**THE ACTS OF THE APOSTLES**

**Acts Chapter 1**

1:1. The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach,

1:2. Until the day on which, giving Commandments by the Holy Ghost to the Apostles whom He had chosen, He was taken up.

1:3. To whom also he showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

1:4. And eating together with them, He commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by My mouth.

1:5. For John indeed baptized with water: but you shall be baptized with the Holy Ghost, not many days hence.

1:6. They therefore who were come together, asked Him, saying: Lord, wilt Thou at this time restore again the kingdom of Israel?

1:7. But he said to them: It is not for you to know the time or moments, which the Father hath put in His own power:

1:8. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the Earth.

1:9. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight.

1:10. And while they were beholding Him going up to Heaven, behold two men stood by them in white garments.

1:11. Who also said: Ye men of Galilee, why stand you looking up to Heaven? This Jesus Who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven.

1:12. Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a Sabbath day’s journey.

1:13. And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes and Jude the brother of James.

1:14. All these were persevering with one mind in prayer with the women, and Mary the Mother of Jesus, and with His brethren.

1:15. In those days Peter rising up in the midst of the brethren, said (now the number of persons together was about an hundred and twenty):

1:16. Men, brethren, the Scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus:

1:17. Who was numbered with us, and had obtained part of this ministry.

1:18. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all His bowels gushed

out.

1:19. And it became known to all the inhabitants of Jerusalem: so that

the same field was called in their tongue, Haceldama, that is to say,

The field of blood.

1:20. For it is written in the book of Psalms: Let their habitation

become desolate, and let there be none to dwell therein. And His

bishopric let another take.

1:21. Wherefore of these men who have companied with us, all the time

that the Lord Jesus came in and went out among us,

1:22. Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of His resurrection.

1:23. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

1:24. And praying, they said: Thou, Lord, who knowest the heart of all men, show whether of these two Thou hast chosen,

1:25. To take the place of this ministry and Apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

1:26. And they gave them lot, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

**Acts Chapter 2**

2:1. And when the days of the Pentecost were accomplished, they were all together in one place:

2:2. And suddenly there came a sound from Heaven, as of a mighty wind coming: and it filled the whole house where they were sitting.

2:3. And there appeared to them parted tongues, as it were of fire: and it sat upon every one of them.

2:4. And they were all filled with the Holy Ghost: and they began to speak with diverse tongues, according as the Holy Ghost gave them to speak.

2:5. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under Heaven.

2:6. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

2:7. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galilean?

2:8. And how have we heard, every man our own tongue wherein we were born?

2:9. Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

2:10. Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome,

2:11. Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

2:12. And they were all astonished, and wondered, saying one to another: What meaneth this?

2:13. But others mocking, said: These men are full of new wine.

2:14. But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you and with your ears receive my words.

2:15. For these are not drunk, as you suppose, seeing it is but the third hour of the day:

2:16. But this is that which was spoken of by the prophet Joel:

2:17. And it shall come to pass, in the last days, (saith the Lord), I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy: and your young men shall see visions, and your old men shall dream dreams.

2:18. And upon My servants indeed and upon My handmaids will I pour out in those days of My Spirit: and they shall prophesy.

2:19. And I will show wonders in the Heaven above, and signs on the earth beneath: blood and fire, and vapor of smoke.

2:20. The sun shall be turned into darkness and the moon into blood, before the great and manifest day of the Lord to come.

2:21. And it shalt come to pass, that whosoever shall call upon the Name of the Lord shall be saved.

2:22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him, in the midst of you, as you also know:

2:23. This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

2:24. Whom God hath raised up, having loosed the sorrows of Hell, as it was impossible that He should be holden by it.

2:25. For David saith concerning Him: I foresaw the Lord before my face: because He is at my right hand, that I may not be moved.

2:26. For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

2:27. Because thou wilt not leave my soul in Hell: nor suffer thy Holy One to see corruption.

2:28. Thou hast made known to me the ways of life: Thou shalt make me full of joy with Thy countenance.

2:29. Ye men, brethren, let me freely speak to you of the patriarch David: that he died and was buried; and His sepulcher is with us to this present say.

2:30. Whereas therefore he was a prophet and knew that God hath sworn to him with an oath, that of the fruit of his loins One should sit upon his throne.

2:31. Foreseeing this, he spoke of the resurrection of Christ. For neither was He left in Hell: neither did His flesh see corruption.

2:32. This Jesus hath God raised again, whereof all we are witnesses.

2:33. Being exalted therefore by the right hand of God and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear.

2:34. For David ascended not into Heaven; but he himself said: The Lord

said to my Lord: Sit Thou on My right hand,

2:35. Until I make Thy enemies Thy footstool.

2:36. Therefore let all the house of Israel know most certainly that God hath made both Lord and Christ, this same Jesus, whom you have crucified.

2:37. Now when they had heard these things, they had compunction in their heart and said to Peter and to the rest of the Apostles: What shall we do, men and brethren?

2:38. But Peter said to them: Do penance: and be baptized every one of you in the Name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost.

2:39. For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call.

2:40. And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

2:41. They therefore that received His word were baptized: and there were added in that day about three thousand souls.

2:42. And they were persevering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayers.

2:43. And fear came upon every soul. Many wonders also and signs were done by the Apostles in Jerusalem: and there was great fervor in all.

2:44. And all they that believed were together and had all things common.

2:45. Their possessions and goods they sold and divided them to all, according as everyone had need.

2:46. And continuing daily with one accord in the temple and breaking bread from house to house, they took their meat with gladness and simplicity of heart:

2:47. Praising God and having favor with all the people. And the Lord increased daily together such as should be saved.

**Acts Chapter 3**

3:1. Now Peter and John went up into the temple at the ninth hour of prayer.

3:2. And a certain man who was lame from his mother’s womb was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

3:3. He, when he had seen Peter and John, about to go into the temple, asked to receive an alms.

3:4. But Peter with John, fastening his eyes upon him, said: Look upon us.

3:5. But he looked earnestly upon them, hoping that he should receive something of them.

3:6. But Peter said: Silver and gold I have none; but what I have, I give thee. In the Name of Jesus Christ of Nazareth, arise and walk.

3:7. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength.

3:8. And he leaping up, stood and walked and went in with them into the temple, walking and leaping and praising God.

3:9. And all the people saw Him walking and praising God.

3:10. And they knew Him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

3:11. And as he held Peter and John, all the people ran to them, to the porch which is called Solomon’s, greatly wondering.

3:12. But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? Or why look you upon us, as if by our strength or power we had made this man to walk?

3:13. The God of Abraham and the God of Isaac and the God of Jacob, the

God of our fathers, hath glorified His Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

3:14. But you denied the Holy One and the Just: and desired a murderer to be granted unto you.

3:15. But the Author of life you killed, whom God hath raised from the dead: of which we are witnesses.

3:16. And in the faith of His Name, this man, whom you have seen and known, hath His Name strengthened. And the faith which is by him hath given this perfect soundness in the sight of you all.

3:17. And now, brethren, I know that you did it through ignorance: as did also your rulers.

3:18. But those things which God before had showed by the mouth of all the prophets, that His Christ should suffer, He hath so fulfilled.

3:19. Be penitent, therefore, and be converted, that your sins may be blotted out.

3:20. That when the times of refreshment shall come from the presence of the Lord, and He shall send Him who hath been preached unto you, Jesus Christ.

3:21. Whom Heaven indeed must receive, until the times of the restitution of all things, which God hath spoken by the mouth of His holy prophets, from the beginning of the world.

3:22. For Moses said: A prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him you shall hear according to all things whatsoever He shall speak to you.

3:23. And it shall be, that every soul which will not hear that prophet shall be destroyed from among the people.

3:24. And all the prophets, from Samuel and afterwards, who have spoken, have told of these days.

3:25. You are the children of the prophets and of the testament which God made to our fathers, saying to Abraham: And in thy seed shall all the kindreds of the Earth be blessed.

3:26. To you first, God, raising up His Son, hath sent Him to bless you: that everyone may convert himself from his wickedness.

**Acts Chapter 4**

4:1. And as they were speaking to the people the priests and the officer of the temple and the Sadducees came upon them,

4:2. Being grieved that they taught the people and preached in Jesus the resurrection from the dead:

4:3. And they laid hands upon them and put them in hold till the next day: for it was now evening.

4:4. But many of them who had heard the word believed: and the number of the men was made five thousand.

4:5. And it came to pass on the morrow, that their princes and ancients and scribes were gathered together in Jerusalem.

4:6. And Annas the high priest and Caiphas and John and Alexander: and as many as were of the kindred of the high priest.

4:7. And setting them in the midst, they asked: By what power or by what name, have you done this?

4:8. Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear.

4:9. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole:

4:10. Be it known to you all and to all the people of Israel, that by the Name of our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him, this man standeth here before you, whole.

4:11. This is the stone which was rejected by you the builders, which is become the head of the corner.

4:12. Neither is there salvation in any other. For there is no other Name under Heaven given to men, whereby we must be saved.

4:13. Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered: and they knew them that they had been with Jesus.

4:14. Seeing the man also who had been healed, standing with them, they could say nothing against it.

4:15. But they commanded them to go aside out of the council: and they conferred among themselves,

4:16. Saying: What shall we do to these men? For indeed a miracle hath been done by them, known to all the inhabitants of Jerusalem. It is manifest: and we cannot deny it.

4:17. But that it may be no farther spread among the people, let us threaten them that they speak no more in this Name to any man.

4:18. And calling them, they charged them not to speak at all, nor teach in the Name of Jesus.

4:19. But Peter and John answering, said to them: If it be just, in the sight of God, to hear you rather than God, judge ye.

4:20. For we cannot but speak the things which we have seen and heard.

4:21. But they, threatening, sent them away, not finding how they might punish them, because of the people: for all men glorified what had been done, in that which had come to pass.

4:22. For the man was above forty years old, in whom that miraculous cure had been wrought.

4:23. And being let go, they came to their own company and related all that the chief priests and ancients had said to them.

4:24. Who having heard it, with one accord lifted up their voice to God and said: Lord, Thou art He that didst make Heaven and Earth, the sea and all things that are in them.

4:25. Who, by the Holy Ghost, by the mouth of our father David, Thy servant, hast said: Why did the Gentiles rage: and the people meditate vain things?

4:26. The kings of the earth stood up: and the princes assembled together against the Lord and His Christ.

4:27. For of a truth there assembled together in this city against Thy Holy Child Jesus, Whom Thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel,

4:28. To do what Thy hand and Thy counsel decreed to be done.

4:29. And now, Lord, behold their threatenings: and grant unto Thy servants that with all confidence they may speak Thy word,

4:30. By stretching forth Thy hand to cures and signs and wonders, to be done by the Name of Thy Holy Son, Jesus.

4:31. And when they had prayed, the place was moved wherein they were assembled: and they were all filled with the Holy Ghost: and they spoke the word of God with confidence.

4:32. And the multitude of believers had but one heart and one soul. Neither did anyone say that aught of the things which he possessed was his own: but all things were common unto them.

4:33. And with great power did the Apostles give testimony of the resurrection of Jesus Christ our Lord: and great grace was in them all.

4:34. For neither was there anyone needy among them. For as many as were owners of lands or houses sold them and brought the price of the things they sold,

4:35. And laid it down before the feet of the Apostles. And distribution was made to everyone, according as he had need.

4:36. And Joseph, who, by the Apostles, was surnamed Barnabas (which is, by interpretation, The son of consolation), a Levite, a Cyprian born,

4:37. Having land, sold it and brought the price and laid it at the feet of the Apostles.

**Acts Chapter 5**

5:1. But a certain man named Ananias, with Saphira His wife, sold a piece of land,

5:2. And by fraud kept back part of the price of the land, His wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the Apostles.

5:3. But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost and by fraud keep part of the price of the land?

5:4. Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5:5. And Ananias, hearing these words, fell down and gave up the ghost. And there came great fear upon all that heard it.

5:6. And the young men rising up, removed him, and carrying him out, buried him.

5:7. And it was about the space of three hours after, when his wife, not knowing what had happened, came in.

5:8. And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much.

5:9. And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door: and they shall carry thee out,

5:10. Immediately, she fell down before his feet and gave up the ghost. And the young men coming in found her dead: and carried her out and buried her by her husband.

5:11. And there came great fear upon the whole Church and upon all that heard these things.

5:12. And by the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon’s porch.

5:13. But of the rest no man durst join himself unto them: but the people magnified them.

5:14. And the multitude of men and women who believed in the Lord was more increased:

5:15. Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that, when Peter came, his shadow at the least might overshadow any of them and they might be delivered from their infirmities.

5:16. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons and such as were troubled with unclean spirits: who were all healed.

5:17. Then the high priest rising up, and all they that were with him (which is the heresy of the Sadducees) were filled with envy.

5:18. And they laid hands on the Apostles and put them in the common prison.

5:19. But an angel of the Lord by night, opening the doors of the prison and leading them out, said:

5:20. Go, and standing speak in the temple to the people all the wordsof this life.

5:21. Who having heard this, early in the morning, entered into the temple and taught. And the high priest coming, and they that were with him, called together the council and all the ancients of the children of Israel: and they sent to the prison to have them brought.

5:22. But when the ministers came and opening the prison found them not there, they returned and told,

5:23. Saying: The prison indeed we found shut with all diligence, and the keepers standing before the door: but opening it, we found no man within.

5:24. Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass.

5:25. But one came and told them: Behold, the men whom you put in prison are in the temple, standing and teaching the people.

5:26. Then went the officer with the ministers and brought them without violence: for they feared the people, lest they should be stoned.

5:27. And when they had brought them, they set them before the council. And the high priest asked them,

5:28. Saying: Commanding, we commanded you that you should not teach in this name. And behold, you have filled Jerusalem with your doctrine: and you have a mind to bring the blood of this man upon us.

5:29. But Peter and the Apostles answering, said: We ought to obey God rather than men.

5:30. The God of our fathers hath raised up Jesus, Whom you put to death, hanging Him upon a tree.

5:31. Him hath God exalted with His right hand, to be Prince and Savior; to give repentance to Israel and remission of sins.

5:32. And we are witnesses of these things: and the Holy Ghost, Whom God hath given to all that obey Him.

5:33. When they had heard these things, they were cut to the heart: and they thought to put them to death.

5:34. But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the Law, respected by all the people, commanded the men to be put forth a little while.

5:35. And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.

5:36. For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves. Who was slain: and all that believed him were scattered and brought to nothing.

5:37. After this man, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him. He also perished: and all, even as many as consented to him, were dispersed.

5:38. And now, therefore, I say to you: Refrain from these men and let them alone. For if this council or this work be of men, it will come to naught:

5:39. But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him.

5:40. And calling in the Apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus. And they dismissed them.

5:41. And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the Name of Jesus.

5:42. And every day they ceased not, in the temple and from house to house, to teach and preach Christ Jesus.

**Acts Chapter 6**

6:1. And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration.

6:2. Then the twelve, calling together the multitude of the disciples, said: It is not reason that we should leave the word of God and serve tables.

6:3. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

6:4. But we will give ourselves continually to prayer and to the ministry of the word.

6:5. And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus and Nicanor, and Timon and Parmenas and Nicolas, a proselyte of Antioch.

6:6. These they set before the Apostles: and they praying, imposed hands upon them.

6:7. And the word of the Lord increased: and the number of the disciples was multiplied in Jerusalem exceedingly. A great multitude also of the priests obeyed the faith.

6:8. And Stephen, full of grace and fortitude, did great wonders and signs among the people.

6:9. Now there arose some, of that which is called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia, disputing with Stephen.

6:10. And they were not able to resist the wisdom and the Spirit that spoke.

6:11. Then they suborned men to say they had heard him speak words of blasphemy against Moses and against God.

6:12. And they stirred up the people and the ancients and the scribes. And running together, they took him and brought Him to the council.

6:13. And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the Law.

6:14. For we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the traditions which Moses delivered unto us.

6:15. And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.

**Acts Chapter 7**

7:1. Then the high priest said: Are these things so?

7:2. Who said: Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan.

7:3. And said to him: Go forth out of thy country and from thy kindred: and come into the land which I shall show thee.

7:4. Then he went out of the land of the Chaldeans and dwelt in Charan. And from thence, after His father was dead, he removed him into this land, wherein you now dwell.

7:5. And he gave him no inheritance in it: no, not the pace of a foot. But he promised to give it him in possession, and to his seed after him, when as yet he had no child.

7:6. And God said to him: That his seed should sojourn in a strange country, and that they should bring them under bondage and treat them evil four hundred years.

7:7. And the nation which they shall serve will I judge (said the Lord): and after these things they shall go out and shall serve Me in this place.

7:8. And He gave him the covenant of circumcision. And so he begot Isaac and circumcised him the eighth day: and Isaac begot Jacob: and Jacob, the twelve patriarchs.

7:9. And the patriarchs, through envy, sold Joseph into Egypt. And God was with him,

7:10. And delivered him out of all his tribulations: and He gave him favor and wisdom in the sight of Pharaoh, the king of Egypt. And he appointed him governor over Egypt and over all his house.

7:11. Now there came a famine upon all Egypt and Chanaan, and great tribulation: and our fathers found no food.

7:12. But when Jacob had heard that there was corn in Egypt, he sent our fathers first.

7:13. And at the second time, Joseph was known by his brethren: and his kindred was made known to Pharaoh.

7:14. And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.

7:15. So Jacob went down into Egypt. And he died, and our fathers.

7:16. And they were translated into Sichem and were laid in the sepulcher that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.

7:17. And when the time of the promise drew near, which God had promised to Abraham, the people increased and were multiplied in Egypt.

7:18. Till another king arose in Egypt, who knew not Joseph.

7:19. This same, dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

7:20. At the same time was Moses born: and he was acceptable to God.

who was nourished three months in his father’s house.

7:21. And when he was exposed, Pharaoh’s daughter took Him up and nourished him for her own son.

7:22. And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.

7:23. And when he was full forty years old, it came into His heart to visit His brethren, the children of Israel.

7:24. And when he had seen one of them suffer wrong, he defended Him: and striking the Egyptian, he avenged him who suffered the injury.

7:25. And he thought that his brethren understood that God by his hand would save them. But they understood it not.

7:26. And the day following, he showed Himself to them when they were at strife and would have reconciled them in peace, saying: Men, ye are brethren. Why hurt you one another?

7:27. But he that did the injury to his neighbor thrust him away, saying: who hath appointed thee prince and judge over us:

7:28. What! Wilt thou kill me, as thou didst yesterday kill the Egyptian?

7:29. And Moses fled upon this word: and was a stranger in the land of Madian, where he begot two sons.

7:30. And when forty years were expired, there appeared to him, in the desert of Mount Sinaii, an angel in a flame of fire in a bush.

7:31. And Moses seeing it wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying:

7:32. I am the God of thy fathers: the God of Abraham, the God of Isaac

and the God of Jacob. And Moses being terrified durst not behold.

7:33. And the Lord said to him: Loose the shoes from thy feet: for the place wherein thou standest is holy ground.

7:34. Seeing, I have seen the affliction of my people which is in Egypt: and I have heard their groaning and am come down to deliver them. And now come: and I will send thee into Egypt.

7:35. This Moses, whom they refused, saying: who hath appointed thee prince and judge? Him God sent to be prince and redeemer, by the hand of the angel who appeared to him in the burning bush.

7:36. He brought them out, doing wonders and signs in the land of Egypt and in the Red Sea and in the desert, forty years.

7:37. This is that Moses who said to the children of Israel: a prophet shall God raise up to you of your own brethren, as myself. Him shall you hear.

7:38. This is he that was in the Church in the wilderness, with the angel who spoke to Him on Mount Sinaii and with our fathers. Who received the words of life to give unto us.

7:39. Whom our fathers would not obey: but thrust him away and in their hearts turned back into Egypt,

7:40. Saying to Aaron: make us gods to go before us. For as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.

7:41. And they made a calf in those days and offered sacrifices to the idol and rejoiced in the works of their own hands.

7:42. And God turned and gave them up to serve the host of Heaven, as it is written in the books of the prophets: Did you offer victims and sacrifices to Me for forty years, in the desert, O house of Israel?

7:43. And you took unto you the tabernacle of Moloch and the star of your god Rempham, figures which you made to adore them. And I will carry you away beyond Babylon.

7:44. The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses, that he should make it according to the form which he had seen.

7:45. Which also our fathers receiving, brought in with Jesus [Josue], into the possession of the Gentiles: whom God drove out before the face of our fathers, unto the days of David,

7:46. Who found grace before God and desired to find a tabernacle for the God of Jacob.

7:47. But Solomon built Him a house,

7:48. Yet the most High dwelleth not in houses made by hands, as the prophet saith:

7:49. Heaven is My throne and the earth My footstool. What house will you build Me (saith the Lord)? Or what is the place of My resting?

7:50. Hath not My hand made all these things?

7:51. You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost. As your fathers did, so do you also.

7:52. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One: of whom you have been now the betrayers and murderers.

7:53. Who have received the Law by the disposition of angels and have not kept it.

7:54. Now hearing these things, they were cut to the heart: and they gnashed with their teeth at him.

7:55. But he, being full of the Holy Ghost, looking up steadfastly to Heaven, saw the glory of God and Jesus standing on the right hand of God. And he said: Behold, I see the Heavens opened and the Son of Man standing on the right hand of God.

7:56. And they, crying out with a loud voice, stopped their ears and with one accord ran violently upon him.

7:57. And casting him forth without the city. they stoned him. And the witnesses laid down their garments at the feet of a young man, whose name was Saul.

7:58. And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit.

7:59. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge: And when he had said this, he fell asleep in the Lord. And Saul was consenting to His death.

**Acts Chapter 8**

8:1. And at that time, there was raised a great persecution against the Church which was at Jerusalem. And they were all dispersed through the countries of Judea, and Samaria, except the Apostles.

8:2. And devout men took order for Stephen’s funeral and made great mourning over him.

8:3. But Saul made havoc of the Church, entering in from house to house: and dragging away men and women, committed them to prison.

8:4. They therefore that were dispersed went about preaching the word of God.

8:5. And Philip, going down to the city of Samaria, preached Christ unto them.

8:6. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did.

8:7. For many of them who had unclean spirits, crying with a loud voice, went out.

8:8. And many, taken with the palsy, and that were lame, were healed.

8:9. There was therefore great joy in that city. Now there was a certain man named Simon who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one:

8:10. To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great.

8:11. And they were attentive to him, because, for a long time, he had bewitched them with his magical practices.

8:12. But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, both men and women.

8:13. Then Simon himself believed also and, being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

8:14. Now, when the Apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John.

8:15. Who, when they were come, prayed for them that they might receive the Holy Ghost.

8:16. For He was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus.

8:17. Then they laid their hands upon them: and they received the Holy Ghost.

8:18. And when Simon saw that, by the imposition of the hands of the Apostles, the Holy Ghost was given, he offered them money,

8:19. Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to Him:

8:20. Keep thy money to thyself, to perish with thee: because thou hast thought that the gift of God may be purchased with money.

8:21. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.

8:22. Do penance therefore for this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee.

8:23. For I see thou art in the gall of bitterness and in the bonds of iniquity.

8:24. Then Simon answering, said: Pray you for me to the Lord that none of these things which you have spoken may come upon me.

8:25. And they indeed, having testified and preached the word of the Lord, returned to Jerusalem: and preached the Gospel to many countries of the Samaritans.

8:26. Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert.

8:27. And rising up, he went. And behold, a man of Ethiopia, a eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore.

8:28. And he was returning, sitting in his chariot and reading Isaias the prophet.

8:29. And the Spirit said to Philip: Go near and join thyself to this chariot.

8:30. And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest?

8:31. Who said: And how can I, unless some man show me? And he desired Philip that he would come up and sit with Him.

8:32. And the place of the Scripture which he was reading was this: He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so openeth He not His mouth.

8:33. In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?

8:34. And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? Of Himself, or of some other man?

8:35. Then Philip, opening His mouth and beginning at this Scripture, preached unto Him Jesus.

8:36. And as they went on their way, they came to a certain water. And the eunuch said: See, here is water: What doth hinder me from being baptized?

8:37. And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.

8:38. And he commanded the chariot to stand still. And they went down

into the water, both Philip and the eunuch. And he baptized Him.

8:39. And when they were come up out of the water, the Spirit of the Lord took away Philip: and the eunuch saw Him no more. And he went on His way rejoicing.

8:40. But Philip was found in Azotus: and passing through, he preached the Gospel to all the cities, till he came to Caesarea.

**Acts Chapter 9**

9:1. And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest

9:2. And asked of Him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

9:3. And as he went on His journey, it came to pass that he drew nigh to Damascus. And suddenly a light from Heaven shined round about him.

9:4. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou Me?

9:5. Who said: Who art Thou, Lord? And he: I am Jesus Whom thou persecutest. It is hard for thee to kick against the goad.

9:6. And he, trembling and astonished, said: Lord, what wilt Thou have me to do?

9:7. And the Lord said to Him: Arise and go into the city; and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice but seeing no man.

9:8. And Saul arose from the ground: and when his eyes were opened, he saw nothing. But they, leading him by the hands, brought him to Damascus.

9:9. And he was there three days without sight: and he did neither eat nor drink.

9:10. Now there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision: Ananias, and he said: Behold I am here, Lord.

9:11. And the Lord said to Him: Arise and go into the street that is called Strait and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth.

9:12. (And he saw a man named Ananias coming in and putting His hands upon Him, that he might receive His sight.)

9:13. But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to Thy saints in Jerusalem.

9:14. And here he hath authority from the chief priests to bind all that invoke Thy name.

9:15. And the Lord said to him: Go thy way: for this man is to Me a vessel of election, to carry My Name before the Gentiles and kings and the children of Israel.

9:16. For I will show Him how great things he must suffer for My Name’s

sake.

9:17. And Ananias went his way and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, He that appeared to thee in the way as thou camest, that thou mayest receive thy sight and be filled with the Holy Ghost.

9:18. And immediately there fell from His eyes as it were scales: and he received His sight. And rising up, he was baptized.

9:19. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for some days.

9:20. And immediately he preached Jesus in the synagogues, that He is the Son of God.

9:21. And all that heard Him were astonished and said: Is not this he who persecuted in Jerusalem those that called upon this Name and came hither for that intent, that he might carry them bound to the chief priests?

9:22. But Saul increased much more in strength and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

9:23. And when many days were passed, the Jews consulted together to kill Him.

9:24. But their lying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him.

9:25. But the disciples, taking him in the night, conveyed him away by the wall, letting him down in a basket.

9:26. And when he was come into Jerusalem, he essayed to join Himself to the disciples: and they all were afraid of him, not believing that he was a disciple.

9:27. But Barnabas took him and brought him to the Apostles and told them how he had seen the Lord, and that He had spoken to him: and how in Damascus he had dealt confidently in the Name of Jesus.

9:28. And he was with them, coming in and going out in Jerusalem and dealing confidently in the Name of the Lord.

9:29. He spoke also to the Gentiles and disputed with the Greeks. But they sought to kill Him.

9:30. Which when the brethren had known, they brought him down to Caesarea and sent him away to Tarsus.

9:31. Now, the Church had peace throughout all Judea and Galilee and Samaria: and was edified, walking in the fear of the Lord: and was filled with the consolation of the Holy Ghost.

9:32. And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda.

9:33. And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

9:34. And Peter said to him: Eneas, the Lord Jesus Christ healeth thee. Arise and make thy bed. And immediately he arose.

9:35. And all that dwelt at Lydda and Saron saw him: who were converted to the Lord.

9:36. And in Joppe there was a certain disciple named Tabitha, which by

interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did.

9:37. And it came to pass in those days that she was sick and died. Whom when they had washed, they laid her in an upper chamber.

9:38. And forasmuch as Lydda was nigh to Joppe, the disciples, hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

9:39. And Peter rising up went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him, weeping and showing him the coats and garments which Dorcas made them.

9:40. And they all being put forth, Peter, kneeling down, prayed. And turning to the body, he said: Tabitha, arise. And she opened her eyes and, seeing Peter, sat up.

9:41. And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

9:42. And it was made known throughout all Joppe. And many believed in the Lord.

9:43. And it came to pass that he abode many days in Joppe, with one Simon a tanner.

**Acts Chapter 10**

10:1. And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band:

10:2. A religious man, and fearing God with all his house, giving much alms to the people and always praying to God.

10:3. This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him and saying to him: Cornelius.

10:4. And he, beholding him. being seized with fear, said: What is it, Lord? And he said to Him: Thy prayers and thy alms are ascended for a memorial in the sight of God.

10:5. And now send men to Joppe: and call hither one Simon, who is surnamed Peter.

10:6. He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.

10:7. And when the angel who spoke to Him was departed, he called two of his household servants and a soldier who feared the Lord, of them that were under him.

10:8. To whom when he had related all, he sent them to Joppe.

10:9. And on the next day, whilst they were going on their journey and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

10:10. And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind.

10:11. And he saw the Heaven opened and a certain vessel descending, as it were a great linen sheet let down by the four corners from Heaven to the Earth:

10:12. Wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the air.

10:13. And there came a voice to Him: Arise, Peter. Kill and eat.

10:14. But Peter said: Far be it from me. For I never did eat anything that is common and unclean.

10:15. And the voice spoke to him again the second time: That which God

hath cleansed, do not thou call common.

10:16. And this was done thrice. And presently the vessel was taken up into Heaven.

10:17. Now, whilst Peter was doubting within himself what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon’s house, stood at the gate.

10:18. And when they had called, they asked if Simon, who is surnamed Peter, were lodged there.

10:19. And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

10:20. Arise, therefore: get thee down and go with them, doubting nothing: for I have sent them.

10:21. Then Peter, going down to the men, said: Behold, I am he whom you seek. What is the cause for which you are come?

10:22. Who said: Cornelius, a centurion, a just man and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of a holy angel, to send for thee into his house And to hear words of thee.

10:23. Then bringing them in, he lodged them. And the day following, he arose and went with them: and some of the brethren from Joppe accompanied Him.

10:24. And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

10:25. And it came to pass that when Peter was come in, Cornelius came to meet Him and falling at his feet adored.

10:26. But Peter lifted him up, saying: Arise: I myself also am a man.

10:27. And talking with Him, he went in and found many that were come together.

10:28. And he said to them: you know how abominable it is for a man that is a Jew to keep company or to come unto one of another nation: but God hath showed to me, to call no man common or unclean.

10:29. For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

10:30. And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour and behold a man stood before me in white apparel and said:

10:31. Cornelius, thy prayer is heard and thy alms are had in remembrance in the sight of God.

10:32. Send therefore to Joppe: and call hither Simon, who is surnamed Peter. He lodgeth in the house of Simon a tanner, by the sea side.

10:33. Immediately therefore I sent to thee: and thou hast done well in coming. Now, therefore, all we are present in thy sight to hear all things whatsoever are commanded thee by the Lord.

10:34. And Peter opening His mouth, said: in very deed I perceive that God is not a respecter of persons.

10:35. But in every nation, he that feareth Him and worketh justice is acceptable to Him.

10:36. God sent the word to the children of Israel, preaching peace by Jesus Christ (He is Lord of all).

10:37. You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached.

10:38. Jesus of Nazareth: how God anointed Him with the Holy Ghost and with power, Who went about doing good and healing all that were oppressed by the devil, for God was with Him.

10:39. And we are witnesses of all things that He did in the land of the Jews and in Jerusalem: Whom they killed, hanging Him upon a tree.

10:40. Him God raised up the third day and gave Him to be made manifest,

10:41. Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with Him, after He arose again from the dead.

10:42. And He commanded us to preach to the people and to testify that it is He who was appointed by God to be Judge of the living and of the dead.

10:43. To Him all the prophets give testimony, that by His Name all receive remission of sins, who believe in Him.

10:44. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

10:45. And the faithful of the circumcision, who came with Peter, were astonished for that the grace of the Holy Ghost was poured out upon the Gentiles also.

10:46. For they heard them speaking with tongues and magnifying God.

10:47. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?

10:48. And he commanded them to be baptized in the Name of the Lord

Jesus Christ. Then they desired him to tarry with them some days.

**Acts Chapter 11**

11:1. And the Apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.

11:2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with Him,

11:3. Saying: Why didst thou go in to men uncircumcised and didst eat with them?

11:4. But Peter began and declared to them the matter in order, saying:

11:5. I was in the city of Joppe praying: and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from Heaven by four corners. And it came even unto me.

11:6. Into which looking, I considered and saw four-footed creatures of the earth and beasts and creeping things and fowls of the air.

11:7. And I heard also a voice saying to me: Arise, Peter. Kill and eat.

11:8. And I said: Not so, Lord: for nothing common or unclean hath ever

entered into my mouth.

11:9. And the voice answered again from Heaven: What God hath made clean, do not thou call common.

11:10. And this was done three times. And all were taken up again into Heaven.

11:11. And behold, immediately there were three men come to the house wherein I was, sent to me from Caesarea.

11:12. And the Spirit said to me that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man’s house.

11:13. And he told us how he had seen an angel in his house, standing and saying to him: Send to Joppe and call hither Simon, who is surnamed Peter,

11:14. Who shall speak to thee words whereby thou shalt be saved, and all thy house.

11:15. And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

11:16. And I remembered the word of the Lord, how that He said: John indeed baptized with water but you shall be baptized with the Holy Ghost.

11:17. If then God gave them the same grace as to us also who believed in the Lord Jesus Christ: who was I, that could withstand God?

11:18. Having heard these things, they held their peace and glorified God, saying: God then hath also to the Gentiles given repentance, unto life.

11:19. Now they who had been dispersed by the persecution that arose on occasion of Stephen went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only.

11:20. But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus.

11:21. And the hand of the Lord was with them: and a great number believing, were converted to the Lord.

11:22. And the tidings came to the ears of the Church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch.

11:23. Who, when he was come and had seen the grace of God, rejoiced.

And he exhorted them all with purpose of heart to continue in the Lord.

11:24. For he was a good man and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

11:25. And Barnabas went to Tarsus to seek Saul: whom, when he had found, he brought to Antioch.

11:26. And they conversed there in the Church a whole year: and they taught a great multitude, so that at Antioch the disciples were first named Christians.

11:27. And in these days there came prophets from Jerusalem to Antioch.

11:28. And one of them named Agabus, rising up, signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius.

11:29. And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea.

11:30. Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.

**Acts Chapter 12**

12:1. And at the same time, Herod the king stretched forth his hands, to afflict some of the Church.

12:2. And he killed James, the brother of John, with the sword.

12:3. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes.

12:4. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers, to be kept, intending, after the Pasch, to bring him forth to the people.

12:5. Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him.

12:6. And when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

12:7. And behold an angel of the Lord stood by him and a light shined in the room. And he, striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands.

12:8. And the angel said to him: Gird thyself and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee and follow me,

12:9. And going out, he followed him. And he knew not that it was true which was done by the angel: but thought he saw a vision.

12:10. And passing through the first and the second ward, they came to the iron gate that leadeth to the city which of itself opened to them. And going out, they passed on through one street. And immediately the angel departed from him.

12:11. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent His angel and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews.

12:12. And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

12:13. And when he knocked at the door of the gate, a damsel came to hearken. whose name was Rhode.

12:14. And as soon as she knew Peter’s voice, she opened not the gate for joy: but running in she told that Peter stood before the gate.

12:15. But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.

12:16. But Peter continued knocking. And when they had opened, they saw him and were astonished.

12:17. But he, beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison. And he said: Tell these things to James and to the brethren. And going out, he went into another place.

12:18. Now when day was come, there was no small stir among the soldiers, what was become of Peter.

12:19. And when Herod had sought for him and found him not, having examined the keepers, he commanded they should be put to death. And going down from Judea to Caesarea, he abode there.

12:20. And he was angry with the Tyrians and the Sidonians. But they with one accord came to him: and, having gained Blastus who was the king’s chamberlain, they desired peace, because their countries were nourished by him.

12:21. And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat and made an oration to them.

12:22. And the people made acclamation, saying: It is the voice of a god, and not of a man.

12:23. And forthwith an angel of the Lord struck him, because he had not given the honor to God: and, being eaten up by worms, he gave up the ghost.

12:24. But the word of the Lord increased and multiplied.

12:25. And Barnabas and Saul, returned from Jerusalem, having fulfilled their ministry, taking with them John who was surnamed Mark.

**Acts Chapter 13**

13:1. Now there were in the Church which was at Antioch prophets and doctors, among whom was Barnabas and Simon who was called Niger, and Lucius of Cyrene and Manahen who was the foster brother of Herod the tetrarch, and Saul.

13:2. And as they were ministering to the Lord and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them.

13:3. Then they fasting and praying and imposing their hands upon them, sent them away.

13:4. So they, being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

13:5. And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry.

13:6. And when they had gone through the whole island, as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-Jesu:

13:7. Who was with the proconsul Sergius Paulus, a prudent man. He, sending for Barnabas and Saul, desired to hear the word of God.

13:8. But Elymas the magician (for so His name is interpreted) withstood them, seeking to turn away the proconsul from the Faith.

13:9. Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

13:10. Said: O full of all guile and of all deceit, child of the devil, enemy of all justice, thou ceases not to pervert the right ways of the Lord.

13:11. And now behold, the hand of the Lord is upon thee: and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him: and going about, he sought someone to lead him by the hand.

13:12. Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

13:13. Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.

13:14. But they, passing through Perge, came to Antioch in Pisidia: and, entering into the Synagogue on the Sabbath day, they sat down.

13:15. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

13:16. Then Paul rising up and with His hand bespeaking silence, said: Ye men of Israel and you that fear God, give ear.

13:17. The God of the people of Israel chose our fathers and exalted the people when they were sojourners in the land of Egypt: And with a high arm brought them out from thence:

13:18. And for the space of forty years endured their manners in the desert:

13:19. And, destroying seven nations in the land of Chaanan, divided their land among them by lot.

13:20. As it were, after four hundred and fifty years. And after these things, he gave unto them judges, until Samuel the prophet.

13:21. And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years.

13:22. And when He had removed him, He raised them up David to be king: to whom giving testimony, He said: I have found David, the son of Jesse, a man according to My own heart, who shall do all My wills.

13:23. Of this man’s seed, God, according to His promise, hath raised up to Israel a Savior Jesus:

13:24. John first preaching, before His coming, the baptism of penance to all the people of Israel.

13:25. And when John was fulfilling his course, he said: I am not He whom you think me to be. But behold, there cometh One after me, whose shoes of His feet I am not worthy to loose.

13:26. Men, brethren, children of the stock of Abraham, and whosoever among you fear God: to you the word of this salvation is sent.

13:27. For they that inhabited Jerusalem and the rulers thereof, not knowing Him, nor the voices of the prophets which are read every Sabbath, judging Him, have fulfilled them.

13:28. And finding no cause of death in Him, they desired of Pilate that they might kill Him.

13:29. And when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulcher.

13:30. But God raised Him up from the dead the third day.

13:31. Who was seen for many days by them who came up with Him from Galilee to Jerusalem, who to this present are His witnesses to the people.

13:32. And we declare unto you that the promise which was made to our fathers,

13:33. This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art My Son: this day have I begotten Thee.

13:34. And to show that He raised Him up from the dead, not to return now any more to corruption, He said thus: I will give you the holy things of David, faithful.

13:35. And therefore, in another place also, He saith: Thou shalt not suffer Thy Holy One to see corruption.

13:36. For David, when he had served in His generation, according to the will of God, slept: and was laid unto His fathers and saw corruption.

13:37. But He whom God hath raised from the dead saw no corruption.

13:38. Be it known therefore to you, men, brethren, that through Him forgiveness of sins is preached to you: and from all the things from which you could not be justified by the Law of Moses.

13:39. In Him everyone that believeth is justified.

13:40. Beware, therefore, lest that come upon you which is spoken in the prophets:

13:41. Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you.

13:42. And as they went out, they desired them that on the next Sabbath they would speak unto them these words.

13:43. And when the synagogue was broken up, many of the Jews and of the strangers who served God followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

13:44. But the next Sabbath day, the whole city almost came together, to hear the word of God.

13:45. And the Jews, seeing the multitudes, were filled with envy and contradicted those things which were said by Paul, blaspheming.

13:46. Then Paul and Barnabas said boldly: To you it behooved us first to speak the word of God: but because you reject it and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.

13:47. For so the Lord hath commanded us: I have set thee to be the light of the Gentiles: that thou mayest be for salvation unto the utmost part of the earth.

13:48. And the Gentiles hearing it were glad and glorified the word of the Lord: and as many as were ordained to life everlasting believed.

13:49. And the word of the Lord was published throughout the whole country.

13:50. But the Jews stirred up religious and honorable women and the chief men of the city: and raised persecution against Paul and Barnabas: and cast them out of their coasts.

13:51. But they, shaking off the dust of their feet against them, came to Iconium.

13:52. And the disciples were filled with joy and with the Holy Ghost.

**Acts Chapter 14**

14:1. And it came to pass in Iconium that they entered together into the synagogue of the Jews and so spoke that a very great multitude both of the Jews and of the Greeks did believe.

14:2. But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.

14:3. A long time therefore they abode there, dealing confidently in the Lord, Who gave testimony to the word of His grace, granting signs and wonders to be done by their hands.

14:4. And the multitude of the city was divided. And some of them indeed held with the Jews, but some with the Apostles.

14:5. And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously and to stone them:

14:6. They, understanding it, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about: and were there preaching the Gospel.

14:7. And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother’s womb, who never had walked.

14:8. This same heard Paul speaking. Who looking upon him and seeing that he had faith to be healed,

14:9. Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

14:10. And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men.

14:11. And they called Barnabas, Jupiter: but Paul, Mercury: because he was chief speaker.

14:12. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

14:13. Which, when the Apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying,

14:14. And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, Who made the Heaven and the earth and the sea and all things that are in them:

14:15. Who in times past, suffered all nations to walk in their own ways.

14:16. Nevertheless He left not Himself without testimony, doing good from Heaven, giving rains and fruitful Seasons, filling our hearts with food and gladness.

14:17. And speaking these things, they scarce restrained the people from sacrificing to them.

14:18. Now there came thither certain Jews from Antioch and Iconium: and, persuading the multitude and stoning Paul, drew him out of the city, thinking him to be dead.

14:19. But as the disciples stood round about Him, he rose up and entered into the city: and the next day he departed with Barnabas to Derbe.

14:20. And when they had preached the Gospel to that city and had taught many, they returned again to Lystra and to Iconium and to Antioch:

14:21. Confirming the souls of the disciples and exhorting them to continue in the Faith: and that through many tribulations we must enter into the kingdom of God.

14:22. And when they had ordained to them priests in every Church and had prayed with fasting, they commended them to the Lord, in whom they believed.

14:23. And passing through Pisidia, they came into Pamphylia.

14:24. And having spoken the word of the Lord in Perge, they went down into Attalia.

14:25. And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

14:26. And when they were come and had assembled the Church, they related what great things God had done with them and how He had opened the door of faith to the Gentiles.

14:27. And they abode no small time with the disciples.

**Acts Chapter 15**

15:1. And some, coming down from Judea, taught the brethren: That, except you be circumcised after the manner of Moses, you cannot be saved.

15:2. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas and certain others of the other side should go up to the Apostles and priests to Jerusalem, about this question.

15:3. They therefore, being brought on their way by the Church, passed through Phenice and Samaria, relating the conversion of the Gentiles. And they caused great joy to all the brethren.

15:4. And when they were come to Jerusalem, they were received by the Church and by the Apostles and ancients, declaring how great things God had done with them.

15:5. But there arose of the sect of the Pharisees some that believed, saying: They must be circumcised and be commanded to observe the Law of Moses.

15:6. And the Apostles and ancients assembled to consider of this matter.

