in-lamentation in her hour of glory.

23(6) So she arose. And when she would have seen Felicitas who was crushed,¹⁹ she went-to her; and she offered²⁰ her hand, and she raised that woman to her feet. **24(7)** And both of them stood side-by-side.²¹ And after the hardness of the people was completely-vanquished, they were²² recalled into the Sanavivarian Gate (*which means, Gate of Health-and-Life*).

25(8) There Perpetua was welcomed by a certain Rusticus (*who was then an* oral-student) who was adhering to her. **26** And she, having been aroused as-if from a kind of sleep (so-far had she been in spirit and in ecstasy), began to be looking-around. **27** And, with all of them becoming-stupefied, she declared^o, remarking,²³ "When are we being led-forward to that cow? I do not-know how long we have to wait."

28(9) And when she would have heard that it²⁴ had already come-forth, she did not at-first believe it until she recognized certain marks²⁵ of vexation in her body and her clothing. **29(10)** From-there, after she fetched her brother and those oral-students, she uttered²⁶ to them, saying, "All of you*, be standing in the faith, and, be loving all in-turn. And may you* not be being made-to-stumble by-means-of our sufferings."

30(21.1) Likewise, in another gate, Satorus was exhorting the soldier Pudéns, saying, "In conclusion,²⁷ it is certainly exactly-as I presumed and predicted," he remarked^o. "Up to now,²⁸ not-one beast has sensed me. **31** And now, so that you

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might be believing *me* out of *your* total heart: Behold, I am going in there and I am being consumed from one bite of a leopard."

32(2) And straightaway, in the finale of the spectacle, after a leopard was thrown-toward him, Satorus, from one bite, was^o having so-much blood spilled, **33** that, while he was returning,²⁹ that people repeatedly-clamored an attestation of his second immersion, "A saving bath!³⁰ A saving bath!" **34(3)** Plainly saved, by-all-means, was the one who had been washed by this mode.

35(4) Then he remarked^o to the soldier Pudéns, "Be being-strengthened. And remember the faith and me. And may these things not be completely-disturbing you, but instead may they be confirming you."

29(5) Simultaneously, he begged for the loop³¹ from Pudéns' finger. And after he merged it into his-own wound, he gave it back to him for an inheritance, relinquishing it to that man for a pledge and memorial of his bloodshed.

30(6) From-there, he, already soulless, was being spread-before everyone along with the rest at the accustomed place to have his throat-cut. **31(7)** And when the people were requesting those individuals to be brought out into the middle, so that, while the sword was penetrating into their corpse, their-own eyes might be joined to them as accomplices of the homicide. **33** So the testifiers arose of-their-own-accord, and they transferred themselves to the spot where the people were wanting them to go. **34** Before that moment, they kissed one-another, so that they might be consummating their testimony through a solemnity of peace.

35(8) Indeed, the others, immovable, received the iron along with silence—much more greatly Satorus, who had also been the first to climb up the ladder; he first gave-back his spirit. For he was also holding-up³² for Perpetua.

36(9) However, Perpetua, so that she might be tasting some pain, howled-forth after she was completely-punctured between bones. And while the right-hand of the novice gladiator was straying³³ from its target, she herself transferred it into her-own throat. **37(10)** Possibly, so great³⁴ a female, who was being feared by the same holy spirit which is always operating, even now, **41(14)** and to God the Father Almighty, and to his Son Jesus the Anointed-One our Lord, to whom belong splendor and immeasurable power even to the ages of the ages. May it be.

38(11) O, strongest and most-blessed testifiers! O truly called and chosen in the glory of our Lord Jesus the Anointed-One! **39(12)** And anyone who magnifies, and honors, and adores his glory, are, by-all-means, being-indebted to be also reading these examples, which are not-more-minor than the old ones, in edification of the assembly, **40(13)** so that these new powers might too be testifying to one and the same holy spirit which is always operating, even now, **41(14)** and to God the Father Almighty, and to his Son Jesus the Anointed-One our Lord, to whom belong splendor and immeasurable power even to the ages of the ages. May it be.

¹ literally "are having been made-to-give-thanks"

² literally "who"

³ literally "professing for him to be wanting"

⁴ literally "So in the commission"

⁵ literally "they are having been"

⁶ literally "under-binding"

⁷ literally "was dug-from-below"

⁸ literally "Satorus is having been"

⁹ literally "he is having been"

¹⁰ literally "in"

¹¹ literally "Satorus is being recalled"

¹² literally "usage"

¹³ literally "recent"

¹⁴ literally "is having been"

¹⁵ literally "in"

¹⁶ literally "led-back into place"

¹⁷ literally "of"

¹⁸ literally "scattered"

¹⁹ literally "hurt-out" (perhaps should be understood as "knocked-out"?)

²⁰ literally "delivered"

²¹ literally "stood equally" (idiom has been translated)

²² literally "they are having been"

²³ literally "she declares, she remarks"

²⁴ literally "which"

²⁵ literally "notes"

²⁶ literally "she is having been made-to-utter"

²⁷ literally "At the summit"

²⁸ literally "summit"

²⁹ literally "reverting"

³⁰ more literally "wash"

³¹ [21:5] some Lat / one Lat "finger-ring"

³² literally "sustaining"

³³ usually translated "wandering"

³⁴ literally "much"

HERE BEGINS THE PASSAGE¹ OF THE BLESSED ABBOT² FURSEI

CHAPTER 1

There was a man of a venerable way of life, Fursei by name, noble by birth, but nobler by faith.³ He was famous among his own people by this age's dignity, but distinguished everywhere by the grace of divine gifts. This man's infancy flashed with certain evident sacred portents of miracles. **2** Under the highest priests (who had foresight through divine grace) he was educated in sacred letters⁴ and monastic disciplines. But while he was increasing in age and in the grace of foresight, he was daily increasing affection for all these things.

3 For he was distinguished in form, especial in body, devout in mind, affable in conversation, lovely in looks,⁵ furnished with prudence, famous in temperance, firm in internal fortitude, steadfast in discernment of justice, fervent in longsuffering, robust in patience, gentle in humility, considerate in love; **4** and wisdom adorned him with the beauty of all the virtues to such an extent, that his speech was always in grace, seasoned with salt, in accordance with what the emissary Paulus stated. (Colossians 4:6)

5 Therefore, filled with the fruits of⁶ grace and good works, leaving his parents and fatherland,⁷ he spent certain years in the studies of the sacred⁸ writings. And, after being sufficiently instructed, he constructed a monastery in a certain place to where religious men from all parts flowed-together. He even took care to be calling-forth his parents with dutiful considerateness.

6 For⁹ this cause, while he was hastening to his fatherland to be visiting his parents, and was sowing among them the spiritual seeds of the sacred word with his discourse, on a certain day he was seized by a discomfort upon his sickening body. So his friends persuaded him to migrate to his father's house.

7 Going out from there, leaning on the hand of another, he, arriving not far from that house, at the time that the evening-hour psalm-song starts, was intent on prayer. **8** He stood still, suddenly surrounded by darkness. For being infirm, he could not move his legs. But like one already dead, he was borne to the nearest cottage.

9 And when he saw that he was surrounded¹⁰ by a mist of darkness, he perceived three¹¹ hands extended to him from above, which held him by the arms, flying upon snowy-white wings. **10** Their hands were under their wings, which held him up on either side. And, as though it were through a mist, he discerned the body of each of these beings.

11 But coming higher, he discerned the faces of the holy heavenly-messengers, shining as the marvelous lightning, or (I say more exactly) he looked on the brightness of exalted light from the very countenances of the heavenly-messengers. **12** He did not perceive¹² anything bodily, except for the brightness of light. **13** He noticed a third heavenly-messenger going before him, armed with a white shield and a radiant sword, and who was excellent in brightness.¹³

14 These three heavenly-ones, shining with equal radiance, by the sound of their wings, by the melody of their singing, and by the beauty of their appearance, filled his soul with a marvelous sweetness of pleasantness.

15 They all chanted, with one beginning:

"The holy-ones will advance from virtue to virtue; the God of gods will be seen in Zion."
(Psalm 84:7)

16 Their tune was elevated, and alighted at the end. He heard another song of many thousands of heavenly-messengers, which was unknown to him, and of which he could only understand a few words, "They have gone out to meet the Anointed-One."

17 Truly, the faces of all the heavenly-messengers, as far as he could understand, were of the same likeness; although it was very certain, that due to the brightness of the light, he was able to see nothing of their form.

18 Then one of the supreme hosts commanded the heavenly-messenger who went armed before him, to return the venerable man into his body and to have the task of taking Fursei with him. **19** Therefore, immediately, the holy heavenly-messengers, obedient to this command, made their journey back to the place from where they came.

20 Then, for the first time, the holy man, understanding that he had taken off his body, inquired of his holy companions, "Where were you* taking me?"

21 The holy heavenly-messenger standing at his right hand said, "It is fitting that you should receive your own body until you complete your due task."

¹ H / others "LIFE"

² H / some others add

³ Bede *, of noble Scottish blood, but much more in soul than in birth."

⁴ Bede "books"

⁵ literally "aspect"

⁶ H / CRP add

⁷ H / others add

⁸ H / others add

⁹ literally "Out of"

¹⁰ H, some (Lat "circumdari") / others (Lat "circumdare")

¹¹ H / others "four"

¹² others / H omit "could" & "perceive"

¹³ others / H omit "He noticed...brightness." (likely by scribal error)

HERE BEGINS THE PASSAGE OF THE BLESSED ABBOT FURSEI

22 Then the holy man, overcome with grief at parting from the fellowship of the heavenly-messengers, said, that he did not want to be separated from them.

23 A holy heavenly-messenger of the Lord responded, "After you have finished the aforementioned task, we will return to welcome you."

And they sang the verse, "The God of gods will be seen in Zion."

24 Then his soul, made joyous by the sweetness of this song, entered his body, but he did not understand how. **25** And then, at cockcrow, at the instant when the tunes of the heavenly-messengers ceased, his countenance was suffused with a rosy color. He heard the words of the men who looked on. In a little while, these men removed the clothes which had been placed over him, and they uncovered his face.

26 Then the man of God said to those who were standing around, "Why are all of you*, while being-astonished, uttering¹⁴ disquieting words?"

27 And responding to him, they told him in order, how, that from the evening-hour until cockcrow, his body, without a soul, had remained in their midst.

28 But he, sitting up, turned over in his mind the brightness and sweetness of the heavenly-messengers, and he considered what sort of task this was which he had been advised to accomplish. **29** He was sad, because in that place he did not have a wise human with him who might have been able to clearly expound to him the things which he had seen, so that, while the heavenly-messengers were returning, they might not find him unprepared. **30** He asked for and accepted the communion of the sacred body and blood. He remained infirm that day and the next.

CHAPTER 2

On the third¹⁵ day, in the middle of the night, the men appeared¹⁶ while many kinsmen and friends and neighbors were visiting the illustrious man, a darkness came suddenly upon him, and his legs were overcome by cold and stiffened. **2** Extending his hands in prayer, he gladly received death. He remembered the exceedingly pleasant vision, which he had seen previously, after having suffered the same symptoms.¹⁷ He fell down on his bed as if weighed-down by sleep.

3 He heard horrible voices of a great multitude clamoring and demanding for him to be coming-out. **4** Opening his eyes, he saw nothing but the three aforementioned holy heavenly-messengers: two were set on either side, the third standing armed at his head. **5** In a marvelous manner, he saw the aforementioned holy heavenly-messengers with the appearances and voices of a human, and he heard their songs with all sweetness of pleasantness.

6 Then the heavenly-messenger of the Lord at his right hand, consoling him, said, "Do not be filled-with-fear; you have a defense."

7 And as the heavenly-messengers lifted him up, he, perceiving no roof or house, passed through the midst of howling and clamoring demons. **8** He heard one of them saying, "May we be moving-in to wage war in front of his face." **9** Then he saw a black cloud on the left side, curling in front of him, forming into a battle line in front of his face.

10 Now the bodies of the demons, as far as they were being-able to appear to his soul, were full of deformity¹⁸ and blackness,¹⁹ long-necked, filled with meagerness and filthiness and every horror; their heads swelled into the likeness of cauldrons. **11** But when the demons flew or fought,²⁰ he could not see the shape of their body,²¹ only a horrible and fluttering shadow. **12** (But what prudent reader does not know, that these things are done by the unclean spirits due to the terror of the soul which beholds them?) **13** And due to the horrible darkness, he was never able to be seeing their faces, exactly-as he also did not see those of the holy heavenly-messengers due to the brightness which was too-much.

14 The demons warred, shooting fiery arrows against them. But all these most wicked weapons were extinguished by the heavenly-messenger's shield. **15** Truly, the adversaries fell back before the countenance of the heavenly-messenger who was fighting, who said like a rationalizer, "Do not delay our journey, for this human is not a participant of your* perdition."

16 The adversaries, contradicting and reviling, said, "It is unjust for God, for a human who consented to a sinner to be having no condemnation, when it might be having been written: 'Not only the ones who are doing such things are worthy of death, but even the ones who are consenting to the ones who are doing them.'"
(Romans 1:32)

17 Truly, while the heavenly-messengers were fighting, the holy man was estimating, that the clamor of the fight and the crying of the demons was able to be being heard in all the earth.

18 When the spiritual-adversary was conquered, he raised up his venomous head like a bruised serpent, saying, "He often brought forth idle speeches; he is not entitled to enjoy a blessed life unharmed."

¹⁴ literally "emitting"

¹⁵ others (supported by Bede) / H has an erasure here the exact length of this word

¹⁶ others / H add

¹⁷ literally "signs"

¹⁸ may also be translated to "ugliness"

¹⁹ others / H omit "were" & "and blackness"

²⁰ others / H omit "or fought"

²¹ others / H "not see a body"

19 *The* holy heavenly-messenger said, “Unless you might bring-forward principal crimes, he will not perish on account of minute ones.”

20 *The* ancient accuser said, “It is written: ‘If you* might not forgive humans their sins, neither will your* heavenly Father forgive you* of your* trespasses.’”
(*Matthew 6:14~15/Mark 11:26 TR*)

21 *The* holy heavenly-messenger responded, “When did he avenge himself, or to whom has he done wrong?”

22 *The* slanderer said, “It is not written: ‘if you* might not be avenging’; but: ‘If any you* might not have forgiven from your* hearts.’”
(*Matthew 18:35*)

23 *The* heavenly-messenger of *the* Lord said, “May we be judged before *the* Lord.”

24 *The* conquered enemy replenished *his* viperine venoms, speaking, “If *the* Lord is just, this human will not enter into *the* kingdom of *the* heavens; for it is written: ‘Unless you* have been converted, and have become like little children, you* will not enter into *the* kingdom of *the* heavens.’ This *man* has minimally fulfilled this word.”
(*Matthew 18:3*)

25 *The* holy heavenly-messenger, explaining, said, “He had innocence¹ in his heart, but he continued according to the custom of a human.”

26 *The* slanderer responded, “As he has accepted evil from *the* custom, so may he be accepting vengeance from *the* supreme judge.”

27 *The* holy heavenly-messenger said, “May we be judged before *the* Lord.”
As *the* holy heavenly-messenger fought on, *the* adversaries were crushed.

CHAPTER 3

Then *the* holy heavenly-messenger, who was at his right hand, said,² “Look at *the* world.”

2 Then *the* holy man looked. And³ he saw a dark valley set in *the* deepest part beneath him.⁴ And he saw four fires in *the* air, at a distance from each other by some spaces.⁵

3 And *the* holy heavenly-messenger said again,⁶ “What are these fires?”

The man of *the* Lord responded, “I do not know.”⁷

4 And *the* heavenly-messenger said, “These are four fires which burn up and consume⁸ *the* world.”

5 “*The* first: After all *the* sins of individuals have been forgiven in immersion, after *their* confession and *their* renunciation of *the* Slanderer,⁹ and all¹⁰ his works and pomps¹¹—but lying about these things which they have promised to renounce, they burn in *the* fire of lies.

6 “*The* second¹² is *the* fire of desire, which is inflamed by *the* lies of *the* promise and by *the* lies of *the* renunciation of *the* age.¹³

7 “*The* third is *the* fire of dissension, which is born from desire.¹⁴

8 “But *the* fourth is *the* fire of mercilessness,¹⁵ which arises from dissension. And from this fire are¹⁶ impiety and deceit (through which *the* weak are despoiled without mercy), contention, envy, and whatever is similar to these.¹⁷

9 “Each one kindles a fire, because, by *the* augmentation of evil, sins increase from faults.”

10 Truly, *the* fires grew, being made into one great flame, which approached him. Fearing *the* menacing fire, he¹⁸ said to *the* holy heavenly-messenger who was talking with him, “Lord,¹⁹ *The* fire is approaching me.”

11 *The* heavenly-messenger responded, “Because you have not kindled it, it²⁰ will not burn you. 12 For although this fire is terrible and great, nevertheless, it will examine each *person* according to *the* merits of his works, because *the* desire of each and every *person* will burn in this fire. 13 For in *the* same way that *the* body burns²¹ because of *an* unlawful lust,²² so it²³ will burn because of *a* due punishment.”

¹ H / others “clemency”

² Bede “ordered”

³ Bede (starting at “Then *the*...”) “And casting his eyes downward,”

⁴ H has several omissions and mis-arrangements in this section

⁵ Bede “air, not far distant from each other”

⁶ Bede “And he asked the heavenly-messengers”

⁷ Bede omit “*The* man of *the* Lord responded, “I do not know.”

⁸ Bede “which were to burn up and consume”

⁹ Bede “Spiritual-Adversary”

¹⁰ Bede add

¹¹ Bede “and do little to fulfill it”

¹² literally “other”

¹³ Bede “desire, when we prefer *the* riches of *the* world to *the* love of *the* heavenly-things”

¹⁴ Bede “dissension, when we do not fear to offend the souls of our neighbors even in superfluous things.”

¹⁵ Bede “impiety”

¹⁶ others / H omit “But *the* fourth...from this fire are” (by scribal error?) / Bede omit “mercilessness...from this fire are” (by scribal error?)

¹⁷ Bede “impiety, when we consider it as no crime to rob and defraud infirm men.”

¹⁸ Bede “grew, approaching each other, and were made into one great flame. As they approached, he was very fearful and”

¹⁹ Bede add

²⁰ Bede “What you did not kindle”

²¹ Bede “that one burns in *the* body”

²² others, Bede / H “will”

²³ H / Bede “so he, released from the body” / others “so the soul”

HERE BEGINS THE PASSAGE OF THE BLESSED ABBOT FURSEI

14 Then he saw *the* holy heavenly-messenger who was²⁴ going before *him* divide *the* flame of *the* fire²⁵ into two walls on either side; and two holy heavenly-messengers on either side²⁶ defended him from *the* peril of²⁷ *the* fire.

15 He also²⁸ beheld unclean demons flying through *the* fire, waging a horrible war in the midst of *the* fire.²⁹ And one of them said, “*The* servant, who knows his lord’s will and does not do it, was much beaten.”³⁰
(*Luke 12:47*)

16 *The* holy heavenly-messenger responded, “But what *part* of his lord’s will did he not fulfill?”³¹

17 *The* spiritual-adversary responded, “It is written: ‘*The* Most-High is disapproving *the* offerings of *an* iniquitous *person*.’³² This man has received gifts from unrighteous *persons*.”³³
(*Sirach 34:19*)

18 *The* holy heavenly-messenger responded, “For he believed that each one of them had changed their mind.”

19 *The* slanderer said, “He should have tested their perseverance in *this* change-of-mind, and, in this way, to have received *the* fruit of *having* done it. 20 For ‘gifts blind *the* eyes of wise-men, and pervert *the* words of righteous men.”
(*Deuteronomy 16:19*)

21 *The* holy heavenly-messenger responded, “We are judged before *the* Lord.”

22 *The* deceitful slanderer, succumbing into revilements against the Author of *everything*, erupted, saying, “Until now we estimated that *the* Lord was truthful.”

23 *The* holy heavenly-messenger responded, “For what else is he?”

24 *The* most impudent demon said, “Because he promised, that every sin which is not being purged on *the* earth will be judged in *the* heaven, 25 Isaiah *the* prophet crying: ‘But if any of you* are willing and might hear me, you* will eat *the* good of *the* earth; if you* might not will *this* and might provoke me to anger, *the* sword will devour you*.’
(*Isaiah 1:19-20*)

26 “This human has not purged his sins on *the* earth, nor is he receiving *his* vengeance here. Where, then, is *the* justice of God?”³⁴

27 *The* holy heavenly-messenger, rebuking them, said, “You, *adversary*, do not revile, while all of you* might not be knowing *the* hidden judgments of *the* Lord.”

28 *The* slanderer responded, “What is this *thing* which has been hidden?”

29 *The* holy heavenly-messenger said, “As long as a change-of-mind is hoped for, divine mercy attends a human.”

30 *The* spiritual-adversary responded, “But here, however, there is no place for a change-of-mind.”

31 *The* heavenly-messenger responded, “All of you* are ignorant of *the* depth of *the* mysteries of God; for perhaps there will even be.”

32 *The* slanderer responded, “Therefore, may we be parting, while there is not a reason for a judging.”

33 Truly, another of his henchmen said, “There still remains for that *man* a narrow gate, through which none but a few enter. There we can overcome that *man*: ‘You will love your neighbor as yourself.’”
(*Leviticus 19:18*)

34 *The* heavenly-messenger responded, “This man did good to his neighbors.”

35 *The* adversary responded, “It is not sufficient to work good, unless he has loved them as himself.”

36 *The* holy heavenly-messenger responded, “*The* fruit of love is to work good, for *the* Lord will reward every *person* according to his works.”
(*Rom. 2:6*)

37 *The* dishonest demon said, “But because he has not fulfilled *the* word of God with love, he should be condemned.”

38 Truly, *the* impious multitude fought again,³⁵ but *the* holy heavenly-messengers were *the* victors.

39 *The* defeated enemy, as was his custom, erupted into revilement, speaking, “If *the* Lord is not unjust, and if lying and transgressions of his word displease him, this man will not be free from punishment. 40 For he promised³⁶ to renounce *the* age, and, on *the* contrary, he has loved it, against *the* emissary’s teaching, which says: ‘Do not love *the* world, nor *the* things³⁷ which are in *the* world’, and *the* other writings.³⁸ Neither have *the* words of this man’s own promise restrained him, nor by *the* emissary prohibiting it.”
(*1 John 2:15*)

41 *The* holy heavenly-messenger responded, “He has loved *the* things which are of *the* age, to be dispensed, not only to himself, but to all those who go in.”³⁹

²⁴ Bede “saw one of the three heavenly-messengers who were”

²⁵ Bede “fires”

²⁶ others / Bede “and two flying around on either side” / H omit altogether

²⁷ Bede add

²⁸ Bede “However”

²⁹ Bede “waging conflagrations of wars against righteous men”

³⁰ H / others “does not do it worthily, will be beaten with many stripes.”

³¹ Verses 16-17 are accidentally inserted into verse 22 between “saying” and “until now”

³² others / H strangely has “*The* holy heavenly-messenger responded, “But...unrighteous.” after “broke forth, speaking”

³³ others / H omit “This man has received gifts from unrighteous persons.”

³⁴ others / H omit “nor has he received...of God”

³⁵ others / H omit “again”

³⁶ others / H partially erased / H-corrector “he gave advice”

³⁷ others / H omit “the things”

³⁸ others / H omit “writings”

³⁹ Possible emendation “all the needy”

42 The most impious slanderer said, “*It does not matter* whatever way¹ he might be loved, it is contrary to the divine precept and against the promise² of Christianity which is made in immersion.”

43 The heavenly-messengers were victorious over their conquered adversaries, and the slanderer returned to his cunning accusations, speaking, “It is written: ‘Unless you announce to a wicked person to turn from his wickedness, I will require his blood from your hand.’ This man has not announced these things to sinners in a fitting way for them to have a change-of-mind.” (Ezekiel 3:18)

44 The holy heavenly-messenger responded, “But about this time, it is written: ‘The prudent man will keep silence at that time, for it is an evil time.’ 45 For when the hearers despise the word, even the teacher’s tongue is hindered; for he sees that the preaching being heard is despised.” (Amos 5:13)

46 The ancient accuser responded, “He ought to be announcing even to the point of suffering, neither consenting, nor keeping-silent.”

47 But amid³ all these demons’ contradictions, an excessively very-strong battle persisted, until (since the Lord is the judge), the heavenly-messengers were being triumphant, and their adversaries, having been crushed, were having been defeated. 48 The holy man was surrounded by an immense brightness, with the choirs of the holy heavenly-messengers chanting together, “No labor should seem hard, it is not a long time by which the glory of eternity is acquired.” 49 All were filled, both with joy and sweetness.

CHAPTER 4

Then, looking upwards, he saw immense ranks of heavenly-messengers, flashing with exalted brilliance, and of the holy humans, going before and flying as if they had wings environed by an immense scintillation, surrounding him and driving far away all the formidability: the fire and the terrors of demons.

2 He saw two venerable men of the province which Fursei, the man of the Lord, was from. Seeing these,⁴ whom he believed had died (who were prelates, pre-eminent in the remembrance of everyone even up to our time), they came nearer to him. 3 And they declared their own names with friendliness, which were called Beoan and Meldan; and they began to be uttering with him.

4 Then he beheld a great serenity in the heaven, and two heavenly-messengers returning to the delight of the heaven, entering as though by a door. 5 And around them, burst out a very great brightness, and, as it were, four choirs of multitudes of heavenly-messengers were singing and speaking, “HOLY HOLY LORD God of Hosts.”

6 Then his soul, intent on the sweetness of the supreme melody and the sound of ineffable joy sounding beyond the heavens, flashed out. 7 And surrounding him were ranks of heavenly-messengers, standing even at his right hand. 8 Unharméd in feeling, divided of undivision, he heard and saw the words of the heavenly-messenger.⁵

9 Then the holy heavenly-messenger, standing at his right hand, said, “Do you know where this joy and happiness is from?”

He responded, “I do not know.”

The holy heavenly-messenger responded, “At the supreme convention, where we are from.”

10 Then his mind forgot all the labor and tribulation and he was filled with immense happiness;⁶ for he heard the supreme songs resonate more brightly and melodiously. He reasoned that they were singing for himself alone. Marveling, he related, “It is a great joy to listen to these tunes.”

11 The heavenly-messenger of the Lord said to him, “We are often deprived of this hearing because of the ministry⁷ of human dispensation; and what we labor to announce, the human demons by corrupting, are dissipating the hearts.”

12 And again, the heavenly-messenger of the Lord said to the blessed man, who was intent upon hearing the heavenly tunes, “Never in this heavenly kingdom is any sadness raised, except on account of the perdition of humans.”

13 Then he beheld the aforementioned priests coming toward him, proceeding from the secret place of the heaven, but they were radiant like heavenly-messengers. 14 And they directed him to return to this age. But at this news, he was silent and stunned by sadness. 15 In a moment, he was returned to the holy heavenly-messengers who were bringing him back, but the aforementioned men requested a space of time to utter with him. And they were saying, “Why are you fearing? It is but a one day journey which you will labor to be preaching. Therefore, be announcing to all men, that vengeance is in the near future.”

16 The blessed Fursei interrogated them about the end of the world.

They were declaring, “This time is not the end of the creation, as though it is near; but the human race is to be vexed with a famine and a deadly pestilence. 17

¹ literally “mode”

² literally “sposion”

³ literally “in”

⁴ text from “He saw two...dead” is uncertain. / Following H, while others omit “seeing these”

⁵ H, some / most omit “Unharméd...messenger.”

⁶ H / others add

⁷ others / H “mystery”

HERE BEGINS THE PASSAGE OF THE BLESSED ABBOT FURSEI

It is decreed that, even as a sign, the sun will hide its rays for one year, shining continually in the manner of the moon.

18 “There are two manners of famine: The one is a famine in the abundance of wisdom—understanding the word of the Lord and being filled by it. 19 But the other is a hardness of mind, in the abundance of riches. 20 But they are both generated by one root of bitterness. 21 For as an avaricious person is not satisfied with money, (because the bitterness of avarice does not enjoy the sweetness of the goods which he has already obtained), lusting after those which are unlawful, even so, souls filled and held back by the bitterness of evil are not satisfied with the sweetness of the word of the Lord. 22 Truly, death is held back for a time because of the patience of the Lord. But whoever sees these signs or disdains the admonishments of a holy writing, if he does not have a change-of-mind, death is near to him.

23 “And although the divine admonishments already threaten those who despise the Supreme Judge, yet he is primarily wrathful against teachers of the assembly and princes, 24 because the souls of faithful-ones are perishing through the enticing vices of this world, through the suggestions of the militant slanderer, through the negligence of teachers, through the bad examples of depraved princes.

25 “For teachers who are studying⁸ the books of the prophets, ought to understand and recognize the manner of this present time. 26 For men are in the middle of this work, because by the mercy of almighty God some have obtained the grace of generosity, but are slippery with unrestraint of the flesh. 27 Truly others, indeed, are chaste of body, but are desirous with the tides of avarice. 28 Others also have the grace of leniency, but are feeble-souled with rancor of soul. 29 However, others, by not recording their injuries, are swiftly pardoning them; but, by guarding their hearts less cautiously and being more swift to anger, they are provoking quarrels. 30 Therefore, truly others, because God has given largely to each of them, glory in this, as though they had acquired this by their own labor. 31 Truly, others, have overcome what they are attacking with a watchful heart, and yet have failed to conquer in the perseverance of good works.

32 “There are also some who are attacked by spiritual vices;⁹ neglecting these, they afflict their bodies with abstinence for the sake of the mere word, esteeming the vices but nocturnal illusions or venial crimes. 33 For that pride which cast down the heavenly-messengers from the supreme heaven, they compute to be nothing; 34 nor do they denounce the avarice, which expelled the first human from the delight of the Garden; 35 nor the envy, by which Kain the parricide killed his brother Habel; 36 also the false testimony, by which the Savior was condemned; nor do they denounce revilement. They do not consider how many and great vengeance have settled over those who do similar things.

(Enoch 6-16; Genesis 3-4)

37 “Many indeed, although they abstain from food¹⁰ which God has created to be taken with thanksgiving, take the following impious things almost as if permitted:¹¹ 38 that is, pride, avarice, envy, false testimony, revilement (by which they tear as it were the flesh of a neighbor, eating it with his blood)—and what is lighter in the judgment of God, they judge to be graver, but they think the graver things lighter.¹²

39 “Therefore, every teacher ought to prescribe suitable medicines for each vice. 40 For he who estimates these vices to be lighter than gluttony and sexual-immorality is to be judged an enemy of souls rather than a teacher. 41 Therefore, the cure for pride is public reproof¹³ and frequent humbling in mud and ash. 42 Truly for avarice, the medicine is dispensation of generosity among¹⁴ everyone universally. 43 Envy is medicined by benevolence of kindness. 44 However, false testimony is met by humbly confessing to the person whom he committed the false words against, and by seeking pardon from him. 45 The evil of revilement is healed likewise by medicine: by humility, subjection, and refraining the tongue from all useless speaking, and by perseverance in prayer. 46 For contrary vices are healed by contrary virtues. 47 It is not enough to afflict the body, if the soul is not healed from malice and wickedness.

48 “Therefore, princes and most Christian teachers of the assembly, ought to call forth the minds of the faithful-ones to the medicine¹⁵ of a change-of-mind from their sins, and should make them strong again by the spiritual fodder of teaching and by sharing in the sacred body and blood. 49 They ought to excommunicate those who are unwilling, lest they incur the guilt of condemnation by neglect. 50 They ought to plant the elm for the vine, and the alder for the olive; 51 yet they esteem earthly and unfruitful labor more than love, which is recognized to be the root and summit of all good works.

52 “The Lord is angered against teachers who neglect the divine books, who are pursuing the cares of this age with all delight. 53 For if by reading, they had understood the sayings of the prophets, and him who had been stood-up from the

⁸ literally “considering”

⁹ others / H “roads” (or “routes”)

¹⁰ others / H omit “food”

¹¹ others / H “pleasures”

¹² others / H omit “things lighter”

¹³ literally “reproof before all”

¹⁴ literally “in”

¹⁵ H / others “lamentation”

dead *humans*, they would have brought more fear and pricking *of the heart* to the hearers. **54** But there is no one who might be prohibiting nor *who* might be propelling. For king and priest, each according to what is written, does what is right in his *own* eyes. (Judges 17:6; 21:25)

55 “Truly, *the* cause and root of all evil is pride. **56** For a people rises up against a ruler, an allotted-one against a priest, a monk against an abbot, children against parents, youths against elders; by being proud they imagine divers *things*. **57** But in *the* same way that *each* one of them, subject to a prelate, has not learned to display *the* obedience of humility—so, by *the* just judgment of *the* Lord, none of *them* will be humbly subjected to him as *the* prelate of others; **58** and whatever another unjustly sustains by his proud behavior, he will hurtfully suffer *the same* by *the* other through *the* strict justice of *the* Judge. **59** Therefore, *the* evil of pride, which subverts and ruins *even* *the* supreme congregation-of-heavenly-messengers, ruins *the* present age, confusedly perverting *it*.”

CHAPTER 5

The aforementioned priest, Beoan, who had diligently brought this speech to an end, turning to *the* blessed Fursei, was declaring, **2** “Be preserving your life by using *the* creation¹ of God; reject *and* deny everything which is evil.

3 “Be like a faithful steward, claiming nothing for yourself but sustenance and clothing, moderate in taking or increasing gain. **4** For he who receives this gift as it was given to *him* will be able to open *the* mouth of *the* mute, begging for nothing nor denying anyone. **5** It is hateful to God for you to be seeking after *what belongs* to others and to be retaining *what is your own*. **6** For it is fitting to seek out a poor-person and *someone who* has been bound, *and* for *those who* are having *possessions* to be dispensing *them* to indigent-persons. **7** But alms are to be dispensed to poor-persons, *even if* none of *them* should ask. **8** Good will also be worked among² all humans, especially among *those who* are of-the-household of faith. **9** Truly, may *the* gifts of wicked *persons* be being given to³ a poor person, and all solace to a destitute person. **10** Truly, may *the* gifts of *the* holy-ones be being imparted among⁴ *the* necessities to be being fully-enjoyed by ‘poor-persons in spirit’ or by *those who* were corrected from *their vices*.⁵

11 “Therefore, may there be no discord in *the* assembly of God,⁶ but *those* who have taken up⁷ *the* order of *the* emissaries will persevere in *the* holy teaching.