15:7. And when there had been much disputing, Peter, rising up, said to them: Men, brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the Gospel and believe.

15:8. And God, Who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us:

15:9. And put no difference between us and them, purifying their hearts by faith.

15:10. Now therefore, why tempt you God to put a yoke upon the necks of the disciples which neither our fathers nor we have been able to bear?

15:11. But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.

15:12. And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

15:13. And after they had held their peace, James answered, saying: Men, brethren, hear me.

15:14. Simon hath related how God first visited to take to the Gentiles, a people to His name.

15:15. And to this agree the words of the prophets, as it is written:

15:16. After these things I will return and will rebuild the tabernacle of David, which is fallen down: and the ruins thereof I will rebuild. And I will set it up:

15:17. That the residue of men may seek after the Lord, and all nations upon whom My Name is invoked, saith the Lord, Who doth these things.

15:18. To the Lord was His own work known from the beginning of the world.

15:19. For which cause, judge that they who from among the Gentiles are converted to God are not to be disquieted:

15:20. But that we write unto them, that they refrain themselves from the pollutions of idols and from fornication and from things strangled and from blood.

15:21. For Moses of old time hath in every city them that preach him in the synagogues, where he is read every Sabbath.

15:22. Then it pleased the Apostles and ancients, with the whole Church, to choose men of their own company and to send to Antioch with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren.

15:23. Writing by their hands: The Apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting.

15:24. Forasmuch as we have heard that some going out from us have troubled you with words, subverting your souls, to whom we gave no commandment:

15:25. It hath seemed good to us, being assembled together, to choose out men and to send them unto you, with our well-beloved Barnabas and Paul:

15:26. Men that have given their lives for the Name of our Lord Jesus Christ.

15:27. We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

15:28. For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things:

15:29. That you abstain from things sacrificed to idols and from blood and from things strangled and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.

15:30. They therefore, being dismissed, went down to Antioch and, gathering together the multitude, delivered the epistle.

15:31. Which when they had read, they rejoiced for the consolation.

15:32. But Judas and Silas, being prophets also themselves, with many words comforted the brethren and confirmed them.

15:33. And after they had spent some time there, they were let go with peace by the brethren unto them that had sent them.

15:34. But it seemed good unto Silas to remain there: and Judas alone departed to Jerusalem.

15:35. And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

15:36. And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do.

15:37. And Barnabas would have taken with them John also, that was surnamed Mark.

15:38. But Paul desired that he (as having departed from them out of Pamphylia and not gone with them to the work) might not be received.

15:39. And there arose a dissension so that they departed one from another. And Barnabas indeed, taking Mark, sailed to Cyprus.

15:40. But Paul, choosing Silas, departed, being delivered by the brethren to the grace of God.

15:41. And he went through Syria and Cilicia, confirming the Churches,

commanding them to keep the precepts of the Apostles and the ancients.

**Acts Chapter 16**

16:1. And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed: but his father was a Gentile.

16:2. To this man the brethren that were in Lystra and Iconium gave a good testimony.

16:3. Him Paul would have to go along with him: and taking him, he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.

16:4. And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the Apostles and ancients who were at Jerusalem.

16:5. And the Churches were confirmed in Faith and increased in number daily.

16:6. And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.

16:7. And when they were come into Mysia, they attempted to go into Bithynia: and the Spirit of Jesus suffered them not.

16:8. And when they had passed through Mysia, they went down to Troas.

16:9. And a vision was showed to Paul in the night, which was a man of Macedonia standing and beseeching Him and saying: Pass over into Macedonia and help us.

16:10. And as soon as he had seen the vision, immediately we sought to go into Macedonia: being assured that God had called us to preach the Gospel to them.

16:11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis.

16:12. And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

16:13. And upon the Sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer: and sitting down, we spoke to the women that were assembled.

16:14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul.

16:15. And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

16:16. And it came to pass, as we went to prayer, a certain girl having a pythonical spirit met us, who brought to her masters much gain by divining.

16:17. This same following Paul and us, cried out, saying: These men are the servants of the Most High God, who preach unto you the way of salvation.

16:18. And this she did many days. But Paul being grieved, turned and said to the spirit: I command thee, in the name of Jesus Christ, to go from her. And he went out the same hour.

16:19. But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place to the rulers.

16:20. And presenting them to the magistrates, they said: These men disturb our city, being Jews:

16:21. And preach a fashion which it is not lawful for us to receive nor observe, being Romans.

16:22. And the people ran together against them: and the magistrates, rending off their clothes, commanded them to be beaten with rods.

16:23. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.

16:24. Who having received such a charge, thrust them into the inner prison and made their feet fast in the stocks.

16:25. And at midnight, Paul and Silas, praying, praised God. And they that were in prison heard them.

16:26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and the bands of all were loosed.

16:27. And the keeper of the prison, awakening out of His sleep and seeing the doors of the prison open, drawing His sword, would have killed Himself, supposing that the prisoners had been fled.

16:28. But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.

16:29. Then calling for a light, he went in: and trembling, fell down at the feet of Paul and Silas.

16:30. And bringing them out, he said: Masters, what must I do, that I may be saved?

16:31. But they said: believe in the Lord Jesus: and thou shalt be saved, and thy house.

16:32. And they preached the word of the Lord to him and to all that were in his house.

16:33. And he, taking them the same hour of the night, washed their stripes: and himself was baptized, and all his house immediately.

16:34. And when he had brought them into his own house, he laid the table for them: and rejoiced with all his house, believing God.

16:35. And when the day was come, the magistrates sent the serjeants, saying: Let those men go.

16:36. And the keeper of the prison told these words to Paul: The magistrates have sent to let you go. Now therefore depart. And go in peace.

16:37. But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison. And now do they thrust us out privately? Not so: but let them come.

16:38. And let us out themselves. And the serjeants told these words to the magistrates. And they were afraid: hearing that they were Romans.

16:39. And coming, they besought them: and bringing them out, they desired them to depart out of the city.

16:40. And they went out of the prison and entered into the house of Lydia: and having seen the brethren, they comforted them and departed.

**Acts Chapter 17**

17:1. And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

17:2. And Paul, according to His custom, went in unto them. And for three Sabbath days he reasoned with them out of the Scriptures:

17:3. Declaring and insinuating that the Christ was to suffer and to rise again from the dead; and that this is Jesus Christ, whom I preach to you.

17:4. And some of them believed and were associated to Paul and Silas: and of those that served God and of the Gentiles a great multitude: and of noble women not a few.

17:5. But the Jews, moved with envy and taking unto them some wicked men of the vulgar sort and making a tumult, set the city in an uproar: and besetting Jason’s house, sought to bring them out unto the people.

17:6. And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also:

17:7. Whom Jason hath received. And these all do contrary to the decrees of Caesar, saying that there is another king, Jesus.

17:8. And they stirred up the people: and the rulers of the city, hearing these things,

17:9. And having taken satisfaction of Jason and of the rest, they let them go.

17:10. But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews.

17:11. Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so.

17:12. And many indeed of them believed: and of honorable women that were Gentiles and of men, not a few.

17:13. And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude.

17:14. And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there.

17:15. And they that conducted Paul brought him as far as Athens: and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

17:16. Now whilst Paul waited for them at Athens, His spirit was stirred within him, seeing the city wholly given to idolatry.

17:17. He disputed, therefore, in the synagogue with the Jews and with them that served God: and in the market place, every day, with them that were there.

17:18. And certain philosophers of the Epicureans and of the Stoics disputed with Him. And some said: What is it that this word sower would say? But others: He seemeth to be a setter forth of new gods. Because he preached to them Jesus and the resurrection.

17:19. And taking Him, they brought Him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

17:20. For thou bringest in certain new things to our ears. We would know therefore what these things mean.

17:21. (Now all the Athenians and strangers that were there employed themselves in nothing else, but either in telling or in hearing some new thing.)

17:22. But Paul, standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious.

17:23. For passing by and seeing your idols, I found an altar also, on which was written: To the Unknown God. What therefore you worship without knowing it, that I preach to you:

17:24. God, who made the world and all things therein, He being Lord of Heaven and earth, dwelleth not in temples made with hands.

17:25. Neither is He served with men’s hands, as though He needed any thing: seeing it is He who giveth to all life and breath and all things:

17:26. And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation.

17:27. That they should seek God, if haply they may feel after Him or find Him, although He be not far from every one of us.

17:28. For in Him we live and move and are: as some also of your own poets said: For we are also His offspring.

17:29. Being therefore the offspring of God, we must not suppose the divinity to be like unto gold or silver or stone, the graving of art and device of man.

17:30. And God indeed having winked at the times of this ignorance, now declareth unto men that all should everywhere do penance.

17:31. Because He hath appointed a day wherein He will judge the world

in equity, by the man whom He hath appointed: giving faith to all, by

raising Him up from the dead.

17:32. And when they had heard of the resurrection of the dead, some indeed mocked. But others said: We will hear thee again concerning this matter.

17:33. So Paul went out from among them.

17:34. But certain men, adhering to him, did believe: among whom was also Dionysius the Areopagite and a woman named Damaris and others with them.

**Acts Chapter 18**

18:1. After these things, departing from Athens, he came to Corinth.

18:2. And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla His wife (because that Claudius had commanded all Jews to depart from Rome), he came to them.

18:3. And because he was of the same trade, he remained with them and wrought. (Now they were tentmakers by trade.)

18:4. And he reasoned in the synagogue every Sabbath, bringing in the Name of the Lord Jesus. And he persuaded the Jews and the Greeks.

18:5. And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ.

18:6. But they gainsaying and blaspheming, he shook His garments and said to them: Your blood be upon your own heads: I am clean. From henceforth I will go unto the Gentiles.

18:7. And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue.

18:8. And Crispus, the ruler of the synagogue, believed in the Lord, with all His house. And many of the Corinthians hearing, believed and were baptized.

18:9. And the Lord said to Paul in the night, by a vision: Do not fear, but speak. And hold not thy peace,

18:10. Because I am with thee and no man shall set upon thee, to hurt thee. For I have much people in this city.

18:11. And he stayed there a year and six months, teaching among them the word of God.

18:12. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat,

18:13. Saying: This man persuadeth men to worship God contrary to the law.

18:14. And when Paul was beginning to open His mouth, Gallio said to the Jews: If it were some matter of injustice or an heinous deed, O Jews, I should with reason bear with you.

18:15. But if they be questions of word and names and of your law, look you to it. I will not be judge of such things.

18:16. And he drove them from the judgment seat.

18:17. And all laying hold on Sosthenes, the ruler of the synagogue, beat Him before the judgment seat. And Gallio cared for none of those things.

18:18. But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchrae. For he had a vow.

18:19. And he came to Ephesus and left them there. But he himself, entering into the synagogue, disputed with the Jews.

18:20. And when they desired Him that he would tarry a longer time, he consented not:

18:21. But taking His leave and saying: I will return to you again, God willing, he departed from Ephesus.

18:22. And going down to Caesarea, he went up to Jerusalem and saluted the Church: and so came down to Antioch.

18:23. And after he had spent some time there, he departed and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

18:24. Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the Scriptures.

18:25. This man was instructed in the way of the Lord: and being fervent in spirit, spoke and taught diligently the things that are of Jesus, knowing only the baptism of John.

18:26. This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them and expounded to him the way of the Lord more diligently.

18:27. And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him. Who, when he was come, helped them much who had believed.

18:28. For with much vigor he convinced the Jews openly, showing by the Scriptures that Jesus is the Christ.

**Acts Chapter 19**

19:1. And it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus and found certain disciples.

19:2. And he said to them: Have you received the Holy Ghost since ye believed? But they said to Him: We have not so much as heard whether there be a Holy Ghost.

19:3. And he said: In what then were you baptized? Who said: In John’s baptism.

19:4. Then Paul said: John baptized the people with the baptism of penance saying: That they should believe in Him, Who was to come after him, that is to say, in Jesus.

19:5. Having heard these things, they were baptized in the Name of the Lord Jesus.

19:6. And when Paul had imposed his hands on them, the Holy Ghost came upon them: and they spoke with tongues and prophesied.

19:7. And all the men were about twelve.

19:8. And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God.

19:9. But when some were hardened and believed not, speaking evil of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.

19:10. And this continued for the space of two years, so that all who dwelt in Asia heard the word of the Lord, both Jews and Gentiles.

19:11. And God wrought by the hand of Paul more than common miracles.

19:12. So that even there were brought from His body to the sick, handkerchiefs and aprons: and the diseases departed from them: and the wicked spirits went out of them.

19:13. Now some also of the Jewish exorcists, who went about, attempted to invoke over them that had evil spirits the Name of the Lord Jesus, saying: I conjure you by Jesus, Whom Paul preacheth.

19:14. And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

19:15. But the wicked spirit, answering, said to them: Jesus I know: and Paul I know. But who are you?

19:16. And the man in whom the wicked spirit was, leaping upon them and

mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

19:17. And this became known to all the Jews and the Gentiles that dwelt a Ephesus. And fear fell on them all: and the Name of the Lord Jesus was magnified.

19:18. And many of them that believed came, confessing and declaring their deeds

19:19. And many of them who had followed curious arts brought together their books and burnt them before all. And, counting the price of them, they found the money to be fifty thousand pieces of silver.

19:20. So mightily grew the word of God and was confirmed.

19:21. And when these things were ended, Paul purposed in the spirit,

when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.

19:22. And sending into Macedonia two of them that ministered to Him, Timothy and Erastus, he Himself remained for a time in Asia.

19:23. Now at that time there arose no small disturbance about the Way of the Lord.

19:24. For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen.

19:25. Whom he calling together with the workmen of like occupation, said: Sirs, you know that our gain is by this trade.

19:26. And you see and hear that this Paul, by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: they are not gods which are made by hands.

19:27. So that not only this our craft is in danger to be set at naught, but also the temple of great Diana shall be reputed for nothing! Yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

19:28. Having heard these things, they were full of anger and cried out, saying: Great is Diana of the Ephesians!

19:29. And the whole city was filled with confusion. And having caught Gaius and Aristarchus, men of Macedonia, Paul’s companions, they rushed with one accord into the theatre.

19:30. And when Paul would have entered in unto the people, the disciples suffered him not.

19:31. And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

19:32. Now some cried one thing, some another. For the assembly was confused: and the greater part knew not for what cause they were come together.

19:33. And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction,

19:34. But as soon as they perceived him to be a Jew, all with one voice, for the space of about two, hours, cried out: Great is Diana of the Ephesians!

19:35. And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana and of Jupiter’s offspring?

19:36. For as much therefore as these things cannot be contradicted, you ought to be quiet and to do nothing rashly.

19:37. For you have brought hither these men, who are neither guilty of sacrilege nor of blasphemy against your goddess.

19:38. But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open: and there are proconsuls. Let them accuse one another.

19:39. And if you inquire after any other matter, it may be decided in a lawful assembly.

19:40. For we are even in danger to be called in question for this day’s uproar, there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

**Acts Chapter 20**

20:1. And after the tumult was ceased, Paul calling to him the disciples and exhorting them, took his leave and set forward to go into Macedonia.

20:2. And when he had gone over those parts and had exhorted them with many words, he came into Greece:

20:3. Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria. So he took a resolution to return through Macedonia.

20:4. And there accompanied Him Sopater, the son of Pyrrhus, of Berea: and of the Thessalonians, Aristarchus and Secundus: and Gaius of Derbe and Timothy: and of Asia, Tychicus and Trophimus.

20:5. These, going before, stayed for us at Troas.

20:6. But we sailed from Philippi after the days of the azymes and came to them to Troas in five days, where we abode seven days.

20:7. And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow. And he continued his speech until midnight.

20:8. And there were a great number of lamps in the upper chamber where we were assembled.

20:9. And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep (as Paul was long preaching), by occasion of his sleep fell from the third loft down and was taken up dead.

20:10. To whom, when Paul had gone down, he laid himself upon him and, embracing him, said: Be not troubled, for his soul is in him.

20:11. Then going up and breaking bread and tasting and having talked a long time to them, until daylight, so he departed.

20:12. And they brought the youth alive and were not a little comforted.

20:13. But we going aboard the ship, sailed to Assos, being there to take in Paul. For so he had appointed, himself purposing to travel by land.

20:14. And when he had met with us at Assos, we took him in and came to

Mitylene.

20:15. And sailing thence, the day following we came over against Chios: and the next day we arrived at Samos: and the day following we came to Miletus.

20:16. For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

20:17. And sending from Miletus to Ephesus, he called the ancients of the Church.

20:18. And when they were come to Him and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time.

20:19. Serving the Lord with all humility and with tears and temptations which befell me by the conspiracies of the Jews:

20:20. How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

20:21. Testifying both to Jews and Gentiles penance towards God and faith in our Lord Jesus Christ.

20:22. And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there:

20:23. Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem.

20:24. But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the Gospel of the grace of God.

20:25. And now behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

20:26. Wherefore I take you to witness this day that I am clear from the blood of all men.

20:27. For I have not spread to declare unto you all, the counsel of God.

20:28. Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with His own blood.

20:29. I know that after my departure ravening wolves will enter in among you, not sparing the flock.

20:30. And of your own selves shall arise men speaking perverse things, to draw away disciples after them.

20:31. Therefore watch, keeping in memory that for three years I ceased not with tears to admonish everyone of you, night and day.

20:32. And now I commend you to God and to the word of His grace, Who is able to build up and to give an inheritance among all the sanctified.

20:33. I have not coveted any man’s silver, gold or apparel, as

20:34. You yourselves know. For such things as were needful for me and them that are with me, these hands have furnished.

20:35. I have showed you all things, how that so laboring you ought to support the weak and to remember the word of the Lord Jesus, how He said: It is a more blessed thing to give, rather than to receive.

20:36. And when he had said these things, kneeling down, he prayed with them all.

20:37. And there was much weeping among them all. And falling on the neck of Paul, they kissed him,

20:38. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought Him on His way to the ship.

**Acts Chapter 21**

21:1. And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes: and from thence to Patara.

21:2. And when we had found a ship sailing over to Phenice, we went aboard and set forth.

21:3. And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

21:4. And finding disciples, we tarried there seven days: who said to Paul, through the Spirit, that he should not go up to Jerusalem.

21:5. And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city. And we kneeled down on the shore: and we prayed.

21:6. And when we had bid one another farewell, we took ship. And they returned home.

21:7. But we, having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren, we abode one day with them.

21:8. And the next day departing, we came to Caesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

21:9. And he had four daughters, virgins, who did prophesy.

21:10. And as we tarried there for some days, there came from Judea a certain prophet, named Agabus.

21:11. Who, when he was come to us, took Paul’s girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem and shall deliver Him into the hands of the Gentiles.

21:12. Which when we had heard, both we and they that were of that place desired him that he would not go up to Jerusalem.

21:13. Then Paul answered and said: What do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the Name of the Lord Jesus.

21:14. And when we could not persuade him, we ceased, saying: The will of the Lord be done.

21:15. And after those days, being prepared, we went up to Jerusalem.

21:16. And there went also with us some of the disciples from Caesarea, bringing with them one Manson a Cyprian, an old disciple, with whom we should lodge.

21:17. And when we were come to Jerusalem, the brethren received us gladly.

21:18. And the day following, Paul went in with us unto James: and all the ancients were assembled.

21:19. Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry.

21:20. But they hearing it, glorified God and said to him: thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the Law.

21:21. Now they have heard of thee that thou teachest those Jews, who are among the Gentiles to depart from Moses: saying that they ought not to circumcise their children, nor walk according to the custom.

21:22. What is it therefore? The multitude must needs come together: for they will hear that thou art come.

21:23. Do therefore this that we say to thee. We have four men, who have a vow on them.

21:24. Take these and sanctify thyself with them: and bestow on them, that they may shave their heads. And all will know that the things which they have heard of these are false: but that thou thyself also walkest keeping the Law.

21:25. But, as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols and from blood and from things strangled and from fornication.

21:26. Then Paul took the men and, the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

21:27. But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people and laid hands upon him, crying out:

21:28. Men of Israel, help: This is the man that teacheth all men everywhere against the people and the Law and this place; and moreover hath brought in Gentiles into the temple and hath violated this holy place.

21:29. (For they had seen Trophimus the Ephesian in the city with him. whom they supposed that Paul had brought into the temple.)

21:30. And the whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple: and immediately the doors were shut.

21:31. And as they went about to kill him, it was told the tribune of the band that all Jerusalem was in confusion.

21:32. Who, forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

21:33. Then the tribune, coming near, took him and commanded him to be bound with two chains: and demanded who he was and what he had done.

21:34. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

21:35. And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people.

21:36. For the multitude of the people followed after, crying: Away with Him!

21:37. And as Paul was about to be brought into the castle, he saith to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

21:38. Art not thou that Egyptian who before these days didst raise a tumult and didst lead forth into the desert four thousand men that were murderers?

21:39. But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

21:40. And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying:

**Acts Chapter 22**

22:1. Men, brethren and fathers, hear ye the account which I now give unto you.

22:2. (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.)

22:3. And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the Law of the fathers, zealous for the Law, as also all you are this day:

22:4. Who persecuted this way unto death, binding and delivering into prisons both men and women,

22:5. As the high priest doth bear me witness and all the ancients. From whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

22:6. And it came to pass, as I was going and drawing nigh to Damascus, at mid-day, that suddenly from Heaven there shone round about me a great light:

22:7. And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou Me?

22:8. And I answered: Who art Thou, Lord? And He said to me: I am Jesus of Nazareth, Whom thou persecutest.

22:9. And they that were with me saw indeed the light: but they heard not the voice of Him that spoke with me.

22:10. And I said: What shall I do, Lord? And the Lord said to me: Arise and go to Damascus; and there it shall be told thee of all things that thou must do.

22:11. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus,

22:12. And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there,

22:13. Coming to me and standing by me, said to me: Brother Saul, look up. And I, the same hour, looked upon him.

22:14. But he said: The God of our fathers hath preordained thee that thou shouldst know His will and see the Just One and shouldst hear the voice from His mouth.

22:15. For thou shalt be His witness to all men of those things which thou hast seen and heard.

22:16. And now why tarriest thou? Rise up and be baptized and wash away thy sins, invoking His name.

22:17. And it came to pass, when I was come again to Jerusalem and was praying in the temple, that I was in a trance,

22:18. And saw Him saying unto me: Make haste and get thee quickly out of Jerusalem: because they will not receive thy testimony concerning Me.

22:19. And I said: Lord, they know that I cast into prison and beat in every synagogue them that believed in Thee.

22:20. And when the blood of Stephen Thy witness was shed, I stood by and consented: and kept the garments of them that killed him.

22:21. And He said to me: Go, for unto the Gentiles afar off will I send thee.

22:22. And they heard Him until this word and then lifted up their voice, saying: Away with such an one from the earth. For it is not fit that he should live.

22:23. And as they cried out and threw off their garments and cast dust into the air,

22:24. The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against Him.

22:25. And when they had bound Him with thongs, Paul saith to the centurion that stood by Him: Is it lawful for you to scourge a man that is a Roman and uncondemned?

22:26. Which the centurion hearing, went to the tribune and told Him, saying: What art thou about to do? For this man is a Roman citizen.

22:27. And the tribune coming, said to Him: Tell me. Art thou a Roman? But he said: Yea.

22:28. And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

22:29. Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen and because he had bound him.

22:30. But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him and commanded the priests to come together and all the council: and, bringing forth Paul, he set him before them.

**Acts Chapter 23**

23:1. And Paul, looking upon the council, said: Men, brethren, I have conversed with all good conscience before God until this present day.

23:2. And the high priest, Ananias, commanded them that stood by Him to strike Him on the mouth.

23:3. Then Paul said to Him: God shall strike thee, thou whited wall. For, sittest thou to judge me according to the Law and, contrary to the Law, commandest me to be struck?

23:4. And they that stood by said: Dost thou revile the high priest of God?

23:5. And Paul said: I knew not, brethren, that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people.

23:6. And Paul, knowing that the one part were Sadducees and the other

Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

23:7. And when he had so said, there arose a dissension between the

Pharisees and the Sadducees. And the multitude was divided.

23:8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

23:9. And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel?

23:10. And when there arose a great dissension, the tribune, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down and to take Him by force from among them and to bring Him into the castle.

23:11. And the night following, the Lord standing by Him, said: Be constant: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.

23:12. And when day was come, some of the Jews gathered together and bound themselves under a curse, saying that they would neither eat nor drink till they killed Paul.

23:13. And they were more than forty men that had made this conspiracy.

23:14. Who came to the chief priests and the ancients and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.

23:15. Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

23:16. Which when Paul’s sister’s son had heard, of their lying in wait, he came and entered into the castle and told Paul.

23:17. And Paul, calling to him one of the centurions, said: Bring this young man to the tribune: for he hath something to tell him.

23:18. And he, taking him, brought him to the tribune and said: Paul, the prisoner, desired me to bring this young man unto thee, who hath something to say to thee.

23:19. And the tribune, taking him by the hand, went aside with him privately and asked him: What is it that thou hast to tell me?

23:20. And he said: The Jews have agreed to desire thee that thou wouldst bring forth Paul tomorrow into the council, as if they meant to inquire something more certain touching him.

23:21. But do not thou give credit to them: for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat nor to drink, till they have killed him. And they are now ready, looking for a promise from thee.

23:22. The tribune therefore dismissed the young man, charging him that he should tell no man that he had made known these things unto him.

23:23. Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Caesarea: and seventy horsemen and two hundred spearmen, for the third hour of the night.

23:24. And provide beasts, that they may set Paul on and bring him safe to Felix the governor.

23:25. (For he feared lest perhaps the Jews might take Him away by force and kill Him: and he should afterwards be slandered, as if he was to take money.) And he wrote a letter after this manner:

23:26. Claudius Lysias to the most excellent governor, Felix, greeting:

23:27. This man, being taken by the Jews and ready to be killed by them, I rescued, coming in with an army, understanding that he is a Roman.

23:28. And meaning to know the cause which they objected unto him, I brought him forth into their council.

23:29. Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands.

23:30. And when I was told of ambushes that they had prepared for him, I sent Him to thee, signifying also to his accusers to plead before thee. Farewell.

23:31. Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

23:32. And the next day, leaving the horsemen to go with him, they returned to the castle.

23:33. Who, when they were come to Caesarea and had delivered the letter to the governor, did also present Paul before him.

23:34. And when he had read it and had asked of what province he was and understood that he was of Cilicia:

23:35. I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod’s judgment hall.

**Acts Chapter 24**

24:1. And after five days, the high priest, Ananias, came down with some ancients and one Tertullus, an orator, who went to the governor against Paul.

24:2. And Paul being called for, Tertullus began to accuse him, saying: Whereas, through thee we live in much peace and many things are rectified by thy providence,

24:3. We accept it always and in all places, most excellent Felix, with

all thanksgiving.

24:4. But that I be no further tedious to thee, I desire thee of thy clemency to hear us in a few words.

24:5. We have found this to be a pestilent man and raising seditions among all the Jews throughout the world: and author of the sedition of the sect of the Nazarenes.

24:6. Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our Law.

24:7. But Lysias the tribune, coming upon us with great violence, took him away out of our hands;

24:8. Commanding his accusers to come to thee. Of whom thou mayest thyself, by examination, have knowledge of all these things whereof we accuse him.

24:9. And the Jews also added and said that these things were so.

24:10. Then Paul answered (the governor making a sign to him to speak): Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

24:11. For thou mayest understand that there are yet but twelve days since I went up to adore in Jerusalem:

24:12. And neither in the temple did they find me disputing with any man or causing any concourse of the people: neither in the synagogues, nor in the city.

24:13. Neither can they prove unto thee the things whereof they now accuse me.

24:14. But this I confess to thee that according to the way which they call a heresy, so do I serve the Father and my God, believing all things which are written in the Law and the prophets:

24:15. Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

24:16. And herein do I endeavor to have always a conscience without offense, towards God and towards men.

24:17. Now after many years, I came to bring alms to my nation and offerings and vows.

24:18. In which I was found purified in the temple: neither with multitude nor with tumult.

24:19. But certain Jews of Asia, who ought to be present before thee and to accuse, if they had anything against me:

24:20. Or let these men themselves say if they found in me any iniquity, when standing before the council,

24:21. Except it be for this one voice only that I cried, standing among them: Concerning the resurrection of the dead am I judged this day by you.

24:22. And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you.

24:23. And he commanded a centurion to keep him: and that he should be easy and that he should not prohibit any of his friends to minister unto him.

24:24. And after some days, Felix, coming with Drusilla his wife, who was a Jew, sent for Paul and heard of him the faith that is in Christ Jesus.

24:25. And as he treated of justice and chastity and of the judgment to come, Felix, being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee.

24:26. Hoping also withal that money should be given Him by Paul: for which cause also oftentimes sending for him, he spoke with him.

24:27. But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to show the Jews a pleasure, left Paul bound.

**Acts Chapter 25**

25:1. Now when Festus was come into the province, after three days, he went up to Jerusalem from Cesarea.

25:2. And the chief priests and principal men of the Jews went unto him against Paul: and they besought him,

25:3. Requesting favor against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

25:4. But Festus answered: That Paul was kept in Caesarea: and that he himself would very shortly depart thither.

25:5. Let them, therefore, saith he, among you that are able, go down with me and accuse him, if there be any crime in the man.

25:6. And having tarried among them no more than eight or ten days, he went down to Caesarea. And the next day, he sat in the judgment seat and commanded Paul to be brought.

25:7. Who being brought, the Jews stood about Him, who were come down from Jerusalem, objecting many and grievious causes, which they could not prove:

25:8. Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended in anything.

25:9. But Festus, willing to show the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem and there be judged of these things before me?

25:10. Then Paul said: I stand at Caesar’s judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.

25:11. For if I have injured them or have committed anything worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them. I appeal to Caesar.

25:12. Then Festus, having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go.

25:13. And after some days, king Agrippa and Bernice came down to Caesarea, to salute Festus.

25:14. And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix.

25:15. About whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came unto me, desiring condemnation against him.

25:16. To whom I answered: it is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present and have liberty to make his answer, to clear himself of the things laid to his charge.

25:17. When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the man to be brought.

25:18. Against whom, when the accusers stood up, they brought no accusation of this which I thought ill of:

25:19. But had certain questions of their own superstition against Him, and of one Jesus deceased, Whom Paul affirmed to be alive.

25:20. I therefore being in a doubt of this manner of question, asked him whether he would go to Jerusalem and there be judged of these things.

25:21. But Paul, appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.

25:22. And Agrippa said to Festus: I would also hear the man, myself. Tomorrow, said he, thou shalt hear him.

25:23. And on the next day, when Agrippa and Bernice were come with great pomp and had entered into the hall of audience with the tribunes and principal men of the city, at Festus’ commandment, Paul was brought forth.

25:24. And Festus saith: King Agrippa and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer.

25:25. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

25:26. Of whom I have nothing certain to write to my lord. For which cause, I have brought him forth before you, and especially before thee, O king Agrippa, that, examination being made, I may have what to write.

25:27. For it seemeth to me unreasonable to send a prisoner and not to signify the things laid to His charge.

**Acts Chapter 26**

26:1. Then Agrippa said to Paul: thou art permitted to speak for thyself. Then Paul, stretching forth his hand, began to make his answer.

26:2. I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

26:3. Especially as thou knowest all, both customs and questions, that are among the Jews. Wherefore I beseech thee to hear me patiently.

26:4. And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

26:5. Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived, a Pharisee.

26:6. And now for the hope of the promise that was made by God to the fathers, do I stand subject to judgment:

26:7. Unto which, our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

26:8. Why should it be thought a thing incredible that God should raise the dead?

26:9. And I indeed did formerly think that I ought to do many things contrary to the Name of Jesus of Nazareth.

26:10. Which also I did at Jerusalem: and many of the saints did I shut up in prison, having received authority of the chief priests. And when they were put to death, I brought the sentence.

26:11. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.

26:12. Whereupon, when I was going to Damascus with authority and permission of the chief priest,

26:13. At midday, O king, I saw in the way a light from Heaven, above the brightness of the sun, shining round about me and them that were in company with me.

26:14. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the goad.

26:15. And I said: Who art Thou, Lord? And the Lord answered: I am Jesus Whom thou persecutest.

26:16. But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen and of those things wherein I will appear to thee,

26:17. Delivering thee from the people and from the nations unto which now I send thee:

26:18. To open their eyes, that they may be converted from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a lot among the saints, by the faith that is in Me.

26:19. Whereupon, O king Agrippa, I was not incredulous to the Heavenly vision.

26:20. But to them first that are at Damascus and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance and turn to God, doing works worthy of penance.

26:21. For this cause, the Jews, when I was in the temple, having apprehended me, went about to kill me.

26:22. But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets and Moses did say should come to pass:

26:23. That Christ should suffer and that He should be the First that should rise from the dead and should show light to the people and to the Gentiles.

26:24. As he spoke these things and made His answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

26:25. And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness.

26:26. For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner.

26:27. Believest thou the prophets, O king Agrippa? I know that thou believest.

26:28. And Agrippa said to Paul: In a little thou persuadest me to become a Christian.

26:29. And Paul said: I would to God that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these bands.

26:30. And the king rose up, and the governor and Bernice and they that sat with them.

26:31. And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.

26:32. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.

**Acts Chapter 27**

27:1. And when it was determined that he should sail into Italy and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

27:2. Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.

27:3. And the day following, we came to Sidon. And Julius, treating Paul courteously, permitted him to go to his friends and to take care of himself.

27:4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

27:5. And sailing over the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia.

27:6. And there, the centurion, finding a ship of Alexandria sailing into Italy, removed us into it.

27:7. And when for many days we had sailed slowly and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone.

27:8. And with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa.

27:9. And when much time was spent and when sailing now was dangerous,

because the fast was now past, Paul comforted them,

27:10. Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives.

27:11. But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul.

27:12. And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice, to winter there, which is a haven of Crete, looking towards the southwest and northwest.

27:13. And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

27:14. But not long after, there arose against it a tempestuous wind, called Euroaquilo.

27:15. And when the ship was caught and could not bear up against the wind, giving up the ship to the winds, we were driven.

27:16. And running under a certain island that is called Cauda, we had much work to come by the boat.

27:17. Which being taken up, they used helps, undergirding the ship: and fearing lest they should fall into the quicksands, they let down the sail yard and so were driven.

27:18. And we, being mightily tossed with the tempest, the next day they lightened the ship.

27:19. And the third day they cast out with their own hands the tacking of the ship.

27:20. And when neither sun nor stars appeared for many days and no small storms lay on us, all hope of our being saved was now taken away.

27:21. And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me and not have loosed from Crete and have gained this harm and loss.

27:22. And now I exhort you to be of good cheer. For there shall be no loss of any man’s life among you, but only of the ship.

27:23. For an angel of God, Whose I am and Whom I serve, stood by me this night,

27:24. Saying: Fear not, Paul, thou must be brought before Caesar; and behold, God hath given thee all them that sail with thee.

27:25. Wherefore, sirs, be of good cheer: for I believe God, that it shall so be, as it hath been told me.

27:26. And we must come unto a certain island.

27:27. But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country.

27:28. Who also sounding, found twenty fathoms: and going on a little further, they found fifteen fathoms.

27:29. Then fearing lest we should fall upon rough places, they cast four anchors out of the stern: and wished for the day.

27:30. But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under color, as though they would have cast anchors out of the forepart of the ship,

27:31. Paul said to the centurion and to the soldiers: Except these stay in the ship, you cannot be saved.

27:32. Then the soldiers cut off the ropes of the boat and let her fall off.

27:33. And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited and continued fasting, taking nothing.

27:34. Wherefore, I pray you to take some meat for your health’s sake: for there shall not an hair of the head of any of you perish.

27:35. And when he had said these things, taking bread, he gave thanks to God in the sight of them all. And when he had broken it, he began to eat.

27:36. Then were they all of better cheer: and they also took some meat.

27:37. And we were in all in the ship two hundred threescore and sixteen souls.

27:38. And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

27:39. And when it was day, they knew not the land. But they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship.

27:40. And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands. And hoisting up the mainsail to the wind, they made towards shore.

27:41. And when we were fallen into a place where two seas met, they run the ship aground. And the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea.

27:42. And the soldiers’ counsel was that they should kill the prisoners, lest any of them, swimming out should escape.

27:43. But the centurion, willing to save Paul, forbade it to be done. And he commanded that they who could swim should cast themselves first into the sea and save themselves and get to land.

27:44. And the rest, some they carried on boards and some on those things that belonged to the ship. And so it came to pass that every soul got safe to land.

**Acts Chapter 28**

28:1. And when we had escaped, then we knew that the island was called Melita. But the barbarians showed us no small courtesy.

28:2. For kindling a fire, they refreshed us all, because of the present rain and of the cold.

28:3. And when Paul had gathered together a bundle of sticks and had laid them on the fire, a viper, coming out of the heat, fastened on His hand.

28:4. And when the barbarians saw the beast hanging on His hand, they said one to another: Undoubtedly this man is a murderer, who, though hehath escaped the sea, yet vengeance doth not suffer Him to live.

28:5. And he indeed, shaking off the beast into the fire, suffered no harm.

28:6. But they supposed that he would begin to swell up and that he would suddenly fall down and die. But expecting long and seeing that there came no harm to Him, changing their minds, they said that he was a god.

28:7. Now in these places were possessions of the chief man of the island, named Publius: who, receiving us for three days, entertained us courteously.

28:8. And it happened that the father of Publius lay sick of a fever and of a bloody flux. To whom Paul entered in. And when he had prayed and laid his hands on him, he healed him.

28:9. Which being done, all that had diseases in the island came and were healed.

28:10. Who also honored us with many honors: and when we were to set sail, they laded us with such things as were necessary.

28:11. And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

28:12. And when we were come to Syracusa, we tarried there three days.

28:13. From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli:

28:14. Where, finding brethren, we were desired to tarry with them seven days. And so we went to Rome.

28:15. And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum and the Three Taverns. Whom when Paul saw, he gave thanks to God and took courage.

28:16. And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

28:17. And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans.

28:18. Who, when they had examined me, would have released me, for that there was no cause of death in me.

28:19. But the Jews contradicting it, I was constrained to appeal unto Caesar: not that I had anything to accuse my nation of.

28:20. For this cause therefore I desired to see you and to speak to you. Because that for the hope of Israel, I am bound with this chain.

28:21. But they said to Him: We neither received letters concerning thee from Judea: neither did any of the brethren that came hither relate or speak any evil of thee.

28:22. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is everywhere contradicted.

28:23. And when they had appointed him a day, there came very many to him unto his lodgings. To whom he expounded, testifying the kingdom of God and persuading them concerning Jesus, out of the Law of Moses and the prophets, from morning until evening.

28:24. And some believed the things that were said: but some believed not.

28:25. And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet,

28:26. Saying: Go to this people and say to them: With the ear you shall hear and shall not understand: and seeing you shall see and shall not perceive.

28:27. For the heart of this people is grown gross, and with their ears have they heard heavily and their eyes they have shut, lest perhaps they should see with their eyes and hear with their ears and understand with their heart and should be converted: and I should heal them.

28:28. Be it known therefore to you that this salvation of God is sent to the Gentiles: and they will hear it.

28:29. And when he had said these things, the Jews went out from him, having much reasoning among themselves.

28:30. And he remained two whole years in his own hired lodging: and he received all that came in to him,

28:31. Preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

**THE EPISTLE OF SAINT PAUL THE APOSTLE TO THE   
  
ROMANS**

**Romans Chapter 1**

1:1. Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God.

1:2. Which He had promised before, by His prophets, in the Holy Scriptures,

1:3. Concerning His Son, Who was made to Him of the seed of David, according to the flesh,

1:4. Who was predestinated the Son of God in power, according to the Spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead:

1:5. By whom we have received grace and Apostleship for obedience to the faith, in all nations, for His name:

1:6. Among whom are you also the called of Jesus Christ:

1:7. To all that are at Rome, the beloved of God, called to be saints. Grace to you and peace, from God our Father and from the Lord Jesus Christ.

1:8. First, I give thanks to my God, through Jesus Christ, for you all: because your faith is spoken of in the whole world.

1:9. For God is my witness, whom I serve in my spirit in the Gospel of His Son, that without ceasing I make a commemoration of you:

1:10. Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you.

1:11. For I long to see you that I may impart unto you some spiritual grace, to strengthen you:

1:12. That is to say, that I may be comforted together in you by that which is common to us both, your faith and mine.

1:13. And I would not have you ignorant, brethren, that I have often purposed to come unto you (and have been hindered hitherto) that I might have some fruit among you also, even as among other Gentiles.

1:14. To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor.

1:15. So (as much as is in me) I am ready to preach the Gospel to you also that are at Rome.

1:16. For I am not ashamed of the Gospel. For it is the power of God unto salvation to everyone that believeth: to the Jew first and to the Greek.

1:17. For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.

1:18. For the wrath of God is revealed from Heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:

1:19. Because that which is known of God is manifest in them. For God hath manifested it unto them.

1:20. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. His eternal power also and divinity: so that they are inexcusable.

1:21. Because that, when they knew God, they have not glorified Him as God or given thanks: but became vain in their thoughts. And their foolish heart was darkened.

1:22. For, professing themselves to be wise, they became fools.

1:23. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds, and of four-footed beasts and of creeping things.

1:24. Wherefore, God gave them up to the desires of their heart, unto uncleanness: to dishonor their own bodies among themselves.

1:25. Who changed the truth of God into a lie and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

1:26. For this cause, God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

1:27. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men, working that which is filthy and receiving in themselves the recompense which was due to their error.

1:28. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient.

1:29. Being filled with all iniquity, malice, fornication, avarice, wickedness: full of envy, murder, contention, deceit, malignity: whisperers,

1:30. Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

1:31. Foolish, dissolute: without affection, without fidelity, without mercy.

1:32. Who, having known the justice of God, did not understand that they who do such things, are worthy of death: and not only they that do them, but they also that consent to them that do them.

**Romans Chapter 2**

2:1. Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

2:2. For we know that the judgment of God is, according to truth, against them that do such things.

2:3. And thinkest thou this, O man, that judgest them who do such things and dost the same, that thou shalt escape the judgment of God?

2:4. Or despisest thou the riches of His goodness and patience and longsuffering? Knowest thou not that the benignity of God leadeth thee to penance?

2:5. But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath and revelation of the just judgment of God:

2:6. Who will render to every man according to His works.

2:7. To them indeed who, according to patience in good work, seek glory and honor and incorruption, eternal life:

2:8. But to them that are contentious and who obey not the truth but give credit to iniquity, wrath and indignation.

2:9. Tribulation and anguish upon every soul of man that worketh evil: of the Jew first, and also of the Greek.

2:10. But glory and honor and peace to everyone that worketh good: to the Jew first, and also to the Greek.

2:11. For there is no respect of persons with God.

2:12. For whosoever have sinned without the Law shall perish without the Law: and whosoever have sinned in the Law shall be judged by the Law.

2:13. For not the hearers of the Law are just before God: but the doers of the Law shall be justified.

2:14. For when the Gentiles, who have not the Law, do by nature those things that are of the Law; these, having not the law, are a law to themselves.

2:15. Who show the work of the Law written in their hearts, their conscience bearing witness to them: and their thoughts between themselves accusing or also defending one another,

2:16. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

2:17. But if thou art called a Jew and restest in the law and makest thy boast of God,

2:18. And knowest His will and approvest the more profitable things, being instructed by the law:

2:19. Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

2:20. An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

2:21. Thou therefore, that teachest another, teachest not thyself: thou, that preachest that men should not steal, stealest.

2:22. Thou, that sayest men should not commit adultery, committest adultery: thou, that abhorrest idols, committest sacrilege:

2:23. Thou, that makest thy boast of the law, by transgression of the law dishonorest God.

2:24. (For the name of God through you is blasphemed among the Gentiles, as it is written.)

2:25. Circumcision profiteth indeed, if thou keep the law: but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.

2:26. If then, the uncircumcised keep the justices of the Law, shall not this uncircumcision be counted for circumcision?

2:27. And shall not that which by nature is uncircumcision, if it fulfil the Law, judge thee, who by the letter and circumcision art a transgressor of the Law?

2:28. For it is not he is a Jew, who is so outwardly: nor is that circumcision which is outwardly in the flesh.

2:29. But he is a Jew that is one inwardly and the circumcision is that of the heart, in the spirit not in the letter: whose praise is not of men, but of God.

**Romans Chapter 3**

3:1. What advantage then hath the Jew: or what is the profit of circumcision?

3:2. Much every way. First indeed, because the words of God were committed to them.

3:3. For what if some of them have not believed? Shall their unbelief make the faith of God without effect? God forbid!

3:4. But God is true and every man a liar, as it is written: That thou mayest be justified in thy words and mayest overcome when thou art judged.

3:5. But if our injustice commend the justice of God, what shall we say? Is God unjust, Who executeth wrath?

3:6. (I speak according to man.) God forbid! Otherwise how shall God judge this world?

3:7. For if the truth of God hath more abounded through my lie, unto His glory, why am I also yet judged as a sinner?

3:8. And not rather (as we are slandered and as some affirm that we say) let us do evil that there may come good? Whose damnation is just.

3:9. What then? Do we excel them? No, not so. For we have charged both Jews and Greeks, that they are all under sin.

3:10. As it is written: There is not any man just.

3:11. There is none that understandeth: there is none that seeketh after God.

3:12. All have turned out of the way: they are become unprofitable together: there is none that doth good, there is not so much as one.

3:13. Their throat is an open sepulcher: with their tongues they have dealt deceitfully. The venom of asps is under their lips.

3:14. Whose mouth is full of cursing and bitterness:

3:15. Their feet swift to shed blood:

3:16. Destruction and misery in their ways:

3:17. And the way of peace they have not known.

3:18. There is no fear of God before their eyes.

3:19. Now we know that what things soever the Law speaketh, it speaketh

to them that are in the Law: that every mouth may be stopped and all the world may be made subject to God.

3:20. Because by the works of the Law no flesh shall be justified before Him. For by the Law is the knowledge of sin.

3:21. But now, without the Law, the justice of God is made manifest, being witnessed by the Law and the prophets.

3:22. Even the justice of God, by faith of Jesus Christ, unto all, and upon all them that believe in Him: for there is no distinction.

3:23. For all have sinned and do need the glory of God.

3:24. Being justified freely by His grace, through the redemption that is in Christ Jesus,

3:25. Whom God hath proposed to be a propitiation, through faith in His Blood, to the showing of His justice, for the remission of former sins,

3:26. Through the forbearance of God, for the showing of His justice in this time: that he himself may be just and the justifier of him who is of the faith of Jesus Christ

3:27. Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.

3:28. For we account a man to be justified by faith, without the works of the Law.

3:29. Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also.

3:30. For it is One God that justifieth circumcision by faith and uncircumcision through faith.

3:31. Do we then, destroy the Law through faith? God forbid! But we establish the law.

**Romans Chapter 4**

4:1. What shall we say then that Abraham hath found, who is our father according to the flesh?

4:2. For if Abraham were justified by works, he hath whereof to glory, but not before God.

4:3. For what saith the Scripture? Abraham believed God: and it was reputed to him unto justice.

4:4. Now to Him that worketh, the reward is not reckoned according to grace but according to debt.

4:5. But to him that worketh not, yet believeth in Him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.

4:6. As David also termeth the blessedness of a man to whom God reputeth justice without works:

4:7. Blessed are they whose iniquities are forgiven: and whose sins are covered.

4:8. Blessed is the man to whom the Lord hath not imputed sin.

4:9. This blessedness then, doth it remain in the circumcision only or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.

4:10. How then was it reputed? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11. And he received the sign of circumcision, a seal of the justice of the faith which he had, being uncircumcised: that he might be the father of all them that believe, being uncircumcised: that unto them also it may be reputed to justice:

4:12. And he might be the father of circumcision; not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the uncircumcision of our father Abraham.

4:13. For not through the Law was the promise to Abraham or to his seed, that he should be heir of the world: but through the justice of faith.

4:14. For if they who are of the Law be heirs, faith is made void: the promise is made of no effect.

4:15. For the Law worketh wrath. For where there is no Law, neither is there transgression.

4:16. Therefore is it of faith, that according to grace the promise

might be firm to all the seed: not to that only which is of the law,

but to that also which is of the faith of Abraham, who is the father of

us all,

4:17. (As it is written: I have made thee a father of many nations), before God, whom he believed: Who quickeneth the dead and calleth those things that are not, as those that are.

4:18. Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.

4:19. And he was not weak in faith. Neither did he consider his own body, now dead (whereas he was almost an hundred years old), nor the dead womb of Sara.

4:20. In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God:

4:21. Most fully knowing that whatsoever he has promised, he is able also to perform.

4:22. And therefore it was reputed to him unto justice.

4:23. Now it is not written only for Him. that it was reputed to him unto justice,

4:24. But also for us, to whom it shall be reputed, if we believe in Him that raised up Jesus Christ, our Lord, from the dead,

4:25. Who was delivered up for our sins and rose again for our justification.

**Romans Chapter 5**

5:1. Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ:

5:2. By Whom also we have access through faith into this grace wherein we stand: and glory in the hope of the glory of the sons of God.

5:3. And not only so: but we glory also in tribulation, knowing that tribulation worketh patience;

5:4. And patience trial; and trial hope;

5:5. And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost Who is given to us.

5:6. For why did Christ, when as yet we were weak, according to the time, die for the ungodly?

5:7. For scarce for a just man will one die: yet perhaps for a good man someone would dare to die.

5:8. But God commendeth His charity towards us: because when as yet we were sinners according to the time.

5:9. Christ died for us. Much more therefore, being now justified by His Blood, shall we be saved from wrath through Him.

5:10. For if, when we were enemies, we were reconciled to God by the death of His Son: much more, being reconciled, shall we be saved by His life.

5:11. And not only so: but also we glory in God, through our Lord Jesus Christ, by Whom we have now received reconciliation.

5:12. Wherefore as by one man sin entered into this world and by sin death: and so death passed upon all men, in whom all have sinned.

5:13. For until the law sin was in the world: but sin was not imputed, when the Law was not.

5:14. But death reigned from Adam unto Moses, even over them also who have not sinned, after the similitude of the transgression of Adam, who is a figure of Him Who was to come.

5:15. But not as the offense, so also the gift. For if by the offense of one, many died: much more the grace of God and the gift, by the grace of one man, Jesus Christ, hath abounded unto many.

5:16. And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation: but grace is of many offenses unto justification.

5:17. For if by one man’s offense death reigned through one; much more they who receive abundance of grace and of the gift and of justice shall reign in life through one, Jesus Christ.

5:18. Therefore, as by the offense of one, unto all men to condemnation: so also by the justice of One, unto all men to justification of life.

5:19. For as by the disobedience of one man, many were made sinners: so also by the obedience of One, many shall be made just.

5:20. Now the law entered in that sin might abound. And where sin abounded, grace did more abound.

5:21. That as sin hath reigned to death: so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord.

**Romans Chapter 6**

6:1. What shall we say, then? Shall we continue in sin, that grace may abound?

6:2. God forbid! For we that are dead to sin, how shall we live any longer therein?

6:3. Know you not that all we who are baptized in Christ Jesus are baptized in His death?

6:4. For we are buried together with Him by baptism into death: that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

6:5. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

6:6. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, to the end that we may serve sin no longer.

6:7. For he that is dead is justified from sin.

6:8. Now, if we be dead with Christ, we believe that we shall live also together with Christ.

6:9. Knowing that Christ, rising again from the dead, dieth now no more. Death shall no more have dominion over Him.

6:10. For in that he died to sin, He died once: but in that He liveth, He liveth unto God.

6:11. So do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

6:12. Let not sin therefore reign in your mortal body, so as to obey the lusts thereof.

6:13. Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God, as those that are alive from the dead; and your members as instruments of justice unto God.

6:14. For sin shall not have dominion over you: for you are not under the Law, but under grace.

6:15. What then? Shall we sin, because we are not under the Law, but under grace? God forbid!

6:16. Know you not that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death or of obedience unto justice.

6:17. But thanks be to God, that you were the servants of sin but have obeyed from the heart unto that form of doctrine into which you have been delivered.

6:18. Being then freed from sin, we have been made servants of justice.

6:19. I speak a human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity: so now yield your members to serve justice, unto sanctification.

6:20. For when you were the servants of sin, you were free men to justice.

6:21. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death.

6:22. But now being made free from sin and become servants to God, you have your fruit unto sanctification, and the end life everlasting.

6:23. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

**Romans Chapter 7**

7:1. Know you not, brethren (for I speak to them that know the law) that the law hath dominion over a man as long as it liveth?

7:2. For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband.

7:3. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress, if she be with another man.

7:4. Therefore, my brethren, you also are become dead to the law, by the body of Christ: that you may belong to another, who is risen again from the dead that we may bring forth fruit to God.

7:5. For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

7:6. But now we are loosed from the law of death wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter.

7:7. What shall we say, then? Is the Law sin? God forbid! But I do not know sin, but by the Law. For I had not known concupiscence, if the Law did not say: Thou shalt not covet.

7:8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

7:9. And I lived some time without the law. But when the commandment came, sin revived,

7:10. And I died. And the commandment that was ordained to life, the same was found to be unto death to me.

7:11. For sin, taking occasion by the commandment, seduced me: and by it killed me.

7:12. Wherefore the Law indeed is holy: and the commandment holy and just and good.

7:13. Was that then which is good made death unto me? God forbid! But sin, that it may appear sin, by that which is good, wrought death in me: that sin, by the commandment, might become sinful above measure.

7:14. For we know that the law is spiritual. But I am carnal, sold under sin.

7:15. For that which I work, I understand not. For I do not that good which I will: but the evil which I hate, that I do.

7:16. If then I do that which I will not, I consent to the Law, that it is good.

7:17. Now then it is no more I that do it: but sin that dwelleth in me.

7:18. For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will is present with me: but to accomplish that which is good, I find not.

7:19. For the good which I will, I do not: but the evil which I will not, that I do.

7:20. Now if I do that which I will not, it is no more I that do it: but sin that dwelleth in me.

7:21. I find then a law, that when I have a will to do good, evil is present with me.

7:22. For I am delighted with the Law of God, according to the inward man:

7:23. But I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members.

7:24. Unhappy man that I am, who shall deliver me from the body of this death?

7:25. The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God: but with the flesh, the law of sin.

**Romans Chapter 8**

8:1. There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh.

8:2. For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death.

8:3. For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and of sin, hath condemned sin in the flesh.

8:4. That the justification of the Law might be fulfilled in us who walk not according to the flesh, but according to the spirit.

8:5. For they that are according to the flesh mind the things that are of the flesh: but they that are according to the Spirit mind the things that are of the Spirit.

8:6. For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

8:7. Because the wisdom of the flesh is an enemy to God. For it is not subject to the law of God: neither can it be.

8:8. And they who are in the flesh cannot please God.

8:9. But you are not in the flesh, but the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

8:10. And if Christ be in you, the body indeed is dead, because of sin: but the spirit liveth, because of justification.

8:11. And if the Spirit of Him that raised up Jesus from the dead dwell in you; He that raised up Jesus Christ, from the dead shall quicken also your mortal bodies, because of His Spirit that dwelleth in you.

8:12. Therefore, brethren, we are debtors, not to the flesh to live according to the flesh.

8:13. For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live.

8:14. For whosoever are led by the Spirit of God, they are the sons of God.

8:15. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba (Father).

8:16. For the Spirit Himself giveth testimony to our spirit that we are

the sons of God.

8:17. And if sons, heirs also; heirs indeed of God and joint heirs with Christ: yet so, if we suffer with Him, that we may be also glorified with Him.

8:18. For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us.

8:19. For the expectation of the creature waiteth for the revelation of the sons of God.

8:20. For the creature was made subject to vanity: not willingly, but by reason of Him that made it subject, in hope.

8:21. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

8:22. For we know that every creature groaneth and travaileth in pain, even till now.

8:23. And not only it, but ourselves also, who have the first-fruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

8:24. For we are saved by hope. But hope that is seen is not hope. For what a man seeth, why doth he hope for?

8:25. But if we hope for that which we see not, we wait for it with patience.

8:26. Likewise, the Spirit also helpeth our infirmity. For, we know not what we should pray for as we ought: but the Spirit Himself asketh for us with unspeakable groanings,

8:27. And he that searcheth the hearts knoweth what the Spirit desireth: because he asketh for the saints according to God.

8:28. And we know that to them that love God all things work together unto good: to such as, according to His purpose, are called to be saints.

8:29. For whom He foreknew, He also predestinated to be made conformable to the image of His Son: that He might be the Firstborn amongst many brethren.

8:30. And whom he predestinated, them he also called. And whom he

called, them he also justified. And whom he justified, them he also

glorified.

8:31. What shall we then say to these things? If God be for us, who is against us?

8:32. He that spared not even His own Son, but delivered Him up for us all, how hath He not also, with Him, given us all things?

8:33. Who shall accuse against the elect of God? God is he that justifieth:

8:34. Who is he that shall condemn? Christ Jesus that died: yea that is risen also again, Who is at the right hand of God, Who also maketh intercession for us.

8:35. Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution? Or the sword?

8:36. (As it is written: For thy sake, we are put to death all the day long. We are accounted as sheep for the slaughter.)

8:37. But in all these things we overcome, because of Him that hath loved us.

8:38. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might,

8:39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

**Romans Chapter 9**

9:1. I speak the truth in Christ: I lie not, my conscience bearing me witness in the Holy Ghost:

9:2. That I have great sadness and continual sorrow in my heart.

9:3. For I wished myself to be an anathema from Christ, for my brethren: who are my kinsmen according to the flesh:

9:4. Who are Israelites: to whom belongeth the adoption as of children and the glory and the testament and the giving of the law and the service of God and the promises:

9:5. Whose are the fathers and of whom is Christ, according to the flesh, Who is over all things, God blessed forever. Amen.

9:6. Not as though the word of God hath miscarried. For all are not Israelites that are of Israel.

9:7. Neither are all they that are the seed of Abraham, children: but in Isaac shall thy seed be called.

9:8. That is to say, not they that are the children of the flesh are the children of God: but they that are the children of the promise are accounted for the seed.

9:9. For this is the word of promise: According to this time will I come. And Sara shall have a son.

9:10. And not only she. But when Rebecca also had conceived at once of Isaac our father.

9:11. For when the children were not yet born, nor had done any good or evil (that the purpose of God according to election might stand):

9:12. Not of works, but of Him that calleth, it was said to her: The elder shall serve the younger.

9:13. As it is written: Jacob I have loved: but Esau I have hated.

9:14. What shall we say then? Is there injustice with God? God forbid!

9:15. For he saith to Moses: I will have mercy on whom I will have mercy. And I will show mercy to whom I will show mercy.

9:16. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

9:17. For the Scripture saith to Pharaohh: To this purpose have I raised thee, that I may show My power in thee and that My Name may be declared throughout all the earth.

9:18. Therefore He hath mercy on whom He will. And whom He will, he hardeneth.

9:19. Thou wilt say therefore to me: Why doth He then find fault? For who resisteth His will?

9:20. O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it: Why hast Thou made me thus?

9:21. Or hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor?

9:22. What if God, willing to show His wrath and to make His power known, endured with much patience vessels of wrath, fitted for destruction,

9:23. That he might show the riches of His glory on the vessels of mercy which He hath prepared unto glory?

9:24. Even us, whom also He hath called, not only of the Jews but also of the Gentiles.

9:25. As in Osee he saith: I will call that which was not My people, My people; and her that was not beloved, beloved; and her that had not obtained mercy; one that hath obtained mercy.

9:26. And it shalt be in the place where it was said unto them: you are not My people; there they shall be called the sons of the living God.

9:27. And Isaias cried out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

9:28. For he shall finish His word and cut it short in justice: because a short word shall the Lord make upon the earth.

9:29. And Isaias foretold: Unless the Lord of Sabbath had left us a seed, we had been made as Sodom and we had been like unto Gomorrha.

9:30. What then shall we say? That the Gentiles who followed not after justice have attained to justice, even the justice that is of faith.

9:31. But Israel, by following after the law of justice, is not come unto the law of justice.

9:32. Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumbling stone.

9:33. As it is written: Behold I lay in Sion a stumbling-stone and a rock of scandal. And whosoever believeth in Him shall not be confounded.

**Romans Chapter 10**

The end of the law is faith in Christ, which the Jews refusing to submit to, cannot be justified.

10:1. Brethren, the will of my heart, indeed and my prayer to God is for them unto salvation.

10:2. For I bear them witness that they have a zeal of God, but not according to knowledge.

10:3. For they, not knowing the justice of God and seeking to establish their own, have not submitted themselves to the justice of God.

10:4. For the end of the law is Christ: unto justice to everyone that believeth.

10:5. For Moses wrote that the justice which is of the Law: The man that shall do it shall live by it.

10:6. But the justice which is of faith, speaketh thus: Say not in thy heart: Who shall ascend into Heaven? That is to bring Christ down;

10:7. Or who shall descend into the deep? That is, to bring up Christ again from the dead.

10:8. But what saith the Scripture? The word is nigh thee; even in thy

mouth and in thy heart. THis is the word of faith, which we preach.

10:9. For if thou confess with thy mouth the Lord Jesus and believe in

thy heart that God hath raised Him up from the dead, thou shalt be

saved.

10:10. For, with the heart, we believe unto justice: but, with the

mouth, confession is made unto salvation.

10:11. For the Scripture saith: Whosoever believeth in Him shall not be

confounded.

10:12. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon Him.

10:13. For whosoever shall call upon the Name of the Lord shall be saved.

10:14. How then shall they call on Him in whom they have not believed? Or how shall they believe Him of Whom they have not heard? And how shall they hear without a preacher?

10:15. And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things?

10:16. But all do not obey the Gospel. For Isaias saith: Lord, who hath believed our report?

10:17. Faith then cometh by hearing; and hearing by the word of Christ.

10:18. But I say: Have they not heard? Yes, verily: Their sound hath gone forth into all the earth: and their words unto the ends of the whole world.

10:19. But I say: Hath not Israel known? First, Moses saith: I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you.

10:20. But Isaias is bold, and saith: I was found by them that did not seek Me. I appeared openly to them that asked not after Me.

10:21. But to Israel he saith: All the day long have I spread My hands to a people that believeth not and contradicteth Me.

**Romans Chapter 11**

11:1. I say then: Hath God cast away His people? God forbid! For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

11:2. God hath not cast away His people which He foreknew. Know you not what the Scripture saith of Elias, how he calleth on God against Israel?

11:3. Lord, they have slain Thy prophets, they have dug down Thy altars. And I am left alone: and they seek my life.

11:4. But what saith the divine answer to Him? I have left Me seven thousand men that have not bowed their knees to Baal.

11:5. Even so then, at this present time also, there is a remnant saved according to the election of grace.

11:6. And if by grace, it is not now by works: otherwise grace is no more grace.

11:7. What then? That which Israel sought, he hath not obtained: but the election hath obtained it. And the rest have been blinded.

11:8. As it is written: God hath given them the spirit of insensibility; eyes that they should not see and ears that they should not hear, until this present day.

11:9. And David saith: Let their table be made a snare and a trap and a stumbling block and a recompense unto them.

11:10. Let their eyes be darkened, that they may not see: and bow down their back always.

11:11. I say then: Have they so stumbled, that they should fall? God forbid! But by their offense salvation is come to the Gentiles, that they may be emulous of them.

11:12. Now if the offense of them be the riches of the world and the diminution of them the riches of the Gentiles: how much more the fulness of them?

11:13. For I say to you, Gentiles: As long indeed as I am the Apostle of the Gentiles, I will honor my ministry,

11:14. If, by any means, I may provoke to emulation them who are my flesh and may save some of them.

11:15. For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?

11:16. For if the first-fruit be holy, so is the lump also: and if the root be holy, so are the branches.

11:17. And if some of the branches be broken and thou, being a wild olive, art ingrafted in them and art made partaker of the root and of the fatness of the olive tree:

11:18. Boast not against the branches. But if thou boast, thou bearest not the root: but the root thee.

11:19. Thou wilt say then: The branches were broken off that I might be grafted in.

11:20. Well: because of unbelief they were broken off. But thou standest by faith. Be not high-minded, but fear.

11:21. For if God hath not spared the natural branches, fear lest perhaps also He spare not thee.

11:22. See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness. Otherwise thou also shalt be cut off.

11:23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

11:24. For if thou were cut out of the wild olive tree, which is natural to thee; and, contrary to nature, wert grafted into the good olive tree: how much more shall they that are the natural branches be grafted into their own olive tree?

11:25. For I would not have you ignorant, brethren, of this mystery (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.

11:26. And so all Israel should be saved, as it is written: There shall come out of Sion, He that shall deliver and shall turn away ungodliness from Jacob.

11:27. And this is to them My covenant: when I shall take away their sins.

11:28. As concerning the Gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers.

11:29. For the gifts and the calling of God are without repentance.

11:30. For as you also in times past did not believe God, but now have obtained mercy, through their unbelief:

11:31. So these also now have not believed, for your mercy, that they also may obtain mercy.

11:32. For God hath concluded all in unbelief, that he may have mercy on all.

11:33. O the depth of the riches of the wisdom and of the knowledge of

God! How incomprehensible are His judgments, and how unsearchable His ways!

11:34. For who hath known the mind of the Lord? Or who hath been His

counsellor?

11:35. Or who hath first given to Him, and recompense shall be made Him?

11:36. For of Him, and by Him, and in Him, are all things: to Him be glory forever. Amen.

**Romans Chapter 12**

12:1. I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

12:2. And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good and the acceptable and the perfect will of God.

12:3. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety and according as God hath divided to everyone the measure of faith.

12:4. For as in one body we have many members, but all the members have not the same office:

12:5. So we, being many, are one body in Christ; and everyone members one of another:

12:6. And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith;

12:7. Or ministry, in ministering; or he that teacheth, in doctrine;

12:8. He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness.

12:9. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good,

12:10. Loving one another with the charity of brotherhood: with honor preventing one another.

12:11. In carefulness not slothful. In spirit fervent. Serving the Lord.

12:12. Rejoicing in hope. Patient in tribulation. Instant in prayer.

12:13. Communicating to the necessities of the saints. Pursuing hospitality.

12:14. Bless them that persecute you: bless, and curse not.

12:15. Rejoice with them that rejoice: weep with them that weep.

12:16. Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.

12:17. To no man rendering evil for evil. Providing good things, not only in the sight of God but also in the sight of all men.

12:18. If it be possible, as much as is in you, have peace with all men.

12:19. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord.

12:20. But if the enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.

12:21. Be not overcome by evil: but overcome evil by good.

**Romans Chapter 13**

13:1. Let every soul be subject to higher powers. For there is no power but from God: and those that are ordained of God.

13:2. Therefore, he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation.

13:3. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

13:4. For he is God’s minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God’s minister: an avenger to execute wrath upon Him that doth evil.

13:5. Wherefore be subject of necessity: not only for wrath, but also for conscience’ sake.

13:6. For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose.

13:7. Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honor, to whom honor.

13:8. Owe no man anything, but to love one another. For he that loveth His neighbor hath fulfilled the law.

13:9. For: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet. And if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself.

13:10. The love of our neighbor worketh no evil. Love therefore is the fulfilling of the Law.

13:11. And that, knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

13:12. The night is passed And the day is at hand. Let us, therefore cast off the works of darkness and put on the armor of light.

13:13. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy.

13:14. But put ye on the Lord Jesus Christ: and make not provision for the flesh in its concupiscences.

**Romans Chapter 14**

14:1. Now Him that is weak in faith, take unto you: not in disputes about thoughts.

14:2. For one believeth that he may eat all things: but he that is weak, let him eat herbs.

14:3. Let not him that eateth despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to Him.

14:4. Who art thou that judgest another man’s servant? To His own lord he standeth or falleth. And he shall stand: for God is able to make Him stand.

14:5. For one judgeth between day and day: and another judgeth every day. Let every man abound in his own sense.

14:6. He that regardeth the day regardeth it unto the Lord. And he that eateth eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not and giveth thanks to God.

14:7. For none of us liveth to Himself: and no man dieth to Himself.

14:8. For whether we live, we live unto the Lord: or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord’s.

14:9. For to this end Christ died and rose again: that he might be Lord both of the dead and of the living.

14:10. But thou, why judgest thou thy brother? Or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ.

14:11. For it is written: As I live, saith the Lord, every knee shall bow to Me and every tongue shall confess to God.

14:12. Therefore everyone of us shall render account to God for himself.

14:13. Let us not therefore judge one another anymore. But judge this rather, that you put not a stumbling block or a scandal in your brother’s way.

14:14. I know, and am confident in the Lord Jesus, that nothing is unclean of itself: but to Him that esteemeth anything to be unclean, to Him it is unclean.

14:15. For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not Him with thy meat, for whom Christ died.

14:16. Let not then our good be evil spoken of.

14:17. For the kingdom of God is not meat and drink: but justice and peace and joy in the Holy Ghost.

14:18. For he that in this serveth Christ pleaseth God and is approved of men.

14:19. Therefore, let us follow after the things that are of peace and keep the things that are of edification, one towards another.

14:20. Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offense.

14:21. It is good not to eat flesh and not to drink wine: nor anything whereby thy brother is offended or scandalized or made weak.

14:22. Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.

14:23. But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.

**Romans Chapter 15**

15:1. Now, we that are stronger ought to bear the infirmities of the weak and not to please ourselves.

15:2. Let everyone of you please his neighbor unto good, to edification.

15:3. For Christ did not please Himself: but, as it is written: The reproaches of them that reproached Thee fell upon me.

15:4. For what things soever were written were written for our learning: that, through patience and the comfort of the Scriptures, we might have hope.

15:5. Now the God of patience and of comfort grant you to be of onemind, one towards another, according to Jesus Christ:

15:6. That with one mind and with one mouth you may glorify God and the

Father of our Lord Jesus Christ.

15:7. Wherefore, receive one another, as Christ also hath received you, unto the honor of God.

15:8. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

15:9. But that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles and will sing to Thy name.

15:10. And again he saith: rejoice ye Gentiles, with His people.

15:11. And again: praise the Lord, all ye Gentiles: and magnify Him, all ye people.

15:12. And again, Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope.

15:13. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope and in the power of the Holy Ghost.

15:14. And I myself also, my brethren, am assured of you that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15:15. But I have written to you, brethren, more boldly in some sort, as it were putting you in mind, because of the grace which is given me from God,

15:16. That I should be the minister of Christ Jesus among the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

15:17. I have therefore glory in Christ Jesus towards God.

15:18. For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed,

15:19. By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about, as far as unto Illyricum, I have replenished the Gospel of Christ.

15:20. And I have so preached this Gospel, not where Christ was named, lest I should build upon another man a foundation.

15:21. But as it is written: They to whom he was not spoken of shall see: and they that have not heard shall understand.

15:22. For which cause also, I was hindered very much from coming to you and have been kept away till now.

15:23. But now, having no more place in these countries and having a great desire these many years past to come unto you,

15:24. When I shall begin to take my journey into Spain, I hope that, as I pass, I shall see you and be brought on my way thither by you: if first, in part, I shall have enjoyed you.

15:25. But now I shall go to Jerusalem, to minister unto the saints.

15:26. For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem.

15:27. For it hath pleased them: and they are their debtors. For, if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

15:28. When therefore I shall have accomplished this and consigned to them this fruit, I will come by you into Spain.

15:29. And I know that when I come to you I shall come in the abundance of the blessing of the Gospel of Christ.

15:30. I beseech you therefore, brethren, through our Lord Jesus Christ and by the charity of the Holy Ghost, that you help me in your prayers for me to God,

15:31. That I may be delivered from the unbelievers that are in Judea and that the oblation of my service may be acceptable in Jerusalem to the saints.

15:32. That I may come to you with joy, by the will of God, and may be refreshed with you.

15:33. Now the God of peace be with, you all. Amen.

**Romans Chapter 16**

16:1. And I commend to you Phebe, our sister, who is in the ministry of the Church, that is in Cenchrae:

16:2. That you receive her in the Lord as becometh saints and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

16:3. Salute Prisca and Aquila, my helpers, in Christ Jesus

16:4. (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the Churches of the Gentiles),

16:5. And the Church which is in their house. Salute Epenetus, my beloved: who is the first-fruits of Asia in Christ.

16:6. Salute Mary, who hath labored much among you.

16:7. Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the Apostles, who also were in Christ before me.

16:8. Salute Ampliatus, most beloved to me in the Lord.

16:9. Salute Urbanus, our helper in Christ Jesus and Stachys, my beloved.

16:10. Salute Apellas, approved in Christ.

16:11. Salute them that are of Aristobulus’ household. Salute Herodian, my kinsman. Salute them that are of Narcissus’ household, who are in the Lord.

16:12. Salute Tryphaena and Tryphosa, who labor in the Lord. Salute Persis, the dearly beloved, who hath much labored in the Lord.

16:13. Salute Rufus, elect in the Lord, and His mother and mine.

16:14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them.

16:15. Salute Philologus and Julia, Nereus and His sister, and Olympias: and all the saints that are with them.

16:16. Salute one another with a holy kiss. All the Churches of Christ salute you.

16:17. Now I beseech you, brethren, to mark them who make dissensions and offenses contrary to the doctrine which you have learned and avoid them.

16:18. For they that are such serve not Christ our Lord but their own belly: and by pleasing speeches and good words seduce the hearts of the innocent.

16:19. For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good and simple in evil.

16:20. And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

16:21. Timothy, my fellow laborer, saluteth you: and Lucius and Jason and Sosipater, my kinsmen.

16:22. I, Tertius, who wrote this epistle, salute you in the Lord.

16:23. Caius, my host, and the whole Church saluteth you. Erastus, the treasurer of the city, saluteth you: and Quartus, a brother.

16:24. The grace of our Lord Jesus Christ be with you all. Amen.

16:25. Now to Him that is able to establish you, according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret from eternity;

16:26. (Which now is made manifest by the Scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith) known among all nations:

16:27. To God, the only wise, through Jesus Christ, to whom be honor and glory forever and ever. Amen.

**THE FIRST EPISTLE OF THE APOSTLE SAINT PAUL   
  
TO THE   
  
CORINTHIANS**

**1 Corinthians Chapter 1**

1:1. Paul, called to be an Apostle of Jesus Christ by the will of God, and Sosthenes a brother,

1:2. To the Church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours.

1:3. Grace to you and peace, from God our Father and from the Lord Jesus Christ.

1:4. I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus:

1:5. That in all things you are made rich in Him, in all utterance and in all knowledge;

1:6. As the testimony of Christ was confirmed in you,

1:7. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

1:8. Who also will confirm you unto the end without crime, in the days of the coming of our Lord Jesus Christ.

1:9. God is faithful: by Whom you are called unto the fellowship of His Son, Jesus Christ our Lord.

1:10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you: but that you be perfect in the same mind and in the same judgment.

1:11. For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you.

1:12. Now this I say, that every one of you saith: I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ.

1:13. Is Christ divided? Was Paul then crucified for you? Or were you baptized in the name of Paul?

1:14. I give God thanks, that I baptized none of you but Crispus and Caius:

1:15. Lest any should say that you were baptized in my name.

1:16. And I baptized also the household of Stephanus. Besides, I know not whether I baptized any other.

1:17. For Christ sent me not to baptize, but to preach the Gospel: not in wisdom of speech, lest the cross of Christ should be made void.

1:18. For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God.

1:19. For it is written: I will destroy the wisdom of the wise: and the prudence of the prudent I will reject.

1:20. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

1:21. For, seeing that in the wisdom of God, the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe.

1:22. For both the Jews require signs: and the Greeks seek after wisdom.

1:23. But we preach Christ crucified: unto the Jews indeed a stumbling block, and unto the Gentiles foolishness:

1:24. But unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.

1:25. For the foolishness of God is wiser than men: and the weakness of God is stronger than men.

1:26. For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble.

1:27. But the foolish things of the world hath God chosen, that He may confound the wise: and the weak things of the world hath God chosen, that He may confound the strong.

1:28. And the base things of the world and the things that are contemptible, hath God chosen: and things that are not, that He might bring to naught things that are:

1:29. That no flesh should glory in His sight.

1:30. But of Him are you in Christ Jesus, who of God is made unto us wisdom and justice and sanctification and redemption:

1:31. That, as it is written: He that glorieth may glory in the Lord.

**1 Corinthians Chapter 2**

2:1. And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ.

2:2. For I judged not myself to know anything among you, but Jesus Christ: and Him crucified.

2:3. And I was with you in weakness and in fear and in much trembling.

2:4. And my speech and my preaching was not in the persuasive words of human wisdom. but in showing of the Spirit and power:

2:5. That your faith might not stand on the wisdom of men, but on the power of God.

2:6. Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to naught.

2:7. But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory:

2:8. Which none of the princes of this world knew. For if they had known it, they would never have crucified the Lord of glory.

2:9. But, as it is written: That eye hath not seen, nor ear heard: neither hath it entered into the heart of man, what things God hath prepared for them that love Him.

2:10. But to us God hath revealed them by His Spirit. For the Spirit searcheth all things, yea, the deep things of God.

2:11. For what man knoweth the things of a man, but the spirit of a man that is in Him? So the things also that are of God, no man knoweth, but the Spirit of God.

2:12. Now, we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.

2:13. Which things also we speak: not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual.

2:14. But the sensual man perceiveth not these things that are of the Spirit of God. For it is foolishness to him: and he cannot understand, because it is spiritually examined.

2:15. But the spiritual man judgeth all things: and he Himself is judged of no man.

2:16. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

**1 Corinthians Chapter 3**

3:1. And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ.

3:2. I gave you milk to drink, not meat: for you were not able as yet. But neither indeed are you now able: for you are yet carnal.

3:3. For, whereas there is among you envying and contention, are you not carnal and walk you not according to man?

3:4. For while one saith: I indeed am of Paul: and another: I am of Apollo: are you not men? What then is Apollo and what is Paul?

3:5. The ministers of Him whom you have believed: and to everyone as the Lord hath given.

3:6. I have planted, Apollo watered: but God gave the increase.

3:7. Therefore, neither he that planteth is anything, nor he that watereth: but God that giveth the increase.

3:8. Now He that planteth and He that watereth, are one. And every man shall receive his own reward, according to his own labor.

3:9. For we are God’s coadjutors. You are God’s husbandry: you are God’s building.

3:10. According to the grace of God that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

3:11. For other foundation no man can lay, but that which is laid: which is Christ Jesus.

3:12. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

3:13. Every man’s work shall be manifest. For the day of the Lord shall declare it, because it shall be revealed in fire. And the fire shall try every man’s work, of what sort it is.

3:14. If any man’s work abide, which he hath built thereupon, he shall receive a reward.

3:15. If any mans work burn, he shall suffer loss: but he Himself shall be saved, yet so as by fire.

3:16. Know you not that you are the temple of God and that the Spirit of God dwelleth in you?

3:17. But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.

3:18. Let no man deceive Himself. If any man among you seem to be wise in this world, let Him become a fool, that he may be wise.

3:19. For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness.

3:20. And again: The Lord knoweth the thoughts of the wise, that they are vain.

3:21. Let no man therefore glory in men.

3:22. For all things are yours, whether it be Paul or Apollo or Cephas,

or the world, or life, or death, or things present, or things to come. For all are yours.

3:23. And you are Christ’s. And Christ is God’s.

**1 Corinthians Chapter 4**

4:1. Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God.

4:2. Here now it is required among the dispensers that a man be found faithful.

4:3. But to me it is a very small thing to be judged by you or by man’s day. But neither do I judge my own self.

4:4. For I am not conscious to myself of anything. Yet am I not hereby justified: but He that judgeth me is the Lord.

4:5. Therefore, judge not before the time: until the Lord come, Who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. And then shall every man have praise from God.

4:6. But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes: that in us you may learn that one be not puffed up against the other for another, above that which is written.

4:7. For who distinguisheth thee? Or what hast thou that thou hast not received, and if thou hast received, why dost thou glory, as if thou hadst not received it?

4:8. You are now full: you are now become rich: you reign without us; and I would to God you did reign, that we also might reign with you.

4:9. For I think that God hath set forth us Apostles, the last, as it were men appointed to death. We are made a spectacle to the world and to angels and to men.

4:10. We are fools for Christs sake, but you are wise in Christ: we are weak, but you are strong: you are honorable, but we without honor.

4:11. Even unto this hour we both hunger and thirst and are naked and are buffeted and have no fixed abode.

4:12. And we labor, working with our own hands. We are reviled: and we bless. We are persecuted: and we suffer it.

4:13. We are blasphemed: and we entreat. We are made as the refuse of this world, the offscouring of all, even until now.

4:14. I write not these things to confound you: but I admonish you as my dearest children.

4:15. For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the Gospel, I have begotten you.

4:16. Wherefore, I beseech you, be ye followers of me as I also am of Christ.

4:17. For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord, who will put you in mind of my ways, which are in Christ Jesus: as I teach everywhere in every Church.

4:18. As if I would not come to you, so some are puffed up.

4:19. But I will come to you shortly, if the Lord will: and will know, not the speech of them that are puffed up, but the power.

4:20. For the kingdom of God is not in speech, but in power.

4:21. What will you? Shall I come to you with a rod? Or in charity and in the spirit of meekness?

**1 Corinthians Chapter 5**

5:1. It is absolutely heard that there is fornication among you and such fornication as the like is not among the heathens: that one should have His father’s wife.

5:2. And you are puffed up and have not rather mourned: that he might be taken away from among you that hath done this thing.

5:3. I indeed, absent in body but present in spirit, have already judged, as though I were present, Him that hath so done,

5:4. In the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus:

5:5. To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

5:6. Your glorying is not good. Know you not that a little leaven corrupteth the whole lump?

5:7. Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our Pasch is sacrificed.

5:8. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

9. I wrote to you in an epistle not to keep company with fornicators.

5:10. I mean not with the fornicators of this world or with the covetous or the extortioners or the servers of idols: otherwise you must needs go out of this world.

5:11. But now I have written to you, not to keep company, if any man that is named a brother be a fornicator or covetous or a server of idols or a railer or a drunkard or an extortioner: with such a one, not so much as to eat.

5:12. For what have I to do to judge them that are without? Do not you judge them that are within?

5:13. For them that are without, God will judge. Put away the evil one from among yourselves.

**1 Corinthians Chapter 6**

6:1. Dare any of you, having a matter against another, go to be judged before the unjust: and not before the saints?

6:2. Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

6:3. Know you not that we shall judge angels? How much more things of this world?

6:4. If therefore you have judgments of things pertaining to this world, set them to judge who are the most despised in the Church.

6:5. I speak to your shame. Is it so that there is not among you any one wise man that is able to judge between his brethren?

6:6. But brother goeth to law with brother: and that before unbelievers.

6:7. Already indeed there is plainly a fault among you, that you have law suits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?

6:8. But you do wrong and defraud: and that to your brethren.

6:9. Know you not that the unjust shall not possess the kingdom of God? Do not err: Neither fornicators nor idolaters nor adulterers:

6:10. Nor the effeminate nor liers with mankind nor thieves nor covetous nor drunkards nor railers nor extortioners shall possess the kingdom of God.

6:11. And such some of you were. But you are washed: but you are sanctified: but you are justified: in the name of our Lord Jesus Christ and the Spirit of our God.

6:12. All things are lawful to me: but all things are not expedient. All things are lawful to me: but I will not be brought under the power of any.

6:13. Meat for the belly and the belly for the meats: but God shall destroy both it and them. But the body is not for fornication, but for the Lord: and the Lord for the body.

6:14. Now God hath raised up the Lord and will raise us up also by His power.

6:15. Know you not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid!

6:16. Or know you not that he who is joined to a harlot is made one body? For they shall be, saith he, two in one flesh.

6:17. But he who is joined to the Lord is one spirit.

6:18. Fly fornication. Every sin that a man doth is without the body: but he that committeth fornication sinneth against his own body.

6:19. Or know you not that your members are the temple of the Holy Ghost, Who is in you, Whom you have from God: and you are not your own?

6:20. For you are bought with a great price. Glorify and bear God in your body.

**1 Corinthians Chapter 7**

7:1. Now concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

7:2. But for fear of fornication, let every man have his own wife: and let every woman have her own husband.

7:3. Let the husband render the debt to his wife: and the wife also in like manner to the husband.

7:4. The wife hath not power of her own body: but the husband. And in like manner the husband also hath not power of His own body: but the wife.

7:5. Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer: and return together again, lest Satan tempt you for your incontinency.

7:6. But I speak this by indulgence, not by commandment.

7:7. For I would that all men were even as myself. But everyone hath his proper gift from God: one after this manner, and another after that.

7:8. But I say to the unmarried and to the widows: It is good for them if they so continue, even as I.

7:9. But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

7:10. But to them that are married, not I, but the Lord, commandeth that the wife depart not from her husband.

7:11. And if she depart, that she remain unmarried or be reconciled to her husband. And let not the husband put away His wife.

7:12. For to the rest I speak, not the Lord. If any brother hath a wife that believeth not and she consent to dwell with him: let him not put her away.

7:13. And if any woman hath a husband that believeth not and he consent to dwell with her: let her not put away her husband.

7:14. For the unbelieving husband is sanctified by the believing wife: and the unbelieving wife is sanctified by the believing husband. Otherwise your children should be unclean: but now they are holy.

7:15. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.

7:16. For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

7:17. But as the Lord hath distributed to everyone, as God hath called everyone: so let Him walk. And so in all Churches I teach.

7:18. Is any man called, being circumcised? Let Him not procure uncircumcision. Is any man called in uncircumcision? Let Him not be circumcised.

7:19. Circumcision is nothing and uncircumcision is nothing: but the observance of the commandments of God.

7:20. Let every man abide in the same calling in which he was called.

7:21. Wast thou called, being a bondman? Care not for it: but if thou mayest be made free, use it rather.

7:22. For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ.

7:23. You are bought with a price: be not made the bondslaves of men.

7:24. Brethren, let every man, wherein he was called, therein abide with God.

7:25. Now, concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.

7:26. I think therefore that this is good for the present necessity: that it is good for a man so to be.

7:27. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

7:28. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.

7:29. This therefore I say, brethren: The time is short. It remaineth, that they also who have wives be as if they had none:

7:30. And they that weep, as though they wept not: and they that rejoice, as if they rejoiced not: and they that buy as if they possessed not:

7:31. And they that use this world, as if they used it not. For the fashion of this world passeth away.

7:32. But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord: how he may please God.

7:33. But he that is with a wife is solicitous for the things of the world: how he may please His wife. And he is divided.

7:34. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world: how she may please her husband.

7:35. And this I speak for your profit, not to cast a snare upon you, but for that which is decent and which may give you power to attend upon the Lord, without impediment.

7:36. But if any man think that he seemeth dishonored with regard to his virgin, for that she is above the age, and it must so be: let him do what he will. He sinneth not if she marry.

7:37. For he that hath determined, being steadfast in his heart, having no necessity, but having power of his own will: and hath judged this in his heart, to keep his virgin, doth well.

7:38. Therefore both he that giveth his virgin in marriage doth well: and he that giveth her not doth better.

7:39. A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty. Let her marry to whom she will: only in the Lord.