12 “Truly, *those* who spend their time in monasteries will eat their own bread, working in silence. **13** Truly, there are some who excuse themselves from *the* office of teaching, and leap out into public *affairs* because of *the* cares of *the* age. **14** Investing in *the* good which they do in private, they hide *the* light of a good example from their neighbors; **15** but pursuing causes or contentions of *the* age in public, they publicly pour *the* venom of deadly desire into their hearts.

16 “Therefore, may you not show yourself always remote from *the* age, nor always in public. **17** But when you might be wanting to be remote, guard yourself with all watchfulness, observing all *the* divine precepts. **18** And when you might precede into public, may you adhere *your* soul intently to *the* salvation of souls, not to *the* pressing gains of *this* world. **19** But even if someone might bring to you gifts in *the* first hour of *the* day, and *then* might change-his-mind before *the* evening-hour: exactly-as you have freely received, so restore *these* gifts to him joyfully.

20 “May you not be applying yourself to a patrimony and a guarding of *wealth*, nor to diligence and intentness of heart for *the* cares of *this* age. **21** But make-supplication for *your* enemies to *the* Highest God with all *the* concession of a pure⁸ heart⁹ toward all *those who* are being-adverse or are contradicting *you*, repaying good for evil. **22** For he who preserves *the* leniency of a peaceful¹⁰ heart toward *those* who contradict or resist him, converts *the* fierceness of every wild animal and beast into mildness. **23** For not-one sacrifice of good works is found so acceptable to God as *the* mildness of *the* leniency of a most patient heart against all injuries, through which he, in *the* Lord, accepts all adversities and damages as gains and prosperity, joyful in *the* hope of a future recompense.

24 “For there are two *things* which are proved to be enemies to a human soul: *the* Slanderer and *the* world. And each of them alternately insinuates *the* mutual enticement of *the* other, so that, through this, a soul which will be laid-beneath *the* allurements of *this* world might be being held in possession by *the* conquering adversary.

25 “Therefore, go, announcing *the* word of God to *the* princes of *this* earth of Hibernia,¹¹ so that, after they have relinquished iniquity, they might be reaching, by a change-of-mind, to *the* salvation of souls. **26** Next, be announcing *this* to *the*

¹ others / H “creator”

² literally “in” (also later in version)

³ literally “in”

⁴ literally “in”

⁵ others / H omit “Truly, may *the* gifts...vices.”

⁶ H / others add

⁷ H / others “but the people of”

⁸ others (Lat “puri”) / H “equal” (Lat “pari”)

⁹ literally “breast”

¹⁰ others (Lat “pacati”) / H “long-suffering” (Lat “pati”)

¹¹ that is, Ireland

HERE BEGINS THE PASSAGE OF THE BLESSED ABBOT FURSEI more excellent priests of *the* holy assembly, that *the* Almighty is a jealous God, if they love *this* age more than himself. **27** For neglecting *the* prosperity of *the* soul, they wait on *the* gains of *this* age, and preach a change-of-mind to a late death; and then, receiving their gifts, they endure *the* fire of their torments.”

28 When he had said these things, that supreme rank of heavenly-messengers was received into *the* heaven.¹²

CHAPTER 6

Also, as *the* blessed Fursei was about to return to *the* earth with three heavenly-messengers only, *the* great fire drew near. **2** But *the* heavenly-messenger of *the* Lord, as before, split *the* fire of flame,¹³ dividing it in *the* middle. **3** But when *the* man of God approached *the* passage which opened between *the* flames,¹⁴ And one man who was leaping out of¹⁵ *the* fire, *the* demons,¹⁶ throwing that man onto Fursei’s¹⁷ shoulder, pressed his jaw to Fursei’s jaw. **4** And he recognized *the* human because he had bequeathed his clothes to Fursei¹⁸ when he was dying. **5** And while *the* man was setting-fire to Fursei’s shoulder and jaw, he was cast out by *the* heavenly-messenger into *the* fire from where he came. **6** *The* heavenly-messenger who walked¹⁹ on *the* left stood between *the* blessed man and *the* fire, and *the* right-hand heavenly-messenger apprehended him and²⁰ cast him into *the* flame.²¹

7 Then *the* slanderer, *the* ancient serpent,²² repeating²³ his fallacies, said, “It is not lawful to²⁴ be repelling a man whom you previously accepted. As you had accepted his goods,²⁵ so you ought to be a participant of his punishment.”

8 *The* heavenly-messenger of *the* Lord responded,²⁶ “It was not because of avarice that he accepted *it*, but because of liberating²⁷ *this* man’s soul.” And *the* fire ceased.

9 Then *the* heavenly-messenger of *the* Lord said,²⁸ “What you have kindled has burned²⁹ in you. If you had not accepted *the* clothes³⁰ of *this* man, dead in his sins, his punishments would not burn in your body.³¹ **10** Therefore, preach to everyone, in order for a change-of-mind to be undergone and to be received by a priest even to *the* last hour. **11** But nothing of *the* sinner’s sustenance will be received, nor will his body be buried in a holy place. **12** Now it must be preached vividly, to what extent *the* heart of a guilty person will taste *the* bitterness of conviction. And when it is purged, he, having renounced all previous iniquities, will distribute alms lavishly to poor persons. **13** Nevertheless, from that time onward, nothing will be accepted by *the* priest who is preaching for him, but, near his tomb, his goods will be divided among poor persons, lest others be partakers of *that* individual’s iniquities.”

14 Having been instructed by these and other discourses and exhortations, he stood on *the* roof of *the* assembly building between *the* holy heavenly-messengers. **15** Contemplating his body, he was not able to either see *the* walls of *the* building, nor *the* crowd of *the* mourners, nor yet *the* clothes of his body. **16** He was commanded by *the* heavenly-messenger to identify his own body and to take it back.

17 Then Fursei, fearing his cadaver as though it was unknown to him, would not approach it.

18 *The* heavenly-messenger responded to him, “Do not be wishing to fear to take up *this* body, which, though weak, you may assume without any revulsion of infirmity, nor of repugnant sins. **19** In *this* tribulation, you have overcome unlawful desires, so that old sins will not prevail against you.”

20 Then he saw that *the* body was opening in *the* chest.

21 *The* heavenly-messenger said to him, “Pour spring-water upon your reviving body, and you will be able to be sensing no pain, with *the* sole exception of *the* burn. **22** If you are working beneficial-things in your every step to *the* end, we will see you, and, in *this* manner, take you up with joy.”

This is the end of the vision.

¹² Bede “When they had finished speaking and had returned to *the* heaven with *the* spirits of *the* heavenly-messengers”

¹³ Bede add

¹⁴ Bede add

¹⁵ Bede “who was being tormented in”

¹⁶ Bede “*The* unclean spirits”

¹⁷ literally “that man’s”

¹⁸ Bede “because Fursei had received his clothes”

¹⁹ H / others “flew” [some text before this point, present in both H and Bede, are missing from all other texts due to scribal error]

²⁰ Bede add

²¹ Bede “fire”

²² H / others omit “the serpent”

²³ others / H omit “repeating” (Bede (reading instead of “Then...fallacies”) “*The* malign enemy”

²⁴ Bede “Do not”

²⁵ Bede “accepted *the* goods of a sinner”

²⁶ Bede “contradicted”

²⁷ Bede “of *the* salvation”

²⁸ Bede “turned to him”

²⁹ Bede “kindled is burning”

³⁰ Bede “money”

³¹ Bede “not be burning you”

23 However, rising as it were from *the* depth of death, *the* holy man quietly beheld the multitude of parents and neighbors, even of allotted-ones, groaning at the magnitude of human foolishness. 24 And *while* he was admiring the arduous and difficult passage and *the* magnitude of *the* reward of those who came to *the* seat of blessedness, he was announcing *the* events in¹ order. 25 And after being covered with water, *the* burn between his shoulders and in his face, which he had received from the iniquitous man, appeared clearly. Marvelously, what he had received in his soul alone was manifested in his flesh.

26 Coming out from there, he preached *the* word of God, announcing to all *the* people of *the* Scots what he had seen or heard. 27 Truly, there was in him an incomparable grace, 28 seeking nothing earthly from anyone, 29 giving to everyone who asked, 30 and being subjected equally to both prelates and inferiors, 31 and showing *proper* fear to great-men and kings, 32 and feared by those who are humble and despisers² of the age; 33 *he* was amiable to all good persons, 34 terrifying to iniquitous persons and sinners, 35 famous for divine virtues. 36 For he was even causing demons to flee from possessed bodies, 37 and was refreshing poor persons.³

CHAPTER 7

The third vision.

And while he traveled for *the* space of one year among *the* people of *the* island of Hibernia (*that is, Ireland*) studying teaching, *the* anniversary arrived of when he, *in* a vision, had seen himself taken out of *the* body. 2 He was always recalling of *the* injunction concerning his one day's journey. 3 For with many wise and religious men accompanying him, on *the* same night, he was attacked by a bodily discomfort; life throbbed only in his little breast.

4 He saw a heavenly-messenger of *the* Lord announcing to him *the* things which were congruent for *the* work of preaching. 5 He explained *the* 'one day's journey', which foretold twelve years to be completed in *the* work of preaching. And it was so.

6 Truly, when he had completed⁴ all 10 years⁵ in announcing *the* word of God to everyone in Scotland⁶ without⁷ respect of persons, he could not bear *the* gathering multitude of people; and apprehending that some souls, moved by envy, moved themselves against him, he left all that he seemed to have.

7 With a few brothers, he set out for a certain small islet in *the* sea. And from there, not long after, he left *the* cliff-bound shores of Hibernia (*that is, Ireland*). [Going through]⁸ Britannia, he came into Saxonia,⁹ where he was honored by King Sigebryht.¹⁰ Taking up *the* word of *the* Lord, he tamed *the* heart of *the* barbarians.¹¹

8 Now when *the* twelve years which *the* heavenly-messenger had foretold were completed, *the* holy-one, being attacked by a certain infirmity, enjoyed a vision of heavenly-messengers, in which he was still admonished to press-into *the* proclamation of *the* Good-Message. 9 He heard about no end to his life. But one day in silence he was admonished by *the* Good-Message precept: 'All of you*, be watching and be praying, because you* are not knowing *the* day nor-even *the* hour.'
(Matthew 25:13/Mark 13:33)

10 *The* man of *the* Lord fully understood this precept. He hastened to construct a building in *the* place which *the* aforementioned king Sigebryht had given to him for a monastery.¹² 11 This monastery was constructed in a certain castle,¹³ pleasantly near to both *the* woods and *the* sea. Anna, king of that people,¹⁴ who was faithful to *the* holy Fursei, together with *the* nobles, adorned it with grander¹⁵ buildings and gifts.

¹ literally "through"

² literally "contemners"

³ Bede add here "He always took care, as he had done before, to show to everyone *the* works of virtue, both by example and by preaching sermons. But he would expound *the* story of his visions only to those who questioned him because they desired a change-of-mind. There is still alive a certain senior brother of our monastery, who often relates how a certain very reliable and pious man told him that he had himself seen Fursei in the province of East Angles, and had heard these visions from his own mouth. He added that it was very hard, ice-bound winter weather, when the man, sitting in thin clothing, had sweated as he was speaking as if in a midsummer heat-wave — because of either *the* great fear or delight that he remembered."

⁴ Literally "while he was completing"

⁵ literally "completed all of 10" / Bede "many years"

⁶ Bede add

⁷ others / H omit "without"

⁸ Possible reconstruction of an erased word (supported by Bede)

⁹ Bede "he, with a few brothers, came into the province of the Angles"

¹⁰ Old English equivalent (also known in modern English as "Sigebert" or "Sigebert") / Latin "Siggibereth"

¹¹ Bede summarized and expands here "Now while Sigbert still held the ribbons of the realm, there came over from Ireland a holy man named Fursei, famous in word and deeds but also noted for his outstanding virtues. He yearned to lead a pilgrim's life for the Lord, wherever he might find an opportunity. When he had come to the province of the East Angles, he was received honorably by the aforesaid king. And following his usual task of proclaiming a good-message, by his example of virtue and encouragement of his teaching he both converted many unbelievers to the Anointed-One, and confirmed believers further in the faith and love of the Anointed-One."

¹² Bede "to construct a monastery in the place which he had received from the aforementioned king Sigebryht, and to institute regular disciplines."

¹³ Bede add here "which is called in the English tongue Cnobheresburg, that is "City of Cnobhere"

¹⁴ Bede "province"

¹⁵ Bede add

HERE BEGINS THE PASSAGE OF THE BLESSED ABBOT FURSEI

12 When these things were properly¹⁶ achieved, *the* holy man, desiring to separate himself from all secular care, even of *the* monastery, took counsel with wise brothers. 13 He had with him *some* of *the* most reverend and truly spiritual men, who profited by *the* example of such a man in a monastic probationary-period and in divers works of life for *the* sake of humility and love. 14 Among these men, he had even his own brother Fuilan, truly a most holy man, to whom he allotted *the* monastery and left *the* care of souls, along with Gobban and Dicull.¹⁷

15 Another, Ultan, after a long monastic probationary-period, had been left by Fuilan to *the* life of a hermit. 16 Abandoning all abandoned cares and things, he went naked and alone to his brother, who was already feeding his life on contemplation. 17 There, given to daily labor and continual prayer, *they* philosophized for one whole year.¹⁸

18 Then, as certain troubles increased, he was called, no, compelled, to a great council by the leaders of *the* people or by *the* king, and he left *the* hermitage which he had desired. 19 He observed all of them with a most watchful soul; he understood that *the* province was troubled with an incursion of other nations, and he foresaw that *the* monastic order would not endure there for long.¹⁹ 20 Leaving everything in order, he sailed to *the* shore of Gallia. There he was honorably received by Chlodoric king of the Franks or by his patrician Erkenwald.²⁰ He constructed a monastery in a place called Latiniacum.

21 Not long after, he, having instituted brothers, while going on a journey with the king and the patricians, was attacked by an infirmity. 22 Lying there, he was frequently visited by noble men and even by the most reverend king himself by reason of *the* speeches from his mouth; he took on *the* seasoning of eternal life, and, leaving *the* present age in this way, he migrated to eternal kingdoms.

23 Truly, his body, having been retained by *the* illustrious patrician Erkenwald,²¹ was taken in a cottage in *the* village whose name is Perrona,²² by reason of *the* assembly building which he was grandly constructing for himself. 24 And because *the* dedication of *the* assembly building was 30 days from then, *the* holy body was, in *the* meantime, kept with *the* greatest attention in a certain place in *the* portico. And after so many days it was so found unharmed, as if *the* light had gone out of it that same hour. It was laid reverently near *the* altar, according to custom. Therefore, it remained there for nearly four years.

25 Now a little-house was constructed on *the* east side of *the* altar of *the* assembly building. And there, after so many years, *the* immaculate body was conveyed by overseers Eligius and Audoperth, without any putrefaction.²³

26 Whereby, to those who seek a right faith, his merits are bright with divine virtue, BY THE HELP OF OUR LORD JESUS THE ANOINTED-ONE, WHO WITH THE FATHER AND THE SPIRIT LIVES AND REIGNS TO THE AGES OF THE AGES, MAY IT BE!!!!

¹⁶ H / others add

¹⁷ Bede add

¹⁸ Bede "And [he] lived with him for one whole year in austerity and prayer, and in working daily with his hands"

¹⁹ Bede "and foresaw that the monasteries were also threatened with danger"

²⁰ Old English equivalent / most manuscripts, Bede "Erchynoald" / H omit "Erkenwald"

²¹ Old English equivalent / most manuscripts "Erchynoald" / H "Gehynoaldo" / Bede "Ercunuald"

²² others, Bede / H "Personna"

²³ Bede "His body was taken by the same nobleman Ercunuald, and put in one of the porches of a certain assembly building, which he was building in his town of Peronna, until the assembly building itself was consecrated. This happened 27 days afterwards, and the body itself was taken from the porch to be buried near the altar; it was found undamaged, as if the light had gone out of it that same hour...."

But four years later a more elaborate shrine was built to the east of the altar for his body; it was still found without any spot of corruption, and was translated there with due honor. [There it is often recognized that his merits have shone with miracles by the operation of God. We have briefly touched on these matters and on the incorruption of his body, so that it may be better known to readers how very sublime the man was. All these matters, and those of his other comrades, are more fully dealt with in the booklet, and whoever reads it will find them.]

This is a collection of quotations by early Christian writers from books (either Old or New Testament) of whose source is currently unknown.

INTRODUCTION TO NEW TESTAMENT BOOKS OF UNDETERMINED, DOUBTFUL, OR SPURIOUS AUTHENTICITY

What now follows is a collection of New Testament writings, which at some point have been quoted by various early pre-Nicene¹ (that is, pre-325AD) as an authoritative work, but of whose authenticity remains undetermined, doubtful, or certainly spurious. Of these writings, only the text of the works which have 'undetermined' authenticity (with the exception of the Teaching) have been included. This choice has been made, both due to the lack of space, and to avoid the possibility of events from spurious writings, which are very close in nature to the authentic New Testament writings, from being confused in the reader's mind. Therefore, the omitted writings will be briefly summarized below. Now since the authenticity these writings remains undeterminable, the reader should not use these writings for doctrinal purposes, but they should be consigned to this section awaiting a further development of information to bring about a conclusive judgment to either their spuriousness or legitimacy. The writings contained here are:

PREACHING OF PETROS

Only fragments of this writing remain, mostly as quotations by Clemens of Alexandria (190AD, who held it as an authentic writing of the emissary Petros) and once authoritatively by Apollōnios of about the same period. It was put into the spurious, but not heretical, books by Eusebios (325AD), and shortly thereafter seems to have went out of circulation.

REVELATION OF PETROS

This writing exists fully-extant in an Ethiopic translation, and minutely in several Greek and Latin fragments. This book is listed in the earliest extant list of books of the New Testament canon (~200AD). It is quoted several times by Clemens of Alexandria (190AD) as an authentic canonical book; also, when doing his commentaries on all of the New Testament books, this book was included. Hippolytos (225AD), while not quoting from it directly, definitely was influenced by it several times in his discourses on the Netherworld and Tartaros. A pagan (270AD), when attacking the Christians, frequently quotes from the Christians' writings. One of these writings is the Revelation of Petros, which he quotes from twice, as being part of the writings which his Christian opponents consider authoritative. Methodios (300AD) quotes from it once with the words "we have received in god-spirited writings." Eusebios (325AD) classifies it among the spurious, though not heretical, works. It seems to quickly have gone out of circulation after this, and only exists afterward in a couple scattered quotations.

TEACHING (DIDACHE)

The Teaching is the only writing included in this collection which has already been judged to be non-inspired or non-authoritative. It has been retained here solely for historical sake and should not be used by anyone for any reason in the formation of doctrine. While this is an authentic writing (as in, it is not a writing forged in the name of an emissary or such), it seems to be merely some sort of early ordinance for a local assembly by an unknown author. Its non-authoritativeness should be obvious to any reader by its legalistic tendency. It seems to have received a single quotation from Clemens of Alexandria (190AD). Eusebios (325AD) is the next witness, who places it among the spurious, but not heretical, works. It receives a more positive response by Athanasios (367AD), who thinks that it is good for encouragement, but not to be placed among the canonical works. However, his near contemporary, Didymus, considers it canonical. Due to its apparent acceptance by some groups, some later heretics enlarged the work tremendously, and turned it into some forgery in the name of the twelve emissaries, trying to gain credibility for their false teachings under the name of "Apostolic Constitutions." Nevertheless, the lack of pre-Nicene Christian testimony and internal evidence easily condemn it outside anything orthodox and certainly outside the canon.

UNIDENTIFIED QUOTATIONS

¹ Pre-Nicene seems to be a good cut-off point. If the writing has escaped the testimony of the first 325 years of the church, it is almost certainly unlikely to be authentic. How could such a thing remain unheard of for so long? Where would it have come from?

Now what follows, are brief notices of the other writings, which were held by a few early Christians writers as authentic, but have been judged to be manifestly spurious and should not be used under any circumstances:

GOOD-MESSAGE ACCORDING TO THE HEBREWS

The contents of this writing are only known from various quotations of early Christian writers, usually quoted in a negative or neutral sense. Clemens of Alexandria (190AD) quotes it twice when refuting heretics (probably using their own writings against them), and Origenes (250AD) four times as an additional source but not authoritative, and Jerome (400AD) sometimes seemingly more out of curiosity. The only one who may quote it in a positive sense is Hegesippus (125AD) (but his writings are only known in summary form and brief quotations, so the context and his personal reception of the writing is unknown), and certain heretical Hebrew groups who usually rejected the rest of the New Testament writings. Eusebios (325AD) states that some classify this writing among the holy writings, but he himself places it in the spurious, though not heretical group. Now although Clemens of Alexandria, and Origenes, and Eusebios, and Jerome at times quote from this writing (very sparingly that is) they all clearly testify to the fact that there are *only* four Good-Messages. Therefore, since the early Christian writers who make any sort of quotation from this work also state that there are only four Good-Messages, there can be nothing but confidence that they did not hold this writing to be authentic, and we can safely do the same. Therefore, with an exception of possibly Hegesippus (who may be part of the same heretical Hebrew sect which used this writing), there are no orthodox writers that ever quote from this positively or as an authentic or authoritative source. The surviving quotations of this work demonstrate a Good-Message which is similar in nature to that of Maththai, but which has wide divergences, several of very questionable nature. Due to the lack of positive testimony by all early writers except possibly one, it is clear that this book is spurious.

ACTS OF PAULUS

Of the ancients, the only writers who reference this writing are Hippolytos (once, as if his readers obviously considered it authentic, 200AD), and Origenes (twice, 200AD), and perhaps once by Commodianus (240AD). Fortunately, Tertullianus (200AD) preserves for us the fact that it was refuted as a forgery:

If those who read *the* writings which falsely bear *the* name of Paulus adduce the example of Thecla to maintain *the* right of women to teach and to immerse, let them know that *the* elder in Asia who produced this document (as if he could of himself add anything to *the* prestige of Paulus) was removed from his office after he had been convicted and had confessed that he did it out of love of Paulus.

It appears that action was taken, and this writing was quickly discredited, as there is no mention of it again by any Christian writer again until Eusebios (325AD, who places it into the spurious, though not heretical, works), and Jerome (400AD, who repeats the same information as Tertullianus). After this, it is neglected from that time forward among the Greek and Latin Christians except for a couple extremely minor notices. However, major notices are its inclusion in the canonical list inserted into the Greek Codex Claromontanus bible (550AD), and the ancient Syrian Christians using the fictitious 3 Korinthians extracted from it, which gradually lost its canonical status among them by the 5th century. A quick read through the book reveals its blatant spuriousness and its non-Pauline character, including strange doctrines about celibacy which are in complete contradiction to what he writes elsewhere. This is definitely not the same Paulus who wrote the letters which are authentically recognized as his, and this book is easily and without doubt condemned.

LETTER OF PAULUS TO THE LAODIKEANS

This letter, which is considered by all scholars to be a clumsy forgery, is merely a short compilation of verses from other Pauline letters, with the intent to supply a missing letter to the Laodikeans suggested by his Letter to the Kolossians (4:16). This letter has absolutely no pre-Nicene (325AD) testimony and there is no evidence of a Greek text. Jerome (400AD), who composed the Latin Vulgate translation of the bible and did not include this letter, is the earliest witness to the existence of this text, where he writes, "Some also read a letter to *the* Laodikeans, but it is rejected by everyone." However, some later Latin Vulgate versions (500~1100AD) did include this letter for a time, while it has never appeared in any Greek or Syriac or any other versions of the bible. There is no reason to even bring this letter into serious consideration for authenticity.

CORRESPONSE OF PAULUS AND SENECA

This collection of letters between Paulus and Seneca is universally declared to be one of obvious forgeries. The poverty of thought and style, and the errors in chronology and history, and the whole conception of the relative positions of Seneca and Paulus clearly betray the hand of a forger. They are not mentioned by any pre-Nicene writers (325AD) and seem to be first mentioned by Jerome (400AD), who writes, "Letters from Paulus to Seneca and from Seneca to Paulus which are very widely read." Despite this, there is an absolute absence of quotations from them. Therefore, independently of the unbroken silence of 350 years about this correspondence and their internal evidence alone is sufficient to condemn them.

SECOND LETTER OF CLEMENS TO THE KORINTHIANS

This letter is said to have been written by Clemens of Roma, who wrote the authentic Letter to the Korinthians in about 90AD. There are no pre-Nicene (325AD) references to this document at all. When writing in 325AD, Eusebios states, "But it must be observed that there is also a certain so-called second letter of Clemens. But we do not know that this is recognized like the former, for we do not find that the ancients have made any use of it." His opinion is followed by Jerome (400AD), "A second letter is also ascribed to his [Clemens'] name, which has not been accepted by *the* ancients." There are no known quotations from it even after Nicene. However, it should be noted that it is included in the Greek Codex Alexandrinus (c. 400~450AD, the only single bible manuscript containing it) and is also considered part of the canonical list of books in the Pseudo-Apostolic Constitutions (c. 350AD, which, being itself a blatant forgery, cannot be taken as any serious testimony). In addition to its lack of testimony by Christian writers, internal testimony itself condemns it, with its positive usage of quotations from false gnostic writings. It should also be noted that there are many additional post-Nicene writings forged under the name of Clemens, to which not even the most-minuet consideration can be attached to them being non-heretical.

PREACHING OF PETROS (FRAGMENTS)

He covenanted a young *one* with you*. For the *ways of the Hellenes and the Judeans are old*. But **we** are the *ones who are newly revering him as a third race: Christians*.

Fragment #1 (Clémens of Alex.: Stromata 1.29:182; 2.15:68 / Ecl. Proph. 58)
But in the Preaching of Petros, you* would find the Lord being surnamed “law” and “account”.

Fragment #2A (Clémens of Alexandria: Stromata 6.5:39-41, 6.6.7:57)¹
But that *the most-tried-and-approved of the Hellenes* have not come-to-know God according-to recognition, *but* instead according-to a declaration-about *him*, Petros, in the Preaching, is saying:

Therefore, *all of you** be knowing that there is one god, who made *the beginning of all things*, and *who is* having authority of *the end*.

And:

The Invisible-One, who is seeing all the *things*; the Uncontainable-One, who is containing all the *things*; the Unneeding-One, whom all the *things* are needing and for whose sake they are; the Ungraspable-One;² the Perpetually-Flowing-One; the Incorruptible-One; the Unmade-One, who made all the *things* by-means-of an account of a power of his {of the knowable writing, that being of the Son}.

Next, he brings-up:

*All of you**, be revering this God, not according to the Hellenes...

Petros... brings-up:

Because, *while they are* carried³ away by-means-of ignorance and *are* not understanding God {as **we** do according-to the knowledge, the complete *knowledge*}, after they gave-form-to *things over* which he gave to them authority to use⁴—*pieces of wood and stones, bronze and iron, gold and silver*—they, <forgetting> their material and use, after they stood-up the *things* enslaved to *their* existence,⁵ revered *them*. And the *things which* God has given to them for⁶ feeding on—<the> flying-creatures of the air, and the floating-creatures of the sea, and the creepers of the earth, and the beasts along with four-footed livestock of the field, both weasels and mice, both cats and dogs and apes, and their own solid-foods—they are sacrificing *as* sacrifices to mortal-creatures. And *while they are* offering⁷ dead *things* to dead *things* as if to gods, they are being-ungrateful⁸ to God, denying, through these *practices*, that he is *existing*...

But do not be revering *him* in-accordance-with the Judeans. For even those *individuals*, imagining that *they* alone are knowing God, are not understanding, worshipping messengers and chief-messengers, month and moon. And if-at-any-time a moon might not be-made-to-appear, they are not leading a *celebration of the day* being said to be a first sabbath. But-neither are they leading a *celebration of* a new-moon, nor a *celebration of* unleavened bread, nor a festival, nor a great day.

Next, he brings-up-in-addition the top-point⁹ of what¹⁰ *is* being sought:

So-then, **you*** also (learning sacredly and righteously what we are delivering to you*) be observing *it*, newly revering God through the Anointed-One. For we found in the writings, exactly-as the Lord says:

Behold, I am covenanting a new covenant with you*, not as I covenanted with your* fathers in Mount Horeb.

(Deuteronomy 5:3?)

¹ It is not always clear where the quotation ends and Clémens commentary begins. Statements that are clearly Clémens commentary have been omitted. Those of which are uncertain have been {bracketed}, but there may yet remain others.

² literally “Unable-to-be-received-down-One”

³ usually translated “brought”

⁴ literally “into a use”

⁵ may also be translated “possession”

⁶ literally “into”

⁷ literally “bringing-to”

⁸ more literally “unthankful”

⁹ literally “colossal-voice”

¹⁰ literally “the”

Fragment #2B (Origenés: Commentary on John 13:17)

But it is *too* much now to set-before *us* the words of Ἡράκλειδον *which are* being taken-aside from the *book on which* has been written ‘Preaching of Petros’... *that* Petros taught:

It is not necessary to bow-down-to *God* in-accordance-with *the Hellenes—who are* welcoming the material things¹¹ and are worshipping *pieces* of wood and stones; nor to be revering the Divine *power* in-accordance-with *the Judeans—since* they themselves also, imagining *that* they alone are understanding a god, are being-ignorant of him, worshipping messengers and month and moon.

Fragment #3A (Clémens of Alexandria: Stromata 6.6:48)

At once, in the Preaching of Petros, the Lord declares to the learners after the standing-up *from out of dead humans*:

“I selected you* twelve learners (after I judged you* worthy of **me**, whom the Lord wanted, and after I deemed you* to be faithful emissaries), sending you* to the world to be proclaiming-a-good-message for the humans throughout the inhabited-*earth* to be knowing that there is one god (making-clear the *things which* were going to *come-to-be* through the faith of the Anointed-One) so-that the *ones who* heard and had-faith might be saved, but *that* the *ones who* did not have-faith, after they heard, might testify, not having a verbal-defense to speak, ‘We did not hear.’”

Fragment #3B (Clémens of Alexandria: Stromata 6.5:43)

Petros declares that the Lord has spoken to the emissaries:

“Therefore indeed, if-at-any-time someone of Israel might want, after he changed-his-mind, to be having-faith on God through my name, the sins will be forgiven to him. After twelve years, come-out into the world, lest someone might speak, ‘We did not hear.’”

Fragment #3C (Clémens of Alexandria: Stromata 6.6:48)

But to all the souls, the rational *souls*, it has been spoken from-above:¹²

“As-many-things-as any *one* of you* did in ignorance, not having come-to-know God obviously, if-at-any-time, after he recognized *them*, might change-his-mind, all the sins will be forgiven to him.”

Fragment #3D (Apollōnios (according to Eusebius 5.18:14))

The Savior ordered his emissaries not to be separated from Jerusalem for¹³ twelve years.

Fragment #4 (Clémens of Alexandria: Stromata 6.15:128)

Petros, in the Preaching, saying *things* about emissaries, declares:

But **we**, after we unfurled the books which we have of the prophets (indeed who through parables, but who through enigmas, but who through with-authenticity and with-express-words *are* naming the Anointed-One Jesus) found even his presence,¹⁴ and the death, and the cross, and all remaining chastisements (as-many-as the Judeans did to him), and the arising, and the taking-up into heavens, before the *event* for Jerusalem to be created, exactly-as it had been written: These *are* all the *things* which it was necessary for him to suffer, and the *things* which will be after him. Therefore, after we recognized these *things*, we had-faith *in* God through the *things* having been written in-reference-to him.

And after a little, he again brings-up, that the prophecies have come-to-be by-means-of divine foresight,¹⁵ here:

¹¹ literally “the things of the material”

¹² may be translated with the understand “from-the-start”

¹³ literally “on”

¹⁴ literally “being-present”

¹⁵ literally “causing-to-stand-by”

For we knew that God really ordered these¹ *things*, and we are saying nothing apart-from² writings.

you* yourselves are having-need-of. Learn, that *people* different from you* are lacking the *things which are* exceeding to you*. Be ashamed, while you* are retaining the *things* of-another.¹⁶ Imitate equality of a god, and no-one will be poor.”

UNCERTAIN FRAGMENTS

Possible Fragment #1A (Origenés: On First Principles, Preface.8)³

{[In] that little book which is called *the Teaching* of Petros,⁴ *there is a passage* where *the Savior* is seen to say to *some learners*:

“I am not a bodiless demon.”⁵

Possible Fragment #1B (Ignatios: To the Smyrneans 1:13~17(3:1-3))

For⁶ **I** have come-to-know⁷ and am having-faith *that* he is, even after the standing-up, in flesh. And when he came⁸ near Petros’ party,⁹ he was declaring to them, “Receive, physically-feel me, and see that I am not a bodiless demon.” And straightaway they touched him and had-faith, after they were mixed with his flesh and his spirit.¹⁰ Due to this, they also despised death, but were found *to be* above death. But after the standing-up, he ate-together and drank-together with them as *being* fleshly, even-though having been spiritually made-one with the Father.

Possible Fragment #2 (Grégorios the Nazianzenos: Letter 20 & Oration 17.5)

“For a soul which is-wearying is near to a god,” Petros declares somewhere, saying most-marvelously, “and to every *person who* escaped a danger *there is* more appropriation¹¹ concerning the *one who* saved *him from the things* around *him*.”

Possible Fragment #3 (Oecumenius: On James 5.16)

And the *word* of the happy Petros comes-to-be to us:

“One *is* building and one *is* taking-down; they profited nothing *from* the labor.”

Doubtful Fragment #1¹² (Johannes of Damascus: Sacred Parallels 336C)

*From out-of the Teaching of Petros:*¹³

“**I am** wretched; not-even was I reminded, that God is seeing *the mind* and is keeping-watch-over a voice of a soul. *While* the enemy was working-together with a sin, I was saying to myself, ‘God is merciful, and he will tolerate me.’ And after I was not immediately smitten, I did not cease myself; instead, I rather despised *his* concession, and I *wastefully* spent *the* longsuffering of a god.”

Doubtful Fragment #2 (Johannes of Damascus: Sacred Parallels 475D)

*From out-of the Teaching of Petros:*¹⁴

“Rich is that *person*, the *one who is* showing-mercy to many and the *one who*, in-accordance-with imitating a god, gave *things* over to *others from out-of the things* he has. For a god, all-in-all, gave *from* out of his creations.¹⁵ *All of you** rich *persons*, surely gain-insight, that you* are being indebted to minister, after you* received more than

¹ literally “them”

² literally “devoid”

³ It is possibly that this may simply be a variant or paraphrase of Luke 23:39 “Be seeing my hands and my feet, that **I** am he. Physically-feel me and see, because a spirit is not having flesh and bones exactly-as you* are perceiving **me** *to be* having.” However, there are enough authorities that would bring this conclusion into question. / This first quotation only survives in a Latin translation of an original Greek writing by Origenés.

⁴ It is uncertain if “Teaching of Petros” is the same book as “Preaching of Petros.”

⁵ According to Jerome (Illustrious Men 16), this saying is also found in the Good-Message according to the Hebrews (though due to Eusebios’ ignorance of the source of this saying, while he himself knew about the Good-Message according to the Hebrew, most question Jerome’s reliability regarding this statement) / It is also quoted by Ignatios / Which of these documents is the source is unknown. (Eusebios 3.36:11: “But the same man [Ignatios], writing to the Smyrneans, used the following words about the Anointed-One, taken I know not from-where...”)

⁶ Gk / Gk(Eusebios) “But”

⁷ Gk(all manuscripts, Eusebios) / Jerome “have seen”

⁸ Gk / Gk(Eusebios) “he has come”

⁹ literally “the ones around Petros”

¹⁰ Gk(M-L), Lat, Sah (lit. “the spirit” / likely referring to his pulse, which is considered an “invisible-power”/“spirit”) / Arm “the blood”

¹¹ literally “taking-into-his-own-house”

¹² The two doubtful fragments are likely from a teaching Petros of Alexandria, *not* Petros the emissary.

¹³ one does not have this title / Latin add / some Gk instead add “*from out-of the Teaching of the holy Petros*” / elsewhere this quotation is attributed to “*From out of the Teaching of the Holy Petros of Alexandria*”

¹⁴ Gk / Latin adds

¹⁵ may also be translated “creatures”

¹⁶ may also be translated “the foreign things”

REVELATION OF PETROS

CHAPTER 1

{The¹ Second Coming of the Anointed-One and the Standing-Up of the dead *persons* which he told to Petros, of those who die on account of their sin, for they did not keep the instruction of God their creator. **2** And he pondered this, in order that he might know their² mystery of the Son of God, the merciful and the lover of mercy.

3(1.1) {And while he was sitting himself on the Mountain of the Olives, his own *learners* came up to him. And we bowed-down and besought him by himself.³ **4(2)** And we inquired-of him, saying to him, “Speak to us. What will be the signs of your presence and of the complete-finish of the age, in order that we might know and might understand the time of your coming, and might cause those who will come after us to understand, **5(3)** those to whom we will preach the word of your good-message and whom we will place in your assembly, in order that they, having also heard *it*, might guard themselves, in order that they will understand the time of your presence?”

6(4) {And our Lord answered us, saying to us, “Take heed that they do not lead you* astray, and that you* do not become doubters, and that you* do not worship other gods. **7(5)** Many will come on-the-basis-of my name saying, ‘I am the Anointed-One.’ Do not have-faith in them, and do not go near them. **8(6)** For the presence of the son of God will not be revealed but like lightning which appears from the east to the west. This-is-how I will come on a cloud of the heaven with great power in my glory, while my cross goes before my face. **9(7)** I will come in my glory, while giving out light seven times brighter than the sun. I will come in my glory with all my holy messengers when my Father will set a crown upon my head, in order that I might judge the living *humans* and the dead *humans*. **10(8)** And I will pay back everyone according-to his work.

11(2.1) {“But *all of you**, learn from the fig-tree its parable: Whenever its shoot has gone out and its branches sprouted, then will be the complete-finish of the age.”

12(2) {And I, Petros, answered him and said to him, “Elucidate to me about the fig-tree. And how will we recognize *it*? **13(3)** For each of its days, the fig-tree sprouts; and *for* each of its years, it gives forth its fruit and *does so* for its masters. What is the parable of the fig-tree? We have not come-to-know *it*.”

14(4) {The teacher answered me and said to me,⁴ “Did you not know that the fig-tree is the house of Israel? **15(5)** Accordingly, a man planted a fig-tree in his garden, and it did not bear fruit. And he sought its fruit *for* many a year. And not having found it, he said to the keeper of the garden, ‘Uproot this fig-tree, in order that it might not render our earth inoperative.’⁵

16(6) {“And the keeper of the garden said to God, ‘Send *us*.⁶ We will weed it, and dig the earth under it, and water it *with* water. And if it does not bear fruit at that time, we will remove its roots from in the garden, and we will plant another in its place.’

17(7) {“Did you not understand that the fig-tree is the house of Israel? And by its means, I have told you: When its branches have sprouted at the last *time*, false-anointed-ones⁷ will come. **18(8)** They will be made-to-hope that ‘I am the Anointed-One who has come into the world.’ And when they have seen the wickedness of his work, they will turn away after them. **19(9)** And they will deny him to whom our fathers gave praise whom they crucified⁸ (the first anointed-one), and they sinned exceedingly. **20(10)** But this liar was not the Anointed-One. And when they have rejected him, he will kill⁹ with the sword, and many will become testifiers. **21(11)** So then, the branches of the fig-tree will sprout. This is the house of Israel only. There will be testifiers by his hand. Many will die and become testifiers. **22(12)** For Cenoah and Elijah will be sent, in order that they might teach them that this *is* the Deceiver who must come into the world and do signs and wonders to deceive. **23(13)** And on account of this, those who die by his hands will be testifiers, and they will be reckoned with the good and righteous testifiers who have pleased God in their life.”}

¹ The bracketed text is only extant in a Ethiopic translation of a Greek original. The original Greek may be restored by a few manuscript fragments, and by several quotations of early Christian writers who considered this book to be canonical. There is also a corrupted revised Greek version of this text called “Akhmim”; because this is a completely revised version of the work, it cannot be used frequently to restore the Greek original underlining the Ethiopic translation, but may be used periodically to restore a corrupt reading. Translation of the Ethiopic is my revision of the literal translation done by Dennis D. Buchholz. All Greek and Latin fragments have been translated by myself.

² [1:2(0:0)] Eth(P,T1) / Eth(T2) “his”

³ [1:3(1:1)] emendation to Greek original (see Matthew 24:3) / Eth “him each alone” (mistranslation)

⁴ [1:14(2:4)] Eth(P) / Eth(T) “answered us and said to us”

⁵ [1:15(2:5)] Restored from Eth Luke 13:7 / Eth(T) “earth harsh for us” / Eth(P) is corrupt (but supports the restored reading)

⁶ [1:16(2:6)] emendation / Eth(PT) “to God, a slave” (seems to be corrupt)

⁷ literally “falsifiers of the anointed-one”

⁸ may also be translated “praise who was crucified”

⁹ [1:20(2:10)] Eth(P) / Eth(T) “, they will kill him”

CHAPTER 2

1(3.1) {And he showed to me in his right hand the soul of all *humans*, and in his right-hand palm the image which will be fulfilled in the last day, **2(2)** and how the righteous-ones and the sinners will be separated, and how the upright of heart will act,¹⁰ and how the evildoers will be rooted out forever and ever. **3(3)** We saw how the sinners will weep in great affliction and sorrow until all who saw *it* with their eyes weep, whether the righteous-ones or the messengers or even himself.

4(4) {But I asked him and said to him, “O Lord, permit me that I might speak your word concerning these sinners. For, ‘It would have been *more* beautiful for them if they had not been created.’”

5(5) {And the Savior answered me and said to me, “O Petros, why do you speak in-this-manner, ‘Non-creation¹¹ would have been *more* beautiful for them’? For *it is* you who are opposing God. **6(6)** And it was not you who has had more mercy on them, his formation, than he. For he created them and brought them forth where they had not been. **7(7)** And when you saw the lament which will be for sinners in the last days, also on account of this, your heart became sad. But of those who have done wrong against the Most High, I will show their works to you.

8(4.1) {“And see now what will happen to them in the last days when the day of God comes, **9(2)** and the day of judgment which is the chastisement of God.¹² From the east to the west, all the children of the humans will also be gathered before my Father who lives forever. **10(3)** And he will command the Netherworld so that it opens its bars of adamant and gives back all which is his¹³ in it. **11(4)** And as for the beasts and the birds, and he will command *that* they bring back all the flesh which they have eaten, since he wants for humans to appear. **12(5)** For there is nothing which perishes for God and there is nothing which is impossible for him. All is as his. All *will be there* on the day of chastisement, on the judgment day; *for it will happen with the execution* of the word of God. **13(6)** And all *things* will be in accordance with *how* he creates the world. And he commanded everything in it *to come-to-be*, and everything was *made*. So likewise it will be in the last days. **14(7)** For everything is possible for God.

{“And therefore, this-is-what it says in a writing:

“Son of man, prophesy over the bones.¹⁴ **15(8)** And speak¹⁵ to the bone: ‘Let bone be joined to bones in limbs, tendons and nerves, and flesh and skin and hair on it, **16(9)** and soul and spirit.’

(2 Ezekiel)

{“And the great Uriel will give *these things* at the command of God.¹⁶ For God has appointed him over his standing-up of the dead *humans* at the day of judgment.

17(10) {“And *all of you**, see and understand the seeds which were sown into the ground. Like a dry thing which is without a soul, it is sown into the ground, and it lives and bears fruit. **18(11)** And the earth, in accordance with *its* pledge, will give back what has been entrusted to it; and this is what dies. The seed which has been sown into the ground and revives and is given life *is* a human. **19(12)** How much more *will he not stand-up* those who are having-faith in him and his elect-ones, for whose sake he made *the earth*? God will raise them up on the day of judgment. **20(13)** And the earth will cause all *persons* to stand-beside God to be judged in a day of judgment, itself also going to be being judged along with even the heaven surrounding *it*.¹⁷

21(5.1) {“And *this* will happen on the day of judgment to those who pervert the faith of God and to those who have committed sin: **22(2)** Cataracts of fire will be opened up. And there will be fog and darkness. And the whole world will veil and clothe itself. **23(3)** And the waters will be turned and will be given into coals of fire; and everything which is in it will burn up, and even the ocean will become fire. **24(4)** From under heaven *there will be* a bitter fire which does not go out, and it will flow for the judgment of wrath. Even the stars will melt in a flame of fire as *if* they had not been created.¹⁸ **25(5)** And the firmaments of heaven, in a lack of water,¹⁹ will go and become like what were not created. And there will not be lightnings of heaven;²⁰ and through their adjuration²¹ they²² will astonish the

¹⁰ literally “do”

¹¹ [2:5(3:5)] emendation / Eth(PT) “Creation”

¹² may also be translated “comes. And *on* the day of judgment...of God, from”

¹³ Netherworld is feminine, so “his” seems to be God

¹⁴ [2:14(4:7)] Restored from 2Ezekiel Hebrew / Eth “The son of man prophesied to each of the bones.”

¹⁵ [2:15(4:8)] Restored from 2Ezekiel Hebrew / Eth “And you spoke”

¹⁶ may also be translated “And the great Uriel will give soul and spirit at the command of God”

¹⁷ [2:20(4:13)] Gk(Macarius Magnes) / Eth “And the earth will give back all on the day of judgment; for in it, it must be judged at the same time, and heaven with it.”

¹⁸ [2:24(5:4)] Macarius Magnes quotes an exact quotation from LXX of Isaiah 34:4, taking this quotation from the Revelation of Petros. However, this verse does not appear in the Ethiopic version. Therefore, it might be that the heathen writer who Macarius is quoting had this passage from Isaiah in his text at this point. If so, it may not have been original to the Greek Revelation of Petros, but added later to give scriptural support to the teaching in the writing. It reads “And every power of a heaven will be melted, and the heaven will be rolled-up as a book, and all the stars will fall for themselves as leaves out of a vine and as leaves falling from a fig-tree.”

¹⁹ [2:25(5:5)] possible emendation to a Greek original “the firmaments of heaven became squalid”

²⁰ may possibly be corrupt for “And the heaven will become lightnings”

²¹ may possibly be corrupt for “lightnings”

²² may also be translated “one”

world. **26(6)** And the spirit of the corpse will be made like them, and it will become fire at the command of God. And then the whole creation will have been melted.

27(7) {"The children of the humans who are in the east, will flee to the west; they *in the west* will flee into the east. And those in the south will flee to the north, and those *in the north* to the south. **28(8)** Everywhere the awesome wrath of fire will find them. And while it is pursuing them, the flame which does not go out will bring¹ them to the judgment of² wrath in the river of fire which does not go out, a fire which flames as it burns. **29(9)** And *there will be* the waves having separated, which *are* boiling. And there will be much gnashing of teeth for the children of the humans.

30(6.1) {"And all of them will see as I come on a shining cloud which is perpetual. And the messengers of God who are with me will sit³ on the throne of my glory at the right hand of my heavenly Father. **31(2)** And he will place a crown on my head. Then, the nations having seen *this*, each of their nations will weep; and he will command them *that* they pass through the river of fire. **32(3)** And the works of each one of them will stand before them, each one according to his work. **33(4)** But each of the elect-ones, those who have done good, will come to me when they have died.⁴ The devouring fire will see nothing of them. **34(5)** But the evildoers and the sinners and the hypocrites will stand among the abysses of the darkness which does not go out; and their chastisement *is* the fire. **35(6)** And the messengers will bring their sins and prepare for them a place where they will be chastised forever, each one according to his guilt.⁵

36(7) "The messenger of God, Uriel, will bring the soul of those sinners who perished in the flood, and of all of them who existed in every idol, in every poured metal work, in every love, and in imitation, **37(8)** and who lived on all hills and stones and in the road, *who* have been called gods. **38(9)** And they will be burned up with them in perpetual fire. And after all of them and the places where they dwell have come to an end, they will chastise them forever. }

CHAPTER 3

1(7.1) {"And then men and women will come to the place proper for them.⁶ **2(2)** They are hanging them on from⁷ their tongue, with which they reviled⁸ the way of the righteousness, tearing them to pieces for them.⁹ *Their tongue*¹⁰ does not perish, in order that they might snatch them continually.

3(3) {"And behold, again *there is* a place! And there *is* a pit, great and full of mire which was flaming.¹¹ In it *are* those who have denied righteousness.¹² **4(4)** And messengers of chastisement go around *it* and *go* there in it, and they ignite the fire of their chastisement.¹³

5(5) {"And again, other¹⁴ women are hung by their neck and by their hair. They are put into the pit.¹⁵ **6(6)** But these *women* are the *ones* who wove braids—and not for the creation of good, but to go around for adultery, in order that they might capture the soul of men for destruction.¹⁶ **7(7)** But the very men¹⁷ *who* were commingled with them,¹⁸ in the *staining-thing of the*¹⁹ adultery, they hang them up from²⁰ their thighs²¹ in that place which burns.²² **8(8)** And they will say to each other, 'And we did not know that we had to come into perpetual chastisement.'²³

9(9) {"And the murderers of life,²⁴ and the *ones* having conspired²⁵ with them, will be thrown in a certain place *which* was suffering-tribulation and having been

filled *full* of wicked creepers.²⁶ And they are chastised without rest, while their pain is felt by them.²⁷ **10(10)** But worms, as-though *they were* clouds of darkness, were being laid-on them.²⁸ And the messenger Ezrael brings the soul of the *ones* whom they murdered;²⁹ and they stood and looked-on the chastisement of those murderers.³⁰

11(11) {"And they will say to one another,³¹ 'Justice and righteousness *are* the judgment of God.³² For we heard and did not have-faith that we would come into this perpetual place of chastisement.'³³

12(8.1) {"And nearby to this flame *is* a pit, large and very deep.³⁴ Flowing-down into it and *flowing-down* there *is* the ichor and the foul-smelling-thing of the *ones* being chastised.³⁵ And it becomes there as-though it is a lake.³⁶ **13(2)** And their women *are* swallowed³⁷ up to their necks and are being chastised with great pain. Therefore, these are the *ones* who abort their children and wipe out the work of God which he had formed.³⁸

14(3) {"And directly-opposite them *is* another place where the children whom they kept from living³⁹ are sitting. **15(4)** And they call out to God,} and a flash of fire hops from those babies and smites the eyes of the women,⁴⁰ {who, by this} adultery, {have brought about their destruction.

16(5) {"Other men and women are standing naked above there. And their children are standing there opposite them in a place of delight. **17(6)** And *they are* calling out; and they groan and call out to God concerning⁴¹ their own⁴² parents, 'These *individuals* exposed us into death,⁴³ after they despised {and cursed and violated}⁴⁴ *your* instruction. **18(7)** {And they cursed the messenger who formed us, and they hung us up.} **You**, O Lord, were not begrudging⁴⁵ us this light *which is common to all.*⁴⁶

19(8) "The milk of the women,⁴⁷ flowing from the breasts and congealing and rotting, **20(9)** will birth thin flesh-eating beasts, *which*, running-up⁴⁸ into them, are eating *them* down.⁴⁹ {And they are chastised forever with their men.⁵⁰ For they forsook the instruction of God and killed their children. **21(10)** But the children} are delivered⁵¹ to a⁵² care-taking messenger,⁵³ by whom they are both disciplined and are grown.⁵⁴ {For *it is* God who has required it.

22(9.1) {"The messenger of his wrath, Ezrael, brings men⁵⁵ and women who are being inflamed as-high-as their midriff.⁵⁶ And they are put in a place of darkness which is the Netherworld of humans.⁵⁷ **23(2)** And a spirit of wrath whips them with⁵⁸ every whipping, and a sleepless worm eats their bowels.⁵⁹ But⁶⁰ these *individuals are the ones who harmfully* pursued the righteous-ones and delivered them up.⁶¹

¹ [2:28(5:8)] Eth(P) / Eth(T) "was bringing"

² [2:28(5:8)] Emendation / Eth "and"

³ [2:30(6:1)] Likely emendation "of God will sit me"

⁴ [2:33(6:4)] emendation / Eth "when death" (which is obviously corrupt)

⁵ [2:35(6:6)] ClemAlex possibly preserves the Greek original here (or below) "the chastisements are coming-to-be due to the sin."

⁶ [3:1(7:1)] Eth / Akhmm has an entire segment here not represented in the Eth text, and therefore is likely part of the corrupted/vised version of the text. "But I also saw, directly-down-opposite of that place, a different place which was squalid. And it was a place of chastisement. And the ones who were being chastised there and the chastising messengers were having their <dress> fully-dark, having been dressed according-to the air of the place."

⁷ [3:1(7:1)] Akhmm (lit. out of) / Eth "by"

⁸ [3:2(7:2)] Eth / Akhmm "tongue. And these were the *ones* reviling"

⁹ [3:2(7:2)] Eth / Akhmm "righteousness. And a fire was being laid-under them, burning and chastising them." (Akhmm does not have the following sentence at all.)

¹⁰ literally "Which"

¹¹ [3:3(7:3)] Eth / Akhmm "And there was a certain great lake having been filled with mire *which was flaming*"

¹² [3:3(7:3)] Eth / Akhmm "in which (are) certain humans who *are* turning-from the righteousness."

¹³ [3:4(7:4)] Eth / Akhmm "And messengers, torturers, were laying *tortures* on them."

¹⁴ [3:5(7:5)] Akhmm, Eth emendation / Eth(PT) "two" (clearly corrupt) (Akhmm reads here though "But there were also others:")

¹⁵ [3:5(7:5)] Eth / Akhmm "woman, having been attached by [th]eir locks up-above that mir[e], the *mire* *which is* bubbling-up."

¹⁶ [3:6(7:6)] Eth / Akhmm "women were the *ones* having ornamented themselves toward adultery."

¹⁷ [3:7(7:7)] Eth / Akhmm "But the *men*"

¹⁸ [3:7(7:7)] Akhmm / Eth "who lay with them"

¹⁹ [3:7(7:7)] Eth / Akhmm add

²⁰ [3:7(7:7)] Akhmm (lit. out-of) / Eth "by"

²¹ [3:7(7:7)] Eth / Akhmm "feet" (some think that either word could be a euphemism for "penis")

²² [3:7(7:7)] Eth ("in...burns") / Akhmm "and they were having the heads in the mire"

²³ [3:8(7:8)] Eth / Akhmm "[And] I was saying with a [great] v[oice], "I was not having-faith *for me* to come into this place."

²⁴ [3:9(7:9)] Eth / Akhmm omit "of life"

²⁵ usually translated "becoming-conscious"

²⁶ [3:9(7:9)] Akhmm / Eth "be put into a fire which is full inside of poisonous beasts"

²⁷ [3:9(7:9)] Eth / Akhmm "And they (are) being smitten by those beasts, and, in-this-way, being turned there in that chastisement."

²⁸ [3:10(7:10)] Akhmm / Eth "And their worm multiplies like *going* through a cloud of darkness."

²⁹ [3:10(7:10)] Eth / Akhmm "And the souls of the *ones* having been murdered"

³⁰ [3:10(7:10)] Akhmm / Eth "and they saw them *receive* their chastisement. They killed them."

³¹ [3:11(7:11)] Eth / Akhmm "murderers, were saying"

³² [3:11(7:11)] Eth / Akhmm "God, your judgment is righteous."

³³ [3:11(7:11)] Eth / Akhmm omit "For we heard...chastisement."

³⁴ [3:12(8:1)] Eth / Akhmm "But nearby that place (is) a different place *which* was restr[ic]ted in <which>"

³⁵ [3:12(8:1)] Akhmm / Eth "is all which is from everywhere, judgment and abomination, bodily-discharge"

³⁶ [3:12(8:1)] Eth / Akhmm add

³⁷ [3:13(8:2)] Eth / Akhmm "And-there women were sitting themselves, having the ichor"

³⁸ [3:13(8:2)] Eth / Akhmm "But these *women* were the un[godly]-women *who* brought-forth the babies} as-children and aborted *them*." (Akhmm moves this verse before 3:22(9:1) and omit everything from 3:14-21, the inclusion of which verses is also supported by ClemAlex and Methodios.)

³⁹ [3:14(8:3)] emendation ("whom they kept from living") / Eth(P) "but two of them" / Eth(T) "who were two of them" / Akhmm reads for this entire sentence "And directly-opposite them, many boys (wh[ic]heve)r *ones* were b[ir]th[ed]-as-children untimely [lit. "unhourly"], having seated themselves, were weeping, / possibly Gk(ClemAlex) "The babies, the *ones* who were exposed (lit. "were put-out") / possibly Gk(ClemAlex) "The babies *who* were forced-to-be-miscarried"

⁴⁰ [3:14(8:4)] Gk(ClemAlex) / Eth "and lightning comes; and from among the babies, *there is* a drill in the eye of those" / Akhmm "and [flam]es of fire were coming out-of-before th[em] and were smiting the women against their eyes."

⁴¹ [3:17(8:6)] Methodios may preserve some original wording in his paraphrase here "They have to accuse their own parents...summon him, saying"

⁴² [3:17(8:6)] Gk(Methodios) / Eth omit "own"

⁴³ [3:17(8:6)] Gk(Methodios) / Eth(emendation) "(These) caused us to die" / Eth(PT) "they died"

⁴⁴ [3:17(8:6)] Eth / Gk(Methodios) does not have "cursed and violated"; but he since he is merely quoting from the text, his quotation may be incomplete.

⁴⁵ literally "not jealous of"

⁴⁶ [3:18(8:7)] Gk(Methodios) / Eth "And they begrudged the light *from us*; and you gave it to everyone."

⁴⁷ [3:19(8:8)] Gk(ClemAlex) / Eth "of their mothers"

⁴⁸ may also be translated "re-running"

⁴⁹ [3:19-20(8:8-9)] Gk(ClemAlex) / Eth "flows from their breasts and congeals and rots. From in it *are* flesh-eating

beats; and they make them stink." (most emend Eth "and they make them stink" to "and they come out and return")

⁵⁰ [3:20(8:9)] Eth(P) / Eth(T) omit "with their men"

⁵¹ [3:21(8:10)] Gk(ClemAlex, Methodios) / Eth "will be delivered"

⁵² [3:21(8:10)] Gk(ClemAlex x2, Methodios) / Eth "the"

⁵³ [3:21(8:10)] Gk(ClemAlex x2) / Gk(Methodios) "care-taking messengers" / Eth(PT) "to the messenger Temlakos" (corrupt)

⁵⁴ [3:21(8:10)] Gk(ClemAlex) / Gk(Methodios) "to be being nourished with much resting-up and ease" (but he is paraphrasing/summarizing here; however, he supports the quotation of ClemAlex) / Eth " , but those who killed them will be chastised forever"

⁵⁵ [3:22(9:1)] Eth / Akhmm "And different men"

⁵⁶ [3:22(9:1)] Akhmm (lit. "...inflamed until to-where a half of them") / Eth "who are half on fire"

⁵⁷ [3:22(9:1)] Eth / Akhmm "they (are) thrown in a fully-dark place." (omitting the Netherworld phrase)

⁵⁸ may also be translated "for"

⁵⁹ [3:22(9:2)] Eth / Akhmm "And (they are) being whipped by wicked spirits and their bowels by sleepless worms."

⁶⁰ [3:23(9:2)] Akhmm / Eth omit "But"

⁶¹ [3:23(9:2)] Akhmm / Eth "pursued and delivered up my righteous-ones"

24(3) {"And near to those *individuals*, there are other¹ men and women. And they gnaw their tongue.² And they are given pain with³ an iron *which* has become-on-fire, and their eyes are burnt out.⁴ But⁵ these *individuals* are the *ones who* reviled and the *ones who* turn away from my⁶ righteousness.

25(4) {"As for other men and women, their works are done in fraud. Their lips are cut off and fire enters into their mouth and their bowels.⁷ But⁸ these *individuals* are the false-testifiers.⁹

26(5) {"And near them to those who approached *is* a place *where* a pillar of fire *is set* in stone; and its pillar is sharper than a knife.¹⁰ 27(6) And¹¹ *there* are men and women who are dressed in rags and filthy tatters;¹² and they are set on it, in order that they might be chastised with a chastisement of pain which does not end. 28(7) These *individuals* are the *ones who are becoming-rich and*¹³ have put-their-confidence in their riches; and they neglected the widows and the women with orphans;¹⁴ instead, they were-without-concern of the instruction of God.¹⁵

29(10.1) {"And near to it, *there is* another place near full of excrement.¹⁶ And men and women are put into¹⁷ it up to their¹⁸ knees. But¹⁹ these are the *ones who* were loaning money and were accepting interest.²⁰

30(2) {"Other men and women throw themselves headlong from a height. And again, they return and run, and [demons] are forcing them.²¹ These are idol worshippers.²² 31(3) And they force them to the end of existence, and they throw *themselves* over. And this, like this, they do continually. They are chastised forever.²³ 32(4) But these are the *men who* stained the bodies of themselves, behaving²⁴ as women. But the women with them, these are the *women who* slept-together with one-another as a man would to a woman.²⁵

33(5) {"And near them to these [unknown word 1]. And beneath them, the messenger Ezrael makes a place of fire frequently²⁶ and with every idol of gold and silver, every idol *which is* the work of human hands and which resembles the image of a cat and lion, the form of reptiles, and the form of beasts. 34(6) But those men and women {who made their images}²⁷ are in f[ier]y ch[ai]ns²⁸ and whi[pp]in[g] [th]e[m]selves²⁹ i[n-f]ront of th[ese] mislead[ing] ido[ls].³⁰ And they will [h]ave th[e] chastisement without-resting-up.³¹

35(7) {"And near [themse]lves, there [w]ill be differ[ent] men and women b[ur]ning in the [b]urning of th[e] [i]dol-ma[ni]acs.³² Their chastisement is forever.³³ [B]ut³⁴ these *individuals* are wh[ic]hev[er] *ones* l[ef]t behind³⁵ the w[a]y³⁶ of God and {followed [harsh]}³⁷ demons.

36(11.1) {And another place, very high [unknown word 1] and [unknown word 2] fire that burns over the edge, this which burns. 37(2) *There* are men and women

¹ [3:24(9:3)] Eth / Akhmim " , were again"

² [3:24(9:3)] Eth / Akhmim "lips"

³ [3:24(9:3)] Eth / Akhmim "(they are) being chastised and receiving"

⁴ [3:24(9:3)] Eth / Akhmim "on-fire against their eyes"

⁵ [3:24(9:3)] Akhmim / Eth omit "But"

⁶ [3:24(9:3)] Eth (may also be translated "those who turn against my righteousness") / Akhmim "and spoke evilly of the way of the"

⁷ [3:25(9:4)] Eth / Akhmim "And right-down-opposite these *individuals* (are) again other men and women gnawing their tongues, and having a fire flaming in their mouth."

⁸ [3:25(9:4)] Akhmim / Eth omit "But"

⁹ [3:25(9:4)] Akhmim / Eth "are the *ones* who put the testifiers to death with a lie"

¹⁰ [3:26(9:5)] Eth / Akhmim "And in a certain different place were gravel sharper than a short-sword and every little-spike, having become-on-fire."

¹¹ [3:27(9:6)] Akhmim / Eth omit "And"

¹² [3:27(9:6)] Eth / Akhmim "dressed in filthy rags"

¹³ [3:28(9:7)] Eth / Akhmim add

¹⁴ [3:28(9:7)] Eth / Akhmim "and did not have-mercy on orphans and widows"

¹⁵ [3:29(9:7)] Akhmim ("instead...God") / Eth "concerning God"

¹⁶ [3:29(10:1)] Eth / Akhmim "But in a different great lake, having been filled full of pus and blood and mire *which is* boiling-up"

¹⁷ [3:29(10:1)] Eth / Akhmim "are standing up in"

¹⁸ [3:29(10:1)] Eth / Akhmim omit "their"

¹⁹ [3:29(10:1)] Akhmim / Eth omit "But"

²⁰ [3:29(10:1)] Eth / Akhmim "and requesting-to-have-back interests of interests"

²¹ [3:30(10:2)] Eth (in comparison with the Akhmim text, "demons" seems doubtful) / Akhmim "women, being overturned from a great cliff, were coming downward and were again being driven-forward by the *ones* being laid-upon them..."

²² [3:30(10:2)] Akhmim / Eth add (seems to be clearly out of place)

²³ [3:30(10:2)] Eth ("And they force...forever.") / Akhmim "(being laid-upon them) to ascend upward on the cliff, and they were being overturned downward from-there. And they were not having any tranquility from this chastisement."

²⁴ There is a wordplay here in Greek that cannot be translated into English. For the Greek word means both "behaving" as well as "turning-up" (in the sense of "turning-upside-down").

²⁵ [3:32(10:4)] Akhmim / Eth (clearly corrupt) "These *individuals* are the *ones* who cut their flesh, male-bedding-men and the women who were with them. And in it are those men who defile one another as *men with* women."

²⁶ [3:33(10:5)] Eth / Akhmim "And alongside that cliff was a place being filled of most fire."

²⁷ [3:33(10:5)] Eth ("and with every idol...who made their images") / Akhmim "And-there men had stood, whichever *ones*, with their own hands, made scraped-images to themselves in-place of a god. And alongside those *individuals*, were different men and woman"

²⁸ [3:34(10:6)] Gk(B) (may also be restored to "are grasping chains") / Eth "in chains of fire" / Akhmim "having sticks of fire"

²⁹ [3:34(10:6)] Gk(B) / Eth "beating themselves" / Akhmim "beating one-another"

³⁰ [3:34(10:6)] Gk(B) (also be restored to "in-front of these idols of misleading") / Eth "in their error before them" / Akhmim omit

³¹ [3:34(10:6)] Gk(B) / Eth "And this-is-how his punishment *is* forever." / Akhmim "and never-at-any-time ceasing from the chastisement such-as-this."

³² [3:35(10:7)] Gk(B) / Eth "And near them are different men and women; and they burn up in the heat of judgment." / Akhmim "And again, there were different *individuals* near those: women and men, being inflamed and being turned and being fried-in-a-pan."

³³ [3:35(10:7)] Gk(B), Akhmim / Eth add

³⁴ [3:35(10:7)] Gk(B), Akhmim / Eth omit "But"

³⁵ [3:35(10:7)] Gk(B), Eth / Akhmim "dismissed"

³⁶ [3:35(10:7)] Gk(B), Akhmim / Eth "instruction"

³⁷ meaning of word uncertain / other possibilities include "demons of midday" or "burning demons"

who fall into it, rolling. They go down into what was trembling. And again, when what has been made³⁸ flows, they go up and go down and repeat like that, rolling. This-is-how they are chastised forever. 38(3) Therefore, these are the *ones* who do not honor their father and mother, and, by their-own-freewill,³⁹ abstain from them. On account of this, they will be chastised perpetually.

39(4) {"And again, Ezrael the messenger brings children and virgins, in order that they might show to them those who are being chastised. They will be chastised with pain, and with being hung up, and with many wounds which meat-eating birds cause. 40(5) These are the *ones* who have-faith in their crime. They do not obey their parents, and they do not follow the teaching of their fathers, and they do not honor one who is older than them.

41(6) {"With them are ten virgins; and they are dressed in darkness as clothing. And they will be chastised severely, and their flesh is torn apart. 42(7) (7) These are the *ones* who do not keep their virginity until they were given in marriage. And they are chastised with this same chastisement while it is felt⁴⁰ by them.

43(8) {"And again, *there are* other men and women who chew their tongue without rest while they are chastised with perpetual fire. 44(9) Therefore, these are slaves who did not obey their masters. Therefore, this is their perpetual chastisement.

45(12.1) {"And near this chastisement are men and women who are blind and deaf, and their clothing is white. And then they push one another and fall onto coals of a fire which never goes out. 46(2) These are the *ones* who do an act-of-mercy⁴¹ and say, "We are righteous to God." But righteousness—they have not sought it. 47(3) And the messenger of God, Ezrael, brings them out from that flame, and he established the judgment of chastisement. Therefore, this is their judgment.