7:40. But more blessed shall she be, if she so remain, according to my counsel. And I think that I also have the spirit of God.

**1 Corinthians Chapter 8**

8:1. Now concerning those things that are sacrificed to idols: we know we all have knowledge. Knowledge puffeth up: but charity edifieth.

8:2. And if any man think that he knoweth anything, he hath not yet known as he ought to know.

8:3. But if any man love God, the same is known by Him.

8:4. But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world and that there is no God but one.

8:5. For although there be that are called gods, either in Heaven or on Earth (for there be gods many and lords many):

8:6. Yet to us there is but one God, the Father, of Whom are all things, and we unto Him: and one Lord Jesus Christ, by Whom are all things, and we by Him.

8:7. But there is not knowledge in everyone. For some until this present, with conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled.

8:8. But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

8:9. But take heed lest perhaps this your liberty become a stumbling block to the weak.

8:10. For if a man see him that hath knowledge sit at meat in the idol’s temple, shall not His conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

8:11. And through thy knowledge shall the weak brother perish, for whom Christ hath died?

8:12. Now when you sin thus against the brethren and wound their weak conscience, you sin against Christ.

8:13. Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

**1 Corinthians Chapter 9**

9:1. Am I not I free? Am not I an Apostle? Have not I seen Christ Jesus our Lord? Are not you my work in the Lord?

9:2. And if unto others I be not an Apostle, but yet to you I am. For you are the seal of my Apostleship in the Lord.

9:3. My defense with them that do examine me is this.

9:4. Have not we power to eat and to drink?

9:5. Have we not power to carry about a woman, a sister as well as the rest of the Apostles and the brethren of the Lord and Cephas?

9:6. Or I only and Barnabas, have not we power to do this?

9:7. Who serveth as a soldier, at any time, at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth the flock and eateth not of the milk of the flock?

9:8. Speak I these things according to man? Or doth not the law also say; these things?

9:9. For it is written in the Law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

9:10. Or doth He say this indeed for our sakes? For these things are written for our sakes: that he that plougheth, should plough in hope and he that thrasheth, in hope to receive fruit.

9:11. If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

9:12. If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the Gospel of Christ.

9:13. Know you not that they who work in the holy place eat the things that are of the holy place; and they that serve the altar partake with the altar?

9:14. So also the Lord ordained that they who preach the Gospel should live by the Gospel.

9:15. But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die rather than that any man should make my glory void.

9:16. For if I preach the Gospel, it is no glory to me: for a necessity lieth upon me. For woe is unto me if I preach not the Gospel.

9:17. For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

9:18. What is my reward then? That preaching the Gospel, I may deliver the Gospel without charge, that I abuse not my power in the Gospel.

9:19. For whereas I was free as to all, I made myself the servant of all, that I might gain the more.

9:20. And I became to the Jews a Jew, that I might gain the Jews:

9:22. To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

9:23. And I do all things for the Gospel’s sake, that I may be made partaker thereof.

9:24. Know you not that they that run in the race, all run indeed, but one receiveth the prize. So run that you may obtain.

9:25. And everyone that striveth for the mastery refraineth Himself from all things. And they indeed that they may receive a corruptible crown: but we an incorruptible one.

9:26. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air.

9:27. But I chastise my body and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.

**1 Corinthians Chapter 10**

10:1. For I would not have you ignorant, brethren, that our fathers were all under the cloud: and all passed through the sea.

10:2. And all in Moses were baptized, in the cloud and in the sea:

10:3. And did all eat the same spiritual food:

10:4. And all drank the same spiritual drink: (And they drank of the spiritual rock that followed them: and the rock was Christ.)

10:5. But with most of them God was not well pleased: for they were overthrown in the desert.

10:6. Now these things were done in a figure of us, that we should not covet evil things, as they also coveted.

10:7. Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink and rose up to play.

10:8. Neither let us commit fornication, as some of them that committed fornication: and there fell in one day three and twenty thousand.

10:9. Neither let us tempt Christ, as some of them tempted and perished by the serpent.

10:10. Neither do you murmur, as some of them murmured and were destroyed by the destroyer.

10:11. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

10:12. Wherefore, he that thinketh Himself to stand, let Him take heed

lest he fall.

10:13. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

10:14. Wherefore, my dearly beloved, fly from the service of idols.

10:15. I speak as to wise men: judge ye yourselves what I say.

10:16. The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?

10:17. For we, being many, are one bread, one body: all that partake of one bread.

10:18. Behold Israel according to the flesh. Are not they that eat of the sacrifices partakers of the altar?

10:19. What then? Do I say that what is offered in sacrifice to idols is anything? Or that the idol is anything?

10:20. But the things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils.

10:21. You cannot drink the chalice of the Lord and the chalice of devils: you cannot be partakers of the table of the Lord and of the table of devils.

10:22. Do we provoke the Lord to jealousy? Are we stronger than He? All things are lawful for me: but all things are not expedient.

10:23. All things are lawful for me: but all things do not edify.

10:24. Let no man seek His own, but that which is another’s.

10:25. Whatsoever is sold in the shambles, eat: asking no question for conscience’ sake.

10:26. The earth is the Lord’s and the fulness thereof.

10:27. If any of them that believe not, invite you, and you be willing to go: eat of anything that is set before you, asking no question for conscience’ sake.

10:28. But if any man say: This has been sacrificed to idols: do not eat of it, for His sake that told it and for conscience’ sake.

10:29. Conscience I say, not thy own, but the other’s. For why is my liberty judged by another man’s conscience?

10:30. If I partake with thanksgiving, why am I evil spoken of for that for which I give thanks?

10:31. Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God.

10:32. Be without offense to the Jew, and to the Gentiles and to the Church of God:

10:33. As I also in all things please all men, not seeking that which is profitable to myself but to many: that they may be saved.

**1 Corinthians Chapter 11**

11:1. Be ye followers of me, as I also am of Christ.

11:2. Now I praise you, brethren, that in all things you are mindful of me and keep my ordinances as I have delivered them to you.

11:3. But I would have you know that the head of every man is Christ: and the head of the woman is the man: and the head of Christ is God.

11:4. Every man praying or prophesying with His head covered disgraceth his head.

11:5. But every woman praying or prophesying with her head not covered disgraceth her head: for it is all one as if she were shaven.

11:6. For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head.

11:7. The man indeed ought not to cover His head: because he is the image and glory of God. But the woman is the glory of the man.

11:8. For the man is not of the woman: but the woman of the man.

11:9. For the man was not created for the woman: but the woman for the man.

11:10. Therefore ought the woman to have a power over her head, because of the angels.

11:11. But yet neither is the man without the woman, nor the woman without the man, in the Lord.

11:12. For as the woman is of the man, so also is the man by the woman: but all things of God.

11:13. You yourselves judge. Doth it become a woman to pray unto God uncovered?

11:14. Doth not even nature itself teach you that a man indeed, if he nourish His hair, it is a shame unto Him?

11:15. But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.

11:16. But if any man seem to be contentious, we have no such custom, nor the Church of God.

11:17. Now this I ordain: not praising you, that you come together, not for the better, but for the worse.

11:18. For first of all I hear that when you come together in the Church, there are schisms among you. And in part I believe it.

11:19. For there must be also heresies: that they also, who are approved may be made manifest among you.

11:20. When you come therefore together into one place, it is not now to eat the Lord’s Supper.

11:21. Foreveryone taketh before His own supper to eat. And one indeed is hungry and another is drunk.

11:22. What, have you no houses to eat and to drink in? Or despise ye the Church of God and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

11:23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread,

11:24. And giving thanks, broke and said: Take ye and eat: This is My Body, which shall be delivered for you. This do for the commemoration of Me.

11:25. In like manner also the chalice, after He had supped, saying: This chalice is the New Testament in My Blood. This do ye, as often as you shall drink, for the commemoration of Me.

11:26. For as often as you shall eat this Bread and drink the Chalice, you shall show the death of the Lord, until He come.

11:27. Therefore, whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord.

11:28. But let a man prove himself: and so let him eat of that Bread and drink of the Chalice.

11:29. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Body of the Lord.

11:30. Therefore are there many infirm and weak among you: and many sleep.

11:31. But if we would judge ourselves, we should not be judged.

11:32. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

11:33. Wherefore, my brethren, when you come together to eat, wait for one another.

11:34. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

**1 Corinthians Chapter 12**

12:1. Now concerning spiritual things, my brethren, I would not have you ignorant.

12:2. You know that when you were heathens, you went to dumb idols, according as you were led.

12:3. Wherefore, I give you to understand that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost.

12:4. Now there are diversities of graces, but the same Spirit.

12:5. And there are diversities of ministries. but the same Lord.

12:6. And there are diversities of operations, but the same God, Who worketh all in all.

12:7. And the manifestation of the Spirit is given to every man unto profit.

12:8. To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit:

12:9. To another, faith in the same spirit: to another, the grace of healing in one Spirit:

12:10. To another the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, diverse kinds of tongues: to another, interpretation of speeches.

12:11. But all these things, one and the same Spirit worketh, dividing to everyone according as he will.

12:12. For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body: So also is Christ.

12:13. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free: and in one Spirit we have all been made to drink.

12:14. For the body also is not one member, but many.

12:15. If the foot should say: Because I am not the hand, I am not of the body: Is it therefore not of the Body?

12:16. And if the ear should say: Because I am not the eye, I am not of the body: Is it therefore not of the body?

12:17. If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling?

12:18. But now God hath set the members, every one of them, in the body as it hath pleased Him.

12:19. And if they all were one member, where would be the body?

12:20. But now there are many members indeed, yet one body.

12:21. And the eye cannot say to the hand: I need not thy help. Nor again the head to the feet: I have no need of you.

12:22. Yea, much, more those that seem to be the mor e feeble members of the body are more necessary

12:23. And such as we think to be the less honorable members of the body, about these we put more abundant honor: and those that are our uncomely parts have more abundant comeliness.

12:24. But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honor.

12:25. That there might be no schism in the body: but the members might be mutually careful one for another.

12:26. And if one member suffer anything, all the members suffer with it: or if one member glory, all the members rejoice with it.

12:27. Now you are the body of Christ and members of member.

12:28. And God indeed hath set some in the Church; first Apostles, secondly prophets, thirdly doctors: after that miracles: then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.

12:29. Are all Apostles? Are all prophets? Are all doctors?

12:30. Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

12:31. But be zealous for the better gifts. And I show unto you yet a more excellent way.

**1 Corinthians Chapter 13**

13:1. If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

13:2. And if I should have prophecy and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

13:3. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

13:4. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up,

13:5. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil:

13:6. Rejoiceth not in iniquity, but rejoiceth with the truth:

13:7. Beareth all things, believeth all things, hopeth all things, endureth all things.

13:8. Charity never falleth away: whether prophecies shall be made void or tongues shall cease or knowledge shall be destroyed.

13:9. For we know in part: and we prophesy in part.

13:10. But when that which is perfect is come, that which is in part shall be done away.

13:11. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child.

13:12. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known.

13:13. And now there remain faith, hope, and charity, these three: but the greatest of these is charity.

**1 Corinthians Chapter 14**

14:1. Follow after charity, be zealous for spiritual gifts; but rather that you may prophesy.

14:2. For he that speaketh in a tongue speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries.

14:3. But he that prophesieth speaketh to men unto edification and exhortation and comfort.

14:4. He that speaketh in a tongue edifieth himself: but he that prophesieth, edifieth the Church.

14:5. And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth than he that speaketh with tongues: unless perhaps he interpret, that the Church may receive edification.

14:6. But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in doctrine?

14:7. Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

14:8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

14:9. So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air.

14:10. There are, for example, so many kinds of tongues in this world: and none is without voice.

14:11. If then I know not the power of the voice, I shall be to him to whom I speak a barbarian: and he that speaketh a barbarian to me.

14:12. So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the Church.

14:13. And therefore he that speaketh by a tongue, let Him pray that he may interpret.

14:14. For if I pray in a tongue, my spirit prayeth: but my understanding is without fruit.

14:15. What is it then? I will pray with the spirit, I will pray also with the understanding, I will sing with the spirit, I will sing also with the understanding.

14:16. Else, if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? Because he knoweth not what thou sayest.

14:17. For thou indeed givest thanks well: but the other is not edified.

14:18. I thank my God I speak with all your tongues.

14:19. But in the Church I had rather speak five words with my understanding, that I may instruct others also: than ten thousand words in a tongue.

14:20. Brethren, do not become children in sense. But in malice be children: and in sense be perfect.

14:21. In the law it is written: In other tongues and other lips I will speak to this people: and neither so will they hear Me, saith the Lord.

14:22. Wherefore tongues are for a sign, not to believers but to unbelievers: but prophecies, not to unbelievers but to believers.

14:23. If therefore the whole Church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad?

14:24. But if all prophesy, and there come in one that believeth not or an unlearned person, he is convinced of all: he is judged of all.

14:25. The secrets of his heart are made manifest. And so, falling down on his face, he will adore God, affirming that God is among you indeed.

14:26. How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.

14:27. If any speak with a tongue, let it be by two, or at the most by three, and in course: and let one interpret.

14:28. But if there be no interpreter, let Him hold His peace in the Church and speak to himself and to God.

14:29. And let the prophets speak, two or three: and let the rest judge.

14:30. But if anything be revealed to another sitting, let the first hold His peace.

14:31. For you may all prophesy, one by one, that all may learn and all may be exhorted.

14:32. And the spirits of the prophets are subject to the prophets.

14:33. For God is not the God of dissension, but of peace: as also I teach in all the Churches of the saints.

14:34. Let women keep silence in the Churches: for it is not permitted them to speak but to be subject, as also the law saith.

14:35. But if they would learn anything, let them ask their husbands at

home. For it is a shame for a woman to speak in the Church.

14:36. Or did the word of God come out from you? Or came it only unto you?

14:37. If any seem to be a prophet or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

14:38. But if any man know not, he shall not be known.

14:39. Wherefore, brethren, be zealous to prophesy: and forbid not to speak with tongues.

14:40. But let all things be done decently and according to order.

**1 Corinthians Chapter 15**

15:1. Now I make known unto you, brethren, the Gospel which I preached to you, which also you have received and wherein you stand.

15:2. By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

15:3. For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the Scriptures:

15:4. And that He was buried: and that He rose again according to the Scriptures:

15:5. And that He was seen by Cephas, and after that by the eleven.

15:6. Then was He seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

15:7. After that, He was seen by James: then by all the Apostles.

15:8. And last of all, He was seen also by me, as by one born out of due time.

15:9. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God.

15:10. But by the grace of God, I am what I am. And His grace in me hath not been void: but I have labored more abundantly than all they. Yet not I, but the grace of God with me:

15:11. For whether I or they, so we preach: and so you have believed.

15:12. Now if Christ be preached, that He arose again from the dead, how do some among you say that there is no resurrection of the dead?

15:13. But if there be no resurrection of the dead, then Christ is not risen again.

15:14. And if Christ be not risen again, then is our preaching vain: and your faith is also vain.

15:15. Yea, and we are found false witnesses of God: because we have given testimony against God, that He hath raised up Christ, whom He hath not raised up, if the dead rise not again.

15:16. For if the dead rise not again, neither is Christ risen again.

15:17. And if Christ be not risen again, your faith is vain: for you are yet in your sins.

15:18. Then they also that are fallen asleep in Christ are perished.

15:19. If in this life only we have hope in Christ, we are of all men most miserable.

15:20. But now Christ is risen from the dead, the first-fruits of them that sleep:

15:21. For by a man came death: and by a man the resurrection of the dead.

15:22. And as in Adam all die, so also in Christ all shall be made alive.

15:23. But everyone in His own order: the first-fruits, Christ: then they that are of Christ, who have believed in His coming.

15:24. Afterwards the end: when He shall have delivered up the kingdom to God and the Father: when He shall have brought to naught all principality and power and virtue.

15:25. For He must reign, until He hath put all His enemies under His feet.

15:26. And the enemy, death, shall be destroyed last: For He hath put all things under His feet. And whereas He saith:

15:27. All things are put under Him; undoubtedly, He is excepted, who put all things under Him.

15:28. And when all things shall be subdued unto Him, then the Son also Himself shall be subject unto Him that put all things under Him, that God may be all in all.

15:29. Otherwise, what shall they do that are baptized for the dead, if the dead rise not again at all? Why are they then baptized for them?

15:30. Why also are we in danger every hour?

15:31. I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord.

15:32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for tomorrow we shall die.

15:33. Be not seduced: Evil communications corrupt good manners.

15:34. Awake, ye just, and sin not. For some have not the knowledge of God. I speak it to your shame.

15:35. But some man will say: How do the dead rise again? Or with what manner of body shall they come?

15:36. Senseless man, that which thou sowest is not quickened, except it die first.

15:37. And that which thou sowest, thou sowest not the body that shall be: but bare grain, as of wheat, or of some of the rest.

15:38. But God giveth it a body as he will: and to every seed its proper body.

15:39. All flesh is not the same flesh: but one is the flesh of men, another of beasts, other of birds, another of fishes.

15:40. And there are bodies celestial and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial.

15:41. One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory.

15:42. So also is the resurrection of the dead. It is sown in corruption: it shall rise in incorruption.

15:43. It is sown in dishonor: it shall rise in glory. It is sown in weakness: it shall rise in power.

15:44. It is sown a natural body: it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

15:45. The first man Adam was made into a living soul; the last Adam into a quickening spirit.

15:46. Yet that was not first which is spiritual, but that which is natural: afterwards that which is spiritual.

15:47. The first man was of the earth, earthly: the second man, from Heaven, Heavenly.

15:48. Such as is the earthly, such also are the earthly: and such as is the Heavenly, such also are they that are Heavenly.

15:49. Therefore, as we have borne the image of the earthly, let us bear also the image of the Heavenly.

15:50. Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

15:51. Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

15:52. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall rise again incorruptible. And we shall be changed.

15:53. For this corruptible must put on incorruption: and this mortal must put on immortality.

15:54. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.

15:55. O death, where is thy victory? O death, where is thy sting?

15:56. Now the sting of death is sin: and the power of sin is the Law.

15:57. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

15:58. Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

**1 Corinthians Chapter 16**

16:1. Now concerning the collections that are made for the saints: as I have given order to the Churches of Galatia, so do ye also.

16:2. On the first day of the week, let everyone of you put apart with Himself, laying up what it shall well please Him: that when I come, the collections be not then to be made.

16:3. And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem.

16:4. And if it be meet that I also go, they shall go with me.

16:5. Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

16:6. And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go.

16:7. For I will not see you now by the way: for I trust that I shall abide with you some time, if the Lord permit.

16:8. But I will tarry at Ephesus, until Pentecost.

16:9. For a great door and evident is opened unto me: and many adversaries.

16:10. Now if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, as I also do.

16:11. Let no man therefore despise him: but conduct ye him on his way in peace, that he may come to me. For I look for him with the brethren.

16:12. And touching our brother Apollo, I give you to understand that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

16:13. Watch ye: stand fast in the faith: do manfully and be strengthened.

16:14. Let all your things be done in charity.

16:15. And I beseech you, brethren, you know the house of Stephanus, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints:

16:16. That you also be subject to such and to everyone that worketh with us and laboreth.

16:17. And I rejoice in the presence of Stephanus and Fortunatus and Achaicus: because that which was wanting on your part, they have supplied.

16:18. For they have refreshed both my spirit and yours. Know them, therefore, that are such.

16:19. The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house, with whom I also lodge.

16:20. All the brethren salute you. Salute one another with a holy kiss.

16:21. The salutation of me Paul, with my own hand.

16:22. If any man love not our Lord Jesus Christ, let Him be anathema, maranatha.

16:23. The grace of our Lord Jesus Christ be with you.

16:24. My charity be with you all in Christ Jesus. Amen.

**THE SECOND EPISTLE OF SAINT PAUL TO THE   
  
CORINTHIANS**

**2 Corinthians Chapter 1**

1:1. Paul, an Apostle of Jesus Christ by the will of God, and Timothy our brother: to the Church of God that is at Corinth, with all the saints that are in all Achaia:

1:2. Grace unto you and peace from God our Father and from the Lord Jesus Christ.

1:3. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort:

1:4. Who comforteth us in all our tribulation, that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.

1:5. For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

1:6. Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

1:7. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

1:8. For we would not have you ignorant, brethren, of our tribulation which came to us in Asia: that we were pressed out of measure above our strength, so that we were weary even of life.

1:9. But we had in ourselves the answer of death, that we should not trust in ourselves, but in God Who raiseth the dead.

1:10. Who hath delivered and doth deliver us out of so great dangers: in Whom we trust that He will yet also deliver us,

1:11. You helping withal in prayer for us. That for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

1:12. For our glory is this: the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you.

1:13. For we write no other things to you than what you have read and known. And I hope that you shall know unto the end.

1:14. As also you have known us in part, that we are your glory: as you also are ours, in the day of our Lord Jesus Christ.

1:15. And in this confidence I had a mind to come to you before, that you might have a second grace:

1:16. And to pass by you into Macedonia: and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

1:17. Whereas then I was thus minded, did I use lightness? Or, the things that I purpose, do I purpose according to the flesh, that there should be with me, It is, and It is not?

1:18. But God is faithful: for our preaching which was to you, was not, It is, and It is not.

1:19. For the Son of God, Jesus Christ, Who was preached among you by us, by me and Sylvanus and Timothy, was not: It is and It is not. But, It is, was in Him.

1:20. For all the promises of God are in Him, It is. Therefore also by

Him, amen to God, unto our glory.

1:21. Now He that confirmeth us with you in Christ and that hath anointed us, is God:

1:22. Who also hath sealed us and given the pledge of the Spirit in our hearts.

1:23. But I call God to witness upon my soul that to spare you, I came not any more to Corinth: not because we exercise dominion over your faith: but we are helpers of your joy. For in faith you stand.

**2 Corinthians Chapter 2**

2:1. But I determined this with myself, to come to you again in sorrow.

2:2. For if I make you sorrowful, who is he then that can make me glad, but the same who is made sorrowful by me?

2:3. And I wrote this same to you: that I may not, when I come, have sorrow upon sorrow from them of whom I ought to rejoice: having confidence in you all, that my joy is the joy of you all.

2:4. For out of much affliction and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful: but that you might know the charity I have more abundantly towards you.

2:5. And if anyone have caused grief, he hath not grieved me: but in part, that I may not burden you all.

2:6. To him who is such a one, this rebuke is sufficient, which is given by many.

2:7. So that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.

2:8. Wherefore, I beseech you that you would confirm your charity towards him.

2:9. For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things.

2:10. And to whom you have pardoned anything, I also. For, what I have pardoned, if I have pardoned anything, for your sakes have I done it in the Person of Christ:

2:11. That we be not overreached by Satan. For we are not ignorant of his devices.

2:12. And when I was come to Troas for the Gospel of Christ and a door was opened unto me in the Lord,

2:13. I had no rest in my spirit, because I found not Titus my brother: but bidding them farewell, I went into Macedonia.

2:14. Now thanks be to God, who always maketh us to triumph in Christ Jesus and manifesteth the odor of His knowledge by us in every place.

2:15. For we are the good odor of Christ unto God, in them that are saved and in them that perish.

2:16. To the one indeed the odor of death unto death: but to the others the odor of life unto life. And for these things who is so sufficient?

2:17. For we are not as many, adulterating the word of God: but with sincerity: but as from God, before God, in Christ we speak.

**2 Corinthians Chapter 3**

3:1. Do we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

3:2. You are our epistle, written in our hearts, which is known and read by all men:

3:3. Being manifested, that you are the epistle of Christ, ministered by us, and written: not with ink but with the Spirit of the living God: not in tables of stone but in the fleshly tables of the heart.

3:4. And such confidence we have, through Christ, towards God.

3:5. Not that we are sufficient to think anything of ourselves, as of ourselves: but our sufficiency is from God.

3:6. Who also hath made us fit ministers of the new testament, not in the letter but in the spirit. For the letter killeth: but the spirit quickeneth.

3:7. Now if the ministration of death, engraven with letters upon stones, was glorious (so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance), which is made void:

3:8. How shall not the ministration of the spirit be rather in glory?

3:9. For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

3:10. For even that which was glorious in this part was not glorified by reason of the glory that excelleth.

3:11. For if that which is done away was glorious, much more that which remaineth is in glory.

3:12. Having therefore such hope, we use much confidence.

3:13. And not as Moses put a veil upon His face, that the children of Israel might not steadfastly look on the face of that which is made void.

3:14. But their senses were made dull. For, until this present day, the selfsame veil, in the reading of the Old Testament, remaineth not taken away (because in Christ it is made void).

3:15. But even until this day, when Moses is read, the veil is upon their heart.

3:16. But when they shall be converted to the Lord, the veil shall be taken away.

3:17. Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

3:18. But we all, beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

**2 Corinthians Chapter 4**

4:1. Therefore seeing we have this ministration, according as we have obtained mercy, we faint not.

4:2. But we renounce the hidden things of dishonesty, not walking in craftiness nor adulterating the word of God: but by manifestation of the truth commending ourselves to every man’s conscience, in the sight of God.

4:3. And if our Gospel be also hid, it is hid to them that are lost,

4:4. In whom the god of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, Who is the image of God, should not shine unto them.

4:5. For we preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus.

4:6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

4:7. But we have this treasure in earthen vessels, that the excellency may be of the power of God and not of us.

4:8. In all things we suffer tribulation: but are not distressed. We are straitened: but are not destitute.

4:9. We suffer persecution: but are not forsaken. We are cast down: but we perish not.

4:10. Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.

4:11. For we who live are always delivered unto death for Jesus’ sake: that the life also of Jesus may be made manifest in our mortal flesh.

4:12. So then death worketh in us: but life in you.

4:13. But having the same spirit of faith, as it is written: I believed, for which cause I have spoken; we also believe. For which cause we speak also:

4:14. Knowing that He who raised up Jesus will raise us up also with Jesus and place us with you.

4:15. For all things are for your sakes: that the grace, abounding through many, may abound in thanksgiving unto the glory of God.

4:16. For which cause we faint not: but though our outward man is corrupted, yet the inward man is renewed day by day.

4:17. For that which is at present momentary and light of our tribulation worketh for us above measure, exceedingly an eternal weight of glory.

4:18. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal: but the things which are not seen, are eternal.

**2 Corinthians Chapter 5**

5:1. For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in Heaven.

5:2. For in this also we groan, desiring to be clothed upon with our habitation that is from Heaven.

5:3. Yet so that we be found clothed, not naked.

5:4. For we also, who are in this tabernacle, do groan, being burdened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.

5:5. Now he that maketh us for this very thing is God, who hath given us the pledge of the Spirit,

5:6. Therefore having always confidence, knowing that while we are in the body we are absent from the Lord.

5:7. (For we walk by faith and not by sight.)

5:8. But we are confident and have a good will to be absent rather from the body and to be present with the Lord.

5:9. And therefore we labor, whether absent or present, to please Him.

5:10. For we must all be manifested before the judgment seat of Christ, that everyone may receive the proper things of the body, according as he hath done, whether it be good or evil.

5:11. Knowing therefore the fear of the Lord, we use persuasion to men: but to God we are manifest. And I trust also that in your consciences we are manifest.

5:12. We commend not ourselves again to you, but give you occasion to glory in our behalf: that you may have somewhat to answer them who glory in face, and not in heart.

5:13. For whether we be transported in mind, it is to God: or whether we be sober, it is for you.

5:14. For the charity of Christ presseth us: judging this, that if one died for all, then all were dead.

5:15. And Christ died for all: that they also who live may not now live to themselves, but unto Him who died for them and rose again.

5:16. Wherefore henceforth, we know no man according to the flesh. And if we have known Christ according to the flesh: but now we know Him so no longer.

5:17. If then any be in Christ a new creature, the old things are passed away. Behold all things are made new.

5:18. But all things are of God, who hath reconciled us to Himself by Christ and hath given to us the ministry of reconciliation.

5:19. For God indeed was in Christ, reconciling the world to Himself, not imputing to them their sins. And he hath placed in us the word of

reconciliation.

5:20. For Christ therefore we are ambassadors, God as it were exhorting by us, for Christ, we beseech you, be reconciled to God.

5:21. Him, who knew no sin, He hath made sin for us: that we might be made the justice of God in Him.

**2 Corinthians Chapter 6**

6:1. And we helping do exhort you that you receive not the grace of God

in vain.

6:2. For He saith: In an accepted time have I heard thee and in the day

of salvation have I helped thee. Behold, now is the acceptable time:

behold, now is the day of salvation.

6:3. Giving no offense to any man, that our ministry be not blamed.

6:4. But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

6:5. In stripes, in prisons, in seditions, in labors, in watchings, in fastings,

6:6. In chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned,

6:7. In the word of truth, in the power of God: by the armor of justice on the right hand and on the left:

6:8. By honor and dishonor: by evil report and good report: as deceivers and yet true: as unknown and yet known:

6:9. As dying and behold we live: as chastised and not killed:

6:10. As sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing and possessing all things.

6:11. Our mouth is open to you, O ye Corinthians: our heart is enlarged.

6:12. You are not straitened in us: but in your own bowels you are straitened.

6:13. But having the same recompense (I speak as to my children): be you also enlarged.

6:14. Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

6:15. And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

6:16. And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them and walk among them. And I will be their God: and they shall be My people.

6:17. Wherefore: Go out from among them and be ye separate, saith the Lord, and touch not the unclean thing:

6:18. And I will receive you. And will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty.

**2 Corinthians Chapter 7**

7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.

7:2. Receive us. We have injured no man: we have corrupted no man: we have overreached no man.

7:3. I speak not this to your condemnation. For we have said before that you are in our hearts: to die together and to live together.

7:4. Great is my confidence for you: great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation.

7:5. For also, when we were come into Macedonia, our flesh had no rest: but we suffered all tribulation. Combats without: fears within.

7:6. But God, who comforteth the humble, comforted us by the coming of Titus.

7:7. And not by His coming only, but also by the consolation wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me: so that I rejoiced the more.

7:8. For although I made you sorrowful by my epistle, I do not repent. And if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful,

7:9. Now I am glad: not because you were made sorrowful, but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing.

7:10. For the sorrow that is according to God worketh penance, steadfast unto salvation: but the sorrow of the world worketh death.

7:11. For behold this selfsame thing, that you were made sorrowful according to God, how great carefulness it worketh in you: yea defense , yea indignation, yea fear, yea desire, yea zeal, yea revenge. In all things you have showed yourselves to be undefiled in the matter.

7:12. Wherefore although I wrote to you, it was not for His sake that did the wrong, nor for Him that suffered it: but to manifest our carefulness that we have for you

7:13. Before God: therefore we were comforted. But in our consolation we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

7:14. And if I have boasted anything to him of you, I have not been put to shame: but as we have spoken all things to you in truth, so also our boasting that was made to Titus is found a truth.

7:15. And his bowels are more abundantly towards you: remembering the obedience of you all, how with fear and trembling you received Him.

7:16. I rejoice that in all things I have confidence in you.

**2 Corinthians Chapter 8**

8:1. Now we make known unto you, brethren, the grace of God that hath been given in the Churches of Macedonia.

8:2. That in much experience of tribulation, they have had abundance of joy and their very deep poverty hath abounded unto the riches of their simplicity.

8:3. For according to their power (I bear them witness) and beyond their power, they were willing:

8:4. With much entreaty begging of us the grace and communication of the ministry that is done toward the saints.

8:5. And not as we hoped: but they gave their own selves, first to the Lord, then to us by the will of God;

8:6. Insomuch, that we desired Titus, that, as he had begun, so also he would finish among you this same grace.

8:7. That as in all things you abound in faith and word and knowledge and all carefulness, moreover also in your charity towards us: so in this grace also you may abound.

8:8. I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity.

8:9. For you know the grace of our Lord Jesus Christ, that being rich He became poor for your sakes: that through His poverty you might be rich.

8:10. And herein I give my advice: for this is profitable for you who

have begun not only to do but also to be willing, a year ago.

8:11. Now therefore perform ye it also in deed: that as your mind is forward to be willing, so it may be also to perform, out of that which you have.

8:12. For if the will be forward, it is accepted according to that which a man hath: not according to that which he hath not.

8:13. For I mean not that others should be eased and you burdened, but by an equality.

8:14. In this present time let your abundance supply their want, that their abundance also may supply your want: that there may be an equality,

8:15. As it is written: He that had much had nothing over; and he that had little had no want.

8:16. And thanks be to God, who hath given the same carefulness for you in the heart of Titus.

8:17. For indeed he accepted the exhortation: but, being more careful, of His own will he went unto you.

8:18. We have sent also with Him the brother whose praise is in the Gospel through all the Churches.

8:19. And not that only: but he was also ordained by the Churches companion of our travels, for this grace, which is administered by us, to the glory of the Lord and our determined will:

8:20. Avoiding this, lest any man should blame us in this abundance which is administered by us.

8:21. For we forecast what may be good, not only before God but also before men.

8:22. And we have sent with them our brother also, whom we have often proved diligent in many things, but now much more diligent: with much confidence in you,

8:23. Either for Titus, who is my companion and fellow laborer towards you, or our brethren, the Apostles of the Churches, the glory of Christ.

8:24. Wherefore show ye to them, in the sight of the Churches, the evidence of your charity and of our boasting on your behalf.

**2 Corinthians Chapter 9**

9:1. For concerning the ministry that is done towards the saints, it is superfluous for me to write unto you.

9:2. For I know your forward mind: for which I boast of you to the Macedonians, that Achaia also is ready from the year past. And your emulation hath provoked very many.

9:3. Now I have sent the brethren, that the thing which we boast of concerning you be not made void in this behalf, that (as I have said) you may be ready:

9:4. Lest, when the Macedonians shall come with me and find you unprepared, we (not to say ye) should be ashamed in this matter.

9:5. Therefore I thought it necessary to desire the brethren that they would go to you before and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.

9:6. Now this I say: He who soweth sparingly shall also reap sparingly: and he who soweth in blessings shall also reap blessings.

9:7. Everyone as he hath determined in His heart, not with sadness or of necessity: for God loveth a cheerful giver.

9:8. And God is able to make all grace abound in you: that ye always, having all sufficiently in all things, may abound to every good work,

9:9. As it is written: He hath dispersed abroad, he hath given to the poor: His justice remaineth forever.

9:10. And he that ministereth seed to the sower will both give you bread to eat and will multiply your seed and increase the growth of the fruits of your justice:

9:11. That being enriched in all things, you may abound unto all simplicity which worketh through us thanksgiving to God.

9:12. Because the administration of this office doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord.

9:13. By the proof of this ministry, glorifying God for the obedience of your confession unto the Gospel of Christ and for the simplicity of your communicating unto them and unto all.

9:14. And in their praying for you, being desirous of you, because of the excellent grace of God in you.

9:15. Thanks be to God for His unspeakable gift.

**2 Corinthians Chapter 10**

10:1. Now I Paul, myself beseech you, by the mildness and modesty of Christ: who in presence indeed am lowly among you, but being absent am bold toward you.

10:2. But I beseech you, that I may not be bold when I am present with that confidence wherewith I am thought to be bold, against some who reckon us as if we walked according to the flesh.

10:3. For though we walk in the flesh, we do not war according to the flesh.

10:4. For the weapons of our warfare are not carnal but mighty to God, unto the pulling down of fortifications, destroying counsels,

10:5. And every height that exalteth itself against the knowledge of God: and bringing into captivity every understanding unto the obedience of Christ:

10:6. And having in readiness to revenge all disobedience, when your obedience shall be fulfilled.

10:7. See the things that are according to outward appearance. If any man trust to himself, that he is Christ’s let him think this again with himself, that as he is Christ’s, so are we also.

10:8. For if also I should boast somewhat more of our power, which the Lord hath given us unto edification and not for your destruction, I should not be ashamed.

10:9. But that I may not be thought as it were to terrify you by epistles,

10:10. (For His epistles indeed, say they, are weighty and strong; but his bodily presence is weak and his speech contemptible):

10:11. Let such a one think this, that such as we are in word by epistles when absent, such also we will be indeed when present.

10:12. For we dare not match or compare ourselves with some that commend themselves: but we measure ourselves by ourselves and compare ourselves with ourselves.

10:13. But we will not glory beyond our measure: but according to the measure of the rule which God hath measured to us, a measure to reach even unto you.

10:14. For we stretch not ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the Gospel of Christ.

10:15. Not glorying beyond measure in other men’s labors: but having hope of your increasing faith, to be magnified in you according to our rule abundantly.

10:16. Yea, unto those places that are beyond you to preach the Gospel: not to glory in another man’s rule, in those things that are made ready to our hand.

10:17. But he that glorieth, let Him glory in the Lord.

10:18. For not he who commendeth Himself is approved: but he, whom God

commendeth.

**2 Corinthians Chapter 11**

11:1. Would to God you could bear with some little of my folly! But do bear with me.

11:2. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

11:3. But I fear lest, as the serpent seduced Eve by His subtilty, so your minds should be corrupted and fall from the simplicity that is in Christ.

11:4. For if he that cometh preacheth another Christ, whom we have not preached; or if you receive another spirit, whom you have not received; or another gospel, which you have not received: you might well bear with him.

11:5. For I suppose that I have done nothing less than the great Apostles.

11:6. For although I be rude in speech, yet not in knowledge: but in all things we have been made manifest to you.

11:7. Or did I commit a fault, humbling myself that you might be exalted, because I preached unto you the Gospel of God freely?

11:8. I have taken from other Churches, receiving wages of them for your ministry.

11:9. And, when I was present with you and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia. And in all things I have kept myself from being burdensome to you: and so I will keep myself.

11:10. The truth of Christ is in me, that this glorying shall not be broken off in me in the regions of Achaia.

11:11. Wherefore? Because I love you not? God knoweth it.

11:12. But what I do, that I will do: that I may cut off the occasion from them that desire occasion: that wherein they glory, they may be found even as we.

11:13. For such false Apostles are deceitful workmen, transforming themselves into the Apostles of Christ.

11:14. And no wonder: for Satan Himself transformeth Himself into an angel of light.

11:15. Therefore it is no great thing if His ministers be transformed as the ministers of justice, whose end shall be according to their works.

11:16. I say again (Let no man think me to be foolish: otherwise take me as one foolish, that I also may glory a little):

11:17. That which I speak, I speak not according to God: but as it were in foolishness, in this matter of glorying.

11:18. Seeing that many glory according to the flesh, I will glory also.

11:19. For you gladly suffer the foolish: whereas yourselves are wise.

11:20. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

11:21. I seek according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also.

11:22. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

11:23. They are the ministers of Christ (I speak as one less wise): I am more; in many more labors, in prisons more frequently, in stripes above measure, in deaths often.

11:24. Of the Jews five times did I receive forty stripes save one.

11:25. Thrice was I beaten with rods: once I was stoned: thrice I suffered shipwreck: a night and a day I was in the depth of the sea.

11:26. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren:

11:27. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness:

11:28. Besides those things which are without: my daily instance, the solicitude for all the Churches.

My daily instance. . .The labors that come in, and press upon me every day.

11:29. Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

11:30. If I must needs glory, I will glory of the things that concern my infirmity.

11:31. The God and Father of our Lord Jesus Christ, Who is blessed forever, knoweth that I lie not.

11:32. At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me.

11:33. And through a window in a basket was I let down by the wall: and so escaped his hands.

**2 Corinthians Chapter 12**

12:1. If I must glory (it is not expedient indeed) but I will come to visions and revelations of the Lord.

12:2. I know a man in Christ: above fourteen years ago (whether in the body, I know not, or out of the body, I know not: God knoweth), such a one caught up to the third Heaven.

12:3. And I know such a man (whether in the body, or out of the body, I know not: God knoweth):

12:4. That he was caught up into paradise and heard secret words which it is not granted to man to utter.

12:5. For such an one I will glory: but for myself I will glory nothing but in my infirmities.

12:6. For though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me.

12:7. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me.

12:8. For which thing, thrice I besought the Lord that it might depart from me.

12:9. And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

12:10. For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful.

12:11. I am become foolish. You have compelled me: for I ought to have been commended by you. For I have no way come short of them that are above measure Apostles, although I be nothing.

12:12. Yet the signs of my Apostleship have been wrought on you, in all patience, in signs and wonders and mighty deeds.

12:13. For what is there that you have had less than the other Churches but that I myself was not burdensome to you? Pardon me this injury.

12:14. Behold now the third time I am ready to come to you and I will not be burdensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

12:15. But I most gladly will spend and be spent myself for your souls: although loving you more, I be loved less.

12:16. But be it so: I did not burden you: but being crafty, I caught you by guile.

12:17. Did I overreach you by any of them whom I sent to you?

12:18. I desired Titus: and I sent with Him a brother. Did Titus overreach you? Did we not walk with the same spirit? Did we not in the same steps?

12:19. Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things, my dearly beloved, for your edification.

12:20. For I fear lest perhaps, when I come, I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you.

12:21. Lest again, when I come, God humble me among you: and I mourn many of them that sinned before and have not done penance for the uncleanness and fornication and lasciviousness that they have committed.

**2 Corinthians Chapter 13**

13:1. Behold, this is the third time I am coming to you: In the mouth of two or three witnesses shall every word stand.

13:2. I have told before and foretell, as present and now absent, to them that sinned before and to all the rest, that if I come again, I will not spare.

13:3. Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you?

13:4. For although he was crucified through weakness, yet he liveth by the power of God. For we also are weak in Him: but we shall live with Him by the power of God towards you.

13:5. Try your own selves if you be in the faith: prove ye yourselves. Know you not your own selves, that Christ Jesus is in you, unless perhaps you be reprobates?

13:6. But I trust that you shall know that we are not reprobates.

13:7. Now we pray God that you may do no evil, not that we may appear approved, but that you may do that which is good and that we may be as reprobates.

Reprobates. . .that is, without proof, by having no occasion of showing our power in punishing you.

13:8. For we can do nothing against the truth: but for the truth.

13:9. For we rejoice that we are weak and you are strong. This also we pray for, your perfection.

13:10. Therefore I write these things, being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me unto edification and not unto destruction.

13:11. For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace. And the God of grace and of love shall be with you.

13:12. Salute one another with a holy kiss. All the saints salute you.

13:13. The grace of our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost be with you all. Amen.

**THE EPISTLE OF SAINT PAUL THE APOSTLE TO THE   
  
GALATIANS**

**Galatians Chapter 1**

1:1. Paul, an Apostle, not of men, neither by man, but by Jesus Christ

and God the Father, who raised Him from the dead:

1:2. And all the brethren who are with me: to the Churches of Galatia.

1:3. Grace be to you, and peace from God the Father and from our Lord Jesus Christ,

1:4. Who gave Himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father:

1:5. To whom is glory forever and ever. Amen.

1:6. I wonder that you are so soon removed from Him that called you into the grace of Christ, unto another Gospel.

1:7. Which is not another: only there are some that trouble you and would pervert the Gospel of Christ.

1:8. But though we, or an angel from Heaven, preach a Gospel to you besides that which we have preached to you, let Him be anathema.

1:9. As we said before, so now I say again: If anyone preach to you a Gospel, besides that which you have received, let Him be anathema.

1:10. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

1:11. For I give you to understand, brethren, that the Gospel which was preached by me is not according to man.

1:12. For neither did I receive it of man: nor did I learn it but by the revelation of Jesus Christ.

1:13. For you have heard of my conversation in time past in the Jews’ religion: how that, beyond measure, I persecuted the Church of God and wasted it.

1:14. And I made progress in the Jew’s religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

1:15. But when it pleased Him who separated me from my mother’s womb and called me by His grace,

1:16. To reveal His Son in me, that I might preach Him among the Gentiles: immediately I condescended not to flesh and blood.

1:17. Neither went I to Jerusalem, to the Apostles who were before me: but I went into Arabia, and again I returned to Damascus.

1:18. Then, after three years, I went to Jerusalem to see Peter: and I tarried with him fifteen days.

1:19. But other of the Apostles I saw none, saving James the brother of the Lord.

1:20. Now the things which I write to you, behold, before God, I lie not.

1:21. Afterwards, I came into the regions of Syria and Cilicia.

1:22. And I was unknown by face to the Churches of Judea, which were in Christ:

1:23. But they had heard only: he, who persecuted us in times past doth now preach the faith which once he impugned.

1:24. And they glorified God in me.

**Galatians Chapter 2**

2:1. Then, after fourteen years, I went up again to Jerusalem with

Barnabas, taking Titus also with me.

2:2. And I went up according to revelation and communicated to them the Gospel which I preach among the Gentiles: but apart to them who seemed to be something: lest perhaps I should run or had run in vain.

2:3. But neither Titus, who was with me, being a Gentile, was compelled to be circumcised.

2:4. But because of false brethren unawares brought in, who came in privately to spy our liberty which we have in Christ Jesus, that they might bring us into servitude.

2:5. To whom we yielded not by subjection: no, not for an hour: that the truth of the Gospel might continue with you.

2:6. But of them who seemed to be something, (what they were some time it is nothing to me, God accepteth not the person of man): for to me they that seemed to be something added nothing.

2:7. But contrariwise, when they had seen that to me was committed the Gospel of the uncircumcision, as to Peter was that of the circumcision.

2:8. (For he who wrought in Peter to the Apostleship of the circumcision wrought in me also among the Gentiles.)

2:9. And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles, and they unto the circumcision:

2:10. Only that we should be mindful of the poor: which same thing also I was careful to do.

2:11. But when Cephas was come to Antioch, I withstood Him to the face, because he was to be blamed.

2:12. For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated Himself, fearing them who were of the circumcision.

2:13. And to His dissimulation the rest of the Jews consented: so that Barnabas also was led by them into that dissimulation.

2:14. But when I saw that they walked not uprightly unto the truth of the Gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?

2:15. We by nature are Jews: and not of the Gentiles, sinners.

2:16. But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ and not by the works of the Law: because by the works of the Law no flesh shall be justified.

2:17. But if, while we seek to be justified in Christ, we ourselves also are found sinners, is Christ then the minister of sin? God forbid!

2:18. For if I build up again the things which I have destroyed, I make myself a prevaricator.

2:19. For I, through the Law, am dead to the Law, that I may live to God; with Christ I am nailed to the cross.

2:20. And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, Who loved me and delivered Himself for me.

2:21. I cast not away the grace of God. For if justice be by the Law, then Christ died in vain.

**Galatians Chapter 3**

3:1. O senseless Galatians, who hath bewitched you that you should not obey the truth: before whose eyes Jesus Christ hath been set forth, crucified among you?

3:2. This only would I learn of you: Did you receive the Spirit by the works of the Law or by the hearing of faith?

3:3. Are you so foolish that, whereas you began in the Spirit, you would now be made perfect by the flesh?

3:4. Have you suffered so great things in vain? If it be yet in vain.

3:5. He therefore who giveth to you the Spirit and worketh miracles among you: doth he do it by the works of the law or by the hearing of the faith?

3:6. As it is written: Abraham believed God: and it was reputed to Him unto justice.

3:7. Know ye, therefore, that they who are of faith, the same are the children of Abraham.

3:8. And the Scripture, foreseeing that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed.

3:9. Therefore, they that are of faith shall be blessed with faithful Abraham.

3:10. For as many as are of the works of the Law are under a curse. For it is written: Cursed is everyone that abideth, not in all things which are written in the book of the Law to do them.

3:11. But that in the law no man is justified with God, it is manifest: because the just man liveth by faith.

3:12. But the law is not of faith: but he that doth those things shall live in them.

3:13. Christ hath redeemed us from the curse of the law, being made a curse for us (for it is written: Cursed is everyone that hangeth on a tree).

3:14. That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

3:15. Brethren (I speak after the manner of man), yet a man’s testament, if it be confirmed, no man despiseth nor addeth to it.

3:16. To Abraham were the promises made and to His seed. He saith not: And to His seeds as of many. But as of one: And to thy seed, which is Christ.

3:17. Now this I say: that the testament which was confirmed by God, the Law which was made after four hundred and thirty years doth not disannul, to make the promise of no effect.

3:18. For if the inheritance be of the Law, it is no more of promise. But God gave it to Abraham by promise.

3:19. Why then was the Law? It was set because of transgressions, until the seed should come to whom He made the promise, being ordained by angels in the hand of a mediator.

3:20. Now a mediator is not of one: but God is One.

3:21. Was the Law then against the promises of God: God forbid! For if there had been a law given which could give life, verily justice should have been by the law.

3:22. But the Scripture hath concluded all under sin, that the promise, by the Faith of Jesus Christ, might be given to them that believe.

3:23. But before the faith came, we were kept under the Law shut up, unto that Faith which was to be revealed.

3:24. Wherefore the Law was our pedagogue in Christ: that we might be justified by faith.

3:25. But after the Faith is come, we are no longer under a pedagogue.

3:26. For you are all the children of God, by faith in Christ Jesus.

3:27. For as many of you as have been baptized in Christ have put on Christ.

3:28. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus.

3:29. And if you be Christ’s, then are you the seed of Abraham, heirs according to the promise.

**Galatians Chapter 4**

4:1. As long as the heir is a child, he differeth nothing from a servant, though he be lord of all,

4:2. But is under tutors and governors until the time appointed by the father.

4:3. So we also, when we were children, were serving under the elements of the world.

4:4. But when the fulness of the time was come, God sent His Son, made of a woman, made under the Law:

4:5. That He might redeem them who were under the Law: that we might receive the adoption of sons.

4:6. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father.

4:7. Therefore, now he is not a servant, but a son. And if a son, an heir also through God.

4:8. But then indeed, not knowing God, you served them who, by nature, are not gods.

4:9. But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements which you desire to serve again?

4:10. You observe days and months and times, and years.

4:11. I am afraid of you, lest perhaps I have labored in vain among you.

4:12. Be ye as I, because I also am as you brethren, I beseech you. You have not injured me at all.

4:13. And you know how, through infirmity of the flesh, I preached the Gospel to you heretofore: and your temptation in my flesh

4:14. You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus.

4:15. Where is then your blessedness? For I bear you witness that, if it could be done, you would have plucked out your own eyes and would have given them to me.

4:16. Am I then become your enemy, because I tell you the truth?

4:17. They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

4:18. But be zealous for that which is good in a good thing always: and not only when I am present with you.

4:19. My little children, of whom I am in labor again, until Christ be formed in you.

4:20. And I would willingly be present with you now and change my voice: because I am ashamed for you.

4:21. Tell me, you that desire to be under the Law, have you not read the Law?

4:22. For it is written that Abraham had two sons: the one by a bondwoman and the other by a free woman.

4:23. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise.

4:24. Which things are said by an allegory. For these are the two testaments.   
The one from Mount Sinai, engendering unto bondage, which is Agar.

4:25. For Sinai is a mountain in Arabia, which hath affinity to that

Jerusalem which now is: and is in bondage with her children.

4:26. But that Jerusalem which is above is free: which is our mother.

4:27. For it is written: Rejoice, thou barren, that bearest not: break forth and cry thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.

4:28. Now we, brethren, as Isaac was, are the children of promise.

4:29. But as then he that was born according to the flesh persecuted Him that was after the spirit: so also it is now.

4:30. But what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

4:31. So then, brethren, we are not the children of the bondwoman but of the free: by the freedom wherewith Christ has made us free.

**Galatians Chapter 5**

5:1. Stand fast and be not held again under the yoke of bondage.

5:2. Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing.

5:3. And I testify again to every man circumcising himself that he is a debtor to do the whole Law.

5:4. You are made void of Christ, you who are justified in the Law: you are fallen from grace.

5:5. For we in spirit, by faith, wait for the hope of justice.

5:6. For in Christ Jesus neither circumcision availeth anything nor uncircumcision: but faith that worketh by Charity.

5:7. You did run well. What hath hindered you, that you should not obey the truth?

5:8. This persuasion is not from Him that calleth you.

5:9. A little leaven corrupteth the whole lump.

5:10. I have confidence in you in the Lord that you will not be of another mind: but he that troubleth you shall bear the judgment, whosoever he be.

5:11. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the Cross made void.

5:12. I would they were even cut off, who trouble you.

5:13. For you, brethren, have been called unto liberty. Only make not liberty an occasion to the flesh: but by charity of the Spirit serve one another.

5:14. For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself.

5:15. But if you bite and devour one another: take heed you be not consumed one of another.

5:16. I say then: Walk in the Spirit: and you shall not fulfill the lusts of the flesh.

5:17. For the flesh lusteth against the Spirit: and the Spirit against the flesh: For these are contrary one to another: so that you do not the things that you would.

5:18. But if you are led by the Spirit, you are not under the Law.

5:19. Now the works of the flesh are manifest: which are fornication, uncleanness, immodesty, luxury,

5:20. Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

5:21. Envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

5:22. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

5:23. Mildness, faith, modesty, continency, chastity. Against such there is no law.

5:24. And they that are Christ’s have crucified their flesh, with the vices and concupiscences.

5:25. If we live in the Spirit, let us also walk in the Spirit.

5:26. Let us not be made desirous of vain glory, provoking one another, envying one another.

**Galatians Chapter 6**

6:1. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

6:2. Bear ye one another’s burdens: and so you shall fulfil the law of Christ.

6:3. For if any man think Himself to be something, whereas he is nothing, he deceiveth Himself.

6:4. But let everyone prove his own work: and so he shall have glory in himself only and not in another.

6:5. For everyone shall bear his own burden.

6:6. And let him that is instructed in the word communicate to him that instructeth him, in all good things.

6:7. Be not deceived: God is not mocked.

6:8. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh of the flesh also shall reap corruption. But he that soweth in the Spirit of the Spirit shall reap life everlasting.

6:9. And in doing good, let us not fail. For in due time we shall reap, not failing.

6:10. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

6:11. See what a letter I have written to you with my own hand.

6:12. For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the Cross of Christ.

6:13. For neither they themselves who are circumcised keep the Law: but they will have you to be circumcised, that they may glory in your flesh.

6:14. But God forbid that I should glory, save in the Cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.

6:15. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision: but a new creature.

6:16. And whosoever shall follow this rule, peace on them and mercy: and upon the Israel of God.

6:17. From henceforth let no man be troublesome to me: for I bear the marks of the Lord Jesus in my body.

6:18. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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**THE EPISTLE OF SAINT PAUL THE APOSTLE TO THE   
  
EPHESIANS**

1:1. Paul, an Apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus and to the faithful in Christ Jesus.

1:2. Grace be to you and peace, from God the Father and from the Lord Jesus Christ.

1:3. Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with spiritual blessings in Heavenly places, in Christ:

1:4. As he chose us in Him before the foundation of the world, that we should be holy and unspotted in His sight in charity.

1:5. Who hath predestinated us unto the adoption of children through Jesus Christ unto Himself: according to the purpose of His will:

1:6. Unto the praise of the glory of His grace, in which He hath graced us, in His beloved Son.

1:7. In Whom we have redemption through His blood, the remission of sins, according to the riches of His grace,

1:8. Which hath superabounded in us, in all wisdom and prudence,

1:9. That he might make known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Him,

1:10. In the dispensation of the fulness of times, to re-establish all things in Christ, that are in Heaven and on Earth, in Him.

1:11. In whom we also are called by lot, being predestinated according to the purpose of Him who worketh all things according to the counsel of His will.

1:12. That we may be unto the praise of His glory: we who before hoped in Christ:

1:13. In whom you also, after you had heard the word of truth (the Gospel of your salvation), in whom also believing, you were signed with the Holy Spirit of promise.

1:14. Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of His glory.

1:15. Wherefore, I also, hearing of your faith that is in the Lord Jesus and of your love towards all the saints,

1:16. Cease not to give thanks for you, making commemoration of you in my prayers,

1:17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and of revelation, in the knowledge of Him:

1:18. The eyes of your heart enlightened that you may know what the hope is of His calling and what are the riches of the glory of His inheritance in the saints.

1:19. And what is the exceeding greatness of His power towards us, who believe according to the operation of the might of His power,

1:20. Which he wrought in Christ, raising Him up from the dead and setting Him on His right hand in the Heavenly places.

1:21. Above all principality and power and virtue and dominion and every name that is named, not only in this world, but also in that which is to come.

1:22. And he hath subjected all things under His feet and hath made Him head over all the Church,

1:23. Which is His body and the fulness of Him who is filled all in all.

**Ephesians Chapter 2**

2:1. And you, when you were dead in your offenses and sins,

2:2. Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief:

2:3. In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest:

2:4. But God (who is rich in mercy) for His exceeding charity wherewith He loved us

2:5. Even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved)

2:6. And hath raised us up together and hath made us sit together in the Heavenly places, through Christ Jesus.

2:7. That he might show in the ages to come the abundant riches of His grace, in His bounty towards us in Christ Jesus.

2:8. For by grace you are saved through faith: and that not of yourselves, for it is the gift of God.

2:9. Not of works, that no man may glory.

2:10. For we are His workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them.

2:11. For which cause be mindful that you, being heretofore gentiles is the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands:

2:12. That you were at that time without Christ, being aliens from the conversation of Israel and strangers to the testament, having no hope of the promise and without God in this world.

2:13. But now in Christ Jesus, you, who some time were afar off, are made nigh by the Blood of Christ.

2:14. For He is our peace, Who hath made both one, and breaking down the middle wall of partition, the enmities in His flesh:

2:15. Making void the Law of commandments contained in decrees: that He might make the two in Himself into one new man, making peace

2:16. And might reconcile both to God in one body by the Cross, killing the enmities in Himself.

2:17. And coming, He preached peace to you that were afar off: and peace to them that were nigh.

2:18. For by Him we have access both in one Spirit to the Father.

2:19. Now therefore you are no more strangers and foreigners: but you are fellow citizens with the saints and the domestics of God,

2:20. Built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone:

2:21. In Whom all the building, being framed together, groweth up into a holy temple in the Lord.

2:22. In Whom you also are built together into an habitation of God in the Spirit.

**Ephesians Chapter 3**

3:1. For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles:

3:2. If yet you have heard of the dispensation of the grace of God which is given me towards you:

3:3. How that, according to revelation, the mystery has been made known to me, as I have written above in a few words:

3:4. As you reading, may understand my knowledge in the mystery of Christ,

3:5. Which in other generations was not known to the sons of men, as it is now revealed to His holy Apostles and prophets in the Spirit:

3:6. That the Gentiles should be fellow heirs and of the same body: and copartners of His promise in Christ Jesus, by the Gospel

3:7. Of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of His power.

3:8. To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ:

3:9. And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things:

3:10. That the manifold wisdom of God may be made known to the principalities and powers in Heavenly places through the Church,

3:11. According to the eternal purpose which He made in Christ Jesus our Lord:

3:12. In Whom we have boldness and access with confidence by the Faith of Him.

3:13. Wherefore I pray you not to faint at my tribulations for you, which is your glory.

3:14. For this cause I bow my knees to the Father of our Lord Jesus Christ,

3:15. Of whom all paternity in Heaven and earth is named:

3:16. That He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man:

3:17. That Christ may dwell by faith in your hearts: that, being rooted and founded in charity,

3:18. You may be able to comprehend, with all the saints, what is the breadth and length and height and depth,

3:19. To know also the charity of Christ, which surpasseth all knowledge: that you may be filled unto all the fulness of God.

3:20. Now to Him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us:

3:21. To Him be glory in the Church and in Christ Jesus, unto all generations, world without end. Amen.

**Ephesians Chapter 4**

4:1. I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called:

4:2. With all humility and mildness, with patience, supporting one another in charity.

4:3. Careful to keep the unity of the Spirit in the bond of peace.

4:4. One body and one Spirit: as you are called in one hope of your calling.

4:5. One Lord, one faith, one baptism.

4:6. One God and Father of all, Who is above all, and through all, and in us all.

4:7. But to every one of us is given grace, according to the measure of the giving of Christ.

4:8. Wherefore He saith: Ascending on high, He led captivity captive: He gave gifts to men.

4:9. Now that He ascended, what is it, but because He also descended first into the lower parts of the earth?

4:10. He that descended is the same also that ascended above all the Heavens: that He might fill all things.

4:11. And He gave some Apostles, and some prophets, and other some evangelists, and other some pastors and doctors:

4:12. For the perfecting of the saints, for the word of the ministry, for the edifying of the body of Christ:

4:13. Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ:

4:14. That henceforth we be no more children tossed to and fro and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.

4:15. But doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ:

4:16. From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.

4:17. This then I say and testify in the Lord: That henceforward you walk not as also the Gentiles walk in the vanity of their mind:

4:18. Having their understanding darkened: being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.

4:19. Who despairing have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness.

4:20. But you have not so learned Christ:

4:21. If so be that you have heard Him and have been taught in Him, as the truth is in Jesus:

4:22. To put off, according to former conversation, the old man, who is corrupted according to the desire of error.

4:23. And be renewed in spirit of your mind:

4:24. And put on the new man, who according to God is created in justice and holiness of truth.

4:25. Wherefore, putting away lying, speak ye the truth, every man with his neighbor. For we are members one of another.

4:26. Be angry: and sin not. Let not the sun go down upon your anger.

4:27. Give not place to the devil.

4:28. He that stole, let Him now steal no more: but rather let Him labor, working with His hands the thing which is good, that he may have something to give to Him that suffereth need.

4:29. Let no evil speech proceed from your mouth: but that which is good, to the edification of faith: that it may administer grace to the hearers.

4:30. And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption.

4:31. Let all bitterness and anger and indignation and clamor and blasphemy be put away from you, with all malice.

4:32. And be ye kind one to another: merciful, forgiving one another, even as God hath forgiven you in Christ.

**Ephesians Chapter 5**

5:1. Be ye therefore followers of God, as most dear children:

5:2. And walk in love, as Christ also hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness.

5:3. But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints:

5:4. Or obscenity or foolish talking or scurrility, which is to no purpose: but rather giving of thanks.

5:5. For know you this and understand: That no fornicator or unclean or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God.

5:6. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief.

5:7. Be ye not therefore partakers with them.

5:8. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.

5:9. For the fruit of the light is in all goodness and justice and truth:

5:10. Proving what is well pleasing to God.

5:11. And have no fellowship with the unfruitful works of darkness: but rather reprove them.

5:12. For the things that are done by them in secret, it is a shame even to speak of.

5:13. But all things that are reproved are made manifest by the light: for all that is made manifest is light.

5:14. Wherefore he saith: Rise, thou that sleepest, and arise from the dead: and Christ shall enlighten thee.

5:15. See therefore, brethren, how you walk circumspectly: not as unwise,

5:16. But as wise: redeeming the time, because the days are evil.

5:17. Wherefore, become not unwise: but understanding what is the will of God.

5:18. And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit,

5:19. Speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord:

5:20. Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father:

5:21. Being subject one to another, in the fear of Christ.

5:22. Let women be subject to their husbands, as to the Lord:

5:23. Because the husband is the head of the wife, as Christ is the head of the Church. He is the Savior of His body.

5:24. Therefore as the Church is subject to Christ: so also let the wives be to their husbands in all things.

5:25. Husbands, love your wives, as Christ also loved the Church and delivered Himself up for it:

5:26. That he might sanctify it, cleansing it by the laver of water in the word of life:

5:27. That He might present it to Himself, a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

5:28. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

5:29. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church:

5:30. Because we are members of Him, body, of His flesh and of His bones.

5:31. For this cause shall a man leave his father and mother: and shall cleave to his wife. And they shall be two in one flesh.

5:32. This is a great sacrament: but I speak in Christ and in the Church.

5:33. Nevertheless, let everyone of you in particular love for his wife as himself: And let the wife fear her husband.

**Ephesians Chapter 6**

6:1. Children, obey your parents in the Lord: for this is just.

6:2. Honor thy father and thy mother, which is the first commandment with a promise:

6:3. That it may be well with thee, and thou mayest be long lived upon Earth.

6:4. And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord.

6:5. Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ.

6:6. Not serving to the eye, as it were pleasing men: but, as the servants of Christ, doing the will of God from the heart.

6:7. With a good will serving, as to the Lord, and not to men.

6:8. Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond or free.

6:9. And you, masters, do the same things to them, forbearing threatenings: knowing that the Lord both of them and you is in Heaven. And there is no respect of persons with Him.

6:10. Finally, brethren, be strengthened in the Lord and in the might of His power.

6:11. Put you on the armor of God, that you may be able to stand against the deceits of the devil.

6:12. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.

6:13. Therefore, take unto you the armor of God, that you may be able to resist in the evil day and to stand in all things perfect.

6:14. Stand therefore, having your loins girt about with truth and having on the breastplate of justice:

6:15. And your feet shod with the preparation of the Gospel of peace.

6:16. In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.

6:17. And take unto you the helmet of salvation and the sword of the Spirit (which is the word of God).

6:18. By all prayer and supplication praying at all times in the Spirit: and in the same watching with all instance and supplication for all the saints:

6:19. And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the Gospel,

6:20. For which I am an ambassador in a chain: so that therein I may be bold to speak according as I ought.

6:21. But that you also may know the things that concern me and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things:

6:22. Whom I have sent to you for this same purpose: that you may know the things concerning us, and that he may comfort your hearts.

6:23. Peace be to the brethren and charity with faith, from God the Father and the Lord Jesus Christ.

6:24. Grace be with all them that love our Lord Jesus Christ in incorruption. Amen.

**THE EPISTLE OF SAINT PAUL THE APOSTLE TO THE   
  
PHILIPPIANS**

1:1. Paul and Timothy, the servants of Jesus Christ: to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons.

1:2. Grace be unto you and peace, from God our Father and from the Lord Jesus Christ.

1:3. I give thanks to my God in every remembrance of you:

1:4. Always in all my prayers making supplication for you all with joy:

1:5. For your communication in the Gospel of Christ, from the first day unto now.

1:6. Being confident of this very thing: that he who hath begun a good work in you will perfect it unto the day of Christ Jesus.

1:7. As it is meet for me to think this for you all, for that I have you in my heart; and that, in my bands and in the defense and confirmation of the Gospel, you all are partakers of my joy.

1:8. For God is my witness how I long after you all in the bowels of Jesus Christ.

1:9. And this I pray: That your charity may more and more abound in knowledge and in all understanding:

1:10. That you may approve the better things: that you may be sincere and without offense unto the day of Christ:

1:11. Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

1:12. Now, brethren, I desire you should know that the things which have happened to me have fallen out rather to the furtherance of the Gospel:

1:13. So that my bands are made manifest in Christ, in all the court and in all other places.

1:14. And many of the brethren in the Lord, growing confident by my bands, are much more bold to speak the word of God without fear.

1:15. Some indeed, even out of envy and contention: but some also for good will preach Christ.

1:16. Some out of charity, knowing that I am set for the defense of the Gospel.

1:17. And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands.

1:18. But what then? So that by all means, whether by occasion or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice.

1:19. For I know that this shall fall out to me unto salvation, through your prayer and the supply of the Spirit of Jesus Christ,

1:20. According to my expectation and hope; that in nothing I shall be confounded: but with all confidence, as always, so now also, shall Christ be magnified in my body, whether it be by life or by death.

1:21. For to me, to live is Christ: and to die is gain.

1:22. And if to live in the flesh: this is to me the fruit of labor. And what I shall choose I know not.

1:23. But I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better.

1:24. But to abide still in the flesh is needful for you.

1:25. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith:

1:26. That your rejoicing may abound in Christ Jesus for me, by my coming to you again.

1:27. Only let your conversation be worthy of the Gospel of Christ: that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind laboring together for the Faith of the Gospel.

1:28. And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God.

1:29. For unto you it is given for Christ, not only to believe in Him, but also to suffer for Him:

1:30. Having the same conflict as that which you have seen in me and now have heard of me.

**Philippians Chapter 2**

2:1. If there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration:

2:2. Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment.

2:3. Let nothing be done through contention: neither by vain glory. But in humility, let each esteem others better than themselves:

2:4. Each one not considering the things that are His own, but those that are other men’s.

2:5. For let this mind be in you, which was also in Christ Jesus:

2:6. Who being in the form of God, thought it not robbery to be equal with God:

2:7. But emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

2:8. He humbled Himself, becoming obedient unto death, even to the death of the Cross.

2:9. For which cause, God also hath exalted Him and hath given Him a Name which is above all names:

2:10. That in the Name of Jesus every knee should bow, of those that are in Heaven, on earth, and under the earth:

2:11. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

2:12. Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only but much more now in my absence) with fear and trembling work out your salvation.

2:13. For it is God who worketh in you, both to will and to accomplish, according to His good will.

2:14. And do ye all things without murmurings and hesitations:

2:15. That you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation: among whom you shine as lights in the world.

2:16. Holding forth the word of life to my glory in the day of Christ: because I have not run in vain, nor labored in vain.

2:17. Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all.

2:18. And for the selfsame thing, do you also rejoice and congratulate with me.

2:19. And I hope in the Lord Jesus to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you.

2:20. For I have no man so of the same mind, who with sincere affection is solicitous for you.

2:21. For all seek the things that are their own not the things that are Jesus Christ’s.

2:22. Now know ye the proof of him: that as a son with the father, so hath he served with me in the Gospel.

2:23. Him therefore I hope to send unto you immediately: so soon as I shall see how it will go with me.

2:24. And I trust in the Lord that I myself also shall come to you shortly.

2:25. But I have thought it necessary to send to you Epaphroditus, my brother and fellow laborer and fellow soldier, but your Apostle: and he that hath ministered to my wants.

2:26. For indeed he longed after you all: and was sad, for that you had heard that he was sick.

2:27. For indeed he was sick, nigh unto death: but God had mercy on him. And not only on him, but on me also, lest I should have sorrow upon sorrow.

2:28. Therefore, I sent him the more speedily: that seeing him again, you may rejoice, and I may be without sorrow.

2:29. Receive him therefore with all joy in the Lord: and treat with honor such as he is.

2:30. Because for the work of Christ he came to the point of death: delivering his life, that he might fulfil that which on your part was wanting towards my service.

**Philippians Chapter 3**

3:1. As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you is necessary.

3:2. Beware of dogs: beware of evil workers: beware of the concision.

3:3. For we are the circumcision, who in spirit serve God and glory in Christ Jesus, not having confidence in the flesh.

3:4. Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more:

3:5. Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews. According to the Law, a Pharisee:

3:6. According to zeal, persecuting the Church of God: According to the justice that is in the Law, conversing without blame.

3:7. But the things that were gain to me, the same I have counted loss for Christ.

3:8. Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord: for whom I have suffered the loss of all things and count them but as dung, that I may gain Christ.

3:9. And may be found in Him, not having my justice, which is of the Law, but that which is of the Faith of Christ Jesus, which is of God: justice in faith.

3:10. That I may know Him and the power of His resurrection and the fellowship of His sufferings: being made conformable to His death,

3:11. If by any means I may attain to the resurrection which is from the dead.

3:12. Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus.

3:13. Brethren, I do not count myself to have apprehended. But one thing I do: Forgetting the things that are behind and stretching forth myself to those that are before,

3:14. I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus.

3:15. Let us therefore, as many as are perfect, be thus minded: and if in anything you be otherwise minded, this also God will reveal to you,

3:16. Nevertheless, whereunto we are come, that we be of the same mind, let us also continue in the same rule.

3:17. Be ye followers of me, brethren: and observe them who walk so as you have our model.

3:18. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the Cross of Christ:

3:19. Whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things.

3:20. But our conversation is in Heaven: from whence also we look for the Savior, our Lord Jesus Christ,

3:21. Who will reform the body of our lowness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself.

**Philippians Chapter 4**

4:1. Therefore my dearly beloved brethren and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved.

4:2. I beg of Evodia and I beseech Syntyche to be of one mind in the Lord.

4:3. And I entreat thee also, my sincere companion, help those women who have labored with me in the Gospel, with Clement and the rest of my fellow laborers, whose names are in the book of life.

4:4. Rejoice in the Lord always: again, I say, rejoice.

4:5. Let your modesty be known to all men. The Lord is nigh.

4:6. Be nothing solicitous: but in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God.

4:7. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

4:8. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline: think on these things.

4:9. The things which you have both learned and received and heard and seen in me, these do ye: and the God of peace shall be with you.

4:10. Now I rejoice in the Lord exceedingly that now at length your thought for me hath flourished again, as you did also think; but you were busied.

4:11. I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.

4:12. I know both how to be brought low, and I know how to abound (everywhere and in all things I am instructed): both to be full and to be hungry: both to abound and to suffer need.

4:13. I can do all things in Him who strengtheneth me.

4:14. Nevertheless, you have done well in communicating to my tribulation.

4:15. And you also know, O Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but you only.

4:16. For unto Thessalonica also you sent once and again for my use.

4:17. Not that I seek the gift: but I seek the fruit that may abound to your account.

4:18. But I have all and abound: I am filled, having received from Epaphroditus the things you sent, an odor of sweetness, an acceptable sacrifice, pleasing to God.

4:19. And may my God supply all your want, according to His riches in glory in Christ Jesus.

4:20. Now to God and our Father be glory, world without end. Amen.

4:21. Salute ye every saint in Christ Jesus.

4:22. The brethren who are with me salute you. All the saints salute you: especially they that are of Caesar’s household.

4:23. The grace of our Lord Jesus Christ be with your spirit. Amen.

**THE EPISTLE OF SAINT PAUL THE APOSTLE TO THE   
  
COLOSSIANS**

1:1. Paul, an Apostle of Jesus Christ, by the will of God, and Timothy, a brother:

1:2. To the saints and faithful brethren in Christ Jesus who are at Colossa.

1:3. Grace be to you and peace, from God our Father and from the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.

1:4. Hearing your faith in Christ Jesus and the love which you have towards all the saints.

1:5. For the hope that is laid up for you in Heaven, which you have heard in the word of the truth of the Gospel,

1:6. Which is come unto you, as also it is in the whole world and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth.

1:7. As you learned of Epaphras, our most beloved fellow servant, who is for you a faithful minister of Christ Jesus;

1:8. Who also hath manifested your love in the spirit.

1:9. Therefore we also, from the day that we heard it, cease not to pray for you and to beg that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding:

1:10. That you may walk worthy of God, in all things pleasing; being fruitful in every good work and increasing in the knowledge of God:

1:11. Strengthened with all might according to the power of His glory, in all patience and long-suffering with joy,

1:12. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:

1:13. Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love,

1:14. In whom we have redemption through His blood, the remission of sins:

1:15. Who is the image of the invisible God, the Firstborn of every creature:

1:16. For in Him were all things created in Heaven and on Earth, visible and invisible, whether thrones, or dominations, or principalities, or powers. All things were created by Him and in Him.

1:17. And He is before all: and by Him all things consist.

1:18. And He is the head of the body, the Church: Who is the beginning, the Firstborn from the dead, that in all things He may hold the primacy:

1:19. Because in Him, it hath well pleased the Father that all fulness should dwell:

1:20. And through Him to reconcile all things unto Himself, making peace through the Blood of His Cross, both as to the things that are on Earth and the things that are in Heaven.

1:21. And you, whereas you were some time alienated and enemies in mind in evil works:

1:22. Yet now He hath reconciled in the body of His flesh through death, to present you holy and unspotted and blameless before Him:

1:23. If so ye continue in the Faith, grounded and settled, and immoveable from the hope of the Gospel which you have heard, which is preached in all the creation that is under Heaven: whereof I Paul am made a minister.

1:24. Who now rejoice in my sufferings for you and fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church:

1:25. Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God:

1:26. The mystery which hath been hidden from ages and generations, but now is manifested to His saints,

1:27. To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.

1:28. Whom we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

1:29. Wherein also I labor, striving according to His working which He worketh in me in power.

**Colossians Chapter 2**

2:1. For I would have you know what manner of care I have for you and for them that are at Laodicea and whosoever have not seen my face in the flesh:

2:2. That their hearts may be comforted, being instructed in charity and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of Christ Jesus:

2:3. In Whom are hid all the treasures of wisdom and knowledge.

2:4. Now this I say, that no man may deceive you by loftiness of words.

2:5. For though I be absent in body, yet in spirit I am with you, rejoicing, and beholding your order and the steadfastness of your faith which is in Christ.

2:6. As therefore you have received Jesus Christ the Lord, walk ye in Him:

2:7. Rooted and built up in Him and confirmed in the faith, as also you have learned: abounding in Him in thanksgiving.

2:8. Beware lest any man cheat you by philosophy and vain deceit: according to the tradition of men according to the elements of the world and not according to Christ.

2:9. For in Him dwelleth all the fulness of the Godhead corporeally.

2:10. And you are filled in Him, Who is the head of all principality and power.

2:11. In Whom also you are circumcised with circumcision not made by hand in despoiling of the body of the flesh: but in the circumcision of Christ.

2:12. Buried with Him in baptism: in Whom also you are risen again by the faith of the operation of God Who hath raised Him up from the dead.

2:13. And you, when you were dead in your sins and the uncircumcision of your flesh, He hath quickened together with Him, forgiving you all offenses:

2:14. Blotting out the handwriting of the decree that was against us, which was contrary to us. And He hath taken the same out of the way, fastening it to the Cross.

2:15. And despoiling the principalities and powers, He hath exposed them confidently in open show, triumphing over them in Himself.

2:16. Let no man therefore judge you in meat or in drink or in respect of a festival day or of the new moon or of the Sabbaths,

2:17. Which are a shadow of things to come: but the body is of Christ.

2:18. Let no man seduce you, willing in humility and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh:

2:19. And not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth into the increase of God.

2:20. If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the world?

2:21. Touch not: taste not: handle not.

2:22. Which all are unto destruction by the very use, according to the

precepts and doctrines of men.

2:23. Which things have indeed a show of wisdom in superstition and

humility, and not sparing the body; not in any honor to the filling of

the flesh.

**Colossians Chapter 3**

3:1. Therefore if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God.

3:2. Mind the things that are above, not the things that are upon the earth.

3:3. For you are dead: and your life is hid with Christ in God.

3:4. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.

3:5. Mortify therefore your members which are upon the earth: fornication, uncleanness, lust, evil concupiscence and covetousness, which is the service of idols.

3:6. For which things the wrath of God cometh upon the children of unbelief.

3:7. In which you also walked some time, when you lived in them.

3:8. But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

3:9. Lie not one to another: stripping yourselves of the old man with his deeds,

3:10. And putting on the new, him who is renewed unto knowledge, according to the image of Him that created him.

3:11. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all and in all.

3:12. Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience:

3:13. Bearing with one another and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also.

3:14. But above all these things have charity, which is the bond of perfection.

3:15. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

3:16. Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God.

3:17. All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

3:18. Wives, be subject to your husbands, as it behoveth in the Lord.

3:19. Husbands, love your wives and be not bitter towards them.

3:20. Children, obey your parents in all things: for this is well pleasing to the Lord.

3:21. Fathers, provoke not your children to indignation, lest they be discouraged.

3:22. Servants, obey in all things your masters according to the flesh: not serving to the eye, as pleasing men: but in simplicity of heart, fearing God.

3:23. Whatsoever you do, do it from the heart, as to the Lord, and not to men:

3:24. Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

3:25. For he that doth wrong shall receive for that which he hath done wrongfully. And there is no respect of persons with God.

**Colossians Chapter 4**

4:1. Masters, do to your servants that which is just and equal: knowing that you also have a Master in Heaven.

4:2. Be instant in prayer: watching in it with thanksgiving.

4:3. Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ (for which also I am bound):

4:4. That I may make it manifest as I ought to speak.

4:5. Walk with wisdom towards them that are without, redeeming the time.

4:6. Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man.

4:7. All the things that concern me, Tychicus, our dearest brother and faithful minister and fellow servant in the Lord, will make known to you.

4:8. What I have sent to you for this same purpose, that he may know the things that concern you and comfort your hearts:

4:9. With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

4:10. Aristarchus, my fellow prisoner, saluteth you: and Mark, the cousin german of Barnabas, touching whom you have received commandments. If he come unto you, receive him.

4:11. And Jesus that is called Justus: who are of the circumcision. These only are my helpers, in the kingdom of God: who have been a comfort to me.

4:12. Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect and full in all the will of God.

4:13. For I bear him testimony that he hath much labor for you and for them that are at Laodicea and them at Hierapolis.

4:14. Luke, the most dear physician, saluteth you: and Demas.

4:15. Salute the brethren who are at Laodicea: and Nymphas and the Church that is in His house.

4:16. And when this epistle shall have been read with you, cause that it be read also in the Church of the Laodiceans: and that you read that which is of the Laodiceans.

4:17. And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

4:18. The salutation of Paul with my own hand. Be mindful of my bands. Grace be with you. Amen.

**THE FIRST EPISTLE OF SAINT PAUL THE APOSTLE   
  
TO THE   
  
THESSALONIANS**

1:1. Paul and Sylvanus and Timothy to the Church of the Thessalonians: in God the Father and in the Lord Jesus Christ.

1:2. Grace be to you and peace. We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing,

1:3. Being mindful of the work of your faith and labor and charity: and of the enduring of the hope of our Lord Jesus Christ before God and our Father.

1:4. Knowing, brethren, beloved of God, your election:

1:5. For our Gospel hath not been unto you in word only, but in power also: and in the Holy Ghost and in much fulness, as you know what manner of men we have been among you for your sakes.

1:6. And you became followers of us and of the Lord: receiving the word in much tribulation, with joy of the Holy Ghost:

1:7. So that you were made a pattern to all that believe in Macedonia and in Achaia.

1:8. For from you was spread abroad the word of the Lord not only in Macedonia and in Achaia but also in every place: your faith which is towards God, is gone forth, so that we need not to speak anything.

1:9. For they themselves relate of us, what manner of entering in we had unto you: and how you turned to God from idols to serve the living and true God.

1:10. And to wait for His Son from Heaven (whom He raised up from the dead), Jesus, Who hath delivered us from the wrath to come.

**1 Thessalonians Chapter 2**

2:1. For yourselves know, brethren, our entrance in unto you, that it was not in vain:

2:2. But having suffered many things before and been shamefully treated, (as you know) at Philippi, we had confidence in our God, to speak unto you the Gospel of God in much carefulness.

2:3. For our exhortation was not of error, nor of uncleanness, nor in deceit.

2:4. But as we were approved by God that the Gospel should be committed to us: even so we speak, not as pleasing men but God, who proveth our hearts.

2:5. For neither have we used at any time the speech of flattery, as you know: nor taken an occasion of covetousness (God is witness):

2:6. Nor sought we glory of men, neither of you, nor of others.

2:7. Whereas we might have been burdensome to you, as the Apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children:

2:8. So desirous of you, we would gladly impart unto you not only the Gospel of God but also our own souls: because you were become most dear unto us.

2:9. For you remember, brethren, our labor and toil: working night and day, lest we should be chargeable to any of you, we preached among you the Gospel of God.

2:10. You are witnesses, and God also, how holily and justly and without blame we have been to you that have believed:

2:11. As you know in what manner, entreating and comforting you (as a father doth His children),

2:12. We testified to every one of you that you would walk worthy of God, Who hath called you unto His kingdom and glory.

2:14. For you, brethren, are become followers of the Churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews:

2:15. Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men;

2:16. Prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

To fill up their sins. . .That is, to fill up the measure of their sins, after which God’s justice would punish them. For the wrath of God is come upon them to the end. That is, to continue on them to the end.

2:17. But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire.

2:18. For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us.

2:19. For what is our hope or joy or crown of glory? Are not you, in the presence of our Lord Jesus Christ at His coming?

2:20. For you are our glory and joy.

**1 Thessalonians Chapter 3**

3:1. For which cause, forbearing no longer, we thought it good to remain at Athens alone.

3:2. And we sent Timothy, our brother and the minister of God in the Gospel of Christ, to confirm you and exhort you concerning your faith:

3:3. That no man should be moved in these tribulations: for yourselves know that we are appointed thereunto.

3:4. For even when we were with you, we foretold you that we should suffer tribulations: as also it is come to pass, and you know.

3:5. For this cause also, I, forbearing no longer, sent to know your faith: lest perhaps he that tempteth should have tempted you: and our labor should be made vain.

3:6. But now when Timothy came to us from you and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us as we also to see you:

3:7. Therefore we were comforted, brethren, in you, in all our necessity and tribulation, by your faith.

3:8. Because now we live, if you stand in the Lord.

3:9. For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God,

3:10. Night and day more abundantly praying that we may see your face and may accomplish those things that are wanting to your faith?

3:11. Now God Himself and our Father and our Lord Jesus Christ, direct our way unto you.

3:12. And may the Lord multiply you and make you abound in charity towards one another and towards all men: as we do also towards you,

3:13. To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ, with all His saints. Amen.

**1 Thessalonians Chapter 4**

4:1. For the rest therefore, brethren, pray and beseech you in the Lord Jesus that, as you have received from us, how you ought to walk and to please God, so also you would walk, that you may abound the more.

4:2. For you know what precepts I have given to you by the Lord Jesus.

4:3. For this is the will of God, your sanctification: That you should abstain from fornication:

4:4. That everyone of you should know how to possess His vessel in sanctification and honor,

4:5. Not in the passion of lust, like the Gentiles that know not God:

4:6. And that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before and have testified.

4:7. For God hath not called us unto uncleanness, but unto sanctification.

4:8. Therefore, he that despiseth these things, despiseth not man, but God, Who also hath given His Holy Spirit in us.

4:9. But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God to love one another.

4:10. For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more:

4:11. And that you use your endeavor to be quiet: and that you do your own business and work with your own hands, as we commanded you: and that you walk honestly towards them that are without: and that you want nothing of any man’s.

4:12. And we will not have you ignorant brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

4:13. For if we believe that Jesus died and rose again: even so them who have slept through Jesus, will God bring with Him.

4:14. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

4:15. For the Lord Himself shall come down from Heaven with commandment and with the voice of an archangel and with the trumpet of God: and the dead who are in Christ shall rise first.

4:16. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air: and so shall we be always with the Lord.

4:17. Wherefore, comfort ye one another with these words.

**1 Thessalonians Chapter 5**

5:1. But of the times and moments, brethren, you need not, that we should write to you:

5:2. For yourselves know perfectly that the day of the Lord shall so come as a thief in the night.

5:3. For when they shall say: Peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

5:4. But you, brethren, are not in darkness, that the day should overtake you as a thief.

5:5. For all you are the children of light and children of the day: we are not of the night nor of darkness.

5:6. Therefore, let us not sleep, as others do: but let us watch, and be sober.

5:7. For they that sleep, sleep in the night; and they that are drunk, are drunk in the night.

5:8. But let us, who are of the day, be sober, having on the breast plate of faith and charity and, for a helmet, the hope of salvation.

5:9. For God hath not appointed us unto wrath: but unto the purchasing of salvation by our Lord Jesus Christ,

5:10. Who died for us: that, whether we watch or sleep, we may live together with Him.

5:11. For which cause comfort one another and edify one another, as you also do.

5:12. And we beseech you, brethren, to know them who labor among you and are over you in the Lord and admonish you;

5:13. That you esteem them more abundantly in charity, for their work’s sake. Have peace with them.

5:14. And we beseech you, brethren, rebuke the unquiet: comfort the feeble minded: support the weak: be patient towards all men.

5:15. See that none render evil for evil to any man: but ever follow that which is good towards each other and towards all men.

5:16. Always rejoice.

5:17. Pray without ceasing.

5:18. In all things give thanks for this is the will of God in Christ Jesus concerning you all.

5:19. Extinguish not the spirit.

5:20. Despise not prophecies.

5:21. But prove all things: hold fast that which is good.