48(4) {"And a river of fire flows, and every chastisement goes down into the river. 49(5) Uriel will make them stand, and he will give a wheel of fire to them; and men and women will be hanging in it by the power of its turning. 50(6) The ones in a pit are burned up. Therefore, these are the sorcerers and sorceresses. 51(7) This wheel will be in every chastisement by fire without number.

52(13.1) {"And then they will have brought my elect and my righteous ones who are perfect in every righteousness, while the messengers are carrying them in their hands, while they put-on⁴² the clothing of the life above. 53(2) And they will look at the one who cursed⁴³ it while he takes vengeance on them. 53(3) Chastisement is forever for each one according to his work.⁴⁴

54(4) {"With one voice all of those who are in chastisement will also say, "Have mercy on us, for now we have⁴⁵ learned the judgment of God which he told us beforehand, and we did not have-faith."

55(5) {"And the messenger in-charge-of-Tartaros⁴⁶ will come and rebuke them with chastisement increasingly. And he said to them, "Now you change-your-mind when there is no time for a change-of-mind and life did not remain."

56(6) {"And all of them will say, "Righteous is the judgment of God. For we heard and knew that his judgment is good. For we have been paid back, each one according to our work."

57(14.1) {"And then⁴⁷ I will afford⁴⁸ to my called and elect ones:⁴⁹ God, if-at-any-time they might stand themselves up for me out of the chastisement; and I will give to them a beautiful immersion in salvation⁵⁰ of a place being called Acherousian Lake in the Elysian Plain,⁵¹ a portion of righteousness with my holy ones.⁵² 58(2) And I will go-off now⁵³—I and my elect-ones,⁵⁴ leaping-for-joy with the fatherland-chiefs⁵⁵ and I will lead them⁵⁶ into my perpetual kingdom. 59(3) And I will do with them my professed-things which I professed to them⁵⁷—I and my Father (the one in the heavens).

"Behold, I made *these things* clear to you, Petros, and I set-forth all *these*

³⁸ [3:37(11:2)] possible emendation "when the mountain"

³⁹ literally "by themselves"

⁴⁰ possible emendation "watched"

⁴¹ seems to be in the context of almsgiving

⁴² [3:52(13:1)] emendation / Eth(PT) "say"

⁴³ [3:53(13:2)] Eth(T) / Eth(P) "hated"

⁴⁴ [3:53(13:3)] ClemAlex possibly preserved the original here (or above) "the chastisements are coming-to-be due to the sins"

⁴⁵ [3:54(13:4)] Eth(P) / Eth(T) "he has"

⁴⁶ [3:55(13:5)] emendation, based on Gk(Hippolytos) / Eth (corrupted) "the messenger, Tatiroskos" // Hippolytos may also have the original Greek reading here as plural "messengers"

⁴⁷ Brackets mark where the Greek original has been preserved in Gk(R).

⁴⁸ [3:57(14:1)] Gk(R) / Eth "give"

⁴⁹ [3:57(14:1)] Gk(R) / Eth(P) "to my elect, my righteous ones" / Eth(T) "to my elect and my righteous ones"

⁵⁰ [3:57(14:1)] Gk(R) / Eth "ones the immersion and salvation which they ask of me" (omitting much) (Note: Some, without any justification whatsoever, try to corrupt the doctrine of the text by emending the Greek "God, if-at-any-time they might stand themselves up" to "whomsoever they might request for themselves")

⁵¹ [3:57(14:1)] Gk(R) / Eth "(salvation). In the plain of Akerosia which is called Aneslasleya"

⁵² [3:57(14:1)] Gk(R) / Eth " , a portion of the righteous-ones have flowered." ("flowered" is likely a corruption for "give")

⁵³ [3:58(14:2)] Gk(R) / Eth add (though it is a slight emendation)

⁵⁴ [3:58(14:2)] Gk(R) / Eth omit "I am my elect-ones"

⁵⁵ [3:58(14:2)] Gk(R) / Eth "And I will leap-for-joy with them."

⁵⁶ [3:58(14:2)] Gk(R) / Eth add (probably a corruption for "fathers of the nations")

⁵⁷ [3:59(14:3)] Gk(R) / Eth "them what I have professed to them, that which is perpetual"

things.¹

60(4) “Therefore, go out; And therefore² go into the city which is ruling³ over the west,⁴ and drink the drinking-cup which I professed to you,⁵ in the hand of the son of the one in the Netherworld,⁶ in order that his disappearance might receive a beginning.⁷ **61(5)** And you are acceptable⁸ of the professed-thing {which I have made to you. And therefore, send out my story into all the world in peace. **62(6)** For the fountain of my word has rejoiced at the promise of life, and the world has been snatched away unexpectedly.”}

CHAPTER 4

1(15.1) {And the⁹ Lord Jesus the Anointed-One our king¹⁰ said to me, “Let us be going¹¹ to the holy¹² mountain. Let us pray.”¹³

{And his learners came with him praying. **2(2)** And behold, there were two men. And it was not possible for us to look at their face.¹⁴ For from one of them¹⁵ comes-out a light which shines more than the sun.¹⁶ **3(3)** And their dress is fully-lit. And it is not possible to tell about them. And there is nothing which prevails against them in this world.¹⁷ **4(4)** There is no mouth which, in its smoothness, is able to tell-in-detail the beauty of their splendor.¹⁸ For their appearance is astounding and wonderful.¹⁹ **5(5)** And the second one, large I say, shines more than hail in his appearance.²⁰ Images of the color of his appearance and his body are like rose flowers.²¹ **6(6)** And the hair of his head, even from his shoulders and on their forehead, is a crown of nard woven of a beautiful flower. His hair is like the rainbow in the heaven. **7(7)** This is the-manner of the loveliness of his face, and it was adorned with every ornament.²² And²³ after we saw them abruptly, we became utterly-astounded at them.²⁴

8(16.1) {And after I came-to the Lord, I spoke to him, “Who are these?”²⁵

{And he said to me, “This is Moses and Elijah.”

{And I said to him, “Where are Abraham and Isaac and Jacob and the other righteous fathers?”²⁶

9(2) {And he²⁷ showed to us²⁸ a garden, open and great, with a pleasure tree,²⁹ and full of the fruit of blessing, full of the smell of fragrance. Its smell was beautiful. **10(3)** And its smell comes to it. And from in it, I saw a marvel: Much fruit.^{30 31}

¹ [3:59(14:3)] Gk(R) / Eth “I have told you, Petros, and I have informed you.”

² [3:60(14:4)] Gk(R) / Eth add

³ [3:60(14:4)] Gk(R) / Eth omit “ruling”

⁴ [3:60(14:4)] Gk(slight emendation), Eth / Gk(R) is corrupt

⁵ [3:60(14:4)] Gk(R) / Eth “, to the vineyard/wine of which I have told you”

⁶ [3:60(14:4)] Gk(R) (may also less likely be translated “in the hand of the son, the son in the Netherworld”) / Eth “from the sickness of my sinless son”

⁷ [3:60(14:4)] Eth / Gk(R) “in order that his work of destruction might be made holy”

⁸ [3:61(14:5)] Gk(R) / Eth “elected”

⁹ [4:1(15:1)] Akhmim / Eth “my”

¹⁰ [4:1(15:1)] Akhmim / Eth add

¹¹ literally “May we lead”

¹² [4:1(15:1)] Akhmim / Eth add

¹³ [4:1(15:1)] Eth / Akhmim add (lit. “May we pray.)

¹⁴ [4:1-2(15:1-2)] Eth (“And his...face”) / Akhmim “But while we were going-off with him, we, the twelve learners, begged, so-that he might show us one of our brothers, righteous-ones, the ones who went-out from the world, in order that we might see what-kind of form they are, and that, after we become-confident, might also encourage the humans who are hearing us. [A]nd while we were praying, two men were abruptly being made-to-appear, having stood in-front of the Lord, on whom we were not able look-against.”

¹⁵ [4:2(15:2)] Eth / Akhmim “from their appearance [lit. “seeing”]”

¹⁶ [4:2(15:2)] Eth / Akhmim “a ray as of the sun”

¹⁷ [4:3(15:3)] Eth (“And it is...world”) / Akhmim “of a kind-which an eye of a hum[an did] not-even-at-any-time [see].”

¹⁸ may also be translated “form”

¹⁹ [4:4(15:4)] Eth / Akhmim “[Fo]r [not-even] is a mouth able to be telling-in-detail [lit. “to be leading-out”] or a [heart] to [comprehend-up] on the glory with which they were [d]ressed, and the beauty of [their] [appea]rance [lit. “seeing”]. After we saw them, we became-astounded.”

²⁰ may also be translated “on his head”

²¹ [4:5(15:5)] Eth (“And the second...rose flowers.) / Akhmim “For indeed, their bodies were whiter than every snow and redder than every rose; but the red of them was mix-together with the white. And I am not able to simply tell about their beauty in-detail [lit. “to lead-out their beauty”].”

²² [4:6-7(15:6-7)] Eth (“And the hair...ornament.”) / Akhmim “For also their hair was curly and flowery and becoming-proper-on both their face and their shoulders as-though it were a crown having been braided out of spikenard of a head-of-grain and various flowers, or as-though it were a rainbow in the air. Such was their attractiveness.”

²³ [4:7(15:7)] Eth / Akhmim “Therefore”

²⁴ [4:7(15:7)] Eth / Akhmim “saw their beauty, we have become utterly-astounded at them, since they were made-to-appear abruptly.”

²⁵ [4:8(16:1)] Akhmim / Eth “And I came to God Jesus the Anointed-One and spoke to him, “My lord, who is this?””

²⁶ [4:8(16:1)] Eth / Akhmim “to me, “These are your* brothers, the righteous-ones, [the] forms of whom you* wanted to see.” And-I declared to him, “And where are all the righteous-ones, or what is the age in which they are and are having this glory?”

²⁷ [4:9(16:2)] Eth / Akhmim “And the Lord”

²⁸ [4:9(16:2)] Eth / Akhmim “me”

²⁹ may also be translated “with a fruitful grove” (It is not clear whether the adjective “large” modified “garden” or “tree/grove”, nor is it clear whether the learners see one tree or many trees.)

³⁰ more literally “Fruit often”

³¹ [4:9-10(16:2-3)] Eth (“And he showed...fruit.”) / Akhmim “And the Lord showed me a great country outside of [h]is world, super-bright with the light, and the air (the air which was there) shining-down with rays of the sun, and the earth itself flowering with amaranthine [a type of flower with never dies - translated it would be “unwithering”] flowers and full of amomums and growths which were well-flowering and incorruptible and bringing forth fruit which has been blest. But so-much was the flower as for it to even be being brought from-there to us. But the dwellers of that place, were having been dressed with a dress of fully-lit messengers, and their dress was like to their country. But messengers were running-around them there. But the glory of the dwellers there was equal. And with one voice, they spoke-well-up-to the Lord God, being gladdened in that place.”

11(4) {And the Lord and my God Jesus the Anointed-One³² said to me,³³ “And you have seen³⁴ the fatherland-chiefs.³⁵ And the place which is their rest is like this.”

12(5) {And I rejoiced, and I had-faith that “this will be the honor and the glory of those who pursued my righteousness”.³⁶

13(6) {And I understood what is written in the book of my Lord Jesus the Anointed-One. **14(7)** And I said to him, “My lord, are you wanting for me to make three tents here: one for you, and one for Moses, and one for Elijah?”

15(8) {And he said to me, in wrath, “The Adversary wages war against you and has veiled your understanding, and the manner of life³⁷ of this world defeats you. **16(9)** Your eyes will be uncovered and your eyes will be opened-up, that there is one tent which the hand of humans has not made, which my heavenly Father has made for me and for my elect-ones.”

{We saw it, rejoicing.

17(17.1) {And behold, a voice suddenly came-to-be out of a heaven, saying “This is my son, the beloved one, and I have become-well-pleased with him. Be hearing him!”³⁸

18(2) {And a cloud, large in size, came-to-be over our head, and it was very white. And it lifted up our Lord and³⁹ Moses and Elijah. And I trembled, and I was astonished. **19(3)** And we watched, and this heaven opened-up. And we saw men who were in the flesh,⁴⁰ and they came and went to meet our Lord and Moses and Elijah, and they went into the second heaven.

20(4) {And the word of the writing was fulfilled:

This is the generation of persons who are seeking him,

of persons who are seeking the face of the God of Jacob.⁴¹

(Psalm 24:6)

21(5) {And there was great fear and great amazement in heaven. The messengers flocked together, in order that the word of the writing might be fulfilled which said:

Open-up the gates, you* princes.

(Psalm 24:7,9)

22(6) {And then this heaven which had been opened-up was closed. **23(7)** And we prayed. And we went down from the mountain praising God who wrote the names of the righteous-ones in the book of life in heaven. }

³² [4:11(16:4)] Akhmim / Eth “And my Lord and my God Jesus the Anointed-One”

³³ [4:11(16:4)] Eth / Akhmim “us”

³⁴ [4:11(16:4)] Eth(P) / Eth(T) “; “Have I seen”

³⁵ [4:11(16:4)] Eth (supported by Gk(R) above) / Akhmim “ancients(?)” (corrupted - some emend A. to “brothers” or “fatherland-chiefs”) Akhmim reads for this entire quotation “This is the place of your* ancients(?), the righteous humans.”

³⁶ some think this might be corrupt for “who were harmfully pursued for my righteousness”

³⁷ may also be translated “dwelling”

³⁸ [4:17(17:1)] Based on restored Greek of Matt, Mark, Luke, 2 Peter (Note, the Eth is slightly corrupt here, and must be restored slightly to “Be hearing him” from corrupt reading: Eth(P) “and my instruction” or Eth(T) “in/with my instruction.”)

³⁹ [4:18(17:2)] Eth(P) / Eth(T) “And our Lord lifted up”

⁴⁰ [4:19(17:3)] Eth(T) / Eth(P) “But we also saw men in the flesh”

⁴¹ [4:20(17:4)] Restored from Psalm 24:6 LXX

THE TEACHING

(or, *The Didache*)

CHAPTER 1-4

A teaching of *the* Lord through the twelve emissaries to the nations.¹

There are two ways: one of the life and one of the death. But there *is* much diversity between the two ways. **2** Therefore, this is the way of the life:

First you will love God, the *one who* made you;² secondly,³ your neighbor as yourself. But all *things*, as-much-as you, if-at-any-time, might not want to be coming-to-be *done* to you, **you** will also not do to another.

3 Now this is the teaching of these accounts:

All of you*, be blessing *the ones who are cursing you**, and be praying-to *God in-behalf of your* enemies*, but be fasting in-behalf of *the ones who are pursuing* you* harmfully*. For what favor *is it* if-at-any-time you* might be loving *the ones who are loving you*?* Are not-surely even the nations doing the same?⁴ But all of you*, be loving⁵ *the ones who are hating you**, and you* will not have an enemy.

4 You, be hearing what it is necessary for all of you* to do to save your spirit: First of all,⁷ Be keeping⁸ yourself distant from the fleshly and bodily⁹ desires. If-at-any-time someone might give to you a slap to¹⁰ the right jaw, also turn the other to him; and you will be complete. If-at-any-time someone might press you into-service for one mile, be going-away with him for two. If-at-any-time some might pick¹¹ up your robe, also give your tunic to him. If-at-any-time someone might take from you *something* which¹² **is yours**, do not request-to-have-it-back; for you are not-even being-able. **5** Be giving to everyone who¹³ **is requesting**, and do not be requesting-to-have-it-back; for the Father is wanting to be giving for himself out of his own gifts to all persons.¹⁴ Happy is the person who is giving according-to the instruction, for he is guiltless.

Woe to the person who is taking. For indeed, if the *one who* is taking is having a need, he will be guiltless. But *if* he is not having a need, he will give a judicial-account for-what-reason he took *it* and to¹⁵ what purpose. But after he came-to-be in oppression,¹⁶ he will be probed-out about *the things* which he performed, and he will not come-out from-there until he might give-back the last quadrans. **6** But instead, about it, it has also been spoken, "Let your act-of-mercy¹⁷ be-sweating in¹⁸ your hands until whenever you might know to whom you might give."

2.1 Now a second instruction of the teaching *is*:¹⁹

2 You will not murder.

You will not commit-adultery.

You will not corrupt-boys.

You will not commit-sexual-immorality.

You will not thief.

You will not practice-magic.

You will not use-drugs.²⁰

You will not murder a child in corruption,²¹

nor-even will you kill *it* off after it was birthed.

You will not desire *the things* of your²² neighbor.

3 You will not break-an-oath.

You will not testify-falsely.

You will not speak-evilly.

You will not remember-past-evils.

4 You will not be double-minded in giving advice²³ nor-even double-tongued,
for the double-tongue is a snare of death.

5 Your account will not be lying, not empty, *but* instead, having been sated with action.²⁴

6 You will not be a greedy-person, nor-even ravenous, nor-even a hypocrite, nor-even accustomed-to-evil, nor-even arrogant **nor-even quarrelsome, nor-even bad-mannered**.²⁵

You will not take a wicked deliberation for yourself against your neighbor.

7 You will not hate any²⁶ human;

instead: indeed, *some of them*²⁷ you will convict,

but *some of them* you will pray-to *God* about,

but *some of them* you will love above your *own* soul.

3.1 Child of mine, I say to you on behalf of the Lord,²⁸ be fleeing from every wicked *thing*²⁹ and from everything like it.³⁰

2 Do not be becoming easily-angered, for³¹ the anger is guiding *one* to the murder;

nor-even *be becoming* a zealot, nor-even eager-for-quarreling,³² nor-even furious;

for, from out of **all** these, murders³³ are being birthed.

3 Child of mine, do not be becoming desirous, for the desire is guiding *one* to the sexual-immorality;

nor-even *have* shameful-talk, nor-even *become* high-eyed;

for, from out of **all** these, adulteries are being birthed.

4 Child of mine, do not be becoming a watcher-of-augury, since it is guiding *one* into the idol-worshipping;

nor-even an enchanter, nor-even mathematical,³⁴ nor-even *someone who is* doing-purging-rituals.³⁵

Do not even be wanting to be looking-at **nor to be hearing**³⁶ them;

for, from out of **all** these, idolatry is being birthed.³⁷

5 Child of mine, do not be becoming a liar, since the falsehood is guiding *one* into the thievery;

nor-even *be becoming* fond-of-silver, nor-even vainglorious;

for, from out of **all** these, thieveries are being birthed.

6 Child of mine, do not be becoming murmuring, since it is guiding *one* into the revilement;

nor-even *be becoming* self-pleasing, nor-even wicked-minded;

for, from out of **all** these, revilements are being birthed.

7 But be meek, since the meek persons will inherit the earth.³⁸

8 Be becoming longsuffering, and merciful, and lacking-of-evil, and tranquil and good, and trembling through every *circumstance* at the accounts of God³⁹ which you heard.

9 You will not heighten yourself, **nor-even glorify yourself before men**.⁴⁰ nor-even give boldness to your soul.

Your soul will not be glued with high persons; instead, you will behave with righteous and humble persons.

10 You will receive to yourself the operations *which are* happening to you as good *things*, having come-to-know that devoid of a god nothing is coming-to-be.

4.1 Child of mine, you will be caused-to-have-remembrance, night and day, of the *one who* is uttering the account of God to you, but you will honor him as the Lord,⁴¹

for from *the place* where the lordship is being uttered, there is *the* Lord.

2 But *day* by day⁴² you will seek-out the faces of the holy ones,

in order that you might be resting-up-upon their accounts.

3 You will not yearn for⁴³ a split, but you will be-at-peace-with persons who are fighting.

You will judge righteously **knowing that you will be judged**.⁴⁴

¹ [1:1] some add

² [1:2] some omit "the one who made you"

³ may also be translated "second"

⁴ literally "pursuing"

⁵ [1:3] Gk(H) (as in Matthew 5:47) / Gk(X1782, Pseudo-ApCo) "doing this"

⁶ [1:3] Gk(H) / Gk(X1782) "be having-fondness-for"

⁷ [1:4] Gk(H) / Gk(X1782) add "Hear what you must do to save your spirit: First of all"

⁸ [1:4] Gk(H) / Gk(X1782) "Keep"

⁹ [1:4] Pseudo-ApCo "and worldly" / Gk(X1782) omit altogether

¹⁰ literally "into"

¹¹ literally "lift"

¹² literally "the"

¹³ literally "the"

¹⁴ some translate "for the Father is wanting us to be giving for ourselves out of our own gifts to all persons"

¹⁵ literally "into"

¹⁶ literally "a holding-together"

¹⁷ may be understood in the sense of "alms"

¹⁸ literally "into"

¹⁹ [1:4-2:1] OL / all other versions (including Gk(X1782)) include this addition (Barnabas also does not have this addition)

²⁰ may also be translated to "practice-sorcery"

²¹ understood as being an abortion

²² literally "the"

²³ [2:4] Dctr add

²⁴ [2:5] Pseudo-ApCo, CO omit "but instead it has been carried out in action"

²⁵ [2:6] Dctr add

²⁶ literally "every"

²⁷ literally "which" (also later in verse)

²⁸ [3:1] Gk(H,X1782) / Georg add

²⁹ [3:1] Gk(H) / Gk(X1782) "from all wicked acts"

³⁰ [3:1] Gk(H) / Gk(Pseudo-ApCo) "and from every evil thing" / Gk(X1782) "and something like it"

³¹ [3:2] Gk(H) / Gk(X1782) "since"

³² [3:2] Dctr omit "eager-for-quarreling"

³³ [3:2] Dctr "fits of anger"

³⁴ seems to be understood in the sense of making mathematical predictions about movements of celestial bodies

³⁵ literally "cleaning-about/around"

³⁶ [3:4] Georg, Dctr, CO add

³⁷ [3:4] "adulteries. Do not practice mathematics, or purging-rituals (lit. cleanings-around), which things lead to manifold superstition. Do not even be wanting to be looking-at or to be hearing these I."

³⁸ [3:7] Dctr "the holy earth" / CO "the kingdom of the heavens"

³⁹ [3:8] Pseudo-ApCo, CO omit "through every circumstance" / Pseudo-ApCo add "of God" / Dctr "Be patient and by your industry be good and tremble at all the words"

⁴⁰ [3:9] Dctr add

⁴¹ may also be translated "as a lord"

⁴² [4:2] Dctr omit "day by day"

⁴³ [4:3] some "make" (as in Barnabas & Apostolic Constitutions)

⁴⁴ [4:3] Dctr add

You will not take *into account* for yourself a *person's* face during the *time* to convict *him* over trespasses.

- 4 You will not be double-souled in your prayer¹ as to whether *something* will be or not.
- 5 Do not be becoming *someone*, indeed, *who is* stretching-out your² hands during³ the *time* to take, but pulling *them* together during the *time* to give.
- 6 If-at-any-time you might be having *something* through the *work* of your hands, you will give *it* for a redemption of sins of yours.
- 7 You will not waver to give, nor will you even murmur *while* you are giving;
for you will know who is the beautiful Equivalent-Repayer of the wage.
- 8 You will not be turned-away-from the *one who* is-indigent,⁴
but you will commune all *things* together with your brother, and you will not state *anything* to be your own *things*;
for if *all of you** are communers in the immortal *things*, how-much more in the mortal-*things*?
For the Lord is wanting to give to everyone from his gifts.⁵
- 9 You will not lift your hand from your son or from your daughter;
instead, from *their* age-of-youth, you will teach *them* the fear of God.
- 10 You will not, in your bitterness,⁶ command a slave or a servant-girl of yours (the *ones who* are hoping on the same God),
lest-perhaps they will never be filled-with-fear of the God *who is* over both of *you*;
for he is not coming to call *someone* according-to face, *but* instead the *ones* whom the spirit made-ready.⁷
- 11 But *all of you**, the slaves: You will be subjected to your* lords as a type of a god, in shame and fear.
- 12 You will hate every hypocrisy and every *thing* which is not pleasing to the Lord.
- 13 May you never leave-behind⁸ instructions of the Lord,
but you will guard the *things* which you took-alongside, neither adding things contrary⁹ to *them* nor picking *anything* away from *them*.
- 14 You will confess-forth your trespasses in an assembly.¹⁰
And you will not come to a prayer-to God of yours in a wicked conscience.

This is the way of the life.

CHAPTER 5-6

But this is the way of death:¹¹

First of all,¹² it is of wicked *things* and sated of a curse: murders, adulteries, desires, sexual-immoralities, thieveries, idol-worshippings, magics, uses-of-drugs,¹³ snatchings, false-testimonies, hypocrisies, double-heartedness, deceit, arrogance, evil, self-pleasure, greed, shameful-talk, jealousy, over-boldness, height, pretension fearlessness of a god.¹⁴ **2** *They are*¹⁵ harmful pursuers of good *persons*, hating truth, loving a lie, not knowing a wage of righteousness, not being glued to *any* good *person*, nor-even with a righteous judging, not lacking-slumber for¹⁶ the good *thing* but instead for the wicked *thing*, of whom meekness and endurance *are* long removed,¹⁷ loving vain *things*,¹⁸ pursuing an equivalent-repayment, not being-merciful to a destitute *person*, not exerting on-behalf-of *someone who is* being exerted-down, not knowing the *One who* Made them. *They are* murderers of their children, corrupters of what-is-fashioned of a god,¹⁹ being turned-away-from the *one who* is-indigent, exerting-down the *ones who are*

¹ [4:4] Pseudo-ApCo, CO add

² literally "the"

³ literally "to" (also later in verse)

⁴ [4:8] One CO ends here after adding, "for you will receive the worthy wage from the God who loves men, to whom be the glory into the age. May it be."

⁵ [4:8] Dctr "for if we are sharers in mortal-*things*, how much more ought we henceforth to be, having made such a start. For the Lord....gifts."

⁶ literally "in a bitterness of you"

⁷ [4:10] Dctr "the *ones* in whom he found the spirit" / Pseudo-ApCo omit "for he comes...make-ready"

⁸ literally "leave-behind-in"

⁹ [4:13] Dctr add

¹⁰ [4:14] many, Georg / ApCo, CO omit "in an assembly" / Dctr omit "will confess-out your sins in the assembly"

¹¹ [5:1] Dctr "But the way of death is contrary to this"

¹² [5:1] Dctr omit "of all"

¹³ may also be translated to "sorceries" or "poisonings"

¹⁴ [5:1] some add

¹⁵ [5:2] some "The *ones who* are walking-around in the way of death are"

¹⁶ literally "into" (also in next instance)

¹⁷ [5:2] Dctr "removed from meekness, and pride is near."

¹⁸ [5:2] Dctr omit "loving vain *things*"

¹⁹ [5:2] Dctr "They are corrupters of their children, abortionists"

suffering-tribulation, exhorters of rich *persons*;²⁰ lawless judges of poor *persons* – altogether-sinful. **3** *I wish that all of you**, *O* children, would be rescued from **all** these *things*.

6.1 Be seeing *to it*, lest someone might mislead you from this way of the teaching, since it is teaching you *something* apart-from²¹ a god. **2** For indeed, if you are being-able to carry the whole yoke of the Lord, you will be complete; but if you are not being-able *to*, be doing what you might be being-able *to do*.

3 But about the feeding: Sustain what you are being-able *to*, but be extremely paying-attention *to abstain* from the *thing* sacrificed-to-an-idol, for it is a worship to dead gods.²²

CHAPTER 7-8

Now about the immersion: *All of you**, immerse in this way: After you* said all these *things* beforehand, immerse into the name of the Father, and of the Son, and of the Holy Spirit in running²³ water. **2** But if-at-any-time you might not be having *any* running²⁴ water, immerse into another *type* of water. But if you are not being-able to in cold *water*, then in warm. **3** But if-at-any-time you might be having neither, pour-out the water onto the head three *times* into the name of Father, and of Son, and of Holy Spirit. **4** But before the immersion, let the *one who is* immersing, and the *one who is* being immersed, and if anyone else is being-able, be fasting-beforehand. But you are ordering the *one who is* being immersed to fast for one or two *days* before.

8.1 But do not let your* fasts be with the hypocrites. For they are fasting *on* the second and the fifth *day* after sabbaths;²⁵ but **you*** will fast *on* the fourth *day* and the *day* of preparation.²⁶ **2** Do not even be praying-to God as the hypocrites; instead, *all of you** be praying-to God in-this-manner, as the Lord directed in his good-message:

"Father of ours, the *one* in the heaven,
let your name be made-holy,
let your kingdom come,
let your will be made-to-be on a *piece* of earth
even as *it is* in a heaven.
Give to us today our bread, the *bread* for-the-coming-day.²⁷
And forgive us our debt
as **we** also are forgiving our debtors.
And may you not bring us into a testing,
instead rescue us from the wicked-one.
Because the power and the glory
is yours into the ages."

(Matthew 6:9-13)

3 *All of you**, be praying-to God in-this-manner three *times* during the *day*.

CHAPTER 9-10

Now about the thanksgiving: *All of you**, give-thanks in-this-manner:

2 First, about the drinking-cup: "Father of ours, we are giving-thanks to you in-behalf of the holy vine of your boy David, which you made-known to us through your boy Jesus. To you *let there be* the glory into the ages."

3 Now about the broken-piece: "Father of ours, we are giving-thanks to you in-behalf of the life and knowledge which you made-known to us through your boy Jesus. To you *let there be* the glory into the ages. **4** Even-as this broken-piece²⁸ has been thoroughly-scattered above the mountains and, after it was congregated, became one, in-this-manner let your assembly be congregated from the limits of the earth into **your** kingdom. Because the glory and the power is yours through Jesus the Anointed-One into the ages.

5 But let no-one eat nor-even drink from your* thanksgiving, instead *only* the *ones who* were immersed into the name of the Lord. For it was even about this *that* the Lord has spoken:

"May you* not give the holy *thing* to the dogs."

(Matthew 7:6)

10.1 But after the *event* for you* to be filled-up, *all of you** give-thanks in-this-manner: **2** "We are giving-thanks to you, holy Father, in-behalf of your holy

²⁰ [5:2] some omit "exhorters of rich *persons*" (It is included in Barnabas)

²¹ literally "something external of"

²² [6:3] Latin omit "but be paying-attention...dead gods." and instead has the following conclusion, "Be seeing that no one is leading you astray from this teaching, otherwise you will be taught 'outside the rule of discipline.' If you perform these things daily, you will be close to God; if you do not, you will be far from the truth. Keep all these things in mind and do not be deceived in your trust; by these holy struggles you will gain a crown. Through the Lord Jesus the Anointed-One who lives and reigns with God the Father and the Holy Spirit to the ages of the ages. May it be."

²³ literally "living"

²⁴ literally "living"

²⁵ literally "fasting a second *day* and a fifth *day* to sabbaths"; this may also be translated "second and fifth *day* of each week" (this is a Hebrew idiom for designating the day of the week, as Hebrew does not have an actual word for "week")

²⁶ The preparation *day* is the sixth day of the week.

²⁷ the exact meaning of this rare word is debated

²⁸ [9:4] (literally "this the broken-piece") / CO omit "the"

name which you set-down-as-a-tent in our hearts, and in-benefit of the knowledge and faith and immortality, which you made known to us through your boy Jesus. To you *let there be* the glory into the ages.

3 “You, Master Almighty, created all the *things* for-the-sake of your name. You gave both nourishment and drink to the humans for¹ enjoyment, in order that they might give-thanks to you. But to us you granted-as-a-favor spiritual nourishment and drink and a perpetual life through your boy. **4** Before all *things* we are giving-thanks to you, because you are powerful. To² you *let there be* the glory into the ages.

5 “O Lord, be caused-to-have-remembrance of your assembly; of the *act* to rescue it from every wicked *thing* and to complete it in your love. And congregate it from the four winds (the *one which* was made-holy)³ into **your** kingdom, which you made-ready for it. Because the power and the glory is yours into the ages.

6 “Let favor come, and let this world pass away. Grant-salvation to the God of David! **6** If someone is holy, let him be coming; if someone is not, let him be having-a-change-of-mind. Maranatha!⁴ May it be.”

7 But be permitting the prophets to be giving-thanks as-much-as they are wanting.

But concerning the perfume: All of you*, give-thanks in-this-manner: “We give-thanks to you, Holy Father, in-benefit of the perfume which you made-known through your boy Jesus. For the glory is yours into the ages. May it be.”⁵

CHAPTER 11~13

Therefore, whoever, after he comes,⁶ might teach to you* all the *things which* have been spoken-beforehand, all of you* receive him. **2** But if-at-any-time the *one who* is teaching, after he himself was turned-to *something else*, might be teaching another teaching with⁷ the *result* to tear-down,⁸ all of you* do not hear him. But if he is teaching with the *result* to add-to righteousness and knowledge of the Lord, receive him as the Lord.

3 Now about the emissaries and prophets: All of you* act⁹ in-this-manner according-to the decree of the good-message. **4** But let every emissary *who* is coming to you* be received as the Lord. **5** But he will not remain with you* except¹⁰ for one day. But if at-any-time there might be a need, let him also remain for another¹¹ day. But if at-any-time he might remain for three days, he is a false-prophet. **6** But while the emissary is coming-out, let him be taking nothing except a loaf of bread till he reaches a place where he might be courted. But if-at-any-time he might be requesting for a silver-piece, he is a false-prophet.

7 And you* will not try nor-even judge every prophet *who* is uttering in a spirit; for every sin will be forgiven, but this sin will not be forgiven. **8** But not everyone who¹² is uttering in a spirit is a prophet, but instead only if-at-any-time he might be having the manners of the Lord. Therefore, the false-prophet and the true prophet will be known from their manners. **9** And every prophet *who*, in a spirit, is ordaining a table will not eat from it for himself; but if otherwise,¹³ he is a false-prophet. **10** But every prophet *who* is teaching the truth, if he is not doing the *things* which he is teaching, is a false-prophet. **11** But every prophet *who* has been proved true, while doing *something* for¹⁴ a worldly care of an assembly,¹⁵ but is not teaching others to be doing as-much-as he himself is doing – he will not be judged with you*, for he is having the judging with¹⁶ a god. For the ancient prophets also did in-like-manner. **12** But whoever might speak in a spirit, “Give silver-pieces to me,” or some different *things*: You* will not be hearing him for yourselves. But if-at-any-time he might speak for you* to give concerning¹⁷ others *who* are being-in-lack, let no-one be judging him.

12.1 Now let everyone who¹⁸ is coming in the name of the Lord be received; but, after-that, after you* proved him, you* will know for yourselves—for you* will have intelligence for *what* is right and wrong.¹⁹ **2** Indeed, if the *one who* is coming is a wayfarer, all of you* be helping him as-much-as you* are being-able; but he will not remain with you* except for two or three days, if-at-any-time there might be a constraint to do so. **3** But if he is wanting to be sitting himself with

you*, being an artisan, let him be working and eat. **4** But if he is not having an art, all of you* foresee according-to your* intelligence, how a Christian will not live for himself with you* while not-working. **5** But if he is not wanting to be acting²⁰ in-this-manner, he is an anointed-one-merchant. All of you*, pay-attention from the one such as this.

13.1 Now every true prophet *who* is wanting to be sitting himself with you* is worthy of his nourishment. **2** In-like-manner, a true teacher is himself also worthy, even-as the worker, of his nourishment. **3** Therefore, after you take every first-fruit of products²¹ of a winepress-vat and threshing-floor, of both cows and sheeps, you will give the first-fruit to the prophets, for they themselves are your* chief-priests. **4** But if-at-any-time you* might not be having a prophet, all of you* give it to the destitute persons. **5** If-at-any-time you might be making food-made-from-grain,²² after you take the first-fruit, give it according-to the instruction. **6** In-like-manner, after you open-up a ceramic-jar of wine or olive-oil, after you take the first-fruit, give it to the prophets. **7** But of a silver-piece and of apparel and every property, after you take the first-fruit, as ever it might be-thought best to you, give it according-to the instruction.

CHAPTER 14~16

Now during a Lord’s Day of the Lord, after you* were congregated, break bread and give-thanks, after you* confessed-forth your* trespasses beforehand, so-that your*²³ sacrifice might be clean *things*. **2** But do not let any²⁴ one who is having the state-of-being-attacked-on-both-sides with his comrade²⁵ come-together with you*, till the time which they might be reconciled,²⁶ in order that your* sacrifice might not be commonized. **3** For it is the word which was stated by the Lord:

In every place and time for a clean sacrifice to be being offered²⁷ to me.
Because I am a great king, says the Lord.
And my name is marvelous in the nations.

(Malachi 1:11,14)

15.1 Therefore, all of you* vote-by-raise-of-hands for yourselves overseers and ministers worthy of the Lord, men *who* are meek, and without-fondness-of-silver, and truthful, and have been proved; for they themselves are also performing-public-service to you*: the public-service of the prophets and teachers. **2** Therefore, may you* not overlook them, for they themselves are your* men *who* have been honored along with the prophets and teachers. **3** But all of you* be convicting one-another, not in anger but instead in peace, as you* are having it in the good-message. And let no-one be uttering to every one who is failing against the other,²⁸ nor-even let him be hearing from you* till the time when he might change-his-mind. **4** But all of you* make your* prayers, and your*²⁹ acts-of-mercy,³⁰ and all the acts in-this-manner, as you* are having them in the good-message of our Lord.

16.1 All of you*, be keeping-fully-awake in-benefit of your* life. Do not let your* lamps be extinguished, and do not let your* loins be becoming-faint.³¹ Instead, be becoming ready; for you* have not come-to-know the hour in which our Lord is coming. **2** But you* will be congregated frequently, seeking the *things* pertaining to your* souls. For the entire time of your* faith will not profit you*, if-at-any-time you* were not completed in the last season.

3 For in the last days, the false-prophets and the corrupters will be multiplied, and the sheeps will be turned into wolves, and the love will be turned into hate. **4** For while the lawlessness is growing, they will hate one-another and will pursue and will deliver one-another up. And then the world-misleader will be-made-to-appear as a son of a god, and he will make signs and portents; and the earth will be delivered into his hands,³² and he will make illicit *things* which have never-at-any-time been done from the first age. **5** Then the creation of the humans will be-there into the firing of the proving, and many will be impeded and will be-lost; but the ones *who* endured in their faith will be saved by the imprecated-object³³ itself.

6 And then the signs of the truth will be-made-to-appear: First, a sign of a flying-out in a heaven; next, a sign of a voice of a trumpet; and the third, a standing-up of dead humans—**7** but not a rising-up of all humans, instead, as it was stated:

The Lord will be-there and all the holy ones with him.

²⁰ literally “doing”

²¹ literally “broods”

²² [13:5] (lit. “little-grain”) / Eth “bread”

²³ [14:1] C “our”

²⁴ literally “every”

²⁵ the meaning of this sentence is uncertain

²⁶ literally “interchanged” (as in, change enmity for friendship)

²⁷ literally “brought-to”

²⁸ literally “different-one”

²⁹ literally “the”

³⁰ may be understood in the sense of “alms”

³¹ literally “released-out”

³² literally “into hands of his”

³³ more literally “the object-having-imprecations-fallen-down-on-it”

¹ literally “into”

² [10:4] C “Who” (in error)

³ [10:5] Coptic, Apostolic Constitutions omit “the one made holy”

⁴ an Aramaic expression meaning either “Our lord has come” (maran’atha) or “Come, lord” (marana’tha), depending on how the Aramaic words were intended to be divided

⁵ [10:7] Coptic, some Greek add

⁶ literally “came”

⁷ literally “into” (also later in verse)

⁸ literally “release-down”

⁹ literally “do”

¹⁰ [11:5] C omit “except”

¹¹ literally “for the another”

¹² literally “the”

¹³ literally “not-yet”

¹⁴ literally “into”

¹⁵ [11:11] Coptic “who teaches and attests a worldly tradition in an assembly” / Eth “who acts in the assembly of men and acts unlawfully”

¹⁶ or “by-means-of”

¹⁷ literally “about”

¹⁸ literally “the”

¹⁹ literally “left”

(Zechariah 14:5)

8 Then the world will see for itself the Lord coming upon the clouds of the heaven.

UNIDENTIFIED QUOTATIONS

[This is a collection of quotations by New Testament authors or early Christian writers (most pre-Nicene) which seem to be quoted as coming from an unidentified holy writing. Since these quotations are unidentified, it is possible that they might be derived from any of these possible sources: From a non-extant, or interpolated, or alternately translated, or paraphrased, or misquoted verse from a currently known book; or from a currently non-extant book, either authentic or apocryphal or false or heretical.

Therefore, unless the quotation is found in a writing already held to be authoritative (such as one of the four Good-Messages, or the letters of Paulus, or letters of Ignatios and Barnabas and Clemens), then all of these quotations should not be used for the establishment of truth or doctrine until the source of the quotation can be decisively determined.

Quotations from (or possibly from) known non-extant or partially extant writings (such as Ascension of Moses, 2 Ezekiel, 2 Jeremiah, Eldad and Medad, Johanah and Jambres/Mambres, etc.) have not been included in this collection. (See those particular books for the quotations possibly referring to them.)

However, any passage quoted as if it came from an already fully-extant book (such as Isaiah, Kings, etc.), but which is not extant in any known manuscript of that book, has been included in this collection.

But any alleged non-extant quotation which might survive solely in blatantly false writings (such as the Pseudo-Apostolic Constitutions) will not be included in this collection. For if an individual will lie by putting words into the mouth of someone who never spoke or wrote them with the intention for his teaching and words to gain credibility through the voice of someone else (for example in the name of an emissary (apostle) or prophet or even Jesus himself), there can be absolutely no confidence that these statements did not originate from anywhere else other than from these false writings themselves.

It should also be noted, that to the early Christians "apocrypha" never included the books which many modern individuals falsely label as apocrypha: Susanna, Esther, Judith, Tobi, Maccabees, Baruch, Letter of Jeremiah, Wisdom of Solomon, or Sirach. For these early writers almost entirely unanimously considered these as authoritative and canonical, despite modern lies designed to castrate the collection of the holy writings of our Lord by their completely unjustifiable removal.]

QUOTATION: Noah Preaching a Change-of-Mind¹

And he [God] did not spare an ancient world, *but* instead guarded Noah, *the* eighth *person*, a preacher of righteousness, after he brought a flood upon a world of impious *persons*.

(2 Peter 2:5)

Noah preached a change-of-mind, and the *ones who* obeyed were saved.

(Clemens 7:6)

Noah, after he was found faithful, through his public-service, preached a birthing-again to *the* world; and through him, the Master thoroughly-saved the living-creatures *which* entered in harmony into the ark.

(Clemens 9:4)

But *while* Noah was having-a-hard-time-handling the *things* being performed by them [*that is the sinful humans of the time*] and was having displeasure toward their deliberations, he was persuading *them* to be transferring their thought and their acts to the better *thing*. But *while* they were seeing, not giving-in *but* instead having been strongly overpowered by the pleasure of the evil *things*, he, after he became-anxious lest they might also murder him, went-out of the earth with women and children and the *ones who were* dwelling-together with these *individuals*.

(Joseph(us): Antiquities 1:74)

Noah, after he sent-messages-abroad to the humans then *alive* that a flood is going to be *coming*, prophesied to them, saying:

¹ While Noah does preach after the flood in Jubilees 7:20-39, the references in each of these quotations seem to be about him preaching before the flood, an act which does not exist in any extant book.

“Come! God is calling you* into a change-of-mind.”

(*Theophilus: To Autolukos 3.19*)

And Noah preached a change-of-mind.

(*Clemens of Alexandria: Stromata 1.21.135:3*)

And after the transgression of the first human was sent, the first preaching to humanity, the preaching through Noah (to which, if-at-any-time he paid-attention he would have been saved, saved of the sin which he was having) was professing a resting-up (the resting-up from the evils) and gladness, if he exercised it himself according-to all his might, even-as the vine also professes to generate¹ wine to the ones who exercise and work it. Instead, this lawful-thing did not even reign over the humanity, because they did not obey it, while it was being preached effortfully toward Noah. Instead, even after the act to be being surrounded² already and to be being choked by the waters, they began to be changing-their-minds and to be professing to be affording themselves to be obeying the instructions. From-this-fact, they are also being treated-arrogantly to be being reigned over—that-is, they are being treated-arrogantly by the preaching, while the instruction is helping, while the spirit is judging them in-return and is reproaching them, since they, who were unsoftened, left-behind the humans whom God directed, indeed, to be helping and to be saving these persons and to be gladdening them—such as Noah and the ones along with him: “I come to bring help to you* who are fruitless of sensibleness, and who are unsuitable in nothing as dry pieces of wood, who formerly did not have-faith in me after I preached a fleeing from³ the present things.”

(*Methodios: Banquet of Ten Virgins: Discourse 10.3*)

QUOTATION: Death of Zechariah son of Berechiah⁴

...the⁵ blood of Zechariah, son of Berechiah,⁶ whom you* murdered between the inner-sanctum and the sacrificial-altar.

(*Matthew 23:35*)

... the⁷ blood of Zechariah, son of Berechiah,⁸ the Zechariah who were-lost between⁹ the sacrificial-altar and the house.¹⁰

(*Luke 11:50-51*)

For the ones who are building the tombs of the prophets and are ornamenting the memorials of the righteous-ones, after they pronounced-guilty the things by the elderly-men, having dared to come against the righteous-ones and against the prophets, declare, “If we were in the days of our fathers, we would not have been communers with them in the blood of the prophets.” Therefore, in the blood of what prophets, can someone be telling¹¹ us? For where has something been written-up of the things such as these about Isaiah, or Jeremiah, or any of the twelve prophets, or of Daniel? Instead, even about Zechariah, son of Berechiah, who was murdered between the inner-sanctum and the sacrificial-altar, indeed we have learned from Jesus, but knew it from not-one other writing. For-this-reason, I am imagining nothing other to be regulating,¹² than that the persons being concluded to be having wisdom, and the chiefs, and the elders, took the things such as these out-from-under the people, as-many-as were surrounding them with an accusation among the people. Therefore, no-one should marvel if the history about Susanna, who was plotted against by unchaste elders, also happens-to-be true, after it was thieved-out and filched-away¹³ from the writings by the ones who were happening-to-be not a long-ways-away from the choosing of those elderly-men.

(*Origenes: Letter to Africanus 9(11.68-69)*)

But... the “they died-off in a murder of a saber” (*Hebrew 11:37*) is about the Zechariah who was murdered between the inner-sanctum and the sacrificial-altar, as the Savior taught, indeed, not bringing a testimony (as I imagine) to a writing in the common and publicly-circulated books, but that (in all likelihood) it is being brought from inside apocryphal books.

(*Origenes: Commentary on Matthew: Bk10.18*)

{Therefore it is being borne in the not manifest writings, that Isaiah is having been slain in two, and Zechariah is having been slaughtered, and Ezekiel. But suppose someone might be rejecting¹⁴ the Letter to the Hebrews as-though not belonging to Paulus, and might also be rejecting the secret-book of Isaiah as not from him? But what might he be doing with the sermons of Stephanos, or Paulus to the Thessalonians having been brought-forth concerning the prophets who have been killed, or our Lord himself?

[He then asks them if they are going to reject Paulus Letter Timotheos because it makes use of the book of the history of Johanan and Mambres, and if they are going to reject First Korinthians because he quotes a passage (“Things which an eye did not see”) from an unknown book. (See below for this quotation.) Then he continues:]

We are not being ignorant, seeing-that many of the secret-books are having been made from certain impious men and who are uttering iniquity in excel. And certain fictions are being used by the Hypythians, however others by those who are of Basilides. Therefore, it is necessary to be considering them with caution, so-that we might not be receiving all secret-books which are being borne in a holy name (due to the Judeans, who perhaps have handled¹⁵ certain ones toward the purpose of the destruction of the truth of our writings, while confirming false tenets), nor might we be rejecting all which are pertinent toward the demonstration of our writings. Therefore, great men are to be hearing and to be fulfilling what has been said: “All of you*, be proving all things. Be retaining what is beautiful.” Nevertheless (for due to those who are not being-able, as-if they were bankers, to be discerning between words (whether they might be being true or false) and to be being-able to be saving themselves with caution so-that they might be retaining what is true while however abstaining themselves from every appearance¹⁶ of a wicked thing) no-one is being indebted to be using any books which are outside the ruled writings toward the purpose of the confirmation of tenets.)

(*Origenes: Commentary on Matthew 23:37 (Latin translation only)*)

Instead... he is saying that he is Zechariah, the father of Johanan, about whom, indeed, we are not having the ability to show from writings, nor that he was a son of Berechiah, nor that the scribes and the Pharisees murdered him between the inner-sanctum and the sacrificial-altar. Instead, a certain tradition came among¹⁷ us such as this, as, resultantly, there is a certain place around the inner-sanctum, where, indeed, the virgins were licensed to be entering and to be praying-to God. But the ones who were already mellow with a bed of a man were not being permitted in that place. Therefore, Miriam, after the act to be birthing the Savior, after she entered, bowed-down there in the place of the virgins. And while the ones having known that she had birthed a son were preventing her, Zechariah was saying to the ones who were preventing her, “She herself is worthy of the place of the virgins, still being a virgin.” Therefore, as he was obviously breaking-the-law and permitting a woman to be becoming into the place of the virgins, the men of that generation killed him off between the inner-sanctum and the sacrificial-altar. Accordingly, they are being reproached by the Savior, not as the ones who killed-off a son of the prophet and the Zechariah with the prophets, but instead as they themselves murdered. But this is not marvelous, if the father of Johanan happened to be having-the-same-name as Zechariah, the one in the twelve prophets.

(*Origenes: Commentary Series on Matthew 23:35*)

¹ This is the most literal translation. Elsewhere it is usually translated “birth”

² Greek word unknown “συνίζεσθαι”

³ literally “οπ”

⁴ This is not referring to the Zechariah in chronicles, but to the prophet Zechariah. Zechariah 1:1,7 “...a word of Yahweh came to the prophet Zechariah, son of Berechiah, son of Iddo.” But 2Chronicles 24:20-21 “And a spirit of a god clothed (MT “Zechariah” / LXX “Azariah”), the son of Jehoiada the priest... And they conspired against him; and, by the command of the king, they stoned him with stones in the court of the house of Yahweh.” // Also compare an interesting reference in the LXX of Isaiah 8:2 (MT) “And I cause faithful testifiers to testify to me: Uriah the priest, and Zechariah son of Jeberechiah. / (LXX) “And make me testifiers, faithful humans: Uriah and Zechariah, son of Berechiah.”)

⁵ [23:35] NU, M, TR, Gk(ESVWS) / Gk(B) omit “the”

⁶ [23:35] NU, M, TR, Vul, Gk(BEVWS,S2,X4405+2683) / Gk(S1) omit “son of Berechiah”

⁷ [11:51] NU, Gk(BSV) / M, TR, Gk(AESVWS) add

⁸ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

⁹ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “, whom they murdered up-the-middle”

¹⁰ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “inner-sanctum”

¹¹ literally “saying to”

¹² literally “stewarding”

¹³ literally “taken-from-under”

¹⁴ literally “abdicating” (also later in this quotation)

¹⁵ literally “fingered”

¹⁶ literally “sight”

¹⁷ literally “into”

in the temple due to the fact that he had seen a supernatural-sight. However, Epiphanius states, that this is clearly false, since Zechariah was still alive after that time, as evidenced by his prophecy of Johanan's birth. However, in this section, Epiphanius states:]

For they say Zechariah was killed-off (and they are correct). Yet although Zechariah was not killed-off straightaway.

(Epiphanius 26.12:1~9)

Is it right to kill priest and prophet in the temple of the Lord, as when you killed Zechariah son of Iddo,⁶ the high priest and faithful prophet in the temple of the Lord on the Day of Atonement because he told you not to do evil before the Lord? (Judean Targum of Lamentations 2:20)

QUOTATION: "He will be called a Nazarean."⁷

He will be called a Nazarean.

(Matthew 2:23)

But that which is being written in the same Good-Messenger: "And after he came, he dwelled within a city which is called⁸ Nazareth, so-that the word which was spoken through the prophets might be fulfilled, that: 'He will be called a Nazarean.'" May these 'word-tricklers' and fastidious appraisers⁹ of all tracts be responding, where they might have read this. May they be learning that this has been placed in Isaiah. For in that place where we read and translate, "A branch will come-out of the root of Jesse, and a flower will ascend out of his roots," in the language of the Hebraic that idiom is having been written like this: "A branch will come-out of the root, and a Nazarene will spring-up out of his roots." (Isaiah 11:1) For-what-reason has the Septuagint omitted this word, if it is not licensed to be transferring one word in-place-of another word? It is sacrilege either to have concealed or either to have become-ignorant of a mystery.

(Hieronymus (Jerome): Letter 57:7)

And "He will be called a Nazarean"... Therefore, may we be interrogating them, where these things having been written. And when they are not being-able to be saying, may we be proffering them from the Hebraic... It is in Isaiah (11:1)... Many, being-ignorant of this,¹⁰ are following the delirium of apocrypha, and are preferring the Iberian ditties to the authentic books.

(Hieronymus (Jerome): Apology Against Rufinus BkII.25)

QUOTATION: "And they received the thirty silver-pieces..."¹¹

Some say that this Zechariah, son of Berechiah, the eleventh in the twelve prophets, is the father, whose name might be in agreement.¹ But in-what-place he might be having been slaughtered (between the inner-sanctum and the sacrificial-altar) the writing is not uttering. Others are wanting for Zechariah to be being comprehended² as the father of Johanan, proving this out of a certain dream of an apocryphon, that, on-that-account, he is having been slaughtered, because he is having predicted the advent of the Savior. This, because it is not having any authority from the writings, is being condemned with the same facility by which it is being proved. Others are wanting this Zechariah to be the one who is having been slaughtered by Joash, king of Judah, between the inner-sanctum and the sacrificial altar, as the history of the Kings narrates. But be observing, that that Zechariah is not the son of Berechiah, but the son of Jehoiada the priest... In the Good-Message which is being used by the Nazarenes, in place of "son of Berechiah" we have found "son of Jehoiada" having been written.

(Hieronymus (Jerome): Commentary on Matthew 23:35)³

Instead, who is this Zechariah? Indeed, the ones declare that he is "the father of Johanan". But the ones, "the prophet". But the others, "a certain priest having two different names, which the writing also declares 'of Jehoiada'."

(Johannes Chrusostomos: Homilies on Matthew 74.2)

For there is a certain account, and it has reached among⁴ us out of a tradition, that Zechariah arranged for Miriam to be together in the country of the virgins after the conceiving of the Lord, who was slaughtered by the Judeans down between the inner-sanctum and the sacrificial-altar, after he was called-in by the people as, through this, furnishing that incredible and much-hymned sign: a virgin who birthed and who did not utterly-destroy the virginity.

(Basilus of Caesarea: Homily on the Holy Birth of Christ 5)

But... Zechariah, who was murdered between the inner-sanctum and the sacrificial-altar... is an attestation of the incorruptible state of the mother... After he contemplated the mystery of the virginity on the incorruptible childbirth, he did not exclude the unmarried mother from the place of the virgins in the inner-sanctum which was allotted according-to the law... He did not exclude her from the chorus of the virgins in the inner-sanctum. But this place was the space between the inner-sanctum and the sacrificial-altar. Therefore, since they were hearing that a king of creation was, by administrative means, to come-forward into a human birthing, they, fearing the act lest they become under-the-hand of a king, lay-violent-hands-on the priest who was testifying about the childbirth while he was working-as-priest at the sacrificial-altar.

(Grégorios of Nyssa: Oration on the Divine Nativity of the Savior)

But Zechariah here... is the father of the forerunner [that is, the father of Johanan the Immerser], who is being historicized out of an unwritten tradition that the Judeans did-away-with him between the inner-sanctum and the sacrificial-altar, due to the fact that he was prophesying, but even more from showing who the mother-of-god was, and that the child who will be brought-forth out of her, who is a god, and a savior Jesus the Anointed-One,... king and lord over the nation, will be commissioned to them; and for her herself (the holy virgin according to the conception⁵ out of a holy spirit) to not depart-from the place of the virgins (the place in the temple which is between the inner-sanctum and the sacrificial-altar)... since he was knowing her to still be a virgin. Accordingly, due to these things, the ones who were hearing fell into anger, and armed their hand upon him, having become-anxious of the expectation of a king from out of his prophesy, fearing the act lest they become under-the-hand of a king who was going to be oppressing them. Therefore, these men lay-violent-hands-on the priest who was testifying about the childbirth, while he himself was working-as-priest at the sacrificial-altar.

(Kyrillos of Alexandria: Commentary on Luke 11:47, Codex C & D)

[Epiphanius states that on the authority of a false book called 'Birth of Miriam', that some false teachers say that Zechariah, the father of Johanan, was immediately killed-off in the inner-sanctum after he had seen the vision of Gabriel

¹ literally "might be consenting"

² literally "intelligenced"

³ There is a non-extant obviously heretical false writing in circulation (no doubt to try to fabricate a story for what Jesus was referring to) called the Revelation of Zechariah, the father of Johanan, which was 500 lines in length. It was never even mentioned by any early Christian writer except in this instance by Origenes, and perhaps in another quotation which he attributes to Zechariah (see below).

⁴ literally "into"

⁵ literally "leaving-together"

⁶ Zechariah 1:1,7 "...a word of Yahweh came to the prophet Zechariah, son of Berechiah, son of Iddo."

⁷ Almost all scholars disagree with Jerome in assigning this passage to Isaiah 11:1 and instead assign this quotation to an apocryphal book, as almost all of Matthew's quotations seem derived from the LXX. However, because the word for "shoot" is "nezer" (NZR in the original vowelless Hebrew), some see a similarity, like Jerome, to the word "Nazareth" and link this quotation to either Isaiah 11:1 or Jeremiah 23:5. But these all fail to give how this was fulfilled by Jesus' living at Nazareth. (Hebrew MT vowelizes "NZR" to "shoot" / LXX translates it as "flower" / Aquila translates "twig" / Summachos translates "bud")

⁸ literally "being said"

⁹ literally "estimators"

¹⁰ literally "which"

¹¹ Due to the reference of "30 silver-pieces" some believe that Matthew is mistakenly quoting Zechariah 11:12-13. But "30 silver-pieces" is the only phrase they both share. Otherwise these passages have absolutely nothing in common with each other, showing that Matthew seems not to quoting from Zechariah. However, the Aquila translation seems to come to the closest in some phrases.

MT Hebrew	LXX	Aquila	Summachos
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Then the *word which* was stated through Jeremiah the prophet was fulfilled, saying:

And they took the thirty silver-pieces,
 the value of the *man who* has been valued,
 whom *those* from the sons of Israel valued for themselves.
 And I¹ gave them for² the field of the potter,
 even-as *the* Lord explicitly-ordered me.

(Matthew 27:9-10)

{This prophecy of Jeremiah is not being found somewhere in his books which are being read in *the* assemblies and are being referred to by *the* Judeans. But if someone is being-able to be knowing *where it is from*, may he be displaying where it is having been written. But I am suspecting there to be an error of *the* writing, and that “Jeremiah” has been put for “Zechariah”, or for there to be some secret writing of Jeremiah in which *this* has been written. But there is such a text in Zechariah. “And I will state to them,” etc. But if someone is estimating himself to be being offended at this being said (*i.e. that there is a transcription error*), may he be seeing whether this prophecy is somewhere in a secret-book of Jeremiah; whereas *we are* knowing that the emissary *Paulus* is bringing-forth writings of some secret-books, as saying somewhere: “*Things which an eye did not see, nor an ear heard...*” For *this* is being found in not-one regular book, having been seen in secret-books of Elijah *the* prophet. Likewise, what he is declaring, “Which manner *Johanah* and *Mambres* stood-against *Moses*,” is not being found in public writings, but in a secret book which is being entitled “*Johanah* and *Mambres*”. Due to this *fact*, some are being audacious to be repelling *the* letter to *Timotheos*, as-if having in it some text of a secret-book. However, I have never come-upon anyone who refuted *the* First Letter to *the* *Korinthians* as-though *it were* adulterous due to this-*here quotation*. }

(Origenes: Commentary on Matthew 27:9, Latin translation only)

Since this *passage* is not found in the prophecy of Jeremiah, you* ought to be preconceiving whether these *words* have been completely-taken out of them by some fallacy,³ or whether there has even been a slip in the written *material*: of the more-careless *person* of the written-copies of the consecrated good-messages, having been made after someone slipped, and *who*, indeed, put “Jeremiah” instead of “Zechariah”, where it was necessary for him to have copied in-this-manner: “Then the *word which* was stated through Zechariah the prophet was fulfilled;” but instead of the “And I threw them in into the house of the Lord into the smelting-furnace”, having slipped, has made, “And I gave them for the field of the potter.”

(Eusebios: Demonstration of the Good-Message 10.4:13-14)

This testimony is not being found in Jeremiah. But in Zechariah (who is almost *the* last of *the* twelve prophets) some similar-thing is being borne. And despite *that the* sense might not be being much different, nevertheless *the* order and *the* words are having been diverted. I recently read in a certain Hebraic volume, an

apocryphon of Jeremiah (which a Hebrew of *the* Nazaraean sect offered to me), in which I found this *passage to the* word.

(Hieronymus (Jerome): Commentary on Matthew, on 27:9-10)

QUOTATION: “Out of his stomach will flow rivers of living water.”⁴
 Exactly-as the writing spoke:

Out of his stomach will flow rivers of living water.

(John 7:38)

As the prophet says:

Out of his stomach will flow rivers.

(Hippolytos: Commentary on Daniel 18.10)

And “From his stomach will flow rivers of living water”... Therefore, may we be interrogating them, where these *things* having been written. And when they are not being-able to be saying, may we be proffering *them* from *the* Hebraic... *It is* in Proverbs (18:4)... Many, being-ignorant of this,⁵ are following *the* delirium of apocrypha, and are preferring *the* Iberian ditties to *the* authentic books.

(Hieronymus (Jerome): Apology Against Rufinus BkII.25)

The Lord as-well-as *the* Savior, whenever he was-mindful-of *the* old writings, lays examples from *the* Hebraic volumes, as is that *verse*, “Who believes in me, as *the* writing says, ‘From his stomach will flow rivers of living water.’”

(Hieronymus (Jerome): Apology Against Rufinus BkII.25)

QUOTATION: “Behold, the Lord...” & “An eye did not see, and an ear did not hear...”⁶

Instead, exactly-as it has been written:

Things which an eye did not see, and an ear did not hear,
 and it did not ascend upon a heart of a human,
things which God made-ready to the *ones who are* loving him.

(First Letter of Paulus to the Korinthians 2:9)

For he is saying-beforehand to us:⁷

Behold, the Lord! And his wage *is* before his face,
 to give-back to each *person* according-to his work.

(Clemens 34:3)

For it says:

An eye did not see, and an ear did not hear,
 and it did not ascend upon a heart of a human,
 as-many-*things*-as *the* Lord made-ready to the *ones who are*
 enduring for him.⁸

(Clemens 34:8)

...which an ear did not hear, nor-even an eye see, nor-even
 ascended upon a heart of a human.

(Pseudo-Clemens 11:7)

And I say to them, “If good in your* eyes, give my hire. And if not, forbear.”	And I will state to them, “If it is beautiful before your* face, all of you*, after you* stood my wage, give it to me, or renounce it.”	[non-extant]	[non-extant]
And they weighed out my hire: 30 silver-pieces.	And they stood for my wage: 30 silver-pieces.	And they stood for my wage: 30 silver-pieces.	And they weighed for my wage: 30 silver-pieces.
And Yahweh said to me, “Cast it to the potter – the goodly price which I have been prized at by them.”	And <i>the</i> Lord spoke to me, “Let them down into the smelting-furnace and watch-out for yourself (variant “and I will watch-out”), if it is approved, for which manner I was proved in-behalf of them.”	And <i>the</i> Lord spoke to me, “Let them down into the smelting-furnace, cast them to the fashioner. Super-great <i>is</i> the value, at which I was valued in-behalf of them.”	[non-extant] “Cast them into the smelting-furnace...” [non-extant]
And I took the 30 silver-pieces, and I cast them into the furnace in the house of the Lord.	And I received the thirty silver-pieces, and I threw them in into the house of <i>the</i> Lord into the smelting-furnace.	[non-extant] ...and I cast them in a house of <i>the</i> Lord to the fashioner.	[non-extant] ...and I cast them into the house of <i>the</i> Lord into the smelting-furnace.”

¹ [27:10] Gk(SV,2), Syr “I”, Eusebios / NU, M, TR, Vul, Gk(ES,A2,V1) “they” / Gk(A1) “he”

² literally “into”

³ literally “easy-work”

⁴ Despite Jerome, this quotation does not seem to be from Proverbs, which reads: MT “Deep waters are words of a mouth of a man; a fountain of wisdom is a flowing torrent.” / LXX “Deep water is an account in a heart of a man, but a river is hopping-up and so is a spring of life.” / Jerome Vul “Deep water is words out of a mouth of a man, and a fountain of wisdom is an overflowing torrent.”

⁵ literally “which”

⁶ The first part “Behold the Lord” may possibly be an unknown rendering of Isaiah 40:10 or 62:11, plus Proverbs 24:12. For the second part, some think, following Jerome, that this is a variant translation of Isaiah 64:4. While this may be, this cannot be proven with any sort of certainty, and other writers attest differently. Isaiah 64:4 MT “...from the age, men did not hear, they did not give an ear; an eye did not see a god except you. He works for those who are waiting for him.” / LXX “From the age we did not hear, but-neither did our eyes see a god except you, and your works which you will do to the ones who are enduring for mercy.” Jerome Vul “...from the age, men did not hear, nor did they perceive with an ear. An eye did not see a god except you, who prepared things for those who are expecting you.” Though it is possible that Paulus (and perhaps those after him) are quoting from an alternate Greek translation of this passage similar to that of Aquila or Theodotion, however, compare Clemens of Alexandria and Pseudo-Apostolic Constitutions who may have had the same non non-extant source before them.

⁷ Possibly an unknown rendering of Isaiah 40:10? or 62:11 and Proverbs 24:12?

⁸ [34:8] Gk(C) “are loving him”

...which neither an ear heard, nor an eye seen, nor ascended upon a heart of a human.

(*Testimony of Polykarpos 1:13(2:3)*)

For it has been spoken:

Behold, *the* Lord, and his wage *is* from *before* his face,¹ to give-back to each *person* according-to his works: *the things* which an eye did not see and an ear did not hear and it did not ascend upon a heart of a human, *things* which God made-ready to the *ones who are* loving him.

(*Clemens of Alexandria: Stromata 4.22.135:3*)

From-this-fact, the writing is suitably proclaiming-a-good-message to the *ones who* have had-faith:

But the holy *ones of the* Lord will inherit the glory of God and his power.

Speak to me: What-kind of glory, O happy-one?

What an eye did not see, nor an ear heard, nor did it ascend upon a heart of a human. And they will be made-to-rejoice at the kingdom of their Lord into the ages. May it be.

(*Clemens of Alexandria: Exhortation 10.94:4*)

Then the wicked-ones will come-off into a perpetual chastisement. But the righteous-ones will go for themselves into a perpetual life, those *persons* inheriting *the things* which an eye did not see, and an ear did not hear, and it did not ascend upon a heart of a human, *the things* which God has made-ready for the *ones who are* loving him. And they will be made-to-rejoice in the kingdom of God, {the kingdom in the Anointed-One Jesus}.²

(*Pseudo-Apostolic Constitutions 7.32*)

{Great and honorable is the promise which *the* Lord gave by-means-of his own mouth to those *who are* holy and immaculate. *He will give* to them what eyes have not seen, nor ears heard, nor has it ascended into a heart of a human.}

(*Pseudo-Titus, Latin translation only*)

{But suppose someone might be rejecting³ *the* Letter to *the* Hebrews as-though not *belonging* to Paulus, and might also be rejecting *the* secret-book of Isaiah as not *from him*? But what might he be doing with *the* sermons of Stephanos, or Paulus to *the* Thessalonians having been brought-forth concerning *the* prophets *who* have been killed, or our Lord himself? Or how will he reject that which Paulus wrote to Timotheos, saying: "In-the-same-manner *that* Johanah and Mambres stood-against Moses, these *men* are also standing themselves against the truth"? For we are not knowing *the* history of Johanah and Mambres standing-against Moses in *the* ruled books. If, however, we might also be viewing what has been put *down* in *the* First Letter to *the* Korinthians to be:

Things which an eye did not see, nor an ear heard,

will someone be able to be rejecting all *these* here?}

(*Origenes: Commentary on Matthew 23:37, Latin translation only*)

(*He is also quoted by Zacharias of Chrysopolis: Harmonia Evangelistarum*)

{Whereas *we are* knowing *that* *the* emissary is bringing-forth writings of some secret-books, as saying somewhere:

Things which an eye did not see, nor an ear heard,

For *this* is being found in not-one regular book, having been seen in secret-books of Elijah *the* prophet...⁴ However, I have never come-upon anyone who refuted *the* First Letter to *the* Korinthians as-though *it were* adulterous due to this-*here* quotation.}

(*Origenes: Commentary on Matthew 27:9, Latin translation only*)

¹ Literally "from a face of his"

² It is not clear whether this final clause would have been part of the original quotation.