5:22. From all appearance of evil refrain yourselves.

5:23. And may the God of peace Himself sanctify you in all things: that your whole spirit and soul and body may be preserved blameless in the coming of our Lord Jesus Christ.

5:24. He is faithful Who hath called you, Who also will do it.

5:25. Brethren, pray for us.

5:26. Salute all the brethren with a holy kiss.

5:27. I charge you by the Lord that this epistle be read to all the holy brethren.

5:28. The grace of our Lord Jesus Christ be with you. Amen.

**THE SECOND EPISTLE OF SAINT PAUL THE   
  
APOSTLE   
  
TO THE   
  
THESSALONIANS**

1:1. Paul and Sylvanus and Timothy, to the Church of the Thessalonians. In God our Father and the Lord Jesus Christ,

1:2. Grace unto you: and peace from God our Father and from the Lord Jesus Christ.

1:3. We are bound to give thanks always to God for you, brethren, as it is fitting, because your faith groweth exceedingly and the charity of everyone of you towards each other aboundeth.

1:4. So that we ourselves also glory in you in the Churches of God, for your patience and faith, and in all your persecutions and tribulations: which you endure

1:5. For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

1:6. Seeing it is a just thing with God to repay tribulation to them that trouble you:

1:7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with the angels of His power:

1:8. In a flame of fire, giving vengeance to them who know not God and who obey not the Gospel of our Lord Jesus Christ.

1:9. Who shall suffer eternal punishment in destruction, from the face of the Lord and from the glory of His power:

1:10. When He shall come to be glorified in His saints and to be made wonderful in all them who have believed; because our testimony was believed upon you in that day.

1:11. Wherefore also we pray always for you: That our God would make you worthy of His vocation and fulfil all the good pleasure of His goodness and the work of faith in power:

1:12. That the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and of the Lord Jesus Christ.

**2 Thessalonians Chapter 2**

2:1. And we beseech you, brethren, by the coming of our Lord Jesus Christ and of our gathering together unto Him:

2:2. That you be not easily moved from your sense nor be terrified, neither by spirit nor by word nor by epistle. as sent from us, as if the day of the Lord were at hand.

2:3. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition

2:4. Who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, showing Himself as if he were God.

2:5. Remember you not that, when I was yet with you, I told you these things?

2:6. And now you know what withholdeth, that he may be revealed in his time.

2:7. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way.

2:8. And then that wicked one shall be revealed: whom the Lord Jesus shall kill with the spirit of His mouth and shall destroy with the brightness of His coming:

2:9. Whose coming is according to the working of Satan, in all power and signs and lying wonders:

2:10. And in all seduction of iniquity to them that perish: because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying:

2:11. That all may be judged who have not believed the truth but have consented to iniquity.

2:12. But we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you first-fruits unto salvation, in sanctification of the spirit and faith of the truth:

2:13. Whereunto also he hath called you by our Gospel, unto the purchasing of the glory of our Lord Jesus Christ.

2:14. Therefore, brethren, stand fast: and hold the traditions, which you have learned, whether by word or by our epistle.

2:15. Now our Lord Jesus Christ Himself, and God and our Father, Who hath loved us and hath given us everlasting consolation and good hope in grace,

2:16. Exhort your hearts and confirm you in every good work and word.

**2 Thessalonians Chapter 3**

3:1. For the rest, brethren, pray for us that the word of God may run and may be glorified, even as among you:

3:2. And that we may be delivered from importunate and evil men: for all men have not faith.

3:3. But God is faithful, who will strengthen and keep you from evil.

3:4. And we have confidence concerning you in the Lord that the things which we command, you both do and will do.

3:5. And the Lord direct your hearts, in the charity of God and the patience of Christ.

3:6. And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they have received of us.

3:7. For yourselves know how you ought to imitate us. For we were not disorderly among you.

3:8. Neither did we eat any man’s bread for nothing: but in labor and in toil we worked night and day, lest we should be chargeable to any of you.

3:9. Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us.

3:10. For also, when we were with you, this we declared to you: that, if any man will not work, neither let Him eat.

3:11. For we have heard there are some among you who walk disorderly: working not at all, but curiously meddling.

3:12. Now we charge them that are such and beseech them by the Lord Jesus Christ that, working with silence, they would eat their own bread.

3:13. But you, brethren, be not weary in well doing.

3:14. And if any man obey not our word by this epistle, note that man and do not keep company with him, that he may be ashamed.

3:15. Yet do not esteem him as an enemy but admonish him as a brother.

3:16. Now the Lord of peace Himself give you everlasting peace in every place. The Lord be with you all.

3:17. The salutation of Paul with my own hand: which is the sign in every epistle. So I write.

3:18. The grace of our Lord Jesus Christ be with you all. Amen.

**THE FIRST EPISTLE OF SAINT PAUL THE   
  
APOSTLE   
  
TO TIMOTHY**

1:1. Paul, an Apostle of Jesus Christ, according to the commandment of God our Savior and Christ Jesus our hope:

1:2. To Timothy, His beloved son in faith. Grace, mercy and peace, from God the Father and from Christ Jesus our Lord.

1:3. As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise:

1:4. Not to give heed to fables and endless genealogies, which furnish questions rather than the edification of God which is in faith.

1:5. Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith.

1:6. From which things some, going astray, are turned aside unto vain babbling:

1:7. Desiring to be teachers of the Law: understanding neither the things they say, nor whereof they affirm.

1:8. But we know that the Law is good, if a man use it lawfully.

1:9. Knowing this: That the Law is not made for the just man but for the unjust and disobedient, for the ungodly and for sinners, for the wicked and defiled, for murderers of fathers and murderers of mothers, for manslayers,

1:10. For fornicators, for them who defile themselves with mankind, for menstealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine:

1:11. Which is according to the Gospel of the glory of the blessed God which hath been committed to my trust.

1:12. I give Him thanks Who hath strengthened me, even to Christ Jesus

our Lord, for that He hath counted me faithful, putting me in the ministry:

1:13. Who before was a blasphemer and a persecutor and contumelious.

But I obtained the mercy of God, because I did it ignorantly in unbelief.

1:14. Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

1:15. A faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief.

1:16. But for this cause have I obtained mercy: that in me first Christ Jesus might show forth all patience, for the information of them that shall believe in Him unto life everlasting.

1:17. Now to the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

1:18. This precept, I commend to thee, O son Timothy: according to the

prophecies going before on thee, that thou war in them a good warfare,

1:19. Having faith and a good conscience, which some rejecting have made shipwreck concerning the Faith.

1:20. Of whom is Hymeneus and Alexander, whom I have delivered up to

Satan, that they may learn not to blaspheme.

**1 Timothy Chapter 2**

2:1. I desire therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men:

2:2. For kings and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity.

2:3. For this is good and acceptable in the sight of God our Savior,

2:4. Who will have all men to be saved and to come to the knowledge of the truth.

2:5. For there is one God: and one mediator of God and men, the man Christ Jesus:

2:6. Who gave Himself a redemption for all, a testimony in due times.

2:7. Whereunto I am appointed a preacher and an Apostle (I say the truth, I lie not), a doctor of the Gentiles in faith and truth.

2:8. I will therefore that men pray in every place, lifting up pure hands, without anger and contention.

2:9. In like manner, women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire:

2:10. But, as it becometh women professing godliness, with good works.

2:11. Let the woman learn in silence with all subjection.

2:12. But I suffer not a woman to teach, nor to use authority over the man: but to be in silence.

2:13. For Adam was first formed; then Eve.

2:14. And Adam was not seduced; but the woman, being seduced, was in the transgression.

2:15. Yet she shall be saved through child bearing; if she continue in faith and love and sanctification with sobriety.

**1 Timothy Chapter 3**

3:1. A faithful saying: If a man desire the office of a bishop, he desireth good work.

3:2. It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behavior, chaste, given to hospitality, a teacher,

3:3. Not given to wine, no striker, but modest, not quarrelsome, not covetous, but

3:4. One that ruleth well his own house, having his children in subjection with all chastity.

3:5. But if a man know not how to rule his own house, how shall he take care of the Church of God?

3:6. Not a neophyte: lest, being puffed up with pride, he fall into the judgment of the devil.

3:7. Moreover, he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil.

3:8. Deacons in like manner: chaste, not double tongued, not given to much wine, not greedy of filthy lucre:

3:9. Holding the mystery of Faith in a pure conscience.

3:10. And let these also first be proved: and so let them minister, having no crime.

3:11. The women in like manner: chaste, not slanderers, but sober, faithful in all things.

3:12. Let deacons be the husbands of one wife: who rule well their children and their own houses.

3:13. For they that have ministered well shall purchase to themselves a good degree and much confidence in the Faith which is in Christ Jesus.

3:14. These things I write to thee, hoping that I shall come to thee shortly.

3:15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.

3:16. And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.

**1 Timothy Chapter 4**

4:1. Now the Spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils,

4:2. Speaking lies in hypocrisy and having their conscience seared,

4:3. Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful and by them that have known the truth.

4:4. For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

4:5. For it is sanctified by the word of God and prayer.

4:6. These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith and of the good doctrine which thou hast attained unto.

4:7. But avoid foolish and old wives fables: and exercise thyself unto godliness.

4:8. For bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is and of that which is to come.

4:9. A faithful saying and worthy of all acceptation.

4:10. For therefore we labor and are reviled, because we hope in the living God, who is the Savior of all men, especially of the faithful.

4:11. These things command and teach:

4:12. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity.

4:13. Till I come, attend unto reading, to exhortation and to doctrine.

4:14. Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood.

4:15. Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all.

4:16. Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

**1 Timothy Chapter 5**

5:1. An ancient man rebuke not, but entreat Him as a father: young men, as brethren:

5:2. Old women, as mothers: young women, as sisters, in all chastity.

5:3. Honor widows that are widows indeed.

5:4. But if any widow have children or grandchildren, let her learn first to govern her own house and to make a return of duty to her parents; for this is acceptable before God.

5:5. But she that is a widow indeed, and desolate, let her trust in God and continue in supplications and prayers night and day.

5:6. For she that liveth in pleasures is dead while she is living.

5:7. And this give in charge, that they may be blameless.

5:8. But if any man have not care of his own and especially of those of his house, he hath denied the Faith and is worse than an infidel.

5:9. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband.

5:10. Having testimony for her good works, if she have brought up children, if she have received to harbor, if she have washed the saints’ feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

5:11. But the younger widows avoid. For when they have grown wanton in Christ, they will marry:

5:12. Having damnation, because they have made void their first faith.

5:13. And withal being idle they learn to go about from house to house: and are not only idle, but tattlers also and busy bodies, speaking things which they ought not.

5:14. I will, therefore, that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.

5:15. For some are already turned aside after Satan.

5:16. If any of the faithful have widows, let Him minister to them, and let not the Church be charged: that there may be sufficient for them that are widows indeed.

5:17. Let the priests that rule well be esteemed worthy of double honor: especially they who labor in the word and doctrine.

5:18. For the Scripture saith: Thou shalt not muzzle the ox that treadeth out the corn: and, The laborer is worthy of His reward.

5:19. Against a priest receive not an accusation, but under two or three witnesses.

5:20. Them that sin reprove before all that the rest also may have fear.

5:21. I charge thee, before God and Christ Jesus and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.

5:22. Impose not hands lightly upon any man, neither be partaker of other men’s sins. Keep thyself chaste.

5:23. Do not still drink water, but use a little wine for thy stomach’s sake and thy frequent infirmities.

5:24. Some men’s sins are manifest, going before to judgment: and some men they follow after.

5:25. In like manner also good deeds are manifest: and they that are otherwise cannot be hid.

**1 Timothy Chapter 6**

6:1. Whosoever are servants under the yoke, let them count their masters worthy of all honor; lest the name of the Lord and His doctrine be blasphemed.

6:2. But they that have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

6:3. If any man teach otherwise and consent not to the sound words of our Lord Jesus Christ and to that doctrine which is according to godliness,

6:4. He is proud, knowing nothing, but sick about questions and strifes of words; from which arise envies, contentions, blasphemies, evil suspicions,

6:5. Conflicts of men corrupted in mind and who are destitute of the truth, supposing gain to be godliness.

6:6. But godliness with contentment is great gain.

6:7. For we brought nothing into this world: and certainly we can carry nothing out.

6:8. But having food and wherewith to be covered, with these we are content.

6:9. For they that will become rich fall into temptation and into the snare of the devil and into many unprofitable and hurtful desires, which drown men into destruction and perdition.

6:10. For the desire of money is the root of all evils; which some coveting have erred from the Faith and have entangled themselves in many sorrows.

6:11. But thou, O man of God, fly these things: and pursue justice, godliness, faith, charity, patience, mildness.

6:12. Fight the good fight of Faith. Lay hold on eternal life, whereunto thou art called and be it confessed a good confession before many witnesses.

6:13. I charge thee before God who quickeneth all things, and before Christ Jesus Who gave testimony under Pontius Pilate, a good confession:

6:14. That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ,

6:15. Which in His times He shall show, who is the Blessed and only Mighty, the King of kings and Lord of lords:

6:16. Who only hath immortality and inhabiteth light inaccessible: whom no man hath seen, nor can see: to whom be honor and empire everlasting. Amen.

6:17. Charge the rich of this world not to be high-minded nor to trust in the uncertainty of riches, but in the living God (who giveth us abundantly all things to enjoy)

6:18. To do good, to be rich in good work, to give easily, to communicate to others,

6:19. To lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

6:20. O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge falsely so called.

6:21. Which some promising, have erred concerning the Faith. Grace be with thee. Amen.

**THE SECOND EPISTLE OF SAINT PAUL THE   
  
APOSTLE   
  
TO TIMOTHY**

1:1. Paul, an Apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus:

1:2. To Timothy, my dearly beloved son. Grace, mercy and peace, from God the Father and from Christ Jesus our Lord.

1:3. I give thanks to God, whom I serve from my forefathers, with a pure conscience, that without ceasing I have a remembrance of thee in my prayers, night and day.

1:4. Desiring to see thee, being mindful of thy tears, that I may be filled with joy:

1:5. Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois and in thy mother Eunice, and I am certain that in thee also.

1:6. For which cause I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands.

1:7. For God hath not given us the spirit of fear: but of power and of love and of sobriety.

1:8. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but labor with the Gospel, according to the power of God.

1:9. Who hath delivered us and called us by His holy calling, not according to our own works, but according to His own purpose and grace, which was given us in Christ Jesus before the times of the world:

1:10. But is now made manifest by the illumination of our Savior Jesus Christ, Who hath destroyed death and hath brought to light life and incorruption by the Gospel.

1:11. Wherein I am appointed a preacher and an Apostle and teacher of the Gentiles.

1:12. For which cause, I also suffer these things: but I am not ashamed. For I know Whom I have believed and I am certain that He is able to keep that which I have committed unto Him, against that day.

1:13. Hold the form of sound words which thou hast heard of me: in faith and in the love which is in Christ Jesus.

1:14. Keep the good thing committed to thy trust by the Holy Ghost who dwelleth in us.

1:15. Thou knowest this, that all they who are in Asia are turned away from me: of whom are Phigellus and Hermogenes.

1:16. The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me and hath not been ashamed of my chain:

1:17. But when he was come to Rome, he carefully sought me and found me.

1:18. The Lord grant unto Him to find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou very well knowest.

**2 Timothy Chapter 2**

2:1. Thou therefore, my son, be strong in Christ Jesus:

2:2. And the things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also.

2:3. Labor as a good soldier of Christ Jesus.

2:4. No man, being a soldier to God, entangleth himself with secular

businesses: that he may please Him to whom he hath engaged himself.

2:5. For he also that striveth for the mastery is not crowned, except he strive lawfully.

2:6. The husbandman that laboreth must first partake of the fruits.

2:7. Understand what I say: for the Lord will give thee in all things understanding.

2:8. Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my Gospel:

2:9. Wherein I labor even unto bands, as an evildoer. But the word of God is not bound.

2:10. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with Heavenly glory.

2:11. A faithful saying: for if we be dead with Him, we shall live also with Him.

2:12. If we suffer, we shall also reign with Him. If we deny Him, He will also deny us.

2:13. If we believe not, He continueth faithful, He cannot deny Himself.

2:14. Of these things put them in mind, charging them before the Lord. Contend not in words: for it is to no profit, but to the subverting of the hearers.

2:15. Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the Word of truth.

2:16. But shun profane and vain babblings: for they grow much towards ungodliness.

2:17. And their speech spreadeth like a canker: of whom are Hymeneus

and Philetus:

2:18. Who have erred from the truth, saying that the resurrection is past already, and have subverted the Faith of some.

2:19. But the sure foundation of God standeth firm, having this seal: the Lord knoweth who are His; and let everyone depart from iniquity who nameth the Name of the Lord.

2:20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and some indeed unto honor, but some unto dishonor.

2:21. If any man therefore shall cleanse himself from these, he shall be a vessel unto honor, sanctified and profitable to the Lord, prepared unto every good work.

2:22. But flee thou youthful desires, and pursue justice, faith, charity and peace with them that call on the Lord out of a pure heart.

2:23. And avoid foolish and unlearned questions, knowing that they beget strifes.

2:24. But the servant of the Lord must not wrangle: but be mild toward all men, apt to teach, patient,

2:25. With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth;

2:26. And they may recover themselves from the snares of the devil by whom they are held captive at His will.

**2 Timothy Chapter 3**

3:1. Know also this, that in the last days shall come dangerous times.

3:2. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3:3. Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

3:4. Traitors, stubborn, puffed up, and lovers of pleasure more than of God:

3:5. Having an appearance indeed of godliness but denying the power thereof. Now these avoid.

3:6. For of these sort are they who creep into houses and lead captive silly women laden with sins, who are led away with diverse desires:

3:7. Ever learning, and never attaining to the knowledge of the truth.

3:8. Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

3:9. But they shall proceed no farther: for their folly shall be manifest to all men, as theirs also was.

3:10. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience,

3:11. Persecutions, afflictions: such as came upon me at Antioch, at Iconium and at Lystra: what persecutions I endured, and out of them all the Lord delivered me.

3:12. And all that will live godly in Christ Jesus shall suffer persecution.

3:13. But evil men and seducers shall grow worse and worse: erring, and driving into error,

3:14. But continue thou in those things which thou hast learned and which have been committed to thee. Knowing of whom thou hast learned them:

3:15. And because from thy infancy thou hast known the Holy Scriptures which can instruct thee to salvation by the faith which is in Christ Jesus.

3:16. All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice:

3:17. That the man of God may be perfect, furnished to every good work.

**2 Timothy Chapter 4**

4:1. I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by His coming and His kingdom:

4:2. Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine.

4:3. For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears:

4:4. And will indeed turn away their hearing from the truth, but will be turned unto fables.

4:5. But be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry. Be sober.

4:6. For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

4:7. I have fought a good fight: I have finished my course: I have kept the faith.

4:8. As to the rest, there is laid up for me a crown of justice which the Lord the Just Judge will render to me in that day: and not only to me, but to them also that love His coming. Make haste to come to me quickly.

4:9. For Demas hath left me, loving this world, and is gone to Thessalonica:

4:10. Crescens into Galatia, Titus into Dalmatia.

4:11. Only Luke is with me. Take Mark and bring Him with thee: for he is profitable to me for the ministry.

4:12. But Tychicus I have sent to Ephesus.

4:13. The cloak that I left at Troas, with Carpus, when thou comest, bring with thee: and the books, especially the parchments.

4:14. Alexander the coppersmith hath done me much evil: the Lord will

reward him according to his works:

4:15. Whom do thou also avoid: for he hath greatly withstood our words.

4:16. At my first answer, no man stood with me: but all forsook me. May it not be laid to their charge!

4:17. But the Lord stood by me and strengthened me, that by me the preaching may be accomplished and that all the Gentiles may hear. And I was delivered out of the mouth of the lion.

4:18. The Lord hath delivered me from every evil work and will preserve me unto His Heavenly kingdom. To Whom be glory forever and ever. Amen.

4:19. Salute Prisca, and Aquila and the household of Onesiphorus.

4:20. Erastus remained at Corinth. And Trophimus I left sick at Miletus.

4:21. Make haste to come before winter. Eubulus and Pudens and Linus and Claudia and all the brethren, salute thee.

4:22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

**THE EPISTLE OF SAINT PAUL   
  
THE APOSTLE   
  
TO TITUS**

1:1. Paul, a servant of God and an Apostle of Jesus Christ, according to the Faith of the elect of God and the acknowledging of the truth, which is according to Godliness:

1:2. Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world:

1:3. But hath in due times manifested His word in preaching, which is committed to me according to the commandment of God our Savior:

1:4. To Titus, my beloved son according to the common Faith, grace and peace, from God the Father and from Christ Jesus our Savior.

1:5. For this cause I left thee in Crete: that thou shouldest set in order the things that are wanting and shouldest ordain priests in every city, as I also appointed thee:

1:6. If any be without crime, the husband of one wife. having faithful children, not accused of riot or unruly.

1:7. For a bishop must be without crime, as the steward of God: not proud, not subject to anger, nor given to wine, no striker, not greedy of filthy lucre:

1:8. But given to hospitality, gentle, sober, just, holy, continent:

1:9. Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine and to convince the gainsayers.

1:10. For there are also many disobedient, vain talkers and seducers: especially they who are of the circumcision.

1:11. Who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.

1:12. One of them a prophet of their own, said: The Cretans are always liars, evil beasts, slothful bellies.

1:13. This testimony is true. Wherefore, rebuke them sharply, that they may be sound in the Faith:

1:14. Not giving heed to Jewish fables and commandments of men who turn

themselves away from the truth.

1:15. All things are clean to the clean: but to them that are defiled and to unbelievers, nothing is clean: but both their mind and their conscience are defiled.

1:16. They profess that they know God: but in their works they deny Him: being abominable and incredulous and to every good work reprobate.

**Titus Chapter 2**

2:1. But speak thou the things that become sound doctrine:

2:2. That the aged men be sober, chaste, prudent, sound in faith, in love, in patience.

2:3. The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well:

2:4. That they may teach the young women to be wise, to love their husbands, to love their children.

2:5. To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands: that the word of God be not blasphemed.

2:6. Young men, in like manner, exhort that they be sober.

2:7. In all things show thyself an example of good works, in doctrine, in integrity, in gravity,

2:8. The sound word that cannot be blamed: that he who is on the contrary part may be afraid, having no evil to say of us.

2:9. Exhort servants to be obedient to their masters: in all things pleasing, not gainsaying:

2:10. Not defrauding, but in all things showing good fidelity, that they may adorn the doctrine of God our Savior in all things.

2:11. For the grace of God our Savior hath appeared to all men:

2:12. Instructing us, that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world,

2:13. Looking for the blessed hope and coming of the glory of the great God and our Savior Jesus Christ.

2:14. Who gave Himself for us, that he might redeem us from all iniquity and might cleanse to Himself a people acceptable, a pursuer of good works.

2:15. These things speak and exhort and rebuke with all authority. Let no man despise thee.

**Titus Chapter 3**

3:1. Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work.

3:2. To speak evil of no man, not to be litigious but gentle: showing all mildness towards all men.

3:3. For we ourselves also were some time unwise, incredulous, erring, slaves to diverse desires and pleasures, living in malice and envy, hateful and hating one another.

3:4. But when the goodness and kindness of God our Savior appeared:

3:5. Not by the works of justice which we have done, but according to His mercy, He saved us, by the laver of regeneration and renovation of the Holy Ghost.

3:6. Whom He hath poured forth upon us abundantly, through Jesus Christ our Savior:

3:7. That, being justified by His grace, we may be heirs according to hope of life everlasting.

3:8. It is a faithful saying. And these things I will have thee affirm constantly, that they who believe in God may be careful to excel in good works. These things are good and profitable unto men.

3:9. But avoid foolish questions and genealogies and contentions and strivings about the Law. For they are unprofitable and vain.

3:10. A man that is a heretic, after the first and second admonition, avoid:

3:11. Knowing that he that is such an one is subverted and sinneth, being condemned by his own judgment.

3:12. When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis. For there I have determined to winter.

3:13. Send forward Zenas the lawyer and Apollo, with care that nothing be wanting to them.

3:14. And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

3:15. All that are with me salute thee. Salute them that love us in the Faith. The grace of God be with you all. Amen.

**THE EPISTLE OF SAINT PAUL   
  
THE APOSTLE   
  
TO PHILEMON**

1:1. Paul, a prisoner of Christ Jesus, and Timothy, a brother: to Philemon, our beloved and fellow laborer,

1:2. And to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the Church which is in thy house.

1:3. Grace to you and peace, from God our Father and from the Lord Jesus Christ.

1:4. I give thanks to my God, always making a remembrance of thee in my prayers.

1:5. Hearing of thy charity and faith, which thou hast in the Lord Jesus and towards all the saints:

1:6. That the communication of thy faith may be made evident in the acknowledgment of every good work that is in you in Christ Jesus.

1:7. For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother.

1:8. Wherefore, though I have much confidence in Christ Jesus to command thee that which is to the purpose:

1:9. For charity sake I rather beseech, whereas thou art such a one, as Paul, an old man and now a prisoner also of Jesus Christ.

1:10. I beseech thee for my son, whom I have begotten in my bands, Onesimus,

1:11. Who hath been heretofore unprofitable to thee but now is profitable both to me and thee:

1:12. Whom I have sent back to thee. And do thou receive Him as my own bowels.

1:13. Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the Gospel.

1:14. But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary.

1:15. For perhaps he therefore departed for a season from thee that thou mightest receive him again forever:

1:16. Not now as a servant, but instead of a servant, a most dear brother, especially to me. But how much more to thee, both in the flesh and in the Lord?

1:17. If therefore thou count me a partner, receive Him as myself.

1:18. And if he hath wronged thee in anything or is in thy debt, put that to my account.

1:19. I Paul have written it with my own hand: I will repay it: not to say to thee that thou owest me thy own self also.

1:20. Yea, brother. May I enjoy thee in the Lord! Refresh my bowels in the Lord.

1:21. Trusting in thy obedience, I have written to thee: knowing that thou wilt also do more than I say.

1:22. But withal prepare me also a lodging. For I hope that through your prayers I shall be given unto you.

1:23. There salute thee Epaphras, my fellow prisoner in Christ Jesus:

1:24. Mark, Aristarchus, Demas and Luke, my fellow laborers.

1:25. The grace of our Lord Jesus Christ be with your spirit. Amen.

**THE EPISTLE OF SAINT PAUL   
  
THE APOSTLE   
  
TO THE HEBREWS**

1:1. God, who, at sundry times and in diverse manners, spoke in times past to the fathers by the prophets, last of all,

1:2. In these days, hath spoken to us by His Son, whom he hath appointed heir of all things, by whom also he made the world.

1:3. Who being the brightness of His glory and the figure of His substance and upholding all things by the Word of His power, making purgation of sins, sitteth on the right hand of the Majesty on High:

1:4. Being made so much better than the angels as He hath inherited a more excellent Name than they.

1:5. For to which of the angels hath He said at any time: Thou art My Son, today have I begotten Thee? And again: I will be to Him a Father, and He shall be to Me a Son?

1:6. And again, when he bringeth in the First-Begotten into the world, He saith: And let all the angels of God adore Him.

1:7. And to the angels indeed He saith: He that maketh His angels spirits and His ministers a flame of fire.

1:8. But to the Son: Thy throne, O God, is forever and ever: a scepter of justice is the scepter of Thy kingdom.

1:9. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

1:10. And: Thou in the beginning, O Lord, didst found the Earth: and the works of Thy hands are the Heavens.

1:11. They shall perish: but Thou shalt continue: and they shall all grow old as a garment.

1:12. And as a vesture shalt Thou change them, and they shalt be changed. But Thou art the selfsame: and Thy years shall not fail.

1:13. But to which of the angels said He at any time: Sit on my right hand, until I make Thy enemies Thy footstool?

1:14. Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?

**Hebrews Chapter 2**

2:1. Therefore ought we more diligently to observe the things which we have heard lest perhaps we should let them slip.

2:2. For if the word spoken by angels became steadfast and every transgression and disobedience received a just recompense of reward:

2:3. How shall we escape if we neglect so great salvation? Which, having begun to be declared by the Lord, was confirmed unto us by them that heard Him.

2:4. God also bearing them witness by signs and wonders and diverse miracles and distributions of the Holy Ghost, according to His own will.

2:5. For God hath not subjected unto angels the world to come, whereof we speak.

2:6. But one in a certain place hath testified, saying: What is man, that Thou art mindful of him? Or the Son of Man, that thou visitest Him?

2:7. Thou hast made Him a little lower than the angels: thou hast crowned Him with glory and honor and hast set Him over the works of Thy hands.

2:8. Thou hast subjected all things under His feet. For in that He hath subjected all things to Him, He left nothing not subject to Him. But now we see not as yet all things subject to Him.

2:9. But we see Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that, through the grace of God He might taste death for all.

2:10. For it became Him for Whom are all things and by Whom are all things, Who had brought many children into glory, to perfect the Author of their salvation, by His passion.

2:11. For both He that sanctifieth and they who are sanctified are all of one. For which cause He is not ashamed to call them brethren, saying:

2:12. I will declare Thy name to My brethren: in the midst of the Church will I praise Thee.

2:13. And again: I will put My trust in Him. And again: Behold I and My children, whom God hath given Me.

2:14. Therefore because the children are partakers of Flesh and Blood, He also Himself in like manner hath been partaker of the same: that, through death, He might destroy him who had the empire of death, that is to say, the devil:

2:15. And might deliver them, who through the fear of death were all their lifetime subject to servitude.

2:16. For nowhere doth He take hold of the angels: but of the seed of Abraham He taketh hold.

2:17. Wherefore, it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful High Priest before God, that He might be a propitiation for the sins of the people.

2:18. For in that wherein He Himself hath suffered and been tempted He is able to succour them also that are tempted.

**Hebrews Chapter 3**

3:1. Wherefore, holy brethren, partakers of the Heavenly vocation consider the Apostle and High Priest of our confession, Jesus:

3:2. Who is faithful to Him that made Him, as was also Moses in all His house.

3:3. For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house hath greater honor than the house.

3:4. For every house is built by some man: but He that created all things is God.

3:5. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said:

3:6. But Christ, as the Son in His own house: which house are we, if we hold fast the confidence and glory of hope unto the end.

3:7. Wherefore, as the Holy Ghost saith: Today if you shall hear His voice,

3:8. Harden not your hearts, as in the provocation, in the day of temptation in the desert,

3:9. Where your fathers tempted Me, proved and saw My works,

3:10. Forty years: for which cause I was offended with this generation, and I said: They always err in heart. And they have not known My ways.

3:11. As I have sworn in My wrath: If they shall enter into My rest.

3:12. Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God.

3:13. But exhort one another every day, whilst it is called today, that none of you be hardened through the deceitfulness of sin.

3:14. For we are made partakers of Christ: yet so, if we hold the beginning of His substance firm unto the end.

3:15. While it is said: Today, if you shall hear His voice, harden not your hearts, as in that provocation.

3:16. For some who heard did provoke: but not all that came out of Egypt by Moses.

3:17. And with whom was He offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert?

3:18. And to whom did He swear, that they should not enter into His rest: but to them that were incredulous?

3:19. And we see that they could not enter in, because of unbelief.

**Hebrews Chapter 4**

4:1. Let us fear therefore lest, the promise being left of entering into His rest, any of you should be thought to be wanting.

4:2. For unto us also it hath been declared in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard.

4:3. For we, who have believed, shall enter into rest; as He said: As I have sworn in My wrath: If they shall enter into My rest; and this indeed when the works from the foundation of the world were finished.

4:4. For in a certain place he spoke of the seventh day thus: And God rested the seventh day from all His works.

4:5. And in this place again: If they shall enter into My rest.

4:6. Seeing then it remaineth that some are to enter into it, and they to whom it was first preached did not enter because of unbelief:

4:7. Again he limiteth a certain day, saying in David; Today, after so long a time as it is above said: Today if you shall hear His voice, harden not your hearts.

4:8. For if Josue had given them rest he would never have afterwards spoken of another day.

4:9. There remaineth therefore a day of rest for the people of God.

4:10. For he that is entered into his rest, the same also hath rested from his works, as God did from His.

4:11. Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief.

4:12. For the word of God is living and effectual and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow: and is a discerner of the thoughts and intents of the heart.

4:13. Neither is there any creature invisible in His sight: but all things are naked and open to His eyes, to Whom our speech is.

4:14. Having therefore a great High Priest that hath passed into the Heavens, Jesus the Son of God: let us hold fast our confession.

4:15. For we have not a High Priest who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.

4:16. Let us go therefore with confidence to the throne of grace: that we may obtain mercy and find grace in seasonable aid.

**Hebrews Chapter 5**

5:1. Forevery high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

5:2. Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity.

5:3. And therefore he ought, as for the people, so also for himself, to

offer for sins.

5:4. Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.

5:5. So Christ also did not glorify Himself, that He might be made a High Priest: but He that said unto Him: Thou art my Son: this day have I begotten Thee.

5:6. As He saith also in another place: Thou art a priest forever, according to the order of Melchisedech.

5:7. Who in the days of His flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, was heard for His reverence.

5:8. And whereas indeed He was the Son of God, he learned obedience by the things which He suffered.

5:9. And being consummated, He became, to all that obey Him, the cause of eternal salvation:

5:10. Called by God a High Priest, according to the order of Melchisedech.

5:11. Of whom we have much to say and hard to be intelligibly uttered: because you are become weak to hear.

5:12. For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk and not of strong meat.

5:13. For everyone that is a partaker of milk is unskillful in the word of justice: for he is a little child.

5:14. But strong meat is for the perfect: for them who by custom have their senses exercised to the discerning of good and evil.

**Hebrews Chapter 6**

6:1. Wherefore, leaving the word of the beginning of Christ, let us go on to things more perfect: not laying again the foundation of penance from dead works and of faith towards God,

6:2. Of the doctrine of baptisms and imposition of hands, and of the resurrection of the dead, and of eternal judgment.

6:3. And this will we do, if God permit.

6:4. For it is impossible for those who were once illuminated, have tasted also the Heavenly gift and were made partakers of the Holy Ghost,

6:5. Have moreover tasted the good word of God and the powers of the world to come,

6:6. And are fallen away: to be renewed again to penance, crucifying again to themselves the Son of God and making Him a mockery.

6:7. For the earth, that drinketh in the rain which cometh often upon it and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God.

6:8. But that which bringeth forth thorns and briers is reprobate and very near unto a curse: whose end is to be burnt.

6:9. But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus.

6:10. For God is not unjust, that He should forget your work and the love which you have shown in His name, you who have ministered and do minister to the saints.

6:11. And we desire that every one of you show forth the same carefulness to the accomplishing of hope unto the end:

6:12. That you become not slothful, but followers of them who through faith and patience shall inherit the promises.

6:13. For God making promises to Abraham, because He had no one greater by whom He might swear, swore by Himself,

6:14. Saying: Unless blessing I shall bless thee and multiplying I shall multiply thee.

6:15. And so patiently enduring he obtained the promise.

6:16. For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy.

6:17. Wherein God, meaning more abundantly to show to the heirs of the promise the immutability of His counsel, interposed an oath:

6:18. That by two immutable things in which it is impossible for God to lie, we may have the strongest comfort, we who have fled for refuge to hold fast the hope set before us.

6:19. Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil:

6:20. Where the forerunner Jesus is entered for us, made a High Priest forever according to the order of Melchisedech.

**Hebrews Chapter 7**

7:1. For this Melchisedech was king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed Him:

7:2. To whom also Abraham divided the tithes of all: who first indeed by interpretation is king of justice: and then also king of Salem, that is, king of peace:

7:3. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest forever.

7:4. Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.

7:5. And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the Law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham.

7:6. But he, whose pedigree is not numbered among them, received tithes of Abraham and blessed him that had the promises.

7:7. And without all contradiction, that which is less is blessed by the better.

7:8. And here indeed, men that die receive tithes: but there, he hath witness that he liveth.

7:9. And (as it may be said) even Levi who received tithes paid tithes in Abraham:

7:10. For he was yet in the loins of his father when Melchisedech met him.

7:11. If then perfection was by the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should rise according to the order of Melchisedech: and not be called according to the order of Aaron?

7:12. For the priesthood being translated, it is necessary that a translation also be made of the Law,

7:13. For he of whom these things are spoken is of another tribe, of which no one attended on the altar.

7:14. For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing concerning priests.

7:15. And it is yet far more evident: if according to the similitude of Melchisedech there ariseth another priest,

7:16. Who is made, not according to the Law of a law of a carnal commandment, but according to the power of an indissoluble life.

7:17. For He testifieth: Thou art a priest forever according to the order of Melchisedech.

7:18. There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof:

7:19. For the Law brought nothing to perfection: but a bringing in of a better hope, by which we draw nigh to God.

7:20. And inasmuch as it is not without an oath (for the others indeed were made priests without an oath:

7:21. But this with an oath, by Him that said unto Him: The Lord hath sworn and He will not repent: Thou art a priest forever).

7:22. By so much is Jesus made a surety of a better testament.

7:23. And the others indeed were made many priests, because by reason of death they were not suffered to continue:

7:24. But this, for that He continueth forever, hath an everlasting priesthood:

7:25. Whereby He is able also to save forever them that come to God by Him; always living to make intercession for us.

7:26. For it was fitting that we should have such a High Priest, holy, innocent, undefiled, separated from sinners, and made higher than the Heavens:

7:27. Who needeth not daily (as the other priests) to offer sacrifices, first for His own sins, and then for the people’s: for this He did once, in offering Himself.

7:28. For the Law maketh men priests, who have infirmity: but the word of the oath (which was since the Law) the Son **Who** is perfected for evermore.

**Hebrews Chapter 8**

8:1. Now of the things which we have spoken, this is the sum: we have such a High Priest Who is set on the right hand of the throne of majesty in the Heavens,

8:2. A minister of the holies and of the true tabernacle, which the Lord hath pitched, and not man.

8:3. For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer.

8:4. If then he were on earth, he would not be a priest: seeing that there would be others to offer gifts according to the law.

8:5. Who serve unto the example and shadow of Heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See (saith He) that thou make all things according to the pattern which was shown thee on the mount.

8:6. But now He hath obtained a better ministry, by how much also He is a Mediator of a better Testament which is established on better promises.

8:7. For if that former had been faultless, there should not indeed a place have been sought for a second.

8:8. For, finding fault with them, He saith: Behold the days shall come, saith the Lord: and I will perfect, unto the house of Israel and unto the house of Juda, a new testament:

8:9. Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in My testament: and I regarded them not, saith the Lord.

8:10. For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give My laws into their mind: and in their heart will I write them. And I will be their God: and they shall be My people.

8:11. And they shall not teach every man His neighbor and every man His brother, saying: Know the Lord. For all shall know Me, from the least to the greatest of them.

8:12. Because I will be merciful to their iniquities: and their sins I will remember no more.

8:13. Now in saying a new, he hath made the former old. And that which decayeth and groweth old is near its end.

**Hebrews Chapter 9**

9:1. The former indeed had also justifications of divine service and a sanctuary.

9:2. For there was a tabernacle made the first, wherein were the candlesticks and the table and the setting forth of loaves, which is called the Holy.

9:3. And after the second veil, the tabernacle which is called the Holy of Holies:

9:4. Having a golden censer and the Ark of the testament covered about on every part with gold, in which was a golden pot that had manna and the rod of Aaron that had blossomed and the tables of the testament.

9:5. And over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly.

9:6. Now these things being thus ordered, into the first tabernacle, the priests indeed always entered, accomplishing the offices of sacrifices.

9:7. But into the second, the high priest alone, once a year: not without blood, which he offereth for his own and the people’s ignorance:

9:8. The Holy Ghost signifying this: That the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing.

9:9. Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks,

9:10. And diverse washings and justices of the flesh laid on them until the time of correction.

9:11. But Christ, being come an High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, that is, not of this creation:

9:12. Neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption.

9:13. For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

9:14. How much more shall the blood of Christ, Who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

9:15. And therefore he is the mediator of the new testament: that by means of His death for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

9:16. For where there is a testament the death of the testator must of necessity come in.

9:17. For a testament is of force after men are dead: otherwise it is as yet of no strength, whilst the testator liveth.

9:18. Whereupon neither was the first indeed dedicated without blood.

9:19. For when every commandment of the Law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop, and sprinkled both the book itself and all the people.

9:20. Saying: This is the blood of the testament which God hath enjoined unto you.

9:21. The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.

9:22. And almost all things, according to the Law, are cleansed with blood: and without shedding of blood there is no remission.

9:23. It is necessary therefore that the patterns of Heavenly things should be cleansed with these: but the Heavenly things themselves with better sacrifices than these.

9:24. For Jesus is not entered into the Holies made with hands, the patterns of the true: but into Heaven itself, that He may appear now in the presence of God for us.

9:25. Nor yet that He should offer Himself often, as the high priest entereth into the Holies every year with the blood of others:

9:26. For then he ought to have suffered often from the beginning of the world. But now once, at the end of ages, He hath appeared for the destruction of sin by the sacrifice of Himself.

9:27. And as it is appointed unto men once to die, and after this the judgment:

9:28. So also Christ was offered once to exhaust the sins of many. The second time He shall appear without sin to them that expect Him unto salvation.

**Hebrews Chapter 10**

10:1. For the Law, having a shadow of the good things to come, not the very image of the things, by the selfsame sacrifices which they offer continually every year, can never make the comers thereunto perfect.

10:2. For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer.

10:3. But in them there is made a commemoration of sins every year:

10:4. For it is impossible that with the blood of oxen and goats sin should be taken away.

10:5. Wherefore, when He cometh into the world He saith: Sacrifice and oblation Thou wouldest not: but a body Thou hast fitted to Me.

10:6. Holocausts for sin did not please Thee.

10:7. Then said I: Behold I come: in the head of the book it is written of Me: that I should do Thy will, O God.

10:8. In saying before, Sacrifices, and oblations, and holocausts for sin Thou wouldest not, neither are they pleasing to Thee, which are offered according to the Law.

10:9. Then said I: Behold, I come to do Thy will, O God: He taketh away the first, that He may establish that which followeth.

10:10. In the which will, we are sanctified by the oblation of the body of Jesus Christ once.

10:11. And every priest indeed standeth daily ministering and often offering the same sacrifices which can never take away sins.

10:12. But this man, offering one sacrifice for sins, forever sitteth on the right hand of God,

10:13. From henceforth expecting until His enemies be made His footstool.

10:14. For by one oblation He hath perfected forever them that are sanctified.

10:15. And the Holy Ghost also doth testify this to us. For after that He said:

10:16. And this is the testament which I will make unto them after those days, saith the Lord. I will give My laws in their hearts and on their minds will I write them:

10:17. And their sins and iniquities I will remember no more.

10:18. Now, where there is a remission of these, there is no more an oblation for sin.

10:19. Having therefore, brethren, a confidence in the entering into the Holies by the Blood of Christ:

10:20. A new and living way which He hath dedicated for us through the veil, that is to say, His flesh:

10:21. And a High Priest over the house of God:

10:22. Let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water.

10:23. Let us hold fast the confession of our hope without wavering (for He is faithful that hath promised):

10:24. And let us consider one another, to provoke unto charity and to good works:

10:25. Not forsaking our assembly, as some are accustomed: but comforting one another, and so much the more as you see the day approaching.

10:26. For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins:

10:27. But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries.

10:28. A man making void the Law of Moses dieth without any mercy under two or three witnesses:

10:29. How much more, do you think he deserveth worse punishments, who hath trodden underfoot the Son of God and hath esteemed the Blood of the Testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?

10:30. For we know Him that hath said: Vengeance belongeth to Me, and I will repay. And again: The Lord shall judge His people.

10:31. It is a fearful thing to fall into the hands of the living God.

10:32. But call to mind the former days, wherein, being illuminated you endured a great fight of afflictions.

10:33. And on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort.

10:34. For you both had compassion on them that were in bands and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.

10:35. Do not therefore lose your confidence which hath a great reward.

10:36. For patience is necessary for you: that, doing the will of God, you may receive the promise.

10:37. For yet a little and a very little while, and He that is to come will come and will not delay.

10:38. But My just man liveth by Faith: but if he withdraw himself, he shall not please My soul.

10:39. But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

**Hebrews Chapter 11**

11:1. Now, faith is the substance of things to be hoped for, the evidence of things that appear not.

11:2. For by this the ancients obtained a testimony.

11:3. By Faith we understand that the world was framed by the Word of God: that from invisible things visible things might be made.

11:4. By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts. And by it he being dead yet speaketh.

11:5. By faith Henoch was translated that he should not see death: and he was not found because God had translated Him. For before His translation he had testimony that he pleased God.

11:6. But without faith it is impossible to please God. For he that cometh to God must believe that He is: and is a Rewarder to them that seek Him.

11:7. By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house: by the which he condemned the world and was instituted heir of the justice which is by faith.

11:8. By faith he that is called Abraham obeyed to go out into a place which he was to receive for an inheritance. And he went out, not knowing whither he went.

11:9. By faith he abode in the land of promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise.

11:10. For he looked for a city that hath foundations: whose builder and maker is God.

11:11. By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she believed that He was faithful who had promised,

11:12. For which cause there sprung even from one (and him as good as dead) as the stars of Heaven in multitude and as the sand which is by the sea shore innumerable.

11:13. All these died according to faith, not having received the promises but beholding them afar off and saluting them and confessing that they are pilgrims and strangers on the earth.

11:14. For they that say these things do signify that they seek a country.

11:15. And truly, if they had been mindful of that from whence they came out, they had doubtless, time to return.

11:16. But now they desire a better, that is to say, a Heavenly country. Therefore, God is not ashamed to be called their God: for He hath prepared for them a city.

11:17. By faith Abraham, when he was tried, offered Isaac: and he that had received the promises offered up his only begotten son,

11:18. (To whom it was said: In Isaac shalt thy seed be called:)

11:19. Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable.

11:20. By faith also of things to come Isaac blessed Jacob and Esau.

11:21. By faith Jacob, dying, blessed each of the sons of Joseph and adored the top of His rod.

11:22. By faith Joseph, when he was dying, made mention of the going out of the children of Israel and gave commandment concerning his bones.

11:23. By faith Moses, when he was born, was hid three months by his parents: because they saw he was a comely babe, and they feared not the king’s edict.

11:24. By faith Moses, when he was grown up, denied himself to be the son of Pharaoh’s daughter:

11:25. Rather choosing to be afflicted with the people of God than to have the pleasure of sin for a time:

11:26. Esteeming the reproach of Christ greater riches than the treasure of the Egyptians. For he looked unto the reward.

11:27. By faith he left Egypt, not fearing the fierceness of the king: for he endured, as seeing Him that is invisible.

11:28. By faith he celebrated the Pasch and the shedding of the blood: that he who destroyed the firstborn might not touch them.

11:29. By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.

11:30. By faith the walls of Jericho fell down, by the going round them seven days.

11:31. By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

11:32. And what shall I yet say? For the time would fail me to tell of Gideon, Barac, Samson, Jephthe, David, Samuel, and the prophets:

11:33. Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions,

11:34. Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners.

11:35. Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.

11:36. And others had trial of mockeries and stripes: moreover also of bands and prisons.

11:37. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted:

11:38. Of whom the world was not worthy: wandering in deserts, in mountains and in dens and in caves of the earth.

11:39. And all these, being approved by the testimony of faith, received not the promise:

11:40. God providing some better thing for us, that they should not be perfected without us.

**Hebrews Chapter 12**

12:1. And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us:

12:2. Looking on Jesus, the author and finisher of faith, who, having joy set before Him, endured the Cross, despising the shame, and now sitteth on the right hand of the throne of God.

12:3. For think diligently upon Him that endured such opposition from sinners against Himself that you be not wearied, fainting in your minds.

12:4. For you have not yet resisted unto blood, striving against sin.

12:5. And you have forgotten the consolation which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by Him.

12:6. For whom the Lord loveth He chastiseth: and He scourgeth every son whom He receiveth.

12:7. Persevere under discipline. God dealeth with you as with His sons. For what son is there whom the father doth not correct?

12:8. But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons.

12:9. Moreover, we have had fathers of our flesh for instructors, and we reverenced them. Shall we not much more obey the Father of spirits and live?

12:10. And they indeed for a few days, according to their own pleasure, instructed us: but He, for our profit, that we might receive His sanctification.

12:11. Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice.

12:12. Wherefore, lift up the hands which hang down and the feeble knees:

12:13. And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.

12:14. Follow peace with all men and holiness: without which no man shall see God.

12:15. Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder and by it many be defiled:

12:16. Lest there be any fornicator or profane person, as Esau who for one mess sold his first birthright.

12:17. For know ye that afterwards, when he desired to inherit the benediction, he was rejected. For he found no place of repentance, although with tears he had sought it.

12:18. For you are not come to a mountain that might be touched and a burning fire and a whirlwind and darkness and storm,

12:19. And the sound of a trumpet and the voice of words, which they that had excused themselves, that the word might not be spoken to them.

12:20. For they did not endure that which was said: and if so much as a beast shall touch the mount, it shall be stoned.

12:21. And so terrible was that which was seen, Moses said: I am frighted, and tremble.

12:22. But you are come to mount Sion and to the city of the living God, the Heavenly Jerusalem, and to the company of many thousands of angels,

12:23. And to the Church of the firstborn who are written in the Heavens, and to God the judge of all, and to the spirits of the just made perfect,

12:24. And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.

12:25. See that you refuse Him not that speaketh. For if they escaped not who refused Him that spoke upon earth, much more shall not we that turn away from Him that speaketh to us from Heaven.

12:26. Whose voice then moved the earth; but now He promiseth, saying:

Yet once more: and I will move, not only the Earth, but Heaven also.

12:27. And in that He saith: Yet once more, He signifieth the translation of the moveable things as made, that those things may remain which are immoveable.

12:28. Therefore, receiving an immoveable kingdom, we have grace: whereby let us serve, pleasing God, with fear and reverence.

12:29. For our God is a consuming fire.

**Hebrews Chapter 13**

13:1. Let the charity of the brotherhood abide in you.

13:2. And hospitality do not forget: for by this some, being not aware of it, have entertained angels.

13:3. Remember them that are in bands, as if you were bound with them: and them that labor, as being yourselves also in the body.

13:4. Marriage honorable in all, and the bed undefiled. For fornicators and adulterers God will judge.

13:5. Let your manners be without covetousness, contented with such things as you have. For He hath said: I will not leave thee: neither will I forsake thee.

13:6. So that we may confidently say: The Lord is my helper: I will not fear what man shall do to me.

13:7. Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation,

13:8. Jesus Christ, yesterday, and today: and the same forever.

13:9. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them.

13:10. We have an altar whereof they have no power to eat who serve the

tabernacle.

13:11. For the bodies of those beasts whose blood is brought into the holies by the High Priest for sin are burned without the camp.

13:12. Wherefore Jesus also, that he might sanctify the people by His own blood, suffered without the gate.

13:13. Let us go forth therefore to Him without the camp, bearing His reproach.

13:14. For, we have not here a lasting city: but we seek one that is to come.

13:15. By Him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name.

13:16. And do not forget to do good and to impart: for by such sacrifices God’s favor is obtained.

13:17. Obey your prelates and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy and not with grief. For this is not expedient for you.

13:18. Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things.

13:19. And I beseech you the more to do this, that I may be restored to you the sooner.

13:20. And may the God of peace, Who brought again from the dead the great Pastor of the sheep, our Lord Jesus Christ, in the Blood of the everlasting testament,

13:21. Fit you in all goodness, that you may do His will; doing in you that which is well pleasing in His sight, through Jesus Christ, to Whom is glory forever and ever. Amen.

13:22. And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words.

13:23. Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you.

13:24. Salute all your prelates and all the saints. The brethren from Italy salute you.

13:25. Grace be with you all. Amen.

**THE CATHOLIC EPISTLE OF**

**ST. JAMES THE APOSTLE**

1:1. James, the servant of God and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

1:2. My brethren, count it all joy, when you shall fall into diverse temptations:

1:3. Knowing that the trying of your faith worketh patience

1:4. And patience hath a perfect work: that you may be perfect and entire, failing in nothing.

1:5. But if any of you want wisdom, let Him ask of God who giveth to all men abundantly and upbraideth not. And it shall be given him.

1:6. But let Him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind.

1:7. Therefore let not that man think that he shall receive anything of the Lord.

1:8. A double minded man is inconstant in all his ways.

1:9. But let the brother of low condition glory in his exaltation:

1:10. And the rich, in his being low: because as the flower of the grass shall he pass away.

1:11. For the sun rose with a burning heat and parched the grass: and the flower thereof fell off, and the beauty of the shape thereof perished. So also shall the rich man fade away in his ways.

1:12. Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life which God hath promised to them that love Him.

1:13. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils: and he tempteth no man.

1:14. But every man is tempted by His own concupiscence, being drawn away and allured.

1:15. Then, when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.

1:16. Do not err, therefore, my dearest brethren.

1:17. Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration.

1:18. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature.

1:19. You know, my dearest brethren. And let every man be swift to hear, but slow to speak and slow to anger.

1:20. For the anger of man worketh not the justice of God.

1:21. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

1:22. But be ye doers of the word and not hearers only, deceiving your own selves.

1:23. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass.

1:24. For he beheld himself and went his way and presently forgot what manner of man he was.

1:25. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this man shall be blessed in his deed.

1:26. And if any man think himself to be religious, not bridling his tongue but deceiving his own heart, this man’s religion is vain.

1:27. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation and to keep one’s self unspotted from this world.

**James Chapter 2**

2:1. My brethren, have not the faith of our Lord Jesus Christ of glory, with respect of persons.

2:2. For if there shall come into your assembly a man having a golden ring, in fine apparel; and there shall come in also a poor man in mean attire:

2:3. And you have respect to him that is clothed with the fine apparel and shall say to him: Sit thou here well: but say to the poor man: Stand thou there, or: Sit under my footstool:

2:4. Do you not judge within yourselves, and are become judges of unjust thoughts?

2:5. Hearken, my dearest brethren: Hath not God chosen the poor in this world, rich in faith and heirs of the kingdom which God hath promised to them that love Him?

2:6. But you have dishonored the poor man. Do not the rich oppress you by might? And do not they draw you before the judgment seats?

2:7. Do not they blaspheme the good name that is invoked upon you?

2:8. If then you fulfil the royal law, according to the Scriptures: Thou shalt love thy neighbor as thyself; you do well.

2:9. But if you have respect to persons, you commit sin, being reproved by the law as transgressors.

2:10. And whosoever shall keep the whole law, but offend in one point, is become guilty of all.

2:11. For he that said: Thou shalt not commit adultery, said also: Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law.

2:12. So speak ye and so do, as being to be judged by the law of liberty.

2:13. For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.

2:14. What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save Him?

2:15. And if a brother or sister be naked and want daily food:

2:16. And one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit?

2:17. So faith also, if it have not works, is dead in itself.

2:18. But some man will say: Thou hast faith, and I have works. Show me thy faith without works; and I will show thee, by works, my faith.

2:19. Thou believest that there is one God. Thou dost well: the devils also believe and tremble.

2:20. But wilt thou know, O vain man, that faith without works is dead?

2:21. Was not Abraham our father justified by works, offering up Isaac his son upon the altar?

2:22. Seest thou that faith did cooperate with his works and by works faith was made perfect?

2:23. And the Scripture was fulfilled, saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.

2:24. Do you see that by works a man is justified, and not by faith only?

2:25. And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers and sending them out another way?

2:26. For even as the body without the spirit is dead: so also faith without works is dead.

**James Chapter 3**

3:1. Be ye not many masters, my brethren, knowing that you receive the greater judgment.

3:2. For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body.

3:3. For if we put bits into the mouths of horses, that they may obey us: and we turn about their whole body.

3:4. Behold also ships, whereas they are great and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

3:5. Even so the tongue is indeed a little member and boasteth great things. Behold how small a fire kindleth a great wood.

3:6. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body and inflameth the wheel of our nativity, being set on fire by Hell.

3:7. For every nature of beasts and of birds and of serpents and of the rest is tamed and hath been tamed, by the nature of man.

3:8. But the tongue no man can tame, an unquiet evil, full of deadly poison.

3:9. By it we bless God and the Father: and by it we curse men who are made after the likeness of God.

3:10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

3:11. Doth a fountain send forth, out of the same hole, sweet and bitter water?

3:12. Can the fig tree, my brethren, bear grapes? Or the vine, figs? So neither can the salt water yield sweet.

3:13. Who is a wise man and endued with knowledge, among you? Let Him show, by a good contestation, his work in the meekness of wisdom.

3:14. But if you have bitter zeal, and there be contention in your hearts: glory not and be not liars against the truth.

3:15. For this is not wisdom, descending from above: but earthly, sensual, devilish.

3:16. For where envying and contention is: there is inconstancy and every evil work.

3:17. But the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

3:18. And the fruit of justice is sown in peace, to them that make peace.

**James Chapter 4**

4:1. From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members?

4:2. You covet, and have not: you kill and envy and cannot obtain. You contend and war, and you have not: because you ask not.

4:3. You ask and receive not: because you ask amiss, that you may consume it on your concupiscences.

4:4. Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world becometh an enemy of God.

4:5. Or do you think that the Scripture saith in vain: To envy doth the spirit covet which dwelleth in you?

4:6. But he giveth greater grace. Wherefore he saith: God resisteth the proud and giveth grace to the humble.

4:7. Be subject therefore to God. But resist the devil: and he will fly from you.

4:8. Draw nigh to God: and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded.

4:9. Be afflicted and mourn and weep: let your laughter be turned into mourning and your joy into sorrow.

4:10. Be humbled in the sight of the Lord: and he will exalt you.

4:11. Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

4:12. There is one Lawgiver and Judge, that is able to destroy and to deliver.

4:13. But who art thou that judgest thy neighbor? Behold, now you that say: Today or tomorrow we will go into such a city, and there we will spend a year and will traffic and make our gain.

4:14. Whereas you know not what shall be on the morrow.

4:15. For what is your life? It is a vapor which appeareth for a little while and afterwards shall vanish away. For that you should say: If the Lord will, and, if we shall live, we will do this or that.

4:16. But now you rejoice in your arrogancies. All such rejoicing is wicked.

4:17. To him therefore who knoweth to do good and doth it not, to him it is sin.

**James Chapter 5**

5:1. Go to now, ye rich men: weep and howl in your miseries, which shall come upon you.

5:2. Your riches are corrupted: and your garments are motheaten.

5:3. Your gold and silver is cankered: and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days.

5:4. Behold the hire of the laborers who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of Sabaoth.

5:5. You have feasted upon earth: and in riotousness you have nourished your hearts, in the day of slaughter.

5:6. You have condemned and put to death the Just One: and He resisted you not.

5:7. Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and latter rain.

5:8. Be you therefore also patient and strengthen your hearts: for the coming of the Lord is at hand.

5:9. Grudge not, brethren, one against another, that you may not be judged. Behold the Judge standeth before the door.

5:10. Take, my brethren, for example of suffering evil, of labor and patience, the prophets who spoke in the name of the Lord.

5:11. Behold, we account them blessed who have endured. You have heard of the patience of Job and you have seen the end of the Lord, that the Lord is merciful and compassionate.

5:12. But above all things, my brethren, swear not, neither by Heaven, nor by the Earth, nor by any other oath. But let your speech be: Yea, Yea: No, No: that you fall not under judgment.

5:13. Is any of you sad? Let Him pray: Is he cheerful in mind? Let Him sing.

5:14. Is any man sick among you? Let Him bring in the priests of the Church and let them pray over Him, anointing Him with oil in the name of the Lord.

5:15. And the prayer of faith shall save the sick man. And the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

5:16. Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

5:17. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth. And it rained not for three years and six months.

5:18. And he prayed again. And the heaven gave rain: and the earth brought forth her fruit.

5:19. My brethren, if any of you err from the truth and one convert him:

5:20. He must know that he who causeth a sinner to be converted from the error of His way shall save his soul from death and shall cover a multitude of sins.

**THE FIRST EPISTLE OF**

**ST. PETER THE APOSTLE**

1:1. Peter, an Apostle of Jesus Christ, to the strangers dispersed through Pontus, Cappadocia, Asia and Bithynia, elect,

1:2. According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ. Grace unto you and peace be multiplied.

1:3. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead:

1:4. Unto an inheritance, incorruptible, and undefiled and that cannot fade, reserved in Heaven for you,

1:5. Who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time.

1:6. Wherein you shalt greatly rejoice, if now you must be for a little time made sorrowful in diverse temptations:

1:7. That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honor at the appearing of Jesus Christ.

1:8. Whom having not seen, you love: in Whom also now though you see Him not, you believe and, believing, shall rejoice with joy unspeakable and glorified;

1:9. Receiving the end of your faith, even the salvation of your souls.

1:10. Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you.

1:11. Searching what or what manner of time the Spirit of Christ in them did signify, when it foretold those sufferings that are in Christ and the glories that should follow.

1:12. To whom it was revealed that, not to themselves but to you, they ministered those things which are now declared to you by them that have preached the Gospel to you: the Holy Ghost being sent down from Heaven, on whom the angels desire to look.

1:13. Wherefore, having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered you in the revelation of Jesus Christ.

1:14. As children of obedience, not fashioned according to the former desires of your ignorance,

1:15. But according to Him that hath called you, Who is holy, be you also in all manner of conversation holy:

1:16. Because it is written: You shall be holy, for I Am holy.

1:17. And if you invoke as Father Him Who, without respect of persons, judgeth according to everyone’s work: converse in fear during the time of your sojourning here.

1:18. Knowing that you were not redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers:

1:19. But with the precious blood of Christ, as of a lamb unspotted and undefiled

1:20. Foreknown indeed before the foundation of the world, but manifested in the last times for you:

1:21. Who through Him are faithful in God who raised Him up from the dead and hath given Him glory, that your faith and hope might be in God.

1:22. Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly:

1:23. Being born again, not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth forever.

1:24. For all flesh is as grass and all the glory thereof as the flower of grass. The grass is withered and the flower thereof is fallen away.

1:25. But the word of the Lord endureth forever. And this is the word which by the Gospel hath been preached unto you.

**1 Peter Chapter 2**

2:1. Wherefore laying away all malice and all guile and dissimulations and envies and all detractions,

2:2. As newborn babes, desire the rational milk without guile, that thereby you may grow unto salvation:

2:3. If so be you have tasted that the Lord is sweet.

2:4. Unto Whom coming, as to a living stone, rejected indeed by men but chosen and made honorable by God:

2:5. Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

2:6. Wherefore it is said in the Scripture: Behold, I lay in Sion a chief corner stone, elect, precious. And he that shall believe in Him shall not be confounded.

2:7. To you therefore that believe, He is honor: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner:

2:8. And a stone of stumbling and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set.

2:9. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, Who hath called you out of darkness into His marvelous light:

2:10. Who in times past were not a people: but are now the people of God. Who had not obtained mercy: but now have obtained mercy.

2:11. Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul,

2:12. Having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works which they shall behold in you, glorify God in the day of visitation.

2:13. Be ye subject therefore to every human creature for God’s sake: whether it be to the king as excelling,

2:14. Or to governors as sent by Him for the punishment of evildoers and for the praise of the good.

2:15. For so is the will of God, that by doing well you may put to silence the ignorance of foolish men:

2:16. As free and not as making liberty a cloak for malice, but as the servants of God.

2:17. Honor all men. Love the brotherhood. Fear God. Honor the king.

2:18. Servants, be subject to your masters with all fear, not only to the good and gentle but also to the froward.

2:19. For this is thankworthy: if, for conscience towards God, a man endure sorrows, suffering wrongfully.

2:20. For what glory is it, if, committing sin and being buffeted for it, you endure? But if doing well you suffer patiently: this is thankworthy before God.

2:21. For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow His steps.

2:22. Who did no sin, neither was guile found in His mouth.

2:23. Who, when He was reviled, did not revile: when He suffered, he

threatened not, but delivered Himself to Him that judged Him unjustly.

2:24. Who His own self bore our sins in His body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed.

2:25. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

**1 Peter Chapter 3**

3:1. In like manner also, let wives be subject to their husbands: that, if any believe not the word, they may be won without the word, by the conversation of the wives,

3:2. Considering your chaste conversation with fear.

3:3. Whose adorning, let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

3:4. But the hidden man of the heart, in the incorruptibility of a quiet and a meek spirit which is rich in the sight of God.

3:5. For after this manner heretofore, the holy women also who trusted in God adorned themselves, being in subjection to their own husbands:

3:6. As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well and not fearing any disturbance.

3:7. Ye husbands, likewise dwelling with them according to knowledge, giving honor to the female as to the weaker vessel and as to the co-heirs of the grace of life: that your prayers be not hindered.

3:8. And in fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble:

3:9. Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing.

3:10. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

3:11. Let Him decline from evil and do good: Let Him seek after peace and pursue it:

3:12. Because the eyes of the Lord are upon the just, and His ears unto their prayers but the countenance of the Lord upon them that do evil things.

3:13. And who is he that can hurt you, if you be zealous of good?

3:14. But if also you suffer anything for justice’ sake, blessed are ye. And be not afraid of their fear: and be not troubled.

3:15. But sanctify the Lord Christ in your hearts, being ready always to satisfy everyone that asketh you a reason of that hope which is in you.

3:16. But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

3:17. For it is better doing well (if such be the will of God) to suffer than doing ill.

3:18. Because Christ also died once for our sins, the just for the unjust: that He might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit,

3:19. In which also coming He preached to those spirits that were in prison:

3:20. Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water.

3:21. Whereunto baptism, being of the like form, now saveth you also: not the putting away of the filth of the flesh, but, the examination of a good conscience towards God by the resurrection of Jesus Christ.

3:22. Who is on the right hand of God, swallowing down death that we

might be made heirs of life everlasting: being gone into Heaven, the

angels and powers and virtues being made subject to Him.

**1 Peter Chapter 4**

4:1. Christ therefore having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh hath ceased from sins:

4:2. That now he may live the rest of His time in the flesh, not after the desires of men but according to the will of God.

4:3. For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings and unlawful worshipping of idols.

4:4. Wherein they think it strange that you run not with them into the same confusion of riotousness: speaking evil of you.

4:5. Who shall render account to Him who is ready to judge the living and the dead.

4:6. For, for this cause was the Gospel preached also to the dead: That they might be judged indeed according to men, in the flesh: but may live according to God, in the Spirit.

4:7. But the end of all is at hand. Be prudent therefore and watch in prayers.

4:8. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins.

4:9. Using hospitality one towards another, without murmuring,

4:10. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God.

4:11. If any man speak, let Him speak, as the words of God. If any minister, let him do it, as of the power which God administereth: that in all things God may be honored through Jesus Christ: to Whom is glory and empire forever and ever. Amen.

4:12. Dearly beloved, think not strange the burning heat which is to try you: as if some new thing happened to you.

4:13. But if you partake of the sufferings of Christ, rejoice that, when His glory shall be revealed, you may also be glad with exceeding joy.

4:14. If you be reproached for the Name of Christ, you shall be blessed: for that which is of the honor, glory and power of God, and that which is His Spirit resteth upon you.

4:15. But let none of you suffer as a murderer or a thief or a railer or coveter of other men’s things.

4:16. But, if as a Christian, let him not be ashamed: but let him glorify God in that Name.

4:17. For the time is, that judgment should begin at the house of God. And if at first at us, what shall be the end of them that believe not the Gospel of God?

4:18. And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?

4:19. Wherefore let them also that suffer according to the will of God commend their souls in good deeds to the faithful Creator.

**1 Peter Chapter 5**

5:1. The ancients therefore that are among you, I beseech who am myself also an ancient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come:

5:2. Feed the flock of God which is among you, taking care of it, not by constraint but willingly, according to God: not for filthy lucre’s sake but voluntarily:

5:3. Neither as lording it over the clergy but being made a pattern of the flock from the heart.

5:4. And when the Prince of pastors shall appear, you shall receive a never fading crown of glory.

5:5. In like manner, ye young men, be subject to the ancients. And do you all insinuate humility one to another: for God resisteth the proud, but to the humble he giveth grace.

5:6. Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation:

5:7. Casting all your care upon Him, for he hath care of you.

5:8. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.

5:9. Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world.

5:10. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you and confirm you and establish you.

5:11. To Him be glory and empire, forever and ever. Amen.

5:12. By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is the true grace of God, wherein you stand.

5:13. The Church that is in Babylon, elected together with you, saluteth you. And so doth my son, Mark.

5:14. Salute one another with a holy kiss. Grace be to all you who are in Christ Jesus. Amen.

**THE SECOND EPISTLE OF**

**ST. PETER THE APOSTLE**

1:1. Simon Peter, servant and Apostle of Jesus Christ: to them that have obtained equal faith with us in the justice of our God and Savior Jesus Christ.

1:2. Grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord.

1:3. As all things of His divine power which appertain to life and godliness are given us through the knowledge of Him Who hath called us by His own proper glory and virtue.

1:4. By Whom He hath given us most great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world.

1:5. And you, employing all care, minister in your faith, virtue: And in virtue, knowledge:

1:6. And in knowledge, abstinence: and in abstinence, patience: and in patience, godliness:

1:7. And in godliness, love of brotherhood: and in love of brotherhood, charity.

1:8. For if these things be with you and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ.

1:9. For he that hath not these things with him is blind and groping, having forgotten that he was purged from his old sins.

1:10. Wherefore, brethren, labor the more, that by good works you may make sure your calling and election. For doing these things, you shall not sin at any time.

1:11. For so an entrance shall be ministered to you abundantly into the ever-lasting kingdom of our Lord and Savior Jesus Christ.

1:12. For which cause, I will begin to put you always in remembrance of these things: though indeed you know them and are confirmed in the present truth.

1:13. But I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.

1:14. Being assured that the laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me.

1:15. And I will endeavor that you frequently have after my decease whereby you may keep a memory of these things.

1:16. For we have not by following artificial fables made known to you the power and presence of our Lord Jesus Christ: but we were eyewitnesses of His greatness.

1:17. For He received from God the Father honor and glory, this voice coming down to Him from the excellent glory: This is my beloved Son, in whom I am well pleased. Hear ye Him.

1:18. And this voice, we heard brought from Heaven, when we were with Him in the holy mount.

1:19. And we have the more firm prophetical word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.

1:20. Understanding this first: That no prophecy of Scripture is made by private interpretation.

1:21. For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost.

**2 Peter Chapter 2**

2:1. But there were also false prophets among the people, even as there shall be among you lying teachers who shall bring in sects of perdition and deny the Lord who bought them: bringing upon themselves swift destruction.

2:2. And many shall follow their riotousness, through whom the way of truth shall be evil spoken of.

2:3. And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not: and their perdition slumbereth not.

2:4. For if God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower Hell, unto torments, to be reserved unto judgment:

2:5. And spared not the original world, but preserved Noe, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly.

2:6. And reducing the cities of the Sodomites and of the Gomorrhites into ashes, condemned them to be overthrown, making them an example to those that should after act wickedly,

2:7. And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked:

2:8. For in sight and hearing he was just, dwelling among them who from day to day vexed the just soul with unjust works.

2:9. The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented:

2:10. And especially them who walk after the flesh in the lust of uncleanness and despise government: audacious, self-willed, they fear not to bring in sects, blaspheming.

2:11. Whereas angels, who are greater in strength and power, bring not

against themselves a railing judgment.

2:12. But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption:

2:13. Receiving the reward of their injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you:

2:14. Having eyes full of adultery and of sin that ceaseth not: alluring unstable souls: having their heart exercised with covetousness: children of malediction.

2:15. Leaving the right way, they have gone astray, having followed the way of Balaam of Bosor who loved the wages of iniquity,

2:16. But had a check of his madness, the dumb beast used to the yoke, which, speaking with man’s voice, forbade the folly of the prophet.

2:17. These are fountains without water and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.

2:18. For, speaking proud words of vanity, they allure by the desires of fleshly riotousness those who for a little while escape, such as converse in error:

2:19. Promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave.

2:20. For if, flying from the pollutions of the world, through the knowledge of our Lord and Savior Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former.

2:21. For it had been better for them not to have known the way of justice than, after they have known it, to turn back from that holy commandment which was delivered to them.

2:22. For, that of the true proverb has happened to them: The dog is returned to his vomit; and: The sow that was washed to her wallowing in the mire.

**2 Peter Chapter 3**

3:1. Behold this second epistle I write to you, my dearly beloved, in which, I stir up by way of admonition your sincere mind:

3:2. That you may be mindful of those words which I told you before from the holy prophet and of your Apostles, of the precepts of the Lord and Savior.

3:3. Knowing this first: That in the last days there shall come deceitful scoffers, walking after their own lusts,

3:4. Saying: Where is His promise or His coming? For since the time that the fathers slept, all things continue as they were from the beginning of the creation.

3:5. For this they are wilfully ignorant of: That the Heavens were before, and the earth out of water and through water, consisting by the word of God:

3:6. Whereby the world that then was, being overflowed with water, perished.

3:7. But the Heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

3:8. But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

3:9. The Lord delayeth not His promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance,

3:10. But the day of the Lord shall come as a thief, in which the Heavens shall pass away with great violence and the elements shall be melted with heat and the earth and the works which are in it shall be burnt up.

3:11. Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness?

3:12. Looking for and hasting unto the coming of the day of the Lord, by which the Heavens being on fire shall be dissolved, and the elements shall melt with the burning heat?

3:13. But we look for new Heavens and a new Earth according to His promises, in which justice dwelleth.

3:14. Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before Him unspotted and blameless in peace.

3:15. And account the longsuffering of our Lord, salvation: as also our most dear brother Paul, according to the wisdom given him, hath written to you:

3:16. As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction.

3:17. You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.

3:18. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and unto the day of eternity, Amen.

**THE FIRST EPISTLE**

**OF**

**SAINT JOHN THE APOSTLE**

1:1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life.

1:2. For the life was manifested: and we have seen and do bear witness and declare unto you the life eternal, which was with the Father and hath appeared to us.

1:3. That which we have seen and have heard, we declare unto you: that you also may have fellowship with us and our fellowship may be with the Father and with His Son Jesus Christ.

1:4. And these things we write to you, that you may rejoice and your joy may be full.

1:5. And this is the declaration which we have heard from Him and declare unto you: That God is Light and in Him there is no darkness.

1:6. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth.

1:7. But if we walk in the light, as he also is in the light, we have fellowship one with another: And the blood of Jesus Christ His Son cleanseth us from all sin.

1:8. If we say that we have no sin, we deceive ourselves and the truth is not in us.

1:9. If we confess our sins, He is faithful and just, to forgive us our sins and to cleanse us from all iniquity.

1:10. If we say that we have not sinned, we make Him a liar: and His word is not in us.

**1 John Chapter 2**

2:1. My little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just.

2:2. And He is the propitiation for our sins: and not for ours only, but also for those of the whole world.

2:3. And by this we know that we have known Him, if we keep His commandments.

2:4. He who saith that he knoweth Him and keepeth not His commandments is a liar: and the truth is not in Him.

2:5. But he that keepeth His word, in him in very deed the charity of God is perfected. And by this we know that we are in Him.

2:6. He that saith he abideth in Him ought himself also to walk even as He walked.

2:7. Dearly beloved, I write not a new commandment to you, but an old

commandment which you had from the beginning. The old commandment is the word which you have heard.

2:8. Again a new commandment I write unto you: which thing is true both in Him and in you, because the darkness is passed and the true light now shineth.

2:9. He that saith he is in the light and hateth his brother is in darkness even until now.

2:10. He that loveth his brother abideth in the light: and there is no scandal in him.

2:11. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth: because the darkness hath blinded His eyes.

2:12. I write unto you, little children, because your sins are forgiven you for His Name’s sake.

2:13. I write unto you, fathers, because you have known Him who is from the beginning. I write unto you, young men, because you have overcome the wicked one.

2:14. I write unto you, babes, because you have known the Father. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

2:15. Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him.

2:16. For all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life, which is not of the Father but is of the world.

2:17. And the world passeth away and the concupiscence thereof: but he that doth the will of God abideth forever.

2:18. Little children, it is the last hour: and as you have heard that Antichrist cometh, even now there are become many Antichrists: whereby we know that it is the last hour.

2:19. They went out from us but they were not of us. For if they had been of us, they would no doubt have remained with us: but that they may be manifest, that they are not all of us.

2:20. But you have the unction from the Holy One and know all things.

2:21. I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth.

2:22. Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father and the Son.

2:23. Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son hath the Father also.

2:24. As for you, let that which you have heard from the beginning abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son and in the Father.

2:25. And this is the promise which he hath promised us, life everlasting.

2:26. These things have I written to you concerning them that seduce you.

2:27. And as for you, let the unction, which you have received from Him abide in you. And you have no need that any man teach you: but as His unction teacheth you of all things and is truth and is no lie. And as it hath taught you, abide in Him.

2:28. And now, little children, abide in Him, that when He shall appear we may have confidence and not be confounded by Him at His coming.

2:29. If you know that He is just, know ye, that everyone also who doth justice is born of Him.

**1 John Chapter 3**

3:1. Behold what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. Therefore the world knoweth not us, because it knew not Him.

3:2. Dearly beloved, we are now the sons of God: and it hath not yet appeared what we shall be. We know that when He shall appear we shall be like to Him: because we shall see Him as He is.

3:3. And everyone that hath this hope in Him sanctifieth himself, as He also is holy.

3:4. Whosoever committeth sin committeth also iniquity. And sin is iniquity.

3:5. And you know that He appeared to take away our sins: and in Him there is no sin.

3:6. Whosoever abideth in Him sinneth not: and whosoever sinneth hath not seen Him nor known Him.

3:7. Little children, let no man deceive you. He that doth justice is just, even as He is just.

3:8. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God appeared, that He might destroy the works of the devil.

3:9. Whosoever is born of God committeth not sin: for His seed abideth in him. And he cannot sin, because he is born of God.

3:10. In this the children of God are manifest, and the children of the devil. Whosoever is not just is not of God, or he that loveth not his brother.

3:11. For this is the declaration which you have heard from the beginning, that you should love one another.

3:12. Not as Cain, who was of the wicked one and killed his brother. And wherefore did he kill him? Because his own works were wicked: and his brother’s just.

3:13. Wonder not, brethren, if the world hate you.

3:14. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death.

3:15. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself.

3:16. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren.

3:17. He that hath the substance of this world and shall see his brother in need and shall shut up his bowels from him: how doth the charity of God abide in him?

3:18. My little children, let us not love in word nor in tongue, but in deed and in truth.

3:19. In this we know that we are of the truth and in His sight shall persuade our hearts.

3:20. For if our heart reprehend us, God is greater than our heart and knoweth all things.

3:21. Dearly beloved, if our heart do not reprehend us, we have confidence towards God.

3:22. And whatsoever we shall ask, we shall receive of Him: because we keep His commandments and do those things which are pleasing in His sight.

3:23. And this is His commandment: That we should believe in the Name of His Son Jesus Christ and love one another, as He hath given commandment unto us.

3:24. And he that keepeth His commandments abideth in Him, and He in him. And in this we know that he abideth in us by the Spirit which he hath given us.

**1 John Chapter 4**

4:1. Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world.

4:2. By this is the Spirit of God known. Every spirit which confesseth that Jesus Christ is come in the flesh is of God:

4:3. And every spirit that dissolveth Jesus is not of God. And this is Antichrist, of whom you have heard that he cometh: and he is now already in the world.

4:4. You are of God, little children, and have overcome him. Because greater is He that is in you, than he that is in the world.

4:5. They are of the world. Therefore of the world they speak: and the world heareth them.

4:6. We are of God. He that knoweth God heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error.

4:7. Dearly beloved, let us love one another: for charity is of God. And everyone that loveth is born of God and knoweth God.

4:8. He that loveth not knoweth not God: for God is charity.

4:9. By this hath the charity of God appeared towards us, because God hath sent His only begotten Son into the world, that we may live by Him.

4:10. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins.

4:11. My dearest, if God hath so loved us, we also ought to love one another.

4:12. No man hath seen God at any time. If we love one another, God abideth in us: and His charity is perfected in us.

4:13. In this we know that we abide in Him, and He in us: because He hath given us of His spirit.

4:14. And we have seen and do testify that the Father hath sent His Son to be the Savior of the world.

4:15. Whosoever shall confess that Jesus is the Son of God, God abideth in Him, and He in God.

4:16. And we have known and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him.

4:17. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as He is, we also are in this world.

4:18. Fear is not in charity: but perfect charity casteth out fear, because fear hath sin. And he that feareth is not perfected in charity.

4:19. Let us therefore love God: because God first hath loved us.

4:20. If any man say: I love God, and hateth His brother; he is a liar.

For he that loveth not his brother whom he seeth, how can he love God Whom he seeth not?

4:21. And this commandment we have from God, that he who loveth God love also his brother.

**1 John Chapter 5**

5:1. Whosoever believeth that Jesus is the Christ, is born of God. And

everyone that loveth Him Who begot, loveth Him also Who is born of

Him.

5:2. In this we know that we love the children of God: when we love God and keep His commandments.

5:3. For this is the charity of God: That we keep His commandments. And His commandments are not heavy.

5:4. For whatsoever is born of God overcometh the world. And this is the victory which overcameth the world: Our faith.

5:5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

5:6. This is He that came by water and blood, Jesus Christ: not by water only but by water and blood. And it is the Spirit which testifieth that Christ is the truth.

5:7. And there are Three who give testimony in Heaven, the Father, the Word, and the Holy Ghost. And these three are one.

5:8. And there are three that give testimony on earth: the Spirit and the water and the blood. And these three are one.

5:9. If we receive the testimony of men, the testimony of God is

greater. For this is the testimony of God, which is greater, because he

hath testified of His Son.

5:10. He that believeth in the Son of God hath the testimony of God in Himself. He that believeth not the Son maketh Him a liar: because he believeth not in the testimony which God hath testified of His Son.

5:11. And this is the testimony that God hath given to us eternal life. And this life is in His Son.

5:12. He that hath the Son hath life. He that hath not the Son hath not life.

5:13. These things I write to you that you may know that you have eternal life: you who believe in the Name of the Son of God.

5:14. And this is the confidence which we have towards Him: That, whatsoever we shall ask according to His will, he heareth us.

5:15. And we know that He heareth us whatsoever we ask: we know that we have the petitions which we request of Him.

5:16. He that knoweth his brother to sin a sin which is not to death, let him ask: and life shall be given to him who sinneth not to death. There is a sin unto death. For that I say not that any man ask.

5:17. All iniquity is sin. And there is a sin unto death.

5:18. We know that whosoever is born of God sinneth not: but the generation of God preserveth him and the wicked one toucheth him not.

5:19. We know that we are of God and the whole world is seated in wickedness.

5:20. And we know that the Son of God is come. And He hath given us understanding that we may know the true God and may be in His true Son. This is the true God and life eternal.

5:21. Little children, keep yourselves from idols. Amen.

**THE SECOND EPISTLE**

**OF**

**SAINT JOHN THE APOSTLE**

1:1. The Ancient to the lady Elect and her children, whom I love in the truth: and not I only, but also all they that have known the truth,

1:2. For the sake of the truth which dwelleth in us and shall be with us forever.

1:3. Grace be with you, mercy and peace from God the Father and from Christ Jesus the Son of the Father: in truth and charity.

1:4. I was exceeding glad that I found of thy children walking in truth, as we have received a commandment from the Father.

1:5. And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another.

1:6. And this is charity: That we walk according to His commandments. For this is the commandment that, as you have heard from the beginning, you should walk in the same:

1:7. For many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh. This is a seducer and an antichrist.

1:8. Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

1:9. Whosoever revolteth and continueth not in the doctrine of Christ hath not God. He that continueth in the doctrine, the same hath both the Father and the Son.

1:10. If any man come to you and bring not this doctrine, receive Him not into the house nor say to him: God speed you.

1:11. For he that saith unto Him: God speed you, communicateth with His wicked works.

1:12. Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you and speak face to face, that your joy may be full.

1:13. The children of thy sister Elect salute thee.

**THE THIRD EPISTLE**

**OF**

**SAINT JOHN THE APOSTLE**

1:1. The Ancient, to the dearly beloved Gaius, whom I love in truth.

1:2. Dearly beloved, concerning all things I make it my prayer that thou mayest proceed prosperously and fare well, as thy soul doth prosperously.

1:3. I was exceedingly glad when the brethren came and gave testimony to the truth in thee, even as thou walkest in the truth.

1:4. I have no greater grace than this, to hear that my children walk in truth.

1:5. Dearly beloved, thou dost faithfully whatever thou dost for the brethren: and that for strangers,

1:6. Who have given testimony to thy charity in the sight of the Church. Whom thou shalt do well to bring forward on their way in a manner worthy of God:

1:7. Because, for His name they went out, taking nothing of the Gentiles.

1:8. We therefore ought to receive such: that we may be fellow helpers of the truth.

1:9. I had written perhaps to the Church: but Diotrephes, who loveth to have the preeminence among them, doth not receive us.

1:11. Dearly beloved, follow not that which is evil: but that which is good. He that doth good is of God: he that doth evil hath not seen God.

1:12. To Demetrius, testimony is given by all, and by the truth itself: yea and we also give testimony. And thou knowest that our testimony is true.

1:13. I had many things to write unto thee: but I would not by ink and pen write to thee.

1:14. But I hope speedily to see thee: and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.

**THE CATHOLIC EPISTLE OF ST. JUDE**

1:1. Jude, the servant of Jesus Christ and brother of James: to them that are beloved in God the Father and preserved in Jesus Christ and called.

1:2. Mercy unto you and peace: and charity be fulfilled.

1:3. Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints.

1:4. For certain men are secretly entered in (who were written of long ago unto this judgment), ungodly men, turning the grace of our Lord God into riotousness and denying the only sovereign Ruler and our Lord Jesus Christ.

1:5. I will therefore admonish you, though ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not.

1:6. And the angels who kept not their principality but forsook their own habitation, He hath reserved under darkness in everlasting chains, unto the judgment of the great day.

1:7. As Sodom and Gomorrha and the neighboring cities, in like manner, having given themselves to fornication and going after other flesh, were made an example, suffering the punishment of eternal fire.

1:8. In like manner, these men also defile the flesh and despise dominion and blaspheme majesty.

1:9. When Michael the Archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said: The Lord command thee.

1:10. But these men blaspheme whatever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

1:11. Woe unto them! For they have gone in the way of Cain: and after the error of Balaam they have for reward poured out themselves and have perished in the contradiction of Core.

1:12. These are spots in their banquets, feasting together without fear, feeding themselves: clouds without water, which are carried about by winds: trees of the autumn, unfruitful, twice dead, plucked up by the roots:

1:13. Raging waves of the sea, foaming out their own confusion: wandering stars, to whom the storm of darkness is reserved forever.

1:14. Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of His saints:

1:15. To execute judgment upon all and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly: and for all the hard things which ungodly sinners have spoken against God.

1:16. These are murmurers, full of complaints, walking according to their own desires: and their mouth speaketh proud things, admiring persons, for gain’s sake.

1:17. But you, my dearly beloved, be mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ:

1:18. Who told you that in the last time there should come mockers, walking according to their own desires in ungodlinesses.