³ Literally "abdicating" (also later in this quotation)

⁴ Not to be confused with the Coptic Revelation of Elijah, where neither of these quotations appear.

{But he has said, that Paulus took a testimony from the apocryphal books when he says, "What an eye did not see, nor an ear heard, things which did not ascend upon a heart of a human." I will answer him that this *idea* is typical of contentious persons. Paulus does not support his words through words; rather, they are things written in the writings... Even when he says "as it is written," and does not make clear where the text is written or who proclaimed it, nevertheless we, the readers, know where it is written in the writings. This text, "the things which eyes did not see" we do not find written in the writing exactly as it is. But if it is written in the apocryphal books, as the heretics say, then those who invented these books stole Paulus' words and wrote it at a later time.}

(*Athanasios: Festal Letter 39, Coptic translation only*)⁵

In this-here place some *individuals* are wont to be chasing *the* deliriums of apocrypha and are saying that *the* testimony is having been taken from *the* Revelation of Elijah, when it might be being read in Isaiah according-to *the* Hebrew in-this-manner...⁶

(*Hieronymus (Jerome): Letter 57:9*)

The Slanderer might be sitting in ambush with rich *persons* in apocrypha, so-that he might be killing *an* innocent *person*... For *the* Ascension of Isaiah⁷ and *the* Revelation of Elijah have this-*here* testimony.

(*Hieronymus (Jerome): Commentary on Isaiah 17, On 64:4-5*)

And "What *an* eye did not see, nor *an* ear heard, nor did it ascend into a heart of a human, *the things* which God prepared to *the ones who are* loving him"... Therefore, may we be interrogating them, where these *things* having been written. And when they are not being-able to be saying, may we be proffering *them* from *the* Hebraic... *It is* in Isaiah (64:4)... Many, being-ignorant of this,⁸ are following *the* delirium of apocrypha, and are preferring *the* Iberian ditties to *the* authentic books.⁹

(*Hieronymus (Jerome): Apology Against Rufinus BkII.25*)

...or likely it was even having been written in books, and the books have disappeared. For even many books were utterly-destroyed, and a few were brought-safely-through even on-the-basis-of the former captivity. And this is clear in the *ones* having been left-aside to us.

(*Johannes Chrusostomos: Homilies on Paulus to the Korinthians 61.57-58*)

This-here is having been written in a Revelation of Elijah in apocrypha.

(*Ambrosiaster: Commentary on Letters of Paulus*)

In the first letter to Korinthians:

...out of Apocrypha of Elijah x1, *Quotation #3*

Out of Apocrypha of Elijah x 1: *Things* which...loving him.

(*Euthalios: Edition Letters of Emissary Paulus*)

But the happy Paulus in the letter to the Korinthians, remembers this voice out of the apocrypha said-to-be of the prophet Elijah: *Things* which...loving him.

(*Photios: Amphilochia: Question 151 [183]*)

The happy Paulus also rarely made-use-of some usings out of apocrypha, as whenever he declares in the first letter to the Korinthians:

Things which an eye did not see, and an ear did not hear,
and it did not ascend upon a heart of a human,

⁵ Not my own translation.

⁶ Jerome goes out of his way not to admit that Paulus could possibly be quoting from something other than a book which he does not deem "canonical". (See footnotes above)

⁷ Only the Latin and Slavonic version contain this quotation, not the more ancient Ethiopic version (though all show heavy Christian interpolations), which shows that this was a late addition to that text, and would side with Origenes as a Revelation of Elijah possibly being the source text.

⁸ Literally "which"

⁹ Despite Jerome, this quotation does not seem to be from Proverbs. MT "Deep waters are words of a mouth of a man; a fountain of wisdom is a flowing torrent." / LXX "Deep water is an account in a heart of a man, but a river is hopping-up and so is a spring of life." / Vul "Deep water is words out of a mouth of a man, and a fountain of wisdom is an overflowing torrent."

and the subsequent *things* out of apocrypha of Elijah.

(George Synkellos: *Chronography* 27)

QUOTATION: “For neither is circumcision anything, nor a foreskin...”¹

For *in the Anointed-One Jesus*² neither is circumcision anything,³ nor a foreskin, *but* instead a new creation.

(Paulus: *Letter to the Galatians* 6:14)

In the letter to Galatians:

...out of Apocrypha of Moses x1, *Quotation* #11

...out of Apocrypha of Moses x1:

Neither is circumcision anything nor a foreskin, *but* instead a new creation.

(Euthalios: *Edition Letter of Emissary Paulus*)

And truly even in the letter to the Galatians, he has made-use-of the voice which is speaking from out of the apocryphal Moses:

Neither is circumcision anything nor a foreskin, *but* instead a new creation.

(Photios: *Amphilochia: Question* 151 [183])

And again in the *letter to the Galatians*, out of the Revelation of Moses:⁴

Neither is circumcision anything nor a foreskin, *but* instead a new creation.

(Georgios Sunkellos: *Chronography* 27)

QUOTATION “Be arising, O one who is lying-fast-asleep...”⁵

For-this-reason it says:

Be arising, O *one who is lying-fast-asleep*,
and stand-up out of the dead *humans*,
and the Anointed-One will illumine-on you.

(Paulus: *Letter to the Ephesians* 5:14)

It declares:

Be arising, O *one who is lying-fast-asleep*,
and stand-up out of the dead *humans*,
and the Anointed-One will illumine-on you,
the sun of the standing-up,
the *one* having been birthed before *the* Morning-Bearer.
the *one who* granted-as-a-favor: life by-means-of his-own rays.

(Clemens of Alexandria: *Exhortation* 9.84:2)

And Isaiah⁶ says: Be arising...illumine-on you.

(Hippolytos: *Commentary on Daniel* 55.4, *On Daniel* 4:56)

But the prophet says: Be arising...illumine-on you.

(Hippolytos: *On Christ and Anti-Christ* 65)

The writing says: Be arising...illumine-on you.

(Hippolytos: *Refutation of All Heresies* 5.2)

From-where *did the emissary receive* the “For-this-reason it says” *but* instead clearly from the old covenant? But this *passage* is brought-in according-to Elijah... But if *it was in the Anointed-One* that he prophesied...

(Epiphanius: *Panarion* 42.12:3(2.178))⁷

¹ Only three later Christian writers make any reference to the possibility of this being a quotation from any book, all of which attribute it to Moses. There is much doubt if this is actually a quotation.

² [6:15] NU, Gk(V), some Syr, some sah, some Arm, some Eth, Jerome, Augustine / M, TR, Vul, Cop, some Sah, some Eth, Gk(ACESO), Victorinus, Amb, Theodoret add

³ [6:15] NU, Gk(ACEVO,S1), Euthalios, Sunkellos / M, TR, Vul, Gk(S2) “is-strong enough for anything”

⁴ This is one of his names for the book of Jubilees.

⁵ Possibly an alternate translation, an interpolation, a non-extant verse from Isaiah (see Hippolytos) or from a Revelation of Elijah. (if the document be in fact pre-Christian).

⁶ Some scholars think that Isaiah (Ἡσαΐας) is a scribal error for Elijah (Ἠλιᾶς)

Someone might be seeking: “Who is it who says, “Be arising, O *one who is lying-fast-asleep*”, or “Whose testimony has been used by *the emissary*?” And indeed *one* who is content with a simple response will say, “He has brought-forth for public reading⁸ those *which were in the* concealed prophets and *in* those which are being called apocrypha (as it is manifest *that* he has done that in other places). *This does not mean that* he approved-of *any* apocrypha.⁹ But he has also used verses of Aratus, and Epimenides, and Menandros to approve, in *that* season, what he had wished. However, even though they said something true which is testified to by him, does not mean that *the* total of which Aratus and Epimenides and Menandros wrote is holy... **I** certainly have never found this writing while diligently sifting through all *the* editions of *the* old writings, even of *the* volumes of *the* Hebrews themselves.

(Hieronymus (Jerome): *Commentary on Ephesians* 5:14)

In the letter to Ephesians:

... out of Apocrypha of Jeremiah x1, *Quotation* #4

In Apocrypha of Jeremiah the prophet, x1: Be arising...illumine-on you.

(Euthalios: *Edition Letter of Emissary Paulus*)

Instead even in the letter to the Ephesians, from out of the apocrypha said-to-be of Jeremiah: Be arising...illumine-on you.

(Photios: *Amphilochia: Question* 151 [183])

And in the *letter to the Ephesians* from out of the apocryphal sayings of Jeremiah: Be arising...illumine-on you.

(Georgios Sunkellos: *Chronography* 27)

Book of Cenocho.

(Margin of Codex G)

QUOTATION “The worker is worthy of his wage.”¹⁰

For the writing says... And:

The worker is worthy of his¹¹ wage.

(First Letter of Paulus to Timotheos 5:18)

In the first letter to Timotheos:

... out of the Good-Message according to Matthai x1, *Quotation* #2

Out of the Good-Message according to Matthai, #2,

The worker is worthy of his wage.

(Euthalios: *Edition Letter of Emissary Paulus*)

QUOTATION “Let every one who is naming the name of the Lord...”¹²

However, the first foundation of God has stood, having this seal... And:

Let *everyone* who¹³ is naming the name of *the* Lord¹⁴ stand-away from unrighteousness.

(Second Letter of Paulus to Timotheos 2:19)

⁷ Epiphanius also quotes this saying again in Panarion 2.119; 2.209; 2.521, but with no indication that he would be quoting anything other than the direct passage from Ephesians 5:14.

⁸ literally “for reading in *the* middle”

⁹ It also does not mean that he did not. For some reason, Jerome cannot bring himself to accept the truth, even though he admits it.

¹⁰ These words are not quoted anywhere in the Old Testament, though they have thematic parallels with material presented in Leviticus 19:13 and Deuteronomy 24:14 and Tobi 5:10-15 & 12:1-5. However, these words are found in Luke 10:7 (“For the worker *is* worthy of his wage”); see also Matthew 10:10 (“For the worker *is* worthy of his nourishment”). Some think that Paulus is quoting the Good-Message according-to Luke; if so, this would be abnormal, and the only time any of Jesus teachings would ever be directly quoted by an emissary as from a writing. It is possible that both Jesus and Paulus are quoting from the same source.

¹¹ [5:18] NU, M, TR, Vul, Gk(ACESO), Euthalios / one OL, ClemAlex “their”

¹² Perhaps a paraphrase or alternate version of Numbers 16:26-27 (Num. 16:5 is quoted immediately before).

¹³ literally “the”

¹⁴ [2:19] NU, M, Vul, Gk(ACESO) / TR “Anointed-One”

QUOTATION “A sow, after it bathed itself...”¹

That of the true proverb has happened to them... And:

A sow, after it bathed itself, into a rolling² in a mire.
(*Second Letter of Petros 2:22*)

QUOTATION “The spirit... is yearning toward envy.”³

Or are you* thinking, that the writing is empty saying:?

The spirit which he caused-to-reside⁴ in us is yearning⁵ toward envy.⁶
(*Jacob(James) 4:5*)

QUOTATION: Adam predicted a destruction of the universe.⁷

For after this Sheth [the son of Adam] was nourished, and after he passed into manly stature (already being able to be judging *the things which are good*), and after he himself became best, he left-behind the offspring-from *him who were imitators of these virtues*. But after all the *offspring grew to be good*, they also dwelled-in the same *plot of earth without-insurrection*, after they become-prosperous, after nothing difficult fell-before them even up-to *their end*. They also had-in-mind a *type of wisdom, that is, the wisdom concerning the heavenly things and the thorough-ornamenting of these things*. But in-behalf-of the *act for the things having been found by them not to escape the humans, nor-even to be corrupted prior to the time for them to come into knowledge* (Adam having spoken-beforehand *about a disappearing of the whole existence*,⁸ indeed the *one instance according-to strength of fire, but the other⁹ instance according-to a force and multitude of water*) they, after they made for themselves two monuments (indeed, the *one out of brick, but the other out of stone*) enrolled the *things having been found by them on both. They did this*, in order that even after the *one of brick was made-to-disappear by the heavy-shower, the one of-stone, after it remained, might afford the humans to learn the things having been enrolled on it, making it clear to them that one of-brick was put-up by them. {But it remains even up-to* now throughout the earth of Seirah.}*

(*Joseph(us): Antiquities 1:69-71*)

QUOTATION: Intercourse only for children; women inferior to men

Now what *are* the laws¹⁰ about marriage? The only *type of sexual mingling* the law has come-to-know *is the one according-to nature, the one with a woman, and, this, only if it may be going to be occurring¹¹ for-sake-of children...* “A woman,” it declares, “*is worse than a man into all things.*”

(*Joseph(us): Against Apion 2:199,201*)

QUOTATION: The law prohibits relations with pregnant woman.

But he [Moses] also led some of the old Hebrews away *from being-together sexually with their own pregnant women...* But Moses leads the men away from *having sex with the pregnant women up-till whenever the women might end-their-pregnancy.*

(*Clemens of Alexandria: Instructor 2.10.92:2-3*)

QUOTATION: The law prohibits slaughtering pregnant animals.¹²

Hence also *the Romans, if even some pregnant woman is having a-rightful-punishment-executed upon her to the death, are not first¹³ allowing her to undergo the punishment prior to the act for her to bring-forth-a-child. Accordingly, the law*

¹ Some think this comes from the Story of Akihar, but the similar (not identical) quote is not found in its best manuscripts. This may be a general traditional proverb, and might never have been intended to be considered divinely inspired in itself.

² [2:22] NU, Gk(V,E1) / M, TR, Gk(AS,E2) a “place-for-rolling”

³ It is also possible that his point is that the writing does *not* say anything such as this.

⁴ [4:5] NU, Gk(ASV) (lit. “caused-to-dwell-down”) / M, TR, Vul “dwelled-down”

⁵ literally “yearning-after”

⁶ some understand “spirit” to be accusative (not nominative), and therefore render “He is yearning toward envy the spirit which he caused-to-dwell in us”

⁷ The segment about the surviving stone, is clearly referring to Jubilees 8:1-4 “In the third year of this week, she gave birth to a son for him, and he named him Kenan. When the youth grew up, his father taught him writing. Then he went to look for a place of his own where he could build his own city. And he found an inscription which the ancients had incised in a rock. When he read what was in it, he copied it, and sinned on the basis of what was in it, since in it was the watchers’ teaching by which they used to observe the auguries of the sun, the moon, and the stars and every heavenly sign. So he wrote it down but told no one about it, because he was afraid to tell Noah about it lest he become angry with him because of it.” But the quotation referring to Adam’s prophecy is otherwise unattested.

⁸ literally “the whole to be”

⁹ literally “different” (also later in verse)

¹⁰ most Apion, most Eusebios / Apion(L), Eusebios(I) omit “laws”

¹¹ literally “coming-to-be”

¹² This might perhaps be referring to Roman law and not to the law of Moses, but see above.

¹³ literally “former”

is also outright not permitting *them* to be slaughtering as-many of the living-creatures as *are* bearing-impregnation up-till *whenever* they might bring-forth-a-child.

(*Clemens of Alexandria: Stromata 2.18.93:2-4*)

QUOTATION: Note on Death of Jacob the Righteous

But this Jacob shone-through among¹⁴ the people on-the-basis of righteousness, as Flavius Joseph (*who wrote-up in eight books the Antiquities of the Judeans, wishing to exhibit¹⁵ the cause of the reason why the people have suffered the things such as these, as for even the inner-sanctum to be demolished*) has stated, that these *things* have meet them in-accordance-with *the wrath of a god due to the things which they themselves dared to do against Jacob the brother of Jesus (the Jesus being said to be an anointed-one)*. And the marvelous *thing is, that after he for himself did not fully-accept¹⁶ Jesus to be an anointed-one, he testified nothing inferior about so-much righteousness to Jacob*. But he says that, even the people were concluding that they have suffered these *things* due to Jacob.

(*Origenes: Commentary on Matthew 10.6*)

...the son of whom, Titus, took-down Jerusalem, indeed as Joseph writes, due to Jacob the righteous-one, the brother of Jesus (the *Jesus being said to be an anointed-one*), but as the truth exhibits¹⁷ due to Jesus the Anointed-One of God.

(*Origenes: Against Celsus 1.47*)

Yet furthermore, Joseph did not even hesitate-from *the effort* to emphatically-testify-to this in-writing, declaring through himself, saying:

But these things happened to *the Judeans in-accordance-with an avenging of Jacob the Righteous, who was a brother of Jesus (the Jesus being said to be an anointed-one), since the Judeans killed-off him who is most-righteous.*

(*Joseph(us); according to Eusebios: Church History 2.23:20*)

QUOTATION “A smell of sweet-odor to the Lord...”¹⁸

Therefore, he speaks to us in-this-manner:

A sacrifice to the Lord¹⁹ *is a heart which has been crushed;*
a smell of sweet-odor to the Lord *is a heart which is glorifying*
the *One who* has fashioned it.

(*Barnabas 2:10*)

{Exactly-as he elsewhere declares:

A sacrifice to a god *is a heart which has been crushed;*
a smell of sweet-odor to God *is a heart which is glorifying the*
One who has fashioned it.)

(*Eirénaïos: Against Heresies 4.17.2, Latin translation only*)

It declares:

A sacrifice to the Lord *is a spirit which has been crushed.*

Therefore, how will I crown, or anoint with perfumed-oil, or sacrifice something to the Lord? It declares:

A smell of sweet-odor to God *is a heart which is glorifying the One*
who fashioned it.

(*Clemens of Alexandria: Instructor 3.12:90*)

For this is a sacrifice acceptable to a god,

¹⁴ literally “in”

¹⁵ literally “stand-by”

¹⁶ literally “accept-down”

¹⁷ literally “stands-by”

¹⁸ The first clause is similar to Psalm 51:17 (Hebrew with MT vowels “Sacrifices to God *are* a crushed spirit; O God, you will not condemn a heart *which is* broken and bruised.” / LXX “A sacrifice to God *is* a spirit *which has been crushed*; God will not condemn a heart *which has been crushed and humbled.*”) but the second is unknown. Perhaps it is a variant, interpolation, or lost verse following to Psalm 51? A note in the Constantinople manuscript has this marginal note (which can probably be safely ignored) “Psalm 50[51] and in the Revelation of Adam.”

¹⁹ [2:10] Gk(C), Lat, ClemAlex(x1) / Gk(S), Eirenaïos(Lat), ClemAlex(x1) “to God”

a heart *which* has been crushed and *is* seeking the *One who* has fashioned it.

(Clemens of Alexandria: Stromata 2.18.79:1)

And *all of you**, spit-upon *it*, and sting *it* down, and put the wool, the scarlet wool, around its head; and, in-this-manner, let it be thrown into a desert.

(Barnabas 7:8)

QUOTATION: “Who will understand a parable of the Lord?”

For the prophet says:

Who will understand a parable of *the Lord*,¹
except *a man who is* wise and experienced and loving his Lord?

(Barnabas 6:10; Clemens of Alexandria 5.10.63:7 (quoting Barnabas 6:10))

QUOTATION: “May I be making the last things like the first things.”

Now *the Lord* says:

Behold, may I be making² the last *things* like³ the first *things*.

(Barnabas 6:13)

QUOTATION: Expansions of Laws?¹⁰

But what type are you* thinking *this* to be, that it has been instructed to Israel for the men in whom sins are complete to be offering¹¹ a heifer, and, slaughtering *it*, to be burning *it* up;¹² and then for little-boys-and-girls to be lifting the ash, and to be throwing *it* into containers, and to be putting the wool, the scarlet wool, around over a *piece of wood*¹³ (see again the type, the *type* of the cross, and the wool, the scarlet wool)¹⁴ and the hyssop; and, in-this-manner, for the little-boys-and-girls to be sprinkling the people *one* by one, in order that they might be purifying from the sins?

(Barnabas 8:1)

For he said:

Behold, I am making the first *things* as the last *things*, and the last *things* as the first *things*.

(Pseudo-Teaching of the Twelve Emissaries 6.18:15, Syriac and Latin only)⁴

QUOTATION: “The ones who are wanting to see me...”¹⁵

He declares in-this-manner:

The *ones who are* wanting to see me and to touch my kingdom are being-indebted to take me after they were put-under-tribulation and after they suffered.

(Barnabas 7:12(11))

QUOTATION “Enter into a piece of earth flowing with milk...”⁵

Therefore, into this *purpose*, the prophet preached:

*All of you**, enter into a *piece of* earth flowing with milk and honey, and dominate it.

(Barnabas 6:13)

QUOTATION: “No one who is unable-to-be-tested will attain...”

For a saying had also preceded:

No one *who is* unable-to-be-tested will attain *the kingdom* of-the-heavens.

(Tertullianus: On Immersion 20:2)

QUOTATION: “And in what will I be seen before the Lord my God...”⁶

For again *the Lord* says:

“And in what will I be seen *before* the Lord my God and be glorified?”
He says,⁷ “I will confess-forth to you in an assembly up-the-middle⁸ of brothers of mine;
and I will psalm to you up-the-middle of an assembly of holy *ones*.”

(Barnabas 6:16)

And how it has been said elsewhere:

A man *who is* unable-to-be-tested *is* tried-and-disapproved.

(Kyrillos of Jerusalem: Catech. Mystag. V)

...not hearing the voice of the divine saying:

A man *who is* unable-to-be-tested *is* tried-and-disapproved according-to God.
(Nilus: Peristeriae 4.6)

QUOTATION: Expansions/Alternates of Leviticus?

Therefore, what is he saying in the prophet?

And let them eat out of the male-goat, the *one which is* offering himself, with a fast, in-behalf of all the sins.

*All of you**, be paying-attention precisely:

And let all the priests alone eat the intestines unwashed with vinegar.

(Barnabas 7:4)

According-to that sentiment:

Every man, who has not been tested, has not been *approved*.

(Cassianus: Coll. 9.23)

Now-consequently, it is necessary first¹⁶ for the human to be *approved*. For:

A man *who is* unable-to-be-tested *is* tried-and-disapproved, worthy of not-one account.

(Johanan of Damasek: An Exposition of the Orthodox Faith 2.30)

QUOTATION: Expansion of Leviticus 16?

*All of you**, be paying-attention how the type of Jesus⁹ is being manifested.

And again, a different something declares:

A man *who is* unable-to-be-tested *is* tried-and-disapproved. But the tried-and-disapproved *man is* worthy of not-one account.

(Johannes Chrusostomos: Opp. 2.506)

For the writing says:

¹ may also be translated “For the prophet says a parable of *the Lord*, ‘Who will understand’”

² [6:13] Gk(S) / others “, I will make”

³ literally “as”

⁴ This writing immediately quotes Matthew 20:16 (“The last-ones will be first and the first-ones last”) after this verse, showing that the author was quoting a verse distinctly different than Matthew.

⁵ Possibly a thematic paraphrase of various verses. Compare LXX versions of Leviticus 20:24 (“*All of you** will inherit their earth, and **I** will give it to you* for an acquisition—a *piece of* earth flowing with milk and honey.”) & Deuteronomy 11:8–9 (“...in order that... you* might enter and might inherit the earth into which you* are crossing-through the Jordan there to inherit it...a *piece of* earth flowing with milk and honey.”) & Numbers 32:29 (“And Moses said to them... “May *all of you** dominate the earth opposite you*, and you* will give to them the earth of Gilead for a retaining.”)

⁶ Compare LXX versions of Psalm 42:2 (“When will I be-there and *when* will I be seen *before* the face of God”) & Psalm 35:18 (“I will confess-forth to you in a vast assembly; I will praise you amid (lit. ‘in’) a weighty people.”) & Psalm 22:22 (“I will describe your name to my brothers; I will hymn to you in *the middle* of an assembly.”) Psalm 89:5 (“The heavens confess-forth your marvelous *things*, O Lord; and your truth in an assembly of holy *ones*.”). Yet, the first verse seems unattested elsewhere.

⁷ [6:16] Gk(S) / others add

⁸ [6:16] Gk(S) / others add

⁹ [7:8] Gk(S2) / Gk(S1) “God”

¹⁰ Compare Numbers 19:2–10

¹¹ literally “bringing-to”

¹² literally “down”

¹³ [8:1] Gk(S) “over *pieces of* wood”

¹⁴ [8:1] Gk(S) add

¹⁵ While it is possible that this is a lost saying of Jesus, it is more likely Barnabas putting the explanation of the passage into the mouth of him as a literary device. (See elsewhere in his letter for a similar practice.)

¹⁶ usually translated “former”

A man *who is* tried-and-disapproved *is* unable-to-be-tested.
(*Pseudo-Teaching of the Emissaries* 2.8)

For the writing says:

A man *who is* tried-and-disapproved *is* unable-to-be-tested according to God.
(*Pseudo-Apostolic Constitutions* 2.8)

QUOTATION: “And I will covenant my righteous-enactments...”¹
Yet furthermore, he says to them in the Second-Law (*Deuteronomy*):

And I will covenant my righteous-enactments to this people.
(*Barnabas* 10:2)

QUOTATION: “And there was a river drawing out...”²
Next, what is he saying?

And there was a river drawing out of *the* right *sides*, and seasonable³ trees
were ascending out of it;
and whoever might eat from⁴ them will live for himself into the age.
(*Barnabas* 11:10)

And whoever might eat from these *things* will live for himself into the age.
(*Barnabas* 11:12)

QUOTATION: “And you will make the sabbath of the Lord holy...”⁵
Therefore, it still has also been written about the sabbath in the ten accounts, in
which he uttered to Moses face to *face*⁶ in Mount Sinai:

And you^{*} will make the sabbath of *the* Lord holy with clean hands and a
clean heart.
(*Barnabas* 15:1)

Yet furthermore, he says:

You will make it holy with clean hands and a clean heart.
(*Barnabas* 15:7(6))

QUOTATION: “If-at-any-time my sons might observe the sabbath...”⁷
And he says in a different place:

If-at-any-time my sons might observe the sabbath, then I will put my
mercy on them.
(*Barnabas* 15:2)

QUOTATION: “Woe to him through whom my name is being reviled...”⁷
For:

Woe *to him* through whom, on-the-basis-of vanity, my name is being
reviled among some *individuals*.
(*Ignatius: Letter to the Trallians* 2:10(8:2))

{But woe *to him* on whose account *the* name of *the* Lord is being reviled.}⁸
(*Polykarpos: Letter to the Philippians* 3:12(10:3), *Latin translation only*)

QUOTATION: “See that I am not a bodiless demon.”⁹

For¹⁰ **I** have come-to-know¹¹ and am having-faith *that* he is, even after the
standing-up, in flesh. And when he came¹² near Petros’ party,¹³ he was declaring
to them, “Take, physically-feel me, and see that I am not a bodiless demon.” And
straightaway they touched him and had-faith, after they were mixed with his flesh
and his spirit.¹⁴ Due to this, they also despised death, but were found *to be* above
death. But after the standing-up, he ate-together and drank-together with them as
being fleshly, even-though having been spiritually made-one with the Father.
(*Ignatius: Letter to the Smyrneans* 1:13~17(3:1~3))

{*In* that little book which is called *the* Teaching of Petros,¹⁵ *there is* a passage
where *the* Savior is seen to say to *some* learners:

“I am not a bodiless demon.”¹⁶
(*Origenes: On First Principles, Preface.8, Latin translation only*)

But the same man [Ignatius], writing to the Smyrneans, used the following words
about the Anointed-One, taken I know not from-where: “But **I** have come-to-
know and am having-faith *that* he is, even after the standing-up, in flesh. And
when he had come near Petros’ party,¹⁷ he *was* declaring to them, “Take,
physically-feel me, and see that I am not a bodiless demon.” And straightaway
they touched him and had-faith.
(*Eusebios: Church History* 3.36:11)

...and properly to Polykarpos, commending *the* Antiocheian assembly to him, in
which he [Ignatius] is also putting *down* a testimony from *the* Good-Message of
the Hebrews (which has been recently translated by me) about *the* person of *the*
Anointed-One, saying:

For I have...touched him and had-faith.
(*Hieronymus (Jerome): On Illustrious Men* 16)¹⁸

QUOTATION (possible): “Near a saber, near a god...”¹⁹
Instead:

Near a saber, near a god; between beasts, between a god.
(*Ignatius: Letter to the Smyrneans* 1:23(4:2))

{I have read somewhere as-if *the* Savior *was* saying: (and I am questioning
whether someone fashioned²⁰ *the* person of *the* Savior, whether he adduced *it* in
memory, or *if* this-here which has been said might be truth—however *the* Savior
himself is declaring:)

The one who is near me is near *the* fire.
The one who is *a*-long-ways-away from me is *a*-long-ways-away from *the*
kingdom.}
(*Origenes: Homilies on Jeremiah* 20:3, *Latin translation only*)²¹

⁹ This may simply be a variant or paraphrase of Luke 23:39 “Be seeing my hands and my feet, that **I** am he. Physically-feel me and see, because a spirit is not having flesh and bones exactly-as you^{*} are perceiving **me** to be having.” While Origenes attributes the saying to the “Teaching of Petros”, Jerome states that this saying is found in the Good-Message according to the Hebrews. However, almost all scholars doubt Jerome’s statement. For Eusebios states that he does not know the source of Ignatius’ quotation. But since Eusebios knew the Good-Message according to the Hebrews, he would certainly have identified it if this statement was contained within it. It should also be noted that “bodiless demon” is not a semitic term.

¹⁰ Gk / Gk(Eusebios) “But”

¹¹ Gk(all manuscripts, Eusebios) / Jerome “have seen”

¹² Gk / Gk(Eusebios) “he has come”

¹³ literally “the ones around Petros”

¹⁴ Gk(M-L), Lat, Sah (lit. “the spirit” / likely referring to his pulse, which is considered an “invisible-power”/“spirit”) / Arm “the blood”

¹⁵ It is uncertain if “Teaching of Petros” is the same book as “Preaching of Petros.”

¹⁶ This may simply be a variant or paraphrase of Luke 23:39 “Be seeing my hands and my feet, that **I** am he. Physically-feel me and see, because a spirit is not having flesh and bones exactly-as you^{*} are perceiving **me** to be having.” While Origenes attributes this saying to the “Teaching of Petros”, Jerome states that it is found in “the Good-Message according to the Hebrews”. However, almost all scholars doubt Jerome’s statement. For Eusebios states that he does not know the source of Ignatius’ quotation. But since Eusebios knew the Good-Message according to the Hebrews, it would be odd for him not to have identified it as its source if not contained within it. It should also be noted that “bodiless demon” is not a semitic term. Therefore, since neither of these writings are extant, it cannot be known if either is the source of Ignatius’ quotation.

¹⁷ literally “the ones around Petros”

¹⁸ This quotation referred to by Jerome is actually in Ignatius’ letter to the Smyrnaeans not to Polykarpos.

¹⁹ It is not certain if this is a quotation or Ignatius’ own composition, but it sounds more like a quotation, and there are similar parallel quotations by other early Christian writers.

²⁰ literally “figured”

²¹ While this quote is found in the Pseudo-Good-Message According-to-Toma (Thomas), it is highly probably that it is in fact derived from the nearly non-extant Good-Message according-to-the-Hebrews, from which “that of Toma” (as it does with the rest of the four authentic Good-Messages) also steals many of its quotes before perverting them.

¹ Not in any currently extant version of Deuteronomy. Perhaps a paraphrase of Deuteronomy 4:1-5, but Barnabas usually quotes his sources word for word. It may be from an alternate translation.

² Compare Ezekiel 47:1-12, but this definitely does not seem to be derived from there.

³ literally “hourly”

⁴ literally “eat out of”

⁵ An interpolation, non-extant verse, or an alternate translation of the ten commandments in Exodus?

⁶ literally “Moses according-to face”

⁷ Possibly a variant of Isaiah 52:5?

⁸ This quotation only survives in a Latin translation of a Greek original.

For-this-reason, the Savior declares:

The *one* near me *is* near to the fire.
But the *one who is a-long-ways-away* from **me** *is a-long-ways-away* from the kingdom.

(*Didymus: Commentary on Psalm 88.8*)

[Also compare a possible fragment from the Preaching of Petros:]¹

“For a soul which is-wearying is near to a god,” Petros declares somewhere...
(*Grégorios the Nazianzenos: Letter 20 & Oratation 17.5*)

QUOTATION: “But I am a vapor from a pot.”

And again he [Moses] says:

But **I** am a vapor from a pot.

(*Clemens 17:6*)

QUOTATION: “Miserable are the doubled-souled...”

Let this writing become far from us, where it says:

Miserable are the double-souled, the *ones who are* wavering in the soul, the *ones who are* saying, “We heard these *things* even during² the days of our fathers; and, behold, we have grown-old and not-one of these *things* has happened to us.”

O mindless-ones! Compare³ yourselves to a *piece of wood*. Take a vine. Indeed, first, it sheds-its-leaves,⁴ next a bud comes-to-be, next a leaf, next a flower, and after these an unripe-grape, next a grape has stood-by. Be seeing, that in a short season the fruit of the wood reaches into a mellow *state*.

(*Clemens 23:3~4*)

For the prophetic account also says:

Miserable are the double-souled, the *ones who are* wavering in the heart, the *ones who are* saying, “We heard these *things* long-ago even during⁵ the days of our fathers, but **we**, waiting-for *them* day from⁶ day, have seen none of these *things*.”

O mindless-ones! Compare⁷ yourselves to a *piece of wood*. Take a vine. Indeed, first, it sheds-its-leaves, next a bud comes-to-be, after these an unripe-grape, next a grape has stood-by.

In-this-manner, also, my people had insurrections⁸ and tribulations. After-that they will take for themselves the good *things* from *me*.

(*Pseudo-Clemens 11:2~4*)

QUOTATION: “And you will rise me up-out...”⁹

For it says somewhere:

And you will rise me up-out, and I will confess-forth to you.

(*Clemens 26:2*)

QUOTATION: “The Lord is taking to himself a nation...”

And in a different place it says:

Behold, *the* Lord is taking to himself a nation out of *the* middle of nations, even-as a human is taking the first-fruit of his threshing-floor. And out of that nation will come-forth holy-*places* of holy-*places*.

(*Clemens 29:3*)

QUOTATION: “Be being glued to the holy ones...”

For it has been written:

All of you*, be being glued to the holy *ones*,
because the *ones who are* being glued to them will be made-holy.

(*Clemens 46:2*)

Therefore it is fitting *for us* to be being glued to the holy *ones*, because the *ones who are* being glued to them will be made-holy.

(*Clemens of Alexandria: Stromata 5.8.52:3*)

QUOTATION: “I will be caused-to-have-remembrance of a good day...”¹⁰

For it has been written:

[First a quote from Isaiah 26:20, then:]

And I will be caused-to-have-remembrance of a good day,
and I will stand you* up out of your* sheaths.

(*Clemens 50:4*)

QUOTATION: “Let your act-of-mercy be-sweating in your hands...”

But instead, about it, it has also been spoken:

Let your act-of-mercy¹¹ be-sweating in¹² your hands until *whenever* you might know to whom you might give.

(*Teaching (Didache) 1:6, not in all versions*)

[Augustinus, in his Commentary on the Psalms 102:12 & 103 & 146:17 also quotes this passage. However, he seems to be directly quoting the ‘Teaching’ instead of deriving it from another source.]

QUOTATION: “For your ears are closed...”¹³

For still your* ears have been shut, your* eyes have been petrified, and the heart has been thickened,

Jeremiah had cried, and not-even in-this-manner are you* hearing.

(*Justinus the Martyr: Dialogue with Trypho 12:2*)

QUOTATION: “Before the Morning-Bearer, I birthed you out.”¹⁴

Hebrew (with MT markings)	LXX Translation
Jeremiah 1:5 Before I formed you in the belly, I have known you. And before you come-out from the womb, I have made you holy. I have given you <i>to be</i> a prophet to nations.	Jeremiah 1:5 Before the <i>act</i> for me to fashion you in a stomach, I understand you. And before the <i>act</i> for you to come-forth out of a womb, I have made you holy. I have prescribed you <i>to be</i> a prophet into nations.
Psalms 110:3 Your people <i>are</i> free-will gifts in the day of your power, in the honors of holiness. From the womb, from the morning, you have the dew of your youth.	Psalms 110:3 (109:3) With you <i>is</i> the primacy in a day of your power, in the brightnesses of the holy <i>ones</i> . Out of a belly, before <i>the</i> Morning-Bearer, I birthed you out.

...who was also before *the* Morning-Bearer and *the* moon...

(*Justinus the Martyr: Dialogue with Trypho 45:4*)

In the brightnesses of the holy *ones*,
out of a belly, before *the* Morning-Bearer,
I birthed you out.

(*Justinus the Martyr: Dialogue with Trypho 32:6; 63:3, 83:2,4, quoting Psalms*)

[Jeremiah the prophet also testified this, saying in-this-manner:

¹ Ignatius is also considered elsewhere (see previous quotation) to have quoted from the Preaching of Petros.

² literally “on”

³ literally “throw-together”

⁴ [23:4] Gk(C) omit

⁵ literally “on”

⁶ literally “out-of”

⁷ literally “throw-together”

⁸ literally “unstabilities”

⁹ Clemens immediately quotes Psalm 3:5 after this verse. Perhaps it is a non-extant verse or an interpolation of that Psalm.

¹⁰ This is quoted immediately after Isaiah 26:20. Perhaps it is a non-extant or interpolation of Isaiah. Also compare Ezekiel 37:12. (MT) “Behold, I opened your tombs, and I shall cause you* to ascend from your* tombs.” / LXX “Behold, I am opening your* memorials, and I will lead you* up out of your* memorials.”

¹¹ may be understood in the sense of “alms”

¹² literally “into”

¹³ Not in any currently extant version of Jeremiah. It may be a non-extant or interpolation of Jeremiah, or perhaps a quotation from 2 Jeremiah.

¹⁴ These quotations may be alternate versions or interpolations or non-extant wordings of Jeremiah 1:5 or Psalm 110:3.

Before *the* Morning-Bearer, I birthed you out,
and before the sun *is* your name.

And again, the same *Jeremiah* says:

Happy is he who was, before he became man.}
(*Eirénaïos: Proof of Apostolic Preaching 43, Armenian translation only*)¹

For in *the* first *place*, we are made-to-testify, that he was birthed: first in spirit,
later in flesh. From which it is being said according-to *Jeremiah*:

Before you fashioned me in *a* womb, I birthed you.

And it is likewise *being said* according-to him [*Jeremiah*]:

Happy is he who was, before he was begotten.
(*Lactantius: Divine Institutes 4.8*)

Which spoke:

Out of a belly, before *the* Morning-Bearer, I birthed you,
and before the sun *is* his name, and before the moon.
(*Grégorios of Nyssa: Against the Judeans*)

QUOTATION: Jeremiah “And the Lord was reminded of his dead-ones...”

And, similarly, they [the Judeans] trimmed these *things out* from the account of the same *Jeremiah*:²

But *the* Lord God from Israel was reminded of his dead-ones, the *ones*
having fallen-asleep into embankments of earth; and he descended to
them, proclaiming-a-good-message of his salvation to them.
(*Justinus the Martyr: Dialogue with Trypho 72:4*)

{*Isaiah*³ declares:

And *the* Lord was reminded of his dead Israel, who had fallen-asleep in
the earth of sepulture. And he descended to them, proclaiming-a-good-
message of his salvation to them, that he might have been saving them.}
(*Eirénaïos: Against Heresies 3.20:4, Latin translation only*)

{As *Jeremiah* declares:

And *the* Holy Lord was reminded of his dead Israel, who had previously-
fallen-asleep in *the* earth of embankment. And he descended to them, in
order that he might have been proclaiming-a-good-message of his
salvation to them to save them.}
(*Eirénaïos: Against Heresies 4.22:1, Latin translation only*)

{And he was reminded of his dead-ones who had before fallen-asleep.
And he descended to them, in order that he might have been rescuing them
and might have been saving them.}
(*Eirénaïos: Against Heresies 4.33:1, Latin translation only*)

{However, others *were* saying:

The Holy Lord was reminded of his dead-ones, who had previously-fallen-
asleep in *the* earth of mud. And he descended to them, in order that he
might have been raising *them up* to save those *persons*.}
(*Eirénaïos: Against Heresies 4.33:12, Latin translation only*)

{Exactly-as *the* prophet declares about him:

And *the* Lord was reminded of his dead holy *ones*, those who have before
fallen-asleep in *the* earth of sepulture. And he descended to them, to
extract them and to be saving them.}
(*Eirénaïos: Against Heresies 5.31:1, Latin translation only*)

{And in *Jeremiah*, he declares his death and descent into the Netherworld in-this-
manner, saying:

And the Lord, the Holy *One* of Israel, was reminded of his dead-ones, who
have previously fallen-asleep into embankments of earth. And he
descended to them, proclaiming-a-good-message of his salvation, to
rescue them.}
(*Eirénaïos: Proof of Apostolic Preaching 78, Armenian translation only*)⁴

QUOTATION: “There will be splits and sects.”

For he [Jesus] spoke...

There will be splits and sects.
(*Justinus the Martyr: Dialogue with Trypho 35:3*)

Before all *things*, it is fitting for us to be knowing, *that* even he and his legates
predicted, *that* multiple sects and heresies would be caused-to-exist.
(*Lactantius: Divine Institutes 4:30*)

There will be sects and splits among⁵ you*.
(*Didymus: On Trinity 3.22*)

As even our Lord and Savior declared, that:

There will be sects and splits.
(*Pseudo-Teaching of the Twelve Emissaries 6.5*)

For as the Lord spoke:

There will be false-emissaries, lying prophets, sects, fondness-of-primacy.
(*Pseudo-Clemens Homilies 16:21*)

QUOTATION: “This Passover is our savior and our refuge.” (Ezra)

Therefore, indeed, from the exposition which Ezra expounded in-*regard*-to the
law, the *law* about the Passover, they [*the Judeans*] took-away this exposition *out*
of the writings:

And Ezra spoke to the people, “This Passover *is* our savior and our refuge.
And if-at-any-time you* might thoroughly-comprehend and it might
ascend on your*⁶ heart, that we are going to be humbling him in a sign,
and might, after these *things*, hope on him, *then* this place might never be
deserted for⁷ **all** time, says the God of the powers. But *whenever* you*
might not have-faith, but might not even hear his preaching, you* will be
for⁸ the source-of-joy of the nations.”
(*Justinus the Martyr: Dialogue with Trypho 72:1-2*)

In Ezra there is this writing:

And Ezra spoke to *the* populace: This Passover is our savior and our
refuge. *All of* you*, be thoroughly-comprehending, and may it be
ascending in your heart, since we are having to be humiliating him in *a*
sign. And after this, we will hope in him, lest this place might be being
deserted for⁹ *an* eternal time, says *the* Lord God of virtues. If you* do not
have-faith *in* him, nor hear-out his announcing, you* will be *a* derision in
the nations.

¹ Not my own translation.

² Justinus also notes that the Judeans deleted Jeremiah 11:19, but that it was still found in some copies of the writings in the Judeans congregations of his days, since it was deleted only a short time prior. While Jeremiah 11:19 is still extant in most manuscripts and translations today, this passage here is not in any known manuscript.

³ Most see this as a scribal corruption, as Justin states that this was specifically removed from Jeremiah, and Eirenaïos quotes it on two other occasions as from Jeremiah.

⁴ Not my own translation.

⁵ literally “in”

⁶ literally “the”

⁷ literally “deserted into the”

⁸ literally “on”

⁹ literally “in”

(Lactantius: *Divine Institutes* 4.18)

On-that-account, Ezra says this:

This Passover is our savior and our refuge. *All of you**, be thoroughly-comprehending, and may it be ascending in your heart, since we are having to be humiliating him in a sign. And after this, we will hope in him.

(Lactantius: *Epitome of Divine Institutes* 48)

QUOTATION: Jesus was born in a cave.

But when the little-boy was then birthed in Beth-Lehem, since Joseph was not having *somewhere for himself* to lodge¹ in the village, he lodged in a certain cave near the village. And then, *while* they themselves *were* being there, Miriam brought-forth-a-child, the Anointed-One, and she put him in a stall, where the magicians *who* came from Arab found him. But... Isaiah also previously-preached about the omen, the *omen* according to the cave.

(Justinus the Martyr: *Dialogue with Trypho* 78:5-6)²

They show the cave in Beth-Lehem where he was birthed, and the stall in the cave where he was swaddled. And this showing is renown in the *surrounding* places.

(Origenes: *Against Celsus* 1.51)

For indeed Loukas says that the boy, having been birthed, was swaddled straightaway, and lay in a stall and in a cave, due to the fact that there was not a place in the lodging-place.

(Epiphanius: *Panarion* 51.9:6)

QUOTATION: “Many-times I desired to hear one of these accounts...”³

Instead, even in the *act for him* to have spoken:

Many-times I desired to hear one of these accounts, and I did not have the *one who* will state it.

(Eirénaïos: *Against Heresies* 1.20.2)

QUOTATION: “If you have not been faithful in something little...”⁴

{And, for this reason, *the* Lord was saying to *those who were* ungrateful to⁵ him:

If you* have not been faithful in *something* little, who will give to you* something *which* is great?}

(Eirénaïos: *Against Heresies* 2.34.3, Latin translation only)

...so that the voice of the Lord might not be being said to us, resounding:

If you* have not been faithful in *something* little, who will give to you* something *which* is greater?

(Hilarius: *Letter...*)

For the Lord says in the Good-Message:

If you* do not keep the small *thing*, who will give to you* the great *thing*? For I say to you*, that the *one who* is faithful in a lesser *thing* is also faithful in much.

(Pseudo-Clemens 8:5)

QUOTATION: “If you might be being there near me upright...”⁶

Instead, even his righteousness has shouted:

¹ literally “release-down” (also in next instance)

² See also *Dialogue with Trypho* 70

³ Possibly being quoted from a writing of his opponents whom he is writing against.

⁴ Similar to Luke 16:11: “And if you* did not become faithful in the *thing* of another’s, who will give to you* the *thing* of your-own?”

⁵ literally “in”

⁶ The first sentence does not seem to be attested in any known writing. However, the second sentence is comparable to the LXX version of Leviticus 21:21 (“And if-at-any-time, after this, you* might be going sideways and might not be wishing to be obeying me...”) & 21:23-24 (“And if-at-any-time, on-the-basis-of these, *things*, you* might not be disciplined and might be going sideways near me, I will also be going sideways with you* with fury...”) & 26:27-28 (“But if-at-any-time, on-the-basis-of these *things* you* might not obey me and might be going sideways near me, even I myself will go sideways with you*...”)

If-at-any-time you* might be being there near me upright, I *will* also be being *there* near you* upright. If-at-any-time you* might be going sideways, I *will* also be sideways, says *the* Lord of the powers.

(Clemens of Alexandria: *Instructor* 1.9.85:3)

QUOTATION: “Good works are an acceptable prayer to the Lord.”

“The works, the good *works*, it declares, *are* an acceptable prayer to *the* Lord,” says the writing.

(Clemens of Alexandria: *Instructor* 3.12.89:3)

QUOTATION: “Drawing-down the warp and weaving nothing.”

“These *are* the *ones who* *are* drawing-down the warp and weaving nothing,” the writing declares.

(Clemens of Alexandria: *Stromata* 1.8.42:2)

QUOTATION: “You see your brother, you see your God.”

For it declares:

You see your brother, you see your God.

(Clemens of Alexandria: *Stromata* 1.19.94:5)

But the *heretical statement*, “Be knowing yourself”, has been taken* more-mystically from-this:

You see your brother, you see your God.

(Clemens of Alexandria: *Stromata* 2.15.70:5)

It remarks:

You see *a* brother, you see your Lord.

(Tertullianus: *On Prayer* 26)

QUOTATION: “Be requesting the great things...”⁷

For it declares:

*All of you**, be requesting for the great *things*, and the small *things* will be added to you*.

(Clemens of Alexandria: *Stromata* 1.24.158:2)

But *all of you**, be seeking first the kingdom of the heavens and the righteousness (for these *are* great *things*); but the *things which* *are* small and about this⁸ lifetime—these will be added-to you*.⁹

(Clemens of Alexandria: *Stromata* 4.6.34:6)

*All of you**, be requesting for the great *things*, and the small *things* will be added-to you*. And be requesting for the *things* in-heaven, and the *things* on-earth will be added-to you*.

(Origenes: *On Prayer* 2.2)

Therefore, we are not *to be* in-a-state-of-speaking-vain-repetitions, nor-either in-a-state-of-requesting for small *things*, nor-either in-a-state-of-praying-to *God* about *things* on-earth, nor-either in-a-state-of-entering upon the prayer-to *God* with anger and having disturbed rationalizations.

(Origenes: *On Prayer* 8.1)

But... may we contemplate the:

*All of you**, be requesting for the great *things*, and the small *things* will be added to you*. And be requesting for the *things* in-heaven, and the *things* on-earth will be added to you*.

⁷ Some speculate that this is an Alexandrian addition to Matthew 6:33.

⁸ literally “the”

⁹ This is most likely interspersed with his own commentary.

...He declares *that* it is necessary for the *things which are* in-heaven and great to be being requested.

(Origenes: *On Prayer* 14.1)

For-consequently, everyone who¹ is requesting for the *things which are* on-earth and small from God is refusing-to-hear the *one who* instructed us to be requesting for *things which are* in-heaven and great... Instead, even the voice of the Good-Messgae teaches for the *things* on-earth and the small *things* to be added-to us.

(Origenes: *On Prayer* 16.2)

Therefore, how *is it* to-be-said to him that it is necessary to be requesting for *things which are* on-heaven and great...

(Origenes: *On Prayer* 27.1)

For we learned from Jesus, to be seeking for nothing small (that is, *something* sensible) *but* instead only for the *things which are* great and truly divine.

(Origenes: *Against Celsus* 7:44)

Also consider the phrases, "We have not come-to-know for what we might be praying-to *God* to-the-degree-that it is necessary," and:

You have commanded us to request for great and eternal things. How is it possible for us to know them, except from you, our God and Savior?"

(Origenes: *Homilies on Luke Fragment* 172)²

How can the *one who* says that we should request for *things* in-heaven and great *things* instruct us to request for bread?

(Origenes: *Homilies on Luke Fragment* 173)³

The Savior... declares:

*All of you**, be requesting for the great *things*, and the small *things* will be added-to you*. Be requesting for the *things* in-heaven, and the *things* on-earth will be added-to you*.

(Origenes: *Selections on the Psalms* 4:4)

For Jesus spoke to his learners:

*All of you**, be requesting for the great *things*, and the small *things* will be added-to you*. And be requesting for the *things* in-heaven, and the *things* on-earth will be added-to you*.

(Origenes: *Commentary on Matthew* 16.28)

Accordingly, the Savior was also teaching these *things*, saying:

*All of you**, be requesting for the great *things*, and the small *things* will be added-to you*.

(Eusebios: *Commentary on Psalm* 16:2)

At-length, it has been written:

*All of you**, be requesting for great *things* and small *things* will be added-to you*. Be requesting for heavenly *things* and earthly *things* will be added-to you*.

(Ambrosius: *Letter* 36:3)

QUOTATION: "Be becoming approved bankers."⁴

Suitably, as-a-result, the writing, wanting some of us to become dialectical such as *this*, is urging:

But *all of you**, be becoming approved bankers.

Indeed the *ones who are* rejecting the *one thing* after-testing it, but the *ones who are* retaining the beautiful *thing*.

(Clemens of Alexandria: *Stromata* 1.28.177:2)

{The emissary remarks, as to approved bankers, "All of you*", be proving all *things*. Be retaining the beautiful *thing*.}

(Origenes: *Homilies on Leviticus* 3:8, Latin translation only)

Therefore, if-at-any-time we might be proving the whole writing, we will state, after we came-to-be approved bankers...

(Origenes: *Homilies on Jeremiah* 12.7)

{Therefore, great men are to be hearing and to be fulfilling what has been said: "All of you*", be proving all *things*. Be retaining what is beautiful." Nevertheless (for due to those *who* are not being-able, as-if *they were* bankers, to be discerning between words (*whether* they might be being true or false) and to be being-able to be saving themselves with caution so-that they might be retaining what is true while however abstaining themselves from every external-appearance⁵ of a wicked *thing*)...}

(Origenes: *Homilies on Matthew* 28, Latin translation only)

And now, in-this-way, in the new covenant, they wanted to write many good-messages. Instead, the approved bankers...

(Origenes: *Homilies on Luke* 1.14:1; *Scholia on Luke* 17.312)

{The mandate which he [Jesus] declares:

*All of you** will be prudent bankers.

And that which declares: "All of you*", be proving all *things*. Be retaining what is beautiful. Be abstaining yourselves from every external-appearance⁶ of a wicked *thing*."

(Origenes: *Extracts in Matthew* 27:33, Latin translation only)

{And they might be accepting *the* favor of *the* spirit from which is said to be: A discretion of spirits, so-that, having been made bankers *who have* been approved, they might be diligently observing what might be false...}

(Origenes: *Commentary on Ezekiel*, Latin translation only)

...not approved bankers.

(Origenes: *Commentary on Matthew* 12.2)

The *man* according-to the writing is being named an approved banker, and has known to be proving all *things*, and indeed to be retaining the beautiful *thing*, but to be distancing himself *from* every appearance⁷ of a wicked *thing*.

(Origenes: *Commentary on Matthew* 17:31)

...and *who are* keeping the instruction of Jesus *which is* saying:

*All of you**, be becoming approved bankers.

And the teaching of Paulus *which is* asserting, "All of you*" be proving all *things*. Be retaining the beautiful *thing*. Be keeping yourselves distant from every external-appearance⁸ of a wicked *thing*."

(Origenes: *Commentary on John* 19.7.44)

For this is already even an obtained work of an approved banker.

(Origenes: *Commentary on John* 20.26.286)

¹ literally "the"

² Translation is not my own, as I am not able to locate the text in the original language.

³ Translation is not my own, as I am not able to locate the text in the original language.

⁴ This verse is many times quoted in conjunction with 1 Thessalonians 5:21 ("But *all of you**, be proving all *things*. Be retaining what is beautiful. Be abstaining yourselves from every external-appearance (lit. sight) of a wicked *thing*.").

⁵ literally "sight"

⁶ literally "sight"

⁷ literally "sight"

⁸ literally "sight"

For-this-reason, may we be paying-attention, in order that, as beautiful bankers, we might indeed *approve* the minister of the true *things*, but might disapprove the *minister* of the false *things*.

(Origenes: Commentary on John 32.17.214)

For it is also necessary for us to be approved bankers and to be proving all *things* adequately, in order that we might be retaining only the beautiful *thing*, but might be keeping ourselves distant from every wicked external-appearance.¹

(Origenes: Commentary on Ephesians 4:25a)

Therefore, who, in-this-manner, is an approved banker, as to have come-to-know *how* to be proving all *things* and *how*, indeed to be retaining the beautiful *thing* but to be keeping himself distant from every wicked external-appearance?²

(Origenes: Commentary on Ephesians 4:31)

It is necessary to be doing all the *things* with counsel, in order that we... might indeed accept for ourselves the *things which are* approved and well-pleasing according-to God, as approved bankers...

(Origenes: Commentary on Ephesians 5:10)

I welcomed the vision, as running-together with an emissaric voice, the *voice* which says to the more-powerful *ones*:

*All of you**, be becoming approved bankers.
(Dionysios of Alexandria: To Philēmōn (from Eusebios: Church History 7.7:3))

{...that mandate, by which bankers are being directed to become approved, knowing to be retaining what *is* beautiful, however to be abstaining from every external-appearance³ of a wicked *thing*.}

(Pamphilos: Verbal-Defense for Origenes, Preface, Latin translation only)

*All of you**, be becoming approved bankers, retaining the beautiful *thing*, keeping yourselves distant from every external-appearance⁴ of a wicked *thing*.

(Kyrrillos of Jerusalem: Catecheses 1.6.26)

...as an approved banker, indeed, *who* will retain the approved *thing*, but *who* will keep himself distant from every external-appearance⁵ of a wicked *thing*.

(Basilios: Homilies in Proverbs)

Few *are* approved bankers. Few *are* the *ones who are* being-able to be proving all *things* and indeed to be retaining the beautiful *thing*, but to be keeping distant from every external-appearance⁶ of a wicked *thing*.

(Basilios: In Isaiah 1:22)

...of approved bankers, to be retaining the beautiful *thing*, to be keeping himself distant from every external-appearance⁷ of a wicked *thing*.

(Basilios: In Isaiah 5:20)

Instead, as approved bankers...

(Athanasios: Letter to Monachos 1:272)

...as an approved banker, *while* selecting for himself the beautiful *thing*, is keeping himself distant from every external-appearance⁸ of a wicked *thing*.

(Athanasios: Homilies in Matthew 21:8)

{May we be sensible bankers.}

¹ literally "sight"

² literally "sight"

³ literally "sight"

⁴ literally "sight"

⁵ literally "sight"

⁶ literally "sight"

⁷ literally "sight"

⁸ literally "sight"

And yet, the happy Paulus is depositing this to us, saying:

*All of you**, be becoming approved bankers. Be proving all *things*. Be retaining the beautiful *thing*. Be keeping yourselves distant from every external-appearance¹⁰ of a wicked *thing*.

(Kyrrillos of Alexandria: Against Nestorius 1.2c)

The happy Paulus also declares something such as *this*:

*All of you**, be becoming sensible bankers. Be proving all *things*. Be retaining the beautiful *thing*. Be keeping yourselves distant from every external-appearance¹¹ of a wicked *thing*.

(Kyrrillos of Alexandria: In Isaiah 3:3)

Even-though Paulus *is* saying:

*All of you**, be becoming approved bankers.

But he is also inducing us to be proving every *thing*.

(Kyrrillos of Alexandria: Commentary on John 4.5.12)

It is necessary *for us* to be approved bankers, as having come-to-know the approved *thing* and the coin marked-on-the-side.

(Kyrrillos of Alexandria: Commentary on John 4.3.374c)

The words in a good-message declares:

*All of you**, be becoming approved bankers, discerning the counterfeit *thing* out of the approved *thing*.

(Caesarius: Questions 78)

May we become approved bankers...

(Johanon of Damasek: De Fide orthodoxa 4.17)

The bankers, indeed, are throwing-out the counterfeit and falsely-marked coin, but they are accepting the approved and healthy *one* and are discerning the bastard from the genuine.

(Johannes Chrusostomos: Cur in Pentecoste Acts of the Apostles legantur 2)

For even due to this. *All of you**, be becoming approved bankers, in order that...

(Johannes Chrusostomos: Opera 5.844)

For the writing declares:

*All of you**, be becoming approved bankers, casting *away* the counterfeit *thing* from the approved *thing*.

(Palladius: Dialogues on the Life of Johannes Chrusostomos)

For it declares in-this-manner, declaring in the Good-Message:

*All of you**, be becoming approved bankers.

(Epiphanius: Panarion Heresies 44:2)

May we be becoming, according to *the* precept of *the* Lord, approved bankers.

(Cassianus: Collatio 1.20)

...according to that good-message parable, by which we are being directed to be being made *into* approved bankers.

⁹ Not my own translation.

¹⁰ literally "sight"

¹¹ literally "sight"

Hence it is necessary for us to be reading *the* writings with every studiousness, and to be meditating in *the* law of *the* Lord day and night, so-that, *being* approved bankers, we might be knowing which coin is approved, which *is* adulterous.

(Hieronymus (Jerome): *Commentary on Ephesians* 4:31)

All *things* are to be done with counsel, so-that, *being* cautious and careful, in *the* manner of prudent bankers...

(Hieronymus (Jerome): *Commentary on Ephesians* 5:10)

Who are you* supposing from among us, approving coins *as a* crafty banker, will not err in *his* discretion of *the* holy ones?

(Hieronymus (Jerome): *Commentary on Philēmōn* 5:4)

...and *the* words of *the* Savior, saying:

All of you*, be becoming approved bankers.

(Hieronymus (Jerome): *Letter* 119)

Both the Anointed-One and this *man's* emissary are pledging-along to us:

All of you*, be becoming approved bankers, so-as to be proving all the *things*, while retaining the beautiful *thing*.

(Sōkratēs: *Church History* 3.16)

Paulus says, "All of you* be proving every *thing*. Be retaining what *is* beautiful." For-indeed, they are holy are approved bankers.

(Procopius Gazaeus: *Commentary in Leviticus*)

And quickly imaging about this, the Savior has spoke the:

All of you*, be becoming approved bankers.

(*Life of Saint Syncreticae* 100B)

Johanen out of Damasek declares: ... May we become approved bankers, indeed piling up *the* genuine and clean gold-piece, but refusing the counterfeit *one*.

(Nikephoros Gregoras: *Historia Byzantina* 23.3)

And third, the divine account pledged-along for us to be approved bankers, and, while selecting for ourselves the more-beautiful *thing*, to be flinging-around the worse *thing* out of every place, but to be taking the good *thing* and, after we find *it*, to be retaining *it*.

(Nikephoros Kallistos: *Church History* 10.26.58)

..that it is spoken to them:

All of you*, be becoming approved bankers.

(Pseudo-Teaching of the Emissaries 2.36)

...that it is spoken to them... And again:

All of you*, be becoming approved bankers.

(Pseudo-Apostolic Constitutions 2.36)

Of-good-reason the teacher says to us:

All of you*, be becoming approved bankers.

(Pseudo-Clemens *Homilies* 2.51)

Instead, even in the declaration:

All of you*, be becoming approved bankers.

For he spoke in-this-manner:

All of you*, be becoming approved bankers.

(Pseudo-Clemens *Homilies* 18.20)

QUOTATION: "Be wanting, and you will be able."¹

It declares:

Be wanting, and you will be able.

(Clemens of Alexandria: *Stromata* 2.17.77:5)

QUOTATION: "You have lived in-regards-to the encircling-fence..."²

Due to this, it declares: Be gladdened, *O* sterile-woman, the *one who is* not bringing-forth-a-child; rip *forth* and cry *out*, the *woman who is* not travelling. Because many more *are* the children of the desolate than the *one* having the man.

(Isaiah 54:1)

You have lived in-regards-to the encircling-fence of the people. Your children have been blest into the tents of the fathers.

...Accordingly it is being brought-up more-obviously:

You inherited the covenant of Israel.

(Clemens of Alexandria: *Stromata* 2.6.28:5~29:1)

QUOTATION: "Someone is singing at-full-tone"

For instead whenever it might be being said, that *someone* is singing at-full-tone, as-even the Lord also *says* on-the-basis-of certain *persons*, in order that some of the *ones who are* being-zealous *about* him might not sing out-of-tune and off-string—in-this-manner, I am hearing *him*, not as at-full-tone, *but* instead *that* this *is* at-full-tone to the *ones who are* not wishing to take-up the divine yoke.

(Clemens of Alexandria: *Stromata* 2.20.123:2)

QUOTATION: Transgressors sold to foreigners till a change-of-mind.³

Accordingly, the divine writing says, that the *ones who* transgressed the instructions have been sold to the foreigners... up-till *whenever* they, after they turn-back, might change-their-mind.

(Clemens of Alexandria: *Stromata* 2.23.144:4)

QUOTATION: "They are warriors beaten with their own tails."

They are "warriors smitten with their tails" according-to the prophet.

(Clemens of Alexandria: *Stromata* 3.18.106:1)

QUOTATION: "You will not desire."⁴

...may hear according-to the Lord:

But **I** am saying: You will not desire.

(Clemens of Alexandria: *Stromata* 3.2.9:1)

The Lord declared:

But **I** am saying: You may not desire.

(Clemens of Alexandria: *Stromata* 3.4.31:1)

¹ Compare Mark 1:40 "If at-any-time you might be wanting, you are able to cleanse me."

² Perhaps some sort of alternate translation of Isaiah 54:2-3 (since Isaiah 54:1 is quoted just before it as a continual quotation). But the differences seem almost too drastic for this to be the case. (Isaiah 54:2-3(MT) reads "Enlarge the place of your tent. And they stretch out the curtains of your booths. Do not restrain. Lengthen your cords. And make your pins strong. For you break forth right and left, and your seed possesses nations." / (LXX) "Widen the place of your tent and your courtyard. Pitch *it*. May you not spare *it*. Make-long your roped-out-piece-of-land, and strengthen-down your pegs. Stretch *it* out still into the right *sides* and into the left *sides*. And your seed will inherit nations, and you will cause *people* to dwell in desolate cities.")

³ This might be his own summary of what happened in the Old Testament, such as in judges or such.

⁴ This is one of the 10 commandments. Also compare Romans 7:7 ("I had not come-to-know the desire except that the law was saying: You will not desire.") and Romans 13:9 ("You will not commit-adultery, you will not murder, you will not thief, you will not falsely-testify, you will not desire...") But these quotations distinctly place this in the mouth of Jesus.

...the recent voice of the Lord according-to the new covenant... *is* saying:

You* heard of the law *which* transmitted-a-message: You will not commit-adultery. But **I** am saying: You will not desire.
(Clemens of Alexandria: Stromata 3.11.71:3)

For the “You will not desire” in the Good-Message, having been written *in* the law, is put-around in the letter to *the* Romans.
(Clemens of Alexandria: Stromata 3.11.76:1)

But the writing... says:¹

But do not be looking-on foreign woman to desire.
(Clemens of Alexandria: Stromata 7.13.82:3)

{However, Jesus has instructed to be desiring nothing of *our* neighbor.}
(Archelaos: Disputation with Mani 40, Latin translation only)

QUOTATIONS: “Dismiss the dead-ones to entomb their dead...”²
Even-if-at-any-time they might together-make-use-of the voice of the Lord *which* says to Philippos, “Dismiss the dead-ones to entomb their own dead-ones. But **you**, be following me.”
(Clemens of Alexandria: Stromata 3.4.25:3)

QUOTATION: “Do not let the *one who* married be throwing-out...”³
The Lord declares:

Do not let the *one who* married be throwing-out *his spouse*, and do not let the *one who* did not marry be marrying.
(Clemens of Alexandria: Stromata 3.15.97:4)

QUOTATION: Behold, a human and his works before his face.⁴
And:

Behold, a human and his works before his face.⁵
(Clemens of Alexandria: Stromata 4.26.173)

As is *the* writing:

Behold, a human and his works.
(Tertullianus: On Idolatry 20)

Woe to me *the* miserable-one, when it might come to *the* day of judgment and *the* book of consciences will have been uncovered, when they will say of me:

Behold, *a* human and his works.
(Augustinus: Meditations 39:5)

And:

Behold, a human and his works before his face.⁶
(Pseudo-Apostolic Constitutions 2.14)

And:

Behold, a human and his works.