1:19. These are they who separate themselves, sensual men, having not the Spirit.

1:20. But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost,

1:21. Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto life everlasting.

1:22. And some indeed reprove, being judged:

1:23. But others save, pulling them out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal.

1:24. Now to Him who is able to preserve you without sin and to present you spotless before the presence of His glory with exceeding joy, in the coming of our Lord Jesus Christ:

1:25. To the only God our Savior through Jesus Christ our Lord, be glory and magnificence, empire and power, before all ages, and now, andfor all ages of ages. Amen.

**THE APOCALYPSE**

**OF ST. JOHN THE APOSTLE**

1:1. The Revelation of Jesus Christ, which God gave unto Him, to make known to His servants the things which must shortly come to pass: and signified, sending by His angel to His servant John,

1:2. Who hath given testimony to the word of God and the testimony of Jesus Christ, what things soever he hath seen.

1:3. Blessed is he that readeth and heareth the words of this prophecy: and keepeth those things which are written in it. For the time is at hand.

1:4. John to the seven Churches which are in Asia. Grace be unto you and peace, from Him that is and that was and that is to come: and from the seven spirits which are before His throne:

1:5. And from Jesus Christ, who is the faithful witness, the first-begotten of the dead and the Prince of the kings of the earth, Who hath loved us and washed us from our sins in His own blood

1:6. And hath made us a kingdom, and priests to God and His Father. To Him be glory and empire forever and ever. Amen.

1:7. Behold, he cometh with the clouds, and every eye shall see Him: and they also that pierced Him. And all the tribes of the earth shall bewail themselves because of Him. Even so. Amen.

1:8. I am Alpha and Omega, the Beginning and the End, saith the Lord God, Who is and Who was and Who is to come, the Almighty.

1:9. I, John, your brother and your partner in tribulation and in the kingdom and patience in Christ Jesus, was in the island which is called Patmos, for the word of God and for the testimony of Jesus.

1:10. I was in the spirit on the Lord’s day and heard behind me a great voice, as of a trumpet,

1:11. Saying: What thou seest, write in a book and send to the seven Churches which are in Asia: to Ephesus and to Smyrna and to Pergamus and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

1:12. And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

1:13. And in the midst of the seven golden candlesticks, one like to the Son of Man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

1:14. And His head and His hairs were white as white wool and as snow. And His eyes were as a flame of fire:

1:15. And His feet like unto fine brass, as in a burning furnace. And His voice as the sound of many waters.

1:16. And he had in His right hand seven stars. And from His mouth came out a sharp two-edged sword. And His face was as the sun shineth in His power.

1:17. And when I had seen Him, I fell at His feet as dead. And He laid His right hand upon me, saying: Fear not. I am the First and the Last,

1:18. And alive, and was dead. And behold I am living forever and ever and have the keys of death and of Hell.

1:19. Write therefore the things which thou hast seen: and which are: and which must be done hereafter.

1:20. The mystery of the seven stars, which thou sawest in My right hand and the seven golden candlesticks. The seven stars are the angels of the seven Churches. And the seven candlesticks are the seven Churches.

**Apocalypse Chapter 2**

2:1. Unto the angel of the Church of Ephesus write: These things saith He Who holdeth the seven stars in His right hand, Who walketh in the midst of the seven golden candlesticks:

2:2. I know thy works and thy labor and thy patience and how thou canst not bear them that are evil. And thou hast tried them who say they are Apostles and are not: and hast found them liars:

2:3. And thou hast patience and hast endured for My Name and hast not fainted.

2:4. But I have somewhat against thee, because thou hast left thy first charity.

2:5. Be mindful therefore from whence thou art fallen: and do penance and do the first works. Or else I come to thee and will move thy candlestick out of its place, except thou do penance.

2:6. But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

2:7. He that hath an ear let Him hear what the Spirit saith to the Churches: To him that overcometh I will give to eat of the tree of life which is in the paradise of my God.

2:8. And to the angel of the Church of Smyrna write: These things saith the First and the Last, who was dead and is alive:

2:9. I know thy tribulation and thy poverty: but thou art rich. And thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan.

2:10. Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful unto death: and I will give thee the crown of life.

2:11. He that hath an ear, let Him hear what the Spirit saith to the Churches: He that shall overcome shall not be hurt by the second death.

2:12. And to the angel of the Church of Pergamus write: These things saith He that hath the sharp two-edged sword:

2:13. I know where thou dwellest, where the seat of Satan is. And thou holdest fast My Name and hast not denied My Faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

2:14. But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumbling block before the children of Israel, to eat and to commit fornication.

2:15. So hast thou also them that hold the doctrine of the Nicolaites.

2:16. In like manner do penance. If not, I will come to thee quickly and will fight against them with the sword of My mouth.

2:17. He that hath an ear, let Him hear what the Spirit saith to the Churches: To him that overcometh I will give the hidden manna and will give him a white counter: and in the counter, a new name written, which no man knoweth but he that receiveth it.

2:18. And to the angel of the Church of Thyatira write: These things saith the Son of God, Who hath His eyes like to a flame of fire and His feet like to fine brass.

2:19. I know thy works and thy faith and thy charity and thy ministry and thy patience and thy last works, which are more than the former.

2:20. But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach and to seduce my servants, to commit fornication and to eat of things sacrificed to idols.

2:21. And I gave her a time that she might do penance: and she will not repent of her fornication.

2:22. Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds,

2:23. And I will kill her children with death: and all the Churches shall know that I am He that searcheth the reins and hearts. And I will give to every one of you according to your works. But to you I say

2:24. And to the rest who are at Thyatira: Whosoever have not this doctrine and who have not known the depths of Satan, as they say: I will not put upon you any other burden.

2:25. Yet that which you have, hold fast till I come.

2:26. And he that shall overcome and keep My words unto the end, I will give Him power over the nations.

2:27. And he shall rule them with a rod of iron: and as the vessel of a potter they shall be broken:

2:28. As I also have received of My Father. And I will give Him the morning star.

2:29. He that hath an ear, let him hear what the Spirit saith to the Churches.

**Apocalypse Chapter 3**

3:1. And to the angel of the Church of Sardis write: These things saith He that hath the seven spirits of God and the seven stars: I know thy works, and that thou hast the name of being alive. And thou art dead.

3:2. Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before My God.

3:3. Have in mind therefore in what manner thou hast received and heard: and observe and do penance: If then thou shalt not watch, I will come to thee as a thief: and thou shalt not know at what hour I will come to thee.

3:4. But thou hast a few names in Sardis which have not defiled their garments: and they shall walk with Me in white, because they are worthy.

3:5. He that shall overcome shall thus be clothed in white garments: and I will not blot out his name out of the book of life. And I will confess his name before my Father and before His angels.

3:6. He that hath an ear, let Him hear what the Spirit saith to the Churches.

3:7. And to the angel of the Church of Philadelphia write: These things saith the Holy One and the true one, he that hath the key of David, he that openeth and no man shutteth, shutteth and no man openeth:

3:8. I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength and hast kept my word and hast not denied my name.

3:9. Behold, I will bring of the synagogue of Satan, who say they are Jews and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee.

3:10. Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the Earth.

3:11. Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

3:12. He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more. And I will write upon him the name of My God and the name of the city of My God, the new Jerusalem, which cometh down out of Heaven from My God, and My new Name.

3:13. He that hath an ear, let Him hear what the Spirit saith to the Churches.

3:14. And to the angel of the Church of Laodicea write: These things saith the Amen, the faithful and true witness, Who is the Beginning of the creation of God:

3:15. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot.

3:16. But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of My mouth.

3:17. Because thou sayest: I am rich and made wealthy and have need of nothing: and knowest not that thou art wretched and miserable and poor and blind and naked.

3:18. I counsel thee to buy of Me gold, fire tried, that thou mayest be made rich and mayest be clothed in white garments: and that the shame of thy nakedness may not appear. And anoint thy eyes with eye-salve, that thou mayest see.

3:19. Such as I love, I rebuke and chastise. Be zealous therefore and do penance.

3:20. Behold, I stand at the gate and knock. If any man shall hear My voice and open to me the door, I will come in to him and will sup with him: and he with Me.

3:21. To Him that shall overcome, I will give to sit with Me in my throne: as I also have overcome and am set down with My Father in His throne.

3:22. He that hath an ear, let Him hear what the Spirit saith to the Churches.

**Apocalypse Chapter 4**

4:1. After these things I looked, and behold a door was opened in Heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will show thee the things which must be done hereafter.

4:2. And immediately I was in the spirit. And behold, there was a throne set in Heaven, and upon the throne One sitting.

4:3. And He that sat was to the sight like the jasper and the sardine stone. And there was a rainbow round about the throne, in sight like unto an emerald.

4:4. And round about the throne were four and twenty seats: and upon the seats, four and twenty ancients sitting, clothed in white garments. And on their heads were crowns of gold.

4:5. And from the throne proceeded lightnings and voices and thunders. And there were seven lamps burning before the throne, which are the seven Spirits of God.

4:6. And in the sight of the throne was, as it were, a sea of glass like to crystal: and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.

4:7. And the first living creature was like a lion: and the second living creature like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was like an eagle flying.

4:8. And the four living creatures had each of them six wings: and round about and within they are full of eyes. And they rested not day and night, saying: Holy, Holy, Holy, Lord God Almighty, Who was and Who is and Who is to come.

4:9. And when those living creatures gave glory and honor and benediction to Him that sitteth on the throne, Who liveth forever and ever:

4:10. The four and twenty ancients fell down before Him that sitteth on the throne and adored Him that liveth forever and ever and cast their crowns before the throne, saying:

4:11. Thou art worthy, O Lord our God, to receive glory and honor and

power. Because Thou hast created all things: and for Thy will they were and have been created.

**Apocalypse Chapter 5**

5:1. And I saw, in the right hand of Him that sat on the throne, a book, written within and without, sealed with seven seals.

5:2. And I saw a strong angel, proclaiming with a loud voice: who is worthy to open the book and to loose the seals thereof?

5:3. And no man was able, neither in Heaven nor on Earth nor under the Earth, to open the book, nor to look on it.

5:4. And I wept much, because no man was found worthy to open the book, nor to see it.

5:5. And one of the ancients said to me: Weep not: behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book and to loose the seven seals thereof.

5:6. And I saw: and behold in the midst of the throne and of the four living creatures and in the midst of the ancients, a Lamb standing, as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the Earth.

5:7. And He came and took the book out of the right hand of Him that sat on the throne.

5:8. And when He had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints.

5:9. And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book and to open the seals thereof: because Thou wast slain and hast redeemed us to God, in Thy blood, out of every tribe and tongue and people and nation:

5:10. And hast made us to our God a kingdom and priests, and we shall reign on the earth.

5:11. And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the ancients (and the number of them was thousands of thousands),

5:12. Saying with a loud voice: The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor and glory and benediction.

5:13. And every creature which is in Heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To Him that sitteth on the throne and to the Lamb, benediction and honor and glory and power, forever and ever.

5:14. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces and adored Him that liveth forever and ever.

**Apocalypse Chapter 6**

6:1. And I saw that the Lamb had opened one of the seven seals: and I heard one of the four living creatures, as it were the voice of thunder, saying: Come and see.

6:2. And I saw: and behold a white horse, and He that sat on him had a bow, and there was a crown given Him, and He went forth conquering that He might conquer.

6:3. And when He had opened the second seal, I heard the second living creature saying: Come and see.

6:4. And there went out another horse that was red. And to him that sat thereon, it was given that he should take peace from the earth: and that they should kill one another. And a great sword was given to him.

6:5. And when He had opened the third seal, I heard the third living creature saying: Come and see. And behold a black horse. And he that sat on Him had a pair of scales in His hand.

6:6. And I heard, as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny: and see thou hurt not the wine and the oil.

6:7. And when He had opened the fourth seal, I heard the voice of the fourth living creature saying: Come and see.

6:8. And behold a pale horse: and he that sat upon him, his name was Death. And Hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine and with death and with the beasts of the Earth.

6:9. And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held.

6:10. And they cried with a loud voice, saying: How long, O Lord (Holy and True), dost thou not judge and revenge our blood on them that dwell on the Earth?

6:11. And white robes were given to everyone of them one; And it was said to them that they should rest for a little time till their fellow servants and their brethren, who are to be slain even as they, should be filled up.

6:12. And I saw, when He had opened the sixth seal: and behold there was a great earthquake. And the sun became black as sackcloth of hair: and the whole moon became as blood.

6:13. And the stars from Heaven fell upon the Earth, as the fig tree casteth its green figs when it is shaken by a great wind.

6:14. And the Heaven departed as a book folded up. And every mountain, and the islands, were moved out of their places.

6:15. And the kings of the earth and the princes and tribunes and the rich and the strong and every bondman and every freeman hid themselves in the dens and in the rocks of mountains:

6:16. And they say to the mountains and the rocks: Fall upon us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb.

6:17. For the great day of their wrath is come. And who shall be able to stand?

**Apocalypse Chapter 7**

7:1. After these things, I saw four angels standing on the four corners of the Earth, holding the four winds of the Earth, that they should not blow upon the Earth nor upon the sea nor on any tree.

7:2. And I saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea,

7:3. Saying: Hurt not the earth nor the sea nor the trees, till we sign the servants of our God in their foreheads.

7:4. And I heard the number of them that were signed. An hundred forty-four thousand were signed, of every tribe of the children of Israel.

7:5. Of the tribe of Juda, twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed:

7:6. Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed:

7:7. Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed:

7:8. Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed.

7:9. After this, I saw a great multitude, which no man could number, of all nations and tribes and peoples and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands.

7:10. And they cried with a loud voice, saying: Salvation to our God, Who sitteth upon the throne and to the Lamb.

7:11. And all the angels stood round about the throne and the ancients and the four living creatures. And they fell down before the throne upon their faces and adored God,

7:12. Saying: Amen. Benediction and glory and wisdom and thanksgiving,

honor and power and strength, to our God, forever and ever. Amen.

7:13. And one of the ancients answered and said to me: These that are clothed in white robes, who are they? And whence came they?

7:14. And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great tribulation and have washed their robes and have made them white in the blood of the Lamb.

7:15. Therefore, they are before the throne of God: and they serve Him day and night in His temple. And He that sitteth on the throne shall dwell over them.

7:16. They shall no more hunger nor thirst: neither shall the sun fall on them, nor any heat.

7:17. For the Lamb, which is in the midst of the throne, shall rule them and shall lead them to the fountains of the waters of life: and God shall wipe away all tears from their eyes.

**Apocalypse Chapter 8**

8:1. And when He had opened the seventh seal, there was silence in Heaven, as it were for half an hour.

8:2. And I saw seven angels standing in the presence of God: and there were given to them seven trumpets.

8:3. And another angel came and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints, upon the golden altar which is before the throne of God.

8:4. And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel.

8:5. And the angel took the censer and filled it with the fire of the altar and cast it on the Earth: and there were thunders and voices and lightnings and a great earthquake.

8:6. And the seven angels who had the seven trumpets prepared themselves to sound the trumpet.

8:7. And the first angel sounded the trumpet: and there followed hail and fire, mingled with blood: and it was cast on the Earth. And the third part of the Earth was burnt up: and the third part of the trees was burnt up: and all green grass was burnt up.

8:8. And the second angel sounded the trumpet: and, as it were, a great mountain, burning with fire, was cast into the sea. And the third part of the sea became blood.

8:9. And the third part of those creatures died which had life in the sea: and the third part of the ships was destroyed.

8:10. And the third angel sounded the trumpet: and a great star fell from Heaven, burning as it were a torch. And it fell on the third part of the rivers and upon the fountains of waters:

8:11. And the name of the star is called Wormwood. And the third part of the waters became wormwood. And many men died of the waters, because they were made bitter.

8:12. And the fourth angel sounded the trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened. And the day did not shine for a third part of it: and the night in like manner.

8:13. And I beheld: and heard the voice of one eagle flying through the midst of Heaven, saying with a loud voice: Woe, Woe, Woe to the inhabitants of the earth, by reason of the rest of the voices of the three angels, who are yet to sound the trumpet!

**Apocalypse Chapter 9**

9:1. And the fifth angel sounded the trumpet: and I saw a star fall from Heaven upon the Earth. And there was given to him the key of the bottomless pit.

9:2. And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace. And the sun and the air were darkened with the smoke of the pit.

9:3. And from the smoke of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power.

9:4. And it was commanded them that they should not hurt the grass of the earth nor any green thing nor any tree: but only the men who have not the sign of God on their foreheads.

9:5. And it was given unto them that they should not kill them: but that they should torment them five months. And their torment was as the torment of a scorpion when he striketh a man.

9:6. And in those days, men shall seek death and shall not find it. And they shall desire to die: and death shall fly from them.

9:7. And the shapes of the locusts were like unto horses prepared unto battle. And on their heads were, as it were, crowns like gold: and their faces were as the faces of men.

9:8. And they had hair as the hair of women: and their teeth were as lions.

9:9. And they had breastplates as breastplates of iron: and the noise of their wings was as the noise of chariots and many horses running to battle.

9:10. And they had tails like to scorpions: and there were stings in their tails. And their power was to hurt men, five months. And they had over them

9:11. A king, the angel of the bottomless pit (whose name in Hebrew is Abaddon and in Greek Apollyon, in Latin Exterminans).

9:12. One woe is past: and behold there come yet two woes more hereafter.

9:13. And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the golden altar which is before the eyes of God,

9:14. Saying to the sixth angel who had the trumpet: Loose the four angels who are bound in the great river Euphrates.

9:15. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men.

9:16. And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

9:17. And thus I saw the horses in the vision. And they that sat on them had breastplates of fire and of hyacinth and of brimstone. And the heads of the horses were as the heads of lions: and from their mouths proceeded fire and smoke and brimstone.

9:18. And by these three plagues was slain the third part of men, by the fire and by the smoke and by the brimstone which issued out of their mouths.

9:19. For the power of the horses is in their mouths and in their tails. For, their tails are like to serpents and have heads: and with them they hurt.

9:20. And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils and idols of gold and silver and brass and stone and wood, which neither can see nor hear nor walk:

9:21. Neither did they penance from their murders nor from their sorceries nor from their fornication nor from their thefts.

**Apocalypse Chapter 10**

10:1. And I saw another mighty angel come down from Heaven, clothed with a cloud. And a rainbow was on His head: and His face, as the sun, and His feet as pillars of fire.

10:2. And he had in his hand a little book, open. And he set his right

foot upon the sea, and his left foot upon the Earth.

10:3. And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices.

10:4. And when the seven thunders had uttered their voices, I was about to write. And I heard a voice from Heaven saying to me: Seal up the things which the seven thunders have spoken. And write them not.

10:5. And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to Heaven.

10:6. And he swore by Him that liveth forever and ever, who created Heaven and the things which are therein, and the earth and the things which are in it, and the sea and the things which are therein: That time shall be no longer.

10:7. But in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as He hath declared by His servants the prophets.

10:8. And I heard a voice from Heaven, again speaking to me and saying: Go and take the book that is open, from the hand of the angel who standeth upon the sea and upon the earth.

10:9. And I went to the angel, saying unto Him that he should give me the book. And he said to me: Take the book and eat it up. And it shall make thy belly bitter: but in thy mouth it shall be sweet as honey.

10:10. And I took the book from the hand of the angel and ate it up: and it was in my mouth, sweet as honey. And when I had eaten it, my belly was bitter.

10:11. And he said to me: Thou must prophesy again to many nations and peoples and tongues and kings.

**Apocalypse Chapter 11**

11:1. And there was given me a reed, like unto a rod. And it was said to me: Arise, and measure the temple of God and the altar and them that adore therein.

11:2. But the court which is without the temple, cast out and measure it not: because it is given unto the Gentiles. And the holy city they shall tread under foot, two and forty months:

11:3. And I will give unto My two witnesses: and they shall prophesy, a thousand two hundred sixty days, clothed in sackcloth.

11:4. These are the two olive trees and the two candlesticks that stand before the Lord of the Earth.

11:5. And if any man will hurt them, fire shall come out of their mouths and shall devour their enemies. And if any man will hurt them, in this manner must he be slain.

11:6. These have power to shut Heaven, that it rain not in the days of their prophecy: And they have power over waters, to turn them into blood and to strike the Earth with all plagues, as often as they will.

11:7. And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them and shall overcome them and kill them.

11:8. And their bodies shall lie in the streets of the great city which is called spiritually, Sodom and Egypt: where their Lord also was crucified.

11:9. And they of the tribes and peoples and tongues and nations shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchers.

11:10. And they that dwell upon the Earth shall rejoice over them and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the Earth.

11:11. And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet: and great fear fell upon them that saw them.

11:12. And they heard a great voice from Heaven, saying to them: Come up hither. And they went up to Heaven in a cloud: and their enemies saw them.

11:13. And at that hour there was made a great earthquake: and the tenth part of the city fell. And there were slain in the earthquake, names of men, seven thousand: and the rest were cast into a fear and gave glory to the God of Heaven.

11:14. The second woe is past: and behold the third woe will come quickly.

11:15. And the seventh angel sounded the trumpet: and there were great voices in Heaven, saying: The kingdom of this world is become our Lord’s and His Christ’s, and He shall reign forever and ever. Amen.

11:16. And the four and twenty ancients who sit on their seats in the sight of God, fell on their faces and adored God, saying:

11:17. We give Thee thanks, O Lord God Almighty, Who art and who wast and who art to come: because Thou hast taken to Thee Thy great power, and Thou hast reigned.

11:18. And the nations were angry: and Thy wrath is come. And the time of the dead, that they should be judged and that Thou shouldest render reward to Thy servants the prophets and the saints, and to them that fear Thy name, little and great: and shouldest destroy them who have corrupted the earth.

11:19. And the temple of God was opened in Heaven: and the ark of His testament was seen in His temple. And there were lightnings and voices and an earthquake and great hail.

**Apocalypse Chapter 12**

12:1. And a great sign appeared in Heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.

12:2. And being with child, she cried travailing in birth: and was in pain to be delivered.

12:3. And there was seen another sign in Heaven. And behold a great red dragon, having seven heads and ten horns and on his heads seven diadems.

12:4. And His tail drew the third part of the stars of Heaven and cast them to the Earth. And the dragon stood before the woman who was ready to be delivered: that, when she should be delivered, he might devour her Son.

12:5. And she brought forth a man child, Who was to rule all nations with an iron rod. And her Son was taken up to God and to His throne.

12:6. And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her, a thousand two hundred sixty days.

12:7. And there was a great battle in Heaven: Michael and His angels fought with the dragon, and the dragon fought, and his angels.

12:8. And they prevailed not: neither was their place found any more in Heaven.

12:9. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world. And he was cast unto the earth: and His angels were thrown down with him.

12:10. And I heard a loud voice in Heaven, saying: Now is come salvation and strength and the kingdom of our God and the power of His Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

12:11. And they overcame Him by the blood of the Lamb and by the word of the testimony: and they loved not their lives unto death.

12:12. Therefore, rejoice, O Heavens, and you that dwell therein. Woe to the Earth and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

12:13. And when the dragon saw that he was cast unto the Earth, he persecuted the woman who brought forth the man child.

12:14. And there were given to the woman two wings of a great eagle, that she might fly into the desert, unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

12:15. And the serpent cast out of his mouth, after the woman, water, as it were a river: that he might cause her to be carried away by the river.

12:16. And the Earth helped the woman: and the Earth opened her mouth and swallowed up the river which the dragon cast out of his mouth.

12:17. And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ.

12:18. And he stood upon the sand of the sea.

**Apocalypse Chapter 13**

13:1. And I saw a beast coming up out the sea, having seven heads and ten horns: and upon his horns, ten diadems: and upon his heads, names of blasphemy.

13:2. And the beast which I saw was like to a leopard: and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength and great power.

13:3. And I saw one of his heads as it were slain to death: and his death’s wound was healed. And all the earth was in admiration after the beast.

13:4. And they adored the dragon which gave power to the beast. And they adored the beast, saying: Who is like to the beast? And who shall be able to fight with him?

13:5. And there was given to him a mouth speaking great things and blasphemies: and power was given to him to do, two and forty months.

13:6. And he opened his mouth unto blasphemies against God, to blaspheme his name and his tabernacle and them that dwell in Heaven.

13:7. And it was given unto him to make war with the saints and to overcome them. And power was given him over every tribe and people and tongue and nation.

13:8. And all that dwell upon the Earth adored him, whose names are not written in the Book of Life of the Lamb which was slain from the beginning of the world.

13:9. If any man have an ear, let him hear.

13:10. He that shall lead into captivity shall go into captivity: he that shall kill by the sword must be killed by the sword. Here is the patience and the faith of the saints.

13:11. And I saw another beast coming up out of the earth: and he had two horns, like a lamb: and he spoke as a dragon.

13:12. And he executed all the power of the former beast in his sight. And he caused the earth and them that dwell therein to adore the first beast, whose wound to death was healed.

13:13. And he did great signs, so that he made also fire to come down from Heaven unto the earth, in the sight of men.

13:14. And he seduced them that dwell on the Earth, for the signs which were given Him to do in the sight of the beast: saying to them that dwell on the Earth that they should make the image of the beast which had the wound by the sword and lived.

13:15. And it was given him to give life to the image of the beast: and that the image of the beast should speak: and should cause that whosoever will not adore the image of the beast should be slain.

13:16. And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand or on their foreheads:

13:17. And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.

13:18. Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

**Apocalypse Chapter 14**

14:1. And I beheld: and lo a Lamb stood upon mount Sion, and with Him

a hundred forty-four thousand, having His Name and the Name of His

Father written on their foreheads.

14:2. And I heard a voice from Heaven, as the noise of many waters and as the voice of great thunder. And the voice which I heard was as the voice of harpers, harping on their harps.

14:3. And they sung as it were a new canticle, before the throne and before the four living creatures and the ancients: and no man could say the canticle, but those hundred forty-four thousand who were purchased from the Earth.

14:4. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb.

14:5. And in their mouth there was found no lie: for they are without spot before the throne of God.

14:6. And I saw another angel flying through the midst of Heaven, having the eternal Gospel, to preach unto them that sit upon the Earth and over every nation and tribe and tongue and people:

14:7. Saying with a loud voice: Fear the Lord and give Him honor, because the hour of His judgment is come. And adore ye Him that made Heaven and Earth, the sea and the fountains of waters.

14:8. And another angel followed, saying: That great Babylon is fallen, is fallen; which made all nations to drink of the wine of the wrath of her fornication.

14:9. And the third angel followed them, saying with a loud voice: If any man shall adore the beast and his image and receive his character in his forehead or in his hand,

14:10. He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of His wrath: and shall be tormented with fire and brimstone in the sight of the holy angels and in the sight of the Lamb.

14:11. And the smoke of their torments, shall ascend up forever and ever: neither have they rest day nor night, who have adored the beast and his image and whoever receiveth the character of his name.

14:12. Here is the patience of the saints, who keep the commandments of God and the faith of Jesus.

14:13. And I heard a voice from Heaven, saying to me: Write: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors. For their works follow them.

14:14. And I saw: and behold a white cloud and upon the cloud one sitting like to the Son of Man, having on His head a crown of gold and in His hand a sharp sickle.

14:15. And another angel came out from the temple, crying with a loud voice to Him that sat upon the cloud: Thrust in Thy sickle and reap, because the hour is come to reap. For the harvest of the Earth is ripe.

14:16. And He that sat on the cloud thrust His sickle into the Earth: and the Earth was reaped.

14:17. And another angel came out of the temple which is in Heaven, he also having a sharp sickle.

14:18. And another angel came out from the altar, who had power over fire. And he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle and gather the clusters of the vineyard of the earth, because the grapes thereof are ripe.

14:19. And the angel thrust in his sharp sickle into the earth and gathered the vineyard of the Earth and cast it into the great press of the wrath of God:

14:20. And the press was trodden without the city, and blood came out of the press, up to the horses’ bridles, for a thousand and six hundred furlongs.

**Apocalypse Chapter 15**

15:1. And I saw another sign in Heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God.

15:2. And I saw as it were a sea of glass mingled with fire: and them that had overcome the beast and his image and the number of his name standing on the sea of glass, having the harps of God:

15:3. And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are Thy works, O Lord God Almighty. Just and true are Thy ways, O King of ages.

15:4. Who shall not fear Thee, O Lord, and magnify Thy name? For Thou only art holy. For all nations shall come and shall adore in Thy sight, because Thy judgments are manifest.

15:5. And after these things, I looked: and behold, the temple of the tabernacle of the testimony in Heaven was opened.

15:6. And the seven angels came out of the temple, having the seven plagues, clothed with clean and white linen and girt about the breasts with golden girdles.

15:7. And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, Who liveth forever and ever.

15:8. And the temple was filled with smoke from the majesty of God and from His power. And no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

**Apocalypse Chapter 16**

16:1. And I heard a great voice out of the temple, saying to the seven angels: Go and pour out the seven vials of the wrath of God upon the Earth.

16:2. And the first went and poured out His vial upon the Earth. And there fell a sore and grievous wound upon men who had the character of the beast: and upon them that adored the image thereof.

16:3. And the second angel poured out His vial upon the sea. And there came blood as it were of a dead man: and every living soul died in the sea.

16:4. And the third poured out His vial upon the rivers and the fountains of waters. And there was made blood.

16:5. And I heard the angel of the waters saying: Thou art just, O Lord, Who art and Who wast, the Holy One, because Thou hast judged these things.

16:6. For they have shed the blood of saints and prophets: and Thou hast given them blood to drink. For they are worthy.

16:7. And I heard another, from the altar, saying: Yea, O Lord God Almighty, true and just are Thy judgments.

16:8. And the fourth angel poured out his vial upon the sun. And it was given unto him to afflict men with heat and fire.

16:9. And men were scorched with great heat: and they blasphemed the Name of God, Who hath power over these plagues. Neither did they penance to give Him glory.

16:10. And the fifth angel poured out His vial upon the seat of the beast. And his kingdom became dark: and they gnawed their tongues for pain.

16:11. And they blasphemed the God of Heaven, because of their pains and wounds: and did not penance for their works.

16:12. And the sixth angel poured out His vial upon that great river Euphrates and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

16:13. And I saw from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet, three unclean spirits like frogs.

16:14. For they are the spirits of devils, working signs: and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God.

16:15. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

16:16. And He shall gather them together into a place which in Hebrew is called Armageddon.

16:17. And the seventh angel poured out his vial upon the air. And there came a great voice out of the temple from the throne, saying: It is done.

16:18. And there were lightnings and voices and thunders: and there was a great earthquake, such an one as never had been since men were upon the Earth, such an earthquake, so great.

16:19. And the great city was divided into three parts: and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of His wrath.

16:20. And every island fled away: and the mountains were not found.

16:21. And great hail, like a talent, came down from Heaven upon men: and men blasphemed God, for the plague of the hail: because it was exceeding great.

**Apocalypse Chapter 17**

17:1. And there came one of the seven angels who had the seven vials and spoke with me, saying: Come, I will show thee the condemnation of the great harlot, who sitteth upon many waters:

17:2. With whom the kings of the earth have committed fornication. And they who inhabit the earth have been made drunk with the wine of her whoredom.

17:3. And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

17:4. And the woman was clothed round about with purple and scarlet, and gilt with gold and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

17:5. And on her forehead a name was written: A mystery: Babylon the great, the mother of the fornications and the abominations of the Earth.

17:6. And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration.

17:7. And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman and of the beast which carrieth her, which hath the seven heads and ten horns.

17:8. The beast which thou sawest, was, and is not, and shall come up out of the bottomless pit and go into destruction. And the inhabitants on the earth (whose names are not written in the Book of Life from the foundation of the world) shall wonder, seeing the beast that was and is not.

17:9. And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth: and they are seven kings.

17:10. Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

17:11. And the beast which was and is not: the same also is the eighth, and is of the seven, and goeth into destruction.

17:12. And the ten horns which thou sawest are ten kings, who have not yet received a kingdom: but shall receive power as kings, one hour after the beast.

17:13. These have one design: and their strength and power they shall deliver to the beast.

17:14. These shall fight with the Lamb. And the Lamb shall overcome them because he is Lord of lords and King of kings: and they that are with Him are called and elect and faithful.

17:15. And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples and nations and tongues.

17:16. And the ten horns which thou sawest in the beast: These shall hate the harlot and shall make her desolate and naked and shall eat her flesh and shall burn her with fire.

17:17. For God hath given into their hearts to do that which pleaseth Him: that they give their kingdom to the beast, till the words of God be fulfilled.

17:18. And the woman which thou sawest is the great city which hath kingdom over the kings of the earth.

**Apocalypse Chapter 18**

18:1. And after these things, I saw another angel come down from Heaven, having great power: and the Earth was enlightened with His glory.

18:2. And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen: and is become the habitation of devils and the hold of every unclean spirit and the hold of every unclean and hateful bird:

18:3. Because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her; And the merchants of the earth have been made rich by the power of her delicacies.

18:4. And I heard another voice from Heaven, saying: Go out from her, my people; that you be not partakers of her sins and that you receive not of her plagues.

18:5. For her sins have reached unto Heaven: and the Lord hath remembered her iniquities.

18:6. Render to her as she also hath rendered to you: and double unto her double, according to her works. In the cup wherein she hath mingled, mingle ye double unto her.

18:7. As much as she hath glorified herself and lived in delicacies, so much torment and sorrow give ye to her. Because she saith in her heart: I sit a queen and am no widow: and sorrow I shall not see.

18:8. Therefore, shall her plagues come in one day, death and mourning and famine. And she shall be burnt with the fire: because God is strong, Who shall judge her.

18:9. And the kings of the earth, who have committed fornication and lived in delicacies with her, shall weep and bewail themselves over her, when they shall see the smoke of her burning:

18:10. Standing afar off for fear of her torments, saying: Alas! alas! that great city, Babylon, that mighty city: for in one hour is thy judgment come.

18:11. And the merchants of the earth shall weep and mourn over her: for no man shall buy their merchandise any more.

18:12. Merchandise of gold and silver and precious stones: and of pearls and fine linen and purple and silk and scarlet: and all thyine wood: and all manner of vessels of ivory: and all manner of vessels of precious stone and of brass and of iron and of marble:

18:13. And cinnamon and odors and ointment and frankincense and wine and oil and fine flour and wheat and beasts and sheep and horses and chariots: and slaves and souls of men.

18:14. And the fruits of the desire of thy soul are departed from thee: and all fat and goodly things are perished from thee. And they shall find them no more at all.

18:15. The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning,

18:16. And saying: Alas! alas! that great city, which was clothed with fine linen and purple and scarlet and was gilt with gold and precious stones and pearls.

18:17. For in one hour are so great riches come to naught. And every shipmaster and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off,

18:18. And cried, seeing the place of her burning, saying: What city is like to this great city?

18:19. And they cast dust upon their heads and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices. For, in one hour she is made desolate.

18:20. Rejoice over her, thou Heaven and ye holy Apostles and prophets. For God hath judged your judgment on her.

18:21. And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With such violence as this, shall Babylon, that great city, be thrown down and shall be found no more at all.

18:22. And the voice of harpers and of musicians and of them that play on the pipe and on the trumpet shall no more be heard at all in thee: and no craftsman of any art whatsoever shall be found any more at all in thee: and the sound of the mill shall be heard no more at all in thee:

18:23. And the light of the lamp shall shine no more at all in thee: and the voice of the bridegroom and the bride shall be heard no more at all in thee. For thy merchants were the great men of the earth: for all nations have been deceived by thy enchantments.

18:24. And in her was found the blood of prophets and of saints and of all that were slain upon the earth.

**Apocalypse Chapter 19**

19:1. After these things, I heard as it were the voice of much people in Heaven, saying: Alleluia. Salvation and glory and power is to our God.

19:2. For true and just are His judgments, Who hath judged the great harlot which corrupted the earth with her fornication and hath revenged the blood of His servants, at her hands.

19:3. And again they said: Alleluia. And her smoke ascendeth forever and ever.

19:4. And the four and twenty ancients and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen. Alleluia.

19:5. And a voice came out from the throne, saying: Give praise to our God, all ye His servants: and you that fear Him, little and great.

19:6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia: for the Lord our God, the Almighty, hath reigned.

19:7. Let us be glad and rejoice and give glory to Him. For the marriage of the Lamb is come: and His wife hath prepared herself.

19:8. And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

19:9. And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

19:10. And I fell down before his feet, to adore him. And he saith to me: See thou do it not. I am thy fellow servant and of thy brethren who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

19:11. And I saw Heaven opened: and behold a white horse. And He that

sat upon him was called faithful and true: and with justice doth He judge and fight.

19:12. And His eyes were as a flame of fire: and on His head were many

diadems. And He had a name written, which no man knoweth but Himself.

19:13. And he was clothed with a garment sprinkled with blood. And His name is called: THE WORD OF GOD.

19:14. And the armies that are in Heaven followed Him on white horses, clothed in fine linen, white and clean.

19:15. And out of His mouth proceedeth a sharp two-edged sword, that with it He may strike the nations. And He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness of the wrath of God the Almighty.

19:16. And He hath on His garment and on His thigh written: KING OF

KINGS AND LORD OF LORDS.

19:17. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the birds that did fly through the midst of Heaven: Come, gather yourselves together to the great supper of God:

19:18. That you may eat the flesh of kings and the flesh of tribunes and the flesh of mighty men and the flesh of horses and of them that sit on them: and the flesh of all freemen and bondmen and of little and of great.

19:19. And I saw the beast and the kings of the earth and their armies, gathered together to make war with Him that sat upon the horse and with His army.

19:20. And the beast was taken, and with Him the false prophet who wrought signs before Him, wherewith he seduced them who received the character of the beast and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

19:21. And the rest were slain by the sword of Him that sitteth upon the horse, which proceedeth out of His mouth: and all the birds were filled with their flesh.

**Apocalypse Chapter 20**

20:1. And I saw an angel coming down from Heaven, having the key of the

bottomless pit and a great chain in His hand.

20:2. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound Him for a thousand years.

20:3. And he cast Him into the bottomless pit and shut Him up and set a seal upon him, that he should no more seduce the nations till the thousand years be finished. And after that, he must be loosed a little time.

20:4. And I saw seats. And they sat upon them: and judgment was given unto them. And the souls of them that were beheaded for the testimony of Jesus and for the word of God and who had not adored the beast nor his image nor received his character on their foreheads or in their hands. And they lived and reigned with Christ a thousand years.

20:5. The rest of the dead lived not, till the thousand years were finished. This is the first resurrection.

20:6. Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power. But they shall be priests of God and of Christ: and shall reign with Him a thousand years.

20:7. And when the thousand years shall be finished, Satan shall be loosed out of his prison and shall go forth and seduce the nations which are over the four quarters of the earth, Gog and Magog: and shall gather them together to battle, the number of whom is as the sand of the sea.

20:8. And they came upon the breadth of the Earth and encompassed the camp of the saints and the beloved city.

20:9. And there came down fire from God out of Heaven and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

20:10. And the false prophet shall be tormented day and night forever and ever.

20:11. And I saw a great white throne and One sitting upon it, from Whose face the earth and Heaven fled away: and there was no place found for them

20:12. And I saw the dead, great and small, standing in the presence of the throne. And the books were opened: and another book was opened, which was the Book of Life. And the dead were judged by those things which were written in the books, according to their works.

20:13. And the sea gave up the dead that were in it: and death and Hell gave up their dead that were in them. And they were judged, everyone according to their works.

20:14. And Hell and death were cast into the pool of fire. This is the second death.

20:15. And whosoever was not found written in the Book of Life was cast into the pool of fire.

**Apocalypse Chapter 21**

21:1. I saw a new Heaven and a new Earth. For the first Heaven and the first Earth was gone: and the sea is now no more.

21:2. And I, John, saw the holy city, the new Jerusalem, coming down out of Heaven from God, prepared as a bride adorned for her Husband.

21:3. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men: and He will dwell with them. And they shall be His people: and God Himself with them shall be their God.

21:4. And God shall wipe away all tears from their eyes: and death shall be no more. Nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

21:5. And He that sat on the throne, said: Behold, I make all things new. And He said to me: Write. For these words are most faithful and true.

21:6. And he said to me: It is done. I am Alpha and Omega: the Beginning and the End. To Him that thirsteth, I will give of the fountain of the water of life, freely.

21:7. He that shall overcome shall possess these things. And I will be His God: and he shall be My son.

21:8. But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

21:9. And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come and I will show thee the bride, the wife of the Lamb.

21:10. And he took me up in spirit to a great and high mountain: and he showed me the holy city Jerusalem, coming down out of Heaven from God,

21:11. Having the glory of God, and the light thereof was like to a precious stone, as to the jasper stone even as crystal.

21:12. And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

21:13. On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

21:14. And the wall of the city had twelve foundations: And in them, the twelve names of the twelve Apostles of the Lamb,

21:15. And he that spoke with me had a measure of a reed of gold, to measure the city and the gates thereof and the wall.

21:16. And the city lieth in a four-square: and the length thereof is as great as the breadth. And he measured the city with the golden reed for twelve thousand furlongs: and the length and the height and the breadth thereof are equal.

21:17. And he measured the wall thereof a hundred forty-four cubits, the measure of a man, which is of an angel.

21:18. And the building of the wall thereof was of jasper stone: but the city itself pure gold like to clear glass.

21:19. And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper: the second, sapphire: the third; a chalcedony: the fourth, an emerald:

21:20. The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21:21. And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were, transparent glass.

21:22. And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.

21:23. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it: and the Lamb is the lamp thereof.

21:24. And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honor into it.

21:25. And the gates thereof shall not be shut by day: for there shall be no night there.

21:26. And they shall bring the glory and honor of the nations into it.

21:27. There shall not enter into it anything defiled or that worketh abomination or maketh a lie: but they that are written in the book of life of the Lamb.

**Apocalypse Chapter 22**

22:1. And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

22:2. In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month: the leaves of the tree for the healing of the nations.

22:3. And there shall be no curse any more: but the throne of God and of the Lamb shall be in it. And His servants shall serve Him.

22:4. And they shall see His face: and His name shall be on their foreheads.

22:5. And night shall be no more. And they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them. And they shall reign forever and ever.

22:6. And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent His angel to show His servant the things which must be done shortly.

22:7. And: Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

22:8. And I, John, who have heard and seen these things. And, after I had heard and seen, I fell down to adore before the feet of the angel who showed me the things.

22:9. And he said to me: See thou do it not. For I am thy fellow servant, and of thy brethren the prophets and of them that keep the words of the prophecy of this book. Adore God.

22:10. And he saith to me: Seal not the words of the prophecy of this book. For the time is at hand.

22:11. He that hurteth, let Him hurt still: and he that is filthy, let Him be filthy still: and he that is just, let Him be justified still: and he that is holy, let Him be sanctified still.

22:12. Behold, I come quickly: and my reward is with me, to render to every, man according to His works.

22:13. I am Alpha and Omega, the First and the Last, the Beginning and the End.

22:14. Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life and may enter in by the gates into the city.

22:15. Without are dogs and sorcerers and unchaste and murderers and servers of idols and everyone that loveth and maketh a lie.

22:16. I, Jesus, have sent my angel, to testify to you these things in the Churches. I am the root and stock of David, the bright and morning star.

22:17. And the Spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come. And he that will, let Him take the water of life, freely.

22:18. For I testify to everyone that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto Him the plagues written in this book.

22:19. And if any man shall take away from the words of the book of this prophecy, God shall take away His part out of the book of life, and out of the holy city, and from these things that are written in this book.

22:20. He that giveth testimony of these things, saith: Surely, I come quickly: Amen. Come, Lord Jesus.

22:21. The grace of our Lord Jesus Christ be with you all. Amen.

**END OF THE NEW TESTAMENT**