¹ Compare Matthew 5:28 “...that every *one who* is looking at a woman with the *intention* to desire her, already committed-adultery with her in his heart.”
² This is very similar to Matthew 8:22 and Luke 9:60, and may be a variant of that text, or a memory slip on the part of the author. For no mention is made to Philippos in either passage.
³ See 1 Corinthians 7:11,27. Possibly this is a misidentified paraphrase of one of those passages. (“But and if-at-any-time she might be separated, let her be remaining an unmarried-woman, or let her be reconciled to the man. And a man *is* not to be dismissing a woman.” “If you have been bound to a woman, do not be seeking a releasing. If you have been released from a woman, do not be seeking a woman.”)
⁴ Possibly an alternate translation of Isaiah 62:11 “Behold, the savior is coming-by to you, having his work and the work before his face (lit. “before a face of his”).”
⁵ literally “before a face of his”
⁶ literally “before a face of his”

For in the Netherworld there is not the *one who* is confessing-forth, for:

Behold, a human and his works before his face.⁷
(Pseudo-Ignatios to the Smyrneans 9)

QUOTATION: “The Lord hears the righteous...” (Kings)⁸
But even-if-at-any-time the judgment and the court-decision⁹ of the Lord has been written in the Kings, having here:

God is listening to righteous-ones, but he is not saving impious-ones, alongside the *fact* that they themselves are not willing to have come-to-know God.
(Clemens of Alexandria: Stromata 4.26.169:4)

QUOTATION: “My mystery is to me, and to the sons of my house.”¹⁰

Isaiah 24:16 (Hebrew with MT vowel markings)	Isaiah 24:16 (LXX Translation)	Isaiah 24:16 (Summachos Greek translation)
From a wing of the earth, we heard songs, a desire of the righteous-ones. And I say, “Traacherous-dealers dealt-treacherously. Yes, treachery! Treacherous-dealers dealt-treacherously!	From the wings of the earth, we heard portents. <i>There is</i> hope to the pious-ones. But they will state: Woe to the <i>ones who</i> are setting-aside, the <i>ones who</i> are setting-aside, [and <i>the</i> fickleness of the <i>ones who</i> are setting-aside] ¹¹ the law.	From the wings of the earth, we heard psalms. ¹² And he spoke, “My mystery <i>is</i> to me , my mystery <i>is</i> to me .” Woe’s-me! ¹³ The <i>ones who</i> are setting-aside set-aside.

For not being-envious, it declares, the Lord transmitted-a-message in a certain Good-Message:

A mystery of **mine** *is* to **me** and to the sons of my house.
(Clemens of Alexandria: Stromata 5.10.63:7)

About which I am imagining the Father also says:

My mystery *is* to **me**.
(Alexandros of Alexandria: To Alexandros of Constantinopolis 5)

But he himself is hearing the master through Isaiah the prophet, saying:

My mystery *is* to **me** and to the *ones who* are **mine**.
(Theodoret: In Psalms)

And:

My mystery *is* to **me** and to the *ones who* are **mine**.
(Theodoret: In Psalm 65)

But the deeper *things* to the complete-ones. For:

My mystery *is* to **me** and to the *ones who* are **mine**.
(Theodoret: In Psalm 67)

For-this-reason also elsewhere:

⁷ literally “before a face of his”
⁸ Not in any extant book of kings. But compare a similar verse from Proverbs 15:29 “God is at a long distance from impious-ones, but he is favorably-hearing a prayer of righteous-ones.”
⁹ literally “appearing-forth”
¹⁰ It should be noted that these almost identical words are found in Isaiah 24:16 in the post-Christian Summachos Greek translation of the Old Testament, which is also quoted by Theodoret. However, both Clemens of Alexandria and Pseudo-Clemens Homilies have Jesus speaking these words.
¹¹ Not in LXX manuscripts, but in Eusebios’ quotation of it.
¹² Summachos, Theodotus / Aquila “melodies”
¹³ Summachos / Aquila “Woe to me”

My mystery is to **me** and to the *ones who are mine*.
(*Johannes Chrusostomos: Homilies on Letter to the Corinthians 7:2*)

Initiating-into-the-mysteries about the divine:

My mystery is to **me** and to the *ones who are mine*.
(*Johanan of Damasek: Sacred Parallels*)

We have been reminded of our Lord and Teacher, as, after he instructed, he spoke to us:

All of you*, guard my mystery to me and to the sons of my house.
(*Pseudo-Clemens Homilies 19:20*)

QUOTATION: Paulus' opinion about Sibyl and Hystaspes¹
The emissary Paulus says:

All of you*, also take the Hellenic books. Be recognizing Sibylla, how² it is making clear one god,³ and the *things which are* going to be. And after you* take Hystaspes, read *it* aloud, and you* will find many *things* more-clearly-shining and more-obvious having been written *about* the son of God, and exactly-how⁴ many kings will make an array *against* the Anointed-One, hating him, and the *ones who are* bearing his name, and his faithful-ones, and the endurance and the presence of his.

Next, with one account, he is enquiring-of us:

But whose is the whole world and the *things* in the world? *Are they* not-surely God's?
(*Clemens of Alexandria: Stromata 6.5.43:1~2*)

QUOTATION: "Be requesting... and I will do..."
He [The Lord] says:

Be requesting for yourself, and I will do; be being made-to-comprehend-in *your mind*, and I will give.
(*Clemens of Alexandria: Stromata 6.9.78:1*)

The writing declares:

Be requesting for yourself, and I will do; be being made-to-comprehend-in *your mind*, and I will give.
(*Clemens of Alexandria: Stromata 6.12.101:4*)

For God says to the righteous-one:

Be requesting, and I will give to you; be being made-to-comprehend-in *your mind*, and I will do.
(*Clemens of Alexandria: Stromata 7.12.73:1*)

QUOTATION: "A mother of righteous-ones"
...instead, the divine knowledge and the wisdom, as Solomon declares, terming⁵ the wisdom "a mother of righteous-ones" and *for it* to be taken due to its *own* sake.⁶
(*Clemens of Alexandria: Stromata 6.16.146:2*)

QUOTATION: "...come-out of the bonds."
And the Lord spoke:

All of the *ones who are* wanting, come-forth out of the bonds.
(*Clemens of Alexandria: Stromata 6.6.44:3*)

QUOTATION: "Whomsoever I might strike..."
The voice, the *one* saying:

Whomever **I** might strike, *I want you* to have-mercy on.
(*Clemens of Alexandria: Stromata 7.12.74:5*)

QUOTATION: "The sun will eclipse..."⁸
Again, be hearing a prophet saying:

Indeed, the sun will eclipse, and the heaven will be darkened. But the Almighty will shine into the age. And powers of the heavens will be shaken, and the heavens will be rolled-up as a skin-covering, being stretched-out and wishing to be remaining compacted.

(for these *are* the prophetic voices)

And the earth will flee for itself from *the face of the Lord*.
(*Clemens of Alexandria: Exhortation 8.81:4*)

QUOTATION: "...whenever they might have-faith in human-images."
"For then," declares a certain prophecy, "the affairs here are to be unfortunate, whenever they might have-faith in human-images."
(*Clemens of Alexandria: Exhortation 10.98:1*)

QUOTATION: "Be saved, you and your soul."
Due to this, the Savior says:

Be saving yourself, **you** and your soul.
(*Clemens of Alexandria: Excerpts from Theodotos 2:2*)

QUOTATION: "Sensible fire"¹⁰
For the fire is being comprehended *as* a good power and strong, corruptive of the worse *individuals* and saving the better *individuals*. For-this-reason, this fire is also being said, in-the-presence-of the prophets, to be "sensible".
(*Clemens of Alexandria: Extracts from Prophetical Writings 25:4*)

[God] poured-out a certain little *bit* of that sensible fire on the unchastity of Sodom.
(*Clemens of Alexandria: Instructor 3.8.44:2*)

But **we** are declaring the fire to be making-holy, not the piece-of-meat, *but* instead the sinful souls—a fire which *is* not the all-glutting and vulgar *one*, *but* instead the *one* being said to be "sensible", the *fire which is* reaching-through through a soul, the *soul which is* coming-through the fire.
(*Clemens of Alexandria: Stromata 7.6.34:4*)

For rather the wage-given-in-return of the misleading is coming-to-be-in them *while they are* being delivered into a suffering of dishonor **than** being cleansed by-means-of the sensible fire and, in the guardhouse, having each of the judgment-debts being exacted until the last quadrans.
(*Origenes: On Prayer 29:15*)

{What is this fire which *the law* predicts and *the Good-Message* is not silent *about*?} The fire will prove the work of each one – what-kind it is. {What is this which is proving our work? What is this fire so sensible, that it might be guarding my gold, that it might be indicating my silver more-splendidly, that it might be relinquishing unhurt that precious stone which is in me, that it might be consuming so-much evil which I have done...?}
(*Origenes: On Ezekiel 1:3, Latin translation only*)

¹ Possibly a non-extant passage from the fragmented Pseudo-Acts of Paulus, which some early fathers were unfortunately deceived into thinking was an authentic writing.

² literally "as"

³ may also be translated "clear *that* a god is one"

⁴ literally "exactly-as"

⁵ literally "calling-up"

⁶ literally "due to it"

⁷ Possibly merely an explanation of Isaiah 9:1.

⁸ This quotation is not attested anywhere else. However, thematically compare Isaiah 60:20 (LXX "For the sun will not slip itself down, and the moon will not eclipse, for *the Lord* will be a perpetual light to you.") & Isaiah 34:4 (LXX "And the heavens will be rolled-up as a book, and all the stars will fall as leaves out of a vine and as leaves falling from a fig-tree.")

⁹ This might merely be a variant of Genesis 19:17 ("While you are saving, be saving the soul of yourself"), though it would be strange to place such a verse in the mouth of Jesus.

¹⁰ The context might be alluding to a fire in the Netherworld.

In-that-place [the Netherworld], a sensible fire is burning *the* members and is remaking *them*, is cropping and is nourishing.

(Minucius Félix: *Octavius* 8 35.3)

The sensible fire is pouring-out to them an effigy of a bull-calf, striking them beneath-the-eye for having *the* heart where *their* treasure is also.

(Tertullianus: *Scorpiace* 3:3)

[Regarding Shadrach and Meshach and Abednego in the fiery furnace:]

I will say again: O how sensible *the* fire, how indescribable *the* might of God!

(Hieronymus (Jerome): *Commentary on Daniel* 3)

For *the* Stoics have computed *that the* fire (that is, one body out of these-here four elements by-which this-here visible world is constant) *is* also living and sensible, and itself *the* fabricator of the world as-well-as of all *things* which are in it—that *that* fire is altogether God.

(Augustinus: *City of God* 8.5)

QUOTATION: “If someone might affectionately-kiss for a second time...”

Again the account says to us:

If-at-any-time someone might affectionately-kiss for¹ a second *time* due to this *fact*: that it pleased him.

And it brings-up:

Therefore, in-this-manner, it is necessary to be accurately-ascertaining the kiss (but rather the act-of-bowing-down) as, if *somehow* the thought *which* is small might defile *it*, it puts us outside the perpetual life.

(Athénagoras: *A Plea Concerning Christians* 32)

QUOTATION: “He will gather together all his power...”

But a different prophet also says:

He will congregate every power of his from *the* rising-up of *the* sun up-till *the* setting of *the* sun.² *Those* whom he has called and *those* whom he has not called will go with him. He will whiten the sea from the masts of the boats, and he will blacken the plains from the oblong-shields of the weapons. And the *ones* who would meet-together with him in a war, will fall for themselves by-means-of a saber.

(Hippolytos: *On Anti-Anointed-One* 15)

As the prophet says:

He will congregate the entire kingdom of his from *the* rising-up of *the* sun up-till *the* setting. *Those* whom he has called and *those* whom he has not called will go with him.

(Hippolytos: *On Anti-Anointed-One* 54)

QUOTATION: “My priests will not marry more times...”³

...having been cautioned in Leviticus:

My priests will not marry more *times*.

(Tertullianus: *Exhortation to Chastity* 7:1)

QUOTATION: “Be sharing...”⁴

For it declares, “Be honoring widows, the *ones who are* really widows” instead-of:

Be sharing, in order that you might not humble the widow, after you do

not speak an act-of-mercy.⁵

(Origenes: *Commentary on Proverbs, Fragment 24, On* 3:9)

QUOTATION: “For those who are sick, I was sick...”⁶

And accordingly Jesus declares:

Due to the *ones who are* being-weak, I was being-weak. And due to the *ones who are* hungering, I was hungering. And due to the *ones who are* thirsting, I was thirsting.

(Origenes: *Commentary on Matthew* 13:2)

QUOTATION: Ananel sent to Esther

{However, **we** have found having been written in a certain more-secret little-book as-if there is a certain messenger of favor, who even-yet was deriving⁷ *his* designation *from* out of “favor”. For he is being said to be “Ananel”, which is having been interpreted “favor of God”. Therefore, that writing was containing this, by-what-means this messenger was having been sent from *the* Lord to Esther, that he might be giving her favor before *the* king. }

(Origenes: *Commentary on Romans, Bk9.2.5, On Romans* 12:3~5)

QUOTATION: “The Adversary is tenting upon the inclinations...”⁸

For according-to Zechariah, the father of Johanan:

The Adversary is tenting⁹ upon the inclinations of the soul.

(Origenes: *Commentary on Ephesians* 4:27)

QUOTATION: “Happy is the one who is still fasting...”

{For in a certain book we are coming-upon *this* saying from *the* emissaries:

Happy is *the one* who is still fasting so that he might nourish a poor-person. }

(Origenes: *Homilies on Leviticus, Latin translation only*)

QUOTATION: “And wisdom is commissioning her children.”¹⁰

And it has been written-up in the Good-Message:

And the wisdom is commissioning her children.

(Origenes: *Homilies on Jeremiah* 14.5)

QUOTATION: Messengers arguing over Abraham’s salvation and his loss.

{We are reading (if, nevertheless, someone is finding-pleasure to be receiving a writing of this-kind) *about* a messenger of righteousness and a messenger of iniquity disputing over *the* salvation and loss of Abraham,¹¹ while each-of-the-two camps were wishing to come to vindicate him for itself. }

(Origenes: *Homilies on Luke* 35, *Latin translation only*)

QUOTATION: Preaching of Petros and Paulus in Roma¹²

Instead, he [God] also opened to them everything which was going-to-be-in-the-future, which Petros and Paulus preached at Roma. And this preaching, having been written *down* in memory, became permanent, in which there are many other wonderful things. They then said it was¹³ still to be-in-the-future: that after a short time, God was going to send-in a king, who would be subduing *the* Judeans and would be leveling their cities alone. However, he would besiege them themselves, *who* were exhausted with hunger and thirst. Then it would come-to-be that they would be made-to-feed on *the* bodies of *their* own relatives and would be consuming themselves one-after-another. Finally, that they, having been captured, would be coming in *the* hands of *their* enemies, and, in their own sight, would be

⁵ Possibly in the sense of “alms”

⁶ This may not have been intended to be a quotation, but part of Origenes’ discourse.

⁷ literally “dragging”

⁸ Possibly from the non-extant heretical false writing: “Revelation of Zechariah, the father of Johanan”.

⁹ literally “tenting-on”

¹⁰ Possibly some sort of paraphrase of Luke 7:35 (“And the wisdom was pronounced-righteous from all of her children.”) or Luke 11:49 (“Due to this, the wisdom of God also spoke, I will commission to them prophets and emissaries...”)

¹¹ Some think that Abraham is an incorrect reading for “Amram” (possibly by the translator of the work from Greek into Latin) and that this was instead referring to work called the “Vision of Amram” (likely a false writing) from the Dead Sea Scrolls which is extant only in fragments. (“[...] in my vision, the vision of the dream. And there were two figures arguing over me, and saying [...] and holding a great dispute over me.” etc.)

¹² Perhaps a fragment from the non-extant portions of Pseudo-Acts of Paulus?

¹³ literally “is”

¹ literally “of-out”

² Or to express this more idiomatically in English “from the east to the west”

³ Not found in Leviticus nor in any other known writing. It may be a non-extant passage, an interpolation, or an alternate translation. Compare Leviticus 21:13–14(MT) “And he will take a woman in her unmarried-state. A widow, or a *women* thrown-out, or a polluted *woman*, a whore – these he will not take. But he will take an unmarried-woman of his own people *for* a woman.”

⁴ This might be a false teaching that Origenes is countering.

looking at their spouses being harshly vexed, virgins being violated and prostituted, boys being torn-in-pieces, children being beaten, all *things* thereafter being devastated by fire *and* iron, captives being exterminated in *their* own perpetual lands—these *things*, because they were exulting over *the* most-loved and most-approved son of God. In-this-manner, after *the* death of those *emissaries*, after Nerō had done-away-with them, Vespasianus extinguished *the* name and nation of *the* Judeans, and did all *things* which those *men* had predicted would come-to-be-in-the-future.

(*Lactantius: Divine Institutes 4.21*)

QUOTATION: “Why are you marveling at the signs?”

For *the* rest, the Lord was saying to them:

Why are you* marveling-at the signs? I am giving a great inheritance to you* which the whole world is not having.

(*Macarius: Homilies 12.17*)

QUOTATION: “On the basis of hope...”¹

It declares:

The *one who is* plowing is plowing on-the-basis-of-hope; and the *man* is taking a woman on-the-basis-of hope of the *act* to be having an heir.

(*Macarius: Homilies 14:1*)

QUOTATION: “Be taking-care of faith and hope..”

Instead be hearing the Lord *who is* saying:

All of you*, be taking-care of faith and hope, through which is being birthed the God-loving and human-loving love, the *love which* is affording the perpetual life.

(*Macarius: Homilies 37*)

QUOTATION: “The one uttering in the prophets...”

For our Lord Jesus *the* Anointed-One himself voices-out distinctly in the Good-Message and says, singing-together with the prophet, that:

(*Epiphanius: Panarion 23.5*)

Exactly-as it says:

(*Epiphanius: Panarion 41.3*)

And due-to this, it says:

(*Epiphanius: Panarion 66.42*)

...according-to the account of *the* Savior, that: (*Epiphanius: Ancoratus 53*)

The *one* uttering in the prophets, behold I am-present.

QUOTATION: “Do not be grieving the holy spirit...”

The Lord also warns and says:

All of you*, do not be grieving *the* holy spirit which is in you*; and do not be extinguishing *the* light which shined-forth in you*.

(*Pseudo-Cyprianus: on Dice-Throwing 3*)

QUOTATION: “Be seeing me in yourselves...”

[*The* Lord] himself instructing and admonishing us... :

All of you*, in-this-manner, be seeing me in yourselves, in-the-same-manner as one² of you* is seeing himself in water or in a mirror.

(*Pseudo-Cyprianus: de Montibus13*)

QUOTATION: “Be strong... and be fighting with *the* ancient serpent...”³

This word which I now declare to you, our Lord uttered at a time when he dwelt in *the* earth of Jerusalem, and admonished all who were there to fight strongly. And because *the* fight was strong to master and difficult to undertake, he promised them that great reward, provided they would undertake *the* conflict:

“*All of* you*, be strong in *the* war and be fighting with *the* ancient serpent and you* will receive⁴ an eternal kingdom,”

¹ Compare 1 Corinthians 9:10 “The *one who is* plowing ought (lit. “is indebted”) to be plowing on-the-basis-of-hope, and the *one who is* threshing on-the-basis-of hope of the *act* to be having-a-share of the crops.”

² literally “someone”

³ This quotation is so late, it is undoubtedly fake. I have hesitantly included it.

⁴ literally “accept”

LIST OF KNOWN LOST WRITINGS

Book of Noah on Medicine

- Then we explained to Noah all the medicines for their diseases, together with their deceptions, so that he could cure *them* by means of the earth's plants. And in a book, Noah wrote down everything *just* as we had taught him regarding every type of medicine. (Jubilees 10:12~13)

Book of Cenoch and Noah

- Then eat its¹ meat on that *very* day or on the following *day*; but on the following day, the sun must not set on it until it is eaten. And it is not to be left over until the third day because it is unacceptable to him. For it was not pleasing and, therefore, is not commanded.² And all who eat it shall bring guilt on themselves, because this is the way I found *it* written in the book of my forefathers, in the words of Cenoch and the words of Noah. (Jubilees 21:10)

Book of Jacob

- When he had gone from him, *Jacob* awoke and remembered everything which he had read and seen. And he wrote down³ all the things which he had read and seen. (Jubilees 32:26)

Book of the Wars of Yahweh

- Therefore, it is said in a book *entitled* 'The wars of Yahweh'. (Numbers 21:14~15)

Book of the Upright (Book of Jasher)⁴

1. Is it not written in the book of the Upright... (Joshua 10:13)⁵
2. And he said to teach the sons of Judah 'The Bow'; behold, it is written in the book of the Upright. (2 Samuel 1:18)

Manner of the Kingdom

- Samuel next explained to the people the law of royalty and wrote it in a book, which he placed in the presence of Yahweh. (1 Samuel 10:25)

Chronicles of King David

- Joab, son of Zeruiah, began to take the census, but he did not complete it, for because of it wrath fell upon Israel. Therefore the number did not enter into the book of chronicles of King David. (1 Chronicles 27:24)

Chronicles of Solomon

- The rest of the acts of Solomon, with all his deeds and his wisdom, are recorded in the book of the chronicles of Solomon. (1 Kings 11:41)

Chronicles of the Kings of Israel

1. The rest of the acts of Jeroboam, with his warfare and his reign, are recorded in the book of the chronicles of the kings of Israel. (1 Kings 14:19)
2. The rest of the acts of Nadab, with all that he did, are written in the book of the chronicles of the kings of Israel. (1 Kings 15:31)
3. The rest of the acts of Baasha, with all his valor and accomplishments, are written in the book of the chronicles of the kings of Israel. (1 Kings 16:5)
4. The rest of the acts of Elah, with all that he did, are written in the book of the chronicles of the kings of Israel. (1 Kings 16:14)
5. The rest of the acts of Zimri, with the conspiracy he carried out, are written in the book of the chronicles of the kings of Israel. (1 Kings 16:20)
6. The rest of the acts of Omri, with all his valor and accomplishments, are written in the book of the chronicles of the kings of Israel. (1 Kings 16:27)
7. The rest of the acts of Ahab, with all that he did, including the ivory palace and all the cities he built, are recorded in the book of the chronicles of the kings of Israel. (1 Kings 22:39)
8. The rest of the acts of Ahaziah are recorded in the book of chronicles of the kings of Israel. (2 Kings 1:18)

LIST OF KNOWN

9. The rest of the acts of Jehu, his valor and all his accomplishments, are written in the book of the chronicles of the kings of Israel. (2 Kings 10:34)
10. And the rest of the matters of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel? (2 Kings 13:8)
11. The rest of the acts of Joash, the valor with which he fought against Amaziah, king of Judah, and all his accomplishments, are recorded in the book of the chronicles of the kings of Israel. (2 Kings 13:12)
12. The rest of the acts of Jehoash, his valor, and how he fought Amaziah, king of Judah, are recorded in the book of the chronicles of the kings of Israel. (2 Kings 14:15)
13. The rest of the acts of Jeroboam, his valor and all his accomplishments, how he fought with Damascus and turned back Hamath from Israel, are recorded in the book of the chronicles of the kings of Israel. (2 Kings 14:28)
14. The rest of the acts of Zechariah are recorded in the book of the chronicles of the kings of Israel. (2 Kings 15:11)
15. The rest of the acts of Shallum, and the fact of his conspiracy, are recorded in the book of the chronicles of the kings of Israel. (2 Kings 15:15)
16. The rest of the acts of Menahem, and all his accomplishments, are recorded in the book of the chronicles of the kings of Israel. (2 Kings 15:21)
17. The rest of the acts of Pekahiah, and all his accomplishments, are recorded in the book of the chronicles of the kings of Israel. (2 Kings 15:26)
18. The rest of the acts of Pekah, and all his accomplishments, are recorded in the book of the chronicles of the kings of Israel. (2 Kings 15:31)
19. The rest of the acts of Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of Yahweh, the God of Israel, can be found written in the chronicles of the kings of Israel. (2 Chronicles 33:18)

Chronicles of the Kings of Judah

1. The rest of the acts of Rehoboam, with all that he did, are recorded in the book of the chronicles of the kings of Judah. (1 Kings 14:29)
2. The rest of Abijam's acts, with all that he did, are written in the book of the chronicles of the kings of Judah. (1 Kings 15:7)
3. The rest of the acts of Asa, with all his valor and accomplishments, and the cities he built, are written in the book of the chronicles of the kings of Judah. (1 Kings 15:23)
4. The rest of the acts of Jehoshaphat, with his prowess, what he did and how he fought, are recorded in the book of the chronicles of the kings of Judah. (1 Kings 22:46)
5. The rest of the acts of Jehoram, with all that he did, are recorded in the book of the chronicles of the kings of Judah. (2 Kings 8:23)
6. The rest of the acts of Joash, with all that he did, are recorded in the book of the chronicles of the kings of Judah. (2 Kings 12:19)
7. The rest of the acts of Amaziah are written in the book of the chronicles of the kings of Judah. (2 Kings 14:18)
8. The rest of the acts of Azariah, and all his accomplishments, are recorded in the book of the chronicles of the kings of Judah. (2 Kings 15:6)
9. The rest of the acts of Jotham, and all his accomplishments, are recorded in the book of the chronicles of the kings of Judah. (2 Kings 15:36)
10. The rest of the acts of Ahaz are recorded in the book of the chronicles of the kings of Judah. (2 Kings 16:19)
11. The rest of the acts of Hezekiah, all his valor, and his construction of the pool and conduit by which water was brought into the city, are written in the book of the chronicles of the kings of Judah. (2 Kings 20:20)
12. The rest of the acts of Manasseh, the sin he committed and all that he did, are written in the book of the chronicles of the kings of Judah. (2 Kings 21:17)
13. The rest of the acts that Amon did are written in the book of the chronicles of the kings of Judah. (2 Kings 21:25)
14. The rest of the acts of Josiah, with all that he did, are written in the book of the chronicles of the kings of Judah. (2 Kings 23:28)
15. The rest of the acts of Jehoikim, with all that he did, are written in the book of the chronicles of the kings of Judah. (2 Kings 24:5)

Book of the Kings of Israel (Chronicle of Jehu)

1. Thus all Israel was inscribed in its family records which are recorded in the book of the kings of Israel. (1 Chronicles 9:1)
2. The rest of the acts of Jehoshaphat, first and last, can be found written in the chronicle of Jehu, son of Hanani, which is inserted in the book of the kings of Israel. (2 Chronicles 20:34)

Book of the Kings of Judah and Israel

1. And, behold, the acts of Asa, the first and the last, are written in the book of the kings of Judah and Israel. (2 Chronicles 16:11)

¹ [21:10] Eth / Lat omit "its"

² [21:10] most Eth / two Eth "to be eaten"

³ [32:26] Eth / Lat "he hid"

⁴ Not to be confused with the three or so extremely late pseudo Jasher forgeries which are currently in circulation.

⁵ This sentence does not appear in the LXX.

2. The rest of the acts of Amaziah, first and last, can be found written, as is well known, in the book of the kings of Judah and Israel. (2 Chronicles 25:26)
3. The rest of the acts of Jotham, his wars and his activities, can be found written in the book of the kings of Israel and Judah. (2 Chronicles 27:7)
4. The rest of his deeds and his activities, first and last, can be found written in the book of the kings of Judah and Israel. (2 Chronicles 28:26)
5. The rest of Hezekiah's acts, including his pious works, can be found written in the Vision of the Prophet Isaiah, son of Amos, and in the book of the kings of Judah and Israel. (2 Chronicles 32:32)
6. The rest of the chronicle of Josiah, his pious deeds in regard to what is written in the law of Yahweh, and his acts, first and last, can be found written in the book of the kings of Israel and Judah. (2 Chronicles 35:26)
7. The rest of the acts of Jehoiakim, the abominable things that he did, and what therefore happened to him, can be found written in the book of the kings of Israel and Judah. (2 Chronicles 36:8)
8. ¹{And behold, the remaining accounts are having been written in the books of the kings of Judah and of Israel.} (Martyrdom of Isaiah 2:6)

Midrash of the Book of the Kings

- Of his [Joash's] sons, and the great tribute imposed on him, and of his rebuilding of the house of God, there is a written account in the midrash of the book of the kings. His son Amaziah succeeded him as king. (2 Chronicles 24:27)

History of Samuel the Seer

- Now the deeds of King David, first and last, can be found written in the history of Samuel the seer, the history of Nathan the prophet, and the history of Gad the seer, together with the particulars of his reign and valor, and of the events that affected him and all Israel and all the kingdoms of the surrounding *plots-of-earth*. (1 Chronicles 29:29~30)

History/Acts of Nathan the Prophet

1. Now the deeds of King David, first and last, can be found written in the history of Samuel the seer, the history of Nathan the prophet, and the history of Gad the seer, together with the particulars of his reign and valor, and of the events that affected him and all Israel and all the kingdoms of the surrounding *plots-of-earth*. (1 Chronicles 29:29~30)
2. The rest of the acts of Solomon, first and last, are written, as is well known, in the acts of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer which concern Jeroboam, son of Nebat. (2 Chronicles 9:29)

History of Gad the Seer

- Now the deeds of King David, first and last, can be found written in the history of Samuel the seer, the history of Nathan the prophet, and the history of Gad the seer, together with the particulars of his reign and valor, and of the events that affected him and all Israel and all the kingdoms of the surrounding *plots-of-earth*. (1 Chronicles 29:29~30)

Book of the Song (1 Kings 8:13(53), LXX only)

- Then Solomon uttered in-behalf of the house as he completely-finished the *act* to build it. For he made-known *the* sun in a heaven. *The* Lord spoke of the *act* to be residing in darkness. Build a house of mine, a remarkable house to yourself of the *act* to be residing over newness. Behold has this not been written in a book of the song? (1 Kings 8:13, LXX only)

Prophecy of Ahijah the Shilonite

- The rest of the acts of Solomon, first and last, are written, as is well known, in the acts of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer which concern Jeroboam, son of Nebat. (2 Chronicles 9:29)

Visions of Iddo the Seer

- The rest of the acts of Solomon, first and last, are written, as is well known, in the acts of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer which concern Jeroboam, son of Nebat. (2 Chronicles 9:29)

Midrash of the Prophet Iddo

- The rest of Abijah's acts, his deeds and his words, are written in the midrash of the prophet Iddo. (2 Chronicles 13:22)

History of Shemaiah the Prophet and of Iddo the Seer

- The acts of Rehoboam, first and last, are written, as is well known, in the History of Shemaiah the prophet and of Iddo the seer (his family record). (2 Chronicles 12:15)

Vision of Isaiah²

- The rest of Hezekiah's acts, including his pious works, can be found written in the Vision of the Prophet Isaiah, son of Amos, and in the book of the kings of Judah and Israel. (2 Chronicles 32:32)

Acts of Uzzijah(?)

- The prophet Isaiah, son of Amos, wrote the rest of the acts of Uzzijah, first and last. (2 Chronicles 26:22)

Book of the Seers(?)

- His [Manasseh's] prayer³ and how his supplication was heard, all his sins and his infidelity, the sites where he built high places and erected sacred poles and carved images before he humbled himself, all can be found written down in the book of his seers. (2 Chronicles 33:19)

Lamentation for Josiah

- Jeremiah also composed a lamentation over Josiah, which is recited to this day by all the male and female singers in their lamentations over Josiah. These have been made obligatory for Israel, and can be found written in the Lamentations. (2 Chronicles 35:25)

Lost Book/Verse of Moses

- Then they set the priests in their divisions and the Levites in their courses for the service of God at Jerusalem, as it is written in the book of Moses. (Ezra 6:18)
- And the priests and the Levites arrayed in their vestments, stood in their proper positions for the services of the Lord God of Israel as prescribed in the book of Moses; and the gatekeepers were at each gate. (1 Ezra 7:9)

Chronicles of the Kings of Media and Persia

- The matter was investigated and verified, and both of them were hanged on a gibbet. This was written in the annals for the king's use (Esther 2:23)
- All the acts of his power and valor, as well as a detailed account of the greatness of Mordecai, whom the king promoted, are recorded in the chronicles of the kings of Media and Persia. (Esther 10:2)

Chronicles of Johanan Hyrkanos

- Now the rest of the history of Johanan, his wars and the brave deeds he performed, his rebuilding of the walls, and his other achievements—these things are recorded in the chronicle of his high priesthood, from the time that he succeeded his father as high priest. (1 Maccabees 16:23)

The Archives

- You will find in the records... that Jeremiah the prophet ordered the deportees to take some of the fire with them... The same document also tells how the prophet, following a divine revelation, ordered that the tent and the ark should accompany him and how he went off to the mountain which Moses climbed to see God's inheritance. When Jeremiah arrived there, he found a room in a cave in which he put the tent, the ark, and the altar of incense; then he blocked up the entrance. Some of those who followed him came up intending to mark the path, but they could not find it. When Jeremiah heard of this, he reproved them, "The place is to remain unknown until God gathers his people together again and shows them mercy. Then the Lord will disclose these things, and the glory of the Lord will be seen in the cloud, just as it appeared in the time of Moses and when Solomon prayed that the Place might be greatly fully-made-holy." (2 Maccabees 2:1+)

Memoirs of Nehemiah

- Besides these things, it is also told in the records and in Nehemiah's Memoirs how he collected the books about the kings, the writings of the prophets and of David, and the royal letters about sacred offerings. (2 Maccabees 2:13)

¹ This quotation only exists in a Greek translation of the Hebrew original.

² Not to be confused with the pseudo-vision of Isaiah which is obviously not what is being referred to here.

³ Probably not the currently extant "Prayer of Manasseh" which is likely fake.

Five Books of Jason of Kyrene

- All this, which Jason of Kyrene set forth in detail in five volumes, we will try to condense into a single book. (2 Maccabees 2:23)

Lost Letter to the Korinthians

- I wrote to you* in my letter: “Not to be mingling yourselves up-together¹ with sexually-immoral-individuals.” (1 Korinthians 5:9~13)

Letter of Paulus to the Laodikeans²

- And whenever the letter might be read-aloud in-the-presence of *all of* you*, do *this*: in order that it might also be read-aloud in the assembly of *the* Laodikeans; and in order that **you*** might also read-aloud the *letter* from Laodikeia. (Kolossians 4:16)

¹ may also be translated “to be being-mingled-up-together”

² Not to be confused with the blatant forgery under this name. Many scholars think this may be referring to Ephesians: (1) Some of the older manuscripts of Ephesians do not have “Ephesians” in the title. (2) Ephesians and Kolossians cover similar content and many times have identical wording. (3) The two letters were written about the same time